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THE GENERAL
BAPTIST REPOSITORY,

AND
MISSIONARY OBSERVER:

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

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FOR THE YEAR
1829.

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

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P R E F A C E.



WE cannot send forth the last Number of the Eighth Volume of this Miscellany without gratefully acknowledging the goodness of our God, who has graciously enabled us to complete it. Amidst the changes that are daily taking place in society, the mutability of health, and the uncertainty of life, he has mercifully enabled us to conduct this undertaking, without interruption, through the period of eight years. To him be all the glory; and may his blessing, which alone can give success, make our efforts, feeble and weak as we are conscious they are, instrumental in the promotion of his glory and the present and everlasting happiness of our fellow-men.

We should also be ungrateful did we not, at the same time, express our sense of the services of our brethren who have, in various modes, exerted themselves to support the Work. To our judicious *Correspondents*, our active and friendly *Agents*, and our kind *Subscribers*, we feel indebted for no inconsiderable part of the success which has crowned our efforts. In the name of the Connection at large, and of the laudable Institutions to which the profits are devoted, we return them our hearty thanks for past favours; and respectfully, though very earnestly, solicit a continuance of their friendly assistance for the ensuing volume. By their valuable aid, the work has passed through a season of peculiar depression; and has maintained its sale undiminished. It is sincerely hoped that, when the gloom which has so long overspread the trade and manufactures of this kingdom, shall have disappeared, which we humbly entreat the benevolent Ruler of the universe may soon be the case, that this publication will, under the same friendly patronage, become more extensively beneficial to the religious, moral and pecuniary interests of those churches to which it is specially devoted.

While recording our obligations to those who have so kindly favoured us with their useful communications during the past year, we take the liberty to hint to our young brethren in the ministry and to the students at our academies, the advantage which they would derive from occasionally composing an essay or answering a query, for this Miscellany. By doing this, they would not only assist the Editors and instruct the readers, but would also materially promote their own

improvement. Nothing has so happy a tendency to correct, methodize and enlarge our ideas on any subject, as an attempt to write upon it. We speak from experience; and hope that our young friends will excuse and improve the observation.

We have frequently had occasion to observe, that one principal object of this publication is, and always has been, to collect the transactions of the churches, both in their individual and associated characters, into a permanent *Repository*. Such a collection could not fail to be pleasing and useful to the members of our own body; would convey correct information respecting our character and sentiments to others, and be highly interesting to prosperity. This, however, can not be effected without the co-operation of correspondents in the various districts, who will transmit the accounts of the events as they occur. Arrangements have been made to procure this information with more promptitude and regularity; which, we trust, will enable us, in succeeding Numbers, to lay before our readers, early intelligence of all the transactions of the churches, and the proceedings of the various institutions, which are now in operation among us, for the spread of the gospel and the benefit of society. We earnestly entreat our correspondents to attend to this hint, and to enable us to realize these hopes.

It affords us satisfaction to learn that the papers on *Natural Science* and *Theology*, in the present Volume, have been generally approved. It is proposed to continue them *occasionally* in the ensuing Numbers. We shall esteem ourselves obliged to our intelligent Correspondents for any suggestions respecting the improvement of the plan, the materials or the execution of this Miscellany. Such communications would be received with sincere gratitude, and treated with unfeigned respect.

With sentiments of grateful respect we, once more, commit this Publication to the blessing of God and the patronage of the Churches; and remain their unworthy servants,

THE EDITORS.

Dec. 1st, 1829.

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THE
GENERAL BAPTIST REPOSITORY,

AND

Missionary Observer.

No. 85.

JANUARY 1, 1828.

VOL. VIII.

DIRECTIONS
FOR A PROFITABLE READING
OF THE
HOLY SCRIPTURES.

At the commencement of a new year, it is the duty of every sincere believer, not merely to review his progress in the christian course during the months that are past; he ought also seriously to inquire and to pray for divine illumination in the important inquiry, by what means he can best improve his speed and strengthen his feet, in that portion of the race which remains yet to be run. One principal method of instruction and support, is a regular, attentive, and devout perusal of the sacred Scriptures. They are admirably adapted to guide him in the narrow path that leads to life—to animate and encourage him to walk in it—to warn him of the dangers and difficulties that he may have to encounter in his spiritual journey—and to impart to him a disposition and an ability to resist and overcome them. We therefore conceive that we cannot better open this volume of our Miscellany, than by introducing a few plain and useful *Directions for the profitable reading of the Scrip-*

VOL. VIII.

tures; chiefly abstracted from a little work, written by the eminently pious professor Franck, of Halle in Germany, which he was in the habit of putting into the hands of all his pupils.

“All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” How great is the promise which, in this text, is made to all that rightly and constantly read and meditate on the scriptures! The Holy Spirit assures us that, in so doing, we shall become “perfect men of God, thoroughly furnished unto all good works.”

In order that this most desirable object may be accomplished, a stated time must be set apart for the regular reading of the word of God. If the performance of this duty be left to convenience or, as it is sometimes styled, to chance; or, if the perusal be prosecuted without any regular plan, it will prove unedifying, and even tend to render the mind unstable and unsettled. That which is admitted into the memory without effort, will, with as little difficulty, escape from it.

R

The scriptures must be read and understood under the teaching and influence of the same Holy Spirit by which they were at first inspired. It is not possible to enter fully into the meaning of the apostle Paul, unless we read his epistles with a simple and upright design, united with serious attention, and thus imbibe his spirit. The language of David will never be clearly comprehended by us, until we ourselves feel the holy affections which prompted him to adopt it.

Some portion of sacred scripture ought to be daily committed to memory, and carefully digested in the mind. This passage should be often recalled to our recollection in the course of the day. We should consider, each for himself, What does it contain suited to my case?—What is there in it adapted to confirm my pious purposes? to support my heart?—and to preserve it from taking pleasure in worldly pursuits? The affection, which animated the inspired writer's mind when he penned the portion which engages our attention, should be imbibed as we peruse it; and our reading must submit to occasional interruptions that we may offer up a prayer to God: interruptions indeed which will not prove hindrances to our profit, but rather send our minds back to the holy word, better fitted to understand its sacred import.

We ought frequently to examine our own hearts and inquire what is our real design in studying the sacred records. He who sincerely seeks after God in perusing his word, will find that all things cooperate to promote his edification. Such a reader's mind will take captive and bring into subjection to Jesus Christ, what is contained in the scripture. If, on the contrary,

the mind be warped after some other object, it will draw every thing else with it; and there is nothing so sacred or so godly in the pages of divine revelation, which vain glory or a depraved understanding may not apply to purposes either of malice or of vanity. We ought therefore to exercise a vigilant jealousy over our hearts lest some unholy motive should influence us in this holy exercise.

The scribes and pharisees read the scriptures; but they derived no real benefit from the perusal. They indeed thought that in them they should have eternal life; but they would not come to Christ in order to obtain it, and therefore were awfully disappointed. Such will be the mournful case with us, if we read our Bibles merely to pass away the time, or to gratify our curiosity by a knowledge of the histories and events which they record. Nor are our motives more acceptable to our Maker, when we peruse the scriptures as if performing some meritorious service. Many regularly read a chapter, morning and evening; and then persuade themselves that they have performed a work acceptable in the sight of God. They take comfort that they do not neglect the volume of truth; while, at the same time, their hearts and their conduct are wholly at variance with the word of God, and consequently they are incapable of any real piety.

Nor do we act from proper motives, when we read the scriptures only with the design of becoming skilful in divine things, and of acquiring theological knowledge; while we are unconcerned to discover our own self-love, ambition and other vices; and, by the help of divine grace, to root them out of our hearts. Knowledge alone is

certainly the object of too many of the learned, when they apply themselves to the study of the inspired volume. They desire to be teachers of the law; but understand not what they say, nor whereof they affirm. They engage with greater labour and assiduity in the solution of useless questions and deep mysteries, than in the laying a foundation of repentance and faith. But, if any man is influenced only by motives such as these, he is in danger of perishing at last, let his knowledge be as extensive as it may; even though the whole scripture were treasured up in his memory.

Let us therefore, if we wish to read the scripture to our spiritual benefit, bring with us a truly simple and sincere heart; an ardent desire that our reading may make us wise unto salvation, through faith which is in Christ Jesus: and that our faith and our practice may be such, as the Word of God prescribes. Let it be our sincere and our sole concern to become faithful and devoted servants of the Lord Jesus Christ; so that we may have the testimony of the infallible oracles, that we please God, and shall be made partakers of eternal bliss with him in the life to come.

That the word of God may be read with profit, it must be begun, continued and concluded with earnest prayer. We should not fail, before we enter on this sacred duty, to address God, not in a formal or careless manner, but with hearts filled with devotion. We should gratefully bless him for the precious gift of his Holy Word in which he has so clearly revealed his heavenly will; pray for grace so to read as to obtain and strengthen true and living faith, and to become wiser and better by the perusal; beg that the Holy Spirit may open our eyes

to behold wondrous things out of his law; and fervently entreat that our hearts may be inclined to delight in the testimonies of our God, to believe in him with our whole soul, and to render him that entire and unreserved obedience which is so justly his due.

The actual reading of the scriptures ought likewise to be connected with continual prayers and aspirations, as well as praise and thanksgivings to God. Thus, in reading the first verse of the Bible: "In the beginning; God created the heavens and the earth;" thoughts of a devout nature will suggest themselves to our minds and our souls will be lifted up to God in ejaculations like these. "Eternal God, we thank thee, that thou hast taught us in thy word from whom the heavens and the earth derive their origin."—"O thou most gracious Father, whenever we raise our eyes to the heavens, or fix them on the earth, recal to our minds this portion of thy word; that we may never forget to worship thee as the glorious Maker of them both."—"O heavenly Father, how can we give way to anxious concern about the preservation of our bodies, or the supply of our temporal wants, when we can call Thee, who art the Creator of heaven and earth, our Father."

By adopting this method, we may, as it has been well expressed, pause at any verse, and shake, as it were, every bough of the tree of life, so that some fruit may fall down to us. Should this mode appear difficult when first attempted, and no thought immediately suggest itself, capable of being turned into a short ejaculation; yet let us not be discouraged, but persevere and try some other text. If our souls really hunger and thirst

for heavenly food, the Spirit of God will not send us away empty. We shall, at length, find in one, and that perhaps a short verse of scripture, such an abundance of delicious fruit, that we shall seat ourselves under its shade, and regale on its produce, with edification and delight.

These brief ejaculations should be accompanied with more enlarged meditation. We ought to pause, at proper intervals, and diligently reflect on what we have read. If a chapter be glanced over by the eye only, while the mind remains inactive, and the book is closed as soon as the allotted portion is finished, what has thus been perused will quickly escape from our recollection. And, what is there to excite our surprise, if, after the Bible has been read several times through, in this inattentive manner, we discover in ourselves no good effect produced, no increase of piety or devotion? But prayer and meditation will reciprocally aid each other. When we cannot meditate, let us pray; and when prayer does not flow freely, then let us meditate on what we have read. Prayer will give birth to meditation and keep it alive; and meditation will urge us to pray. Meditation will discover our wants to us; prayer will obtain the supply of them. The former teaches the way in which we ought to walk; the latter leads us forwards in it. That discloses the dangers that threatens us; this enables us to escape them, through faith in Christ Jesus our Lord. If we rightly avail ourselves of these two aids in reading the sacred oracles, we shall never read them without great advantage; especially if we do not omit the duty of self-examination, by which, in comparing our

actions and our thoughts with the divine word, we are led to discern our own sin and depravity; and by divine assistance, to form our whole souls after the doctrines and examples of the scriptures.

As this reading should begin and continue in prayer, so it ought always to be concluded with prayer. When we have finished the portion intended to be perused, let us close the book, meditate seriously and devoutly on the whole passage, and then lift up our hearts, if not our tongues, in praise to the Lord of all, for the unspeakably precious gift of the Bible; thank him for the instruction, support or admonition which we have received; and pray that he would, by the influence of his Holy Spirit, write it on our hearts, and cause it to produce its proper and blessed effects in our lives and conversation; then let the exercise be closed by turning the passage of divine truth which had, on that occasion, occupied our thoughts, while it is fresh in our memory, into solemn prayer and devout aspirations.

All christians are exposed to trials and calamities, while prosecuting their pilgrimage through this fallen and sinful world. Now when these occur to us, they afford a fair opportunity of discerning what advantage we have gained from the scripture. If we have learnt to improve them to the gracious purposes for which their wise and benevolent Author designed them, when we are involved in any affliction or adversity, we shall immediately seek for some suitable passage in the word of God; or, if none occur to our recollection, seize the first opportunity of turning to our Bible, and reading a portion of it. By this method, we shall seldom fail of finding a text suited

to our case. We shall then call off our thoughts from our outward calamity, and fix them with prayers and sighs on this sacred promise or admonition. And, O how excellent a fountain of living water will be thus discovered to us! How clearly and sweetly shall we perceive the meaning and application of the word, when under the cross!

In all our conflicts with the world, the devil and our own depraved natures, let us be careful to use the word of God, which is the sword of the spirit, as a two-edged weapon, to repel attacks from every enemy: so that our minds may be constantly restrained within the just limits of divine truth; or if they be led astray, quickly be brought back to them. Thus let us learn to die to the world and live to God, that so the new life which is from God, may daily acquire increasing strength. Let it be our constant and great object that Christ may be formed in us the hope of glory. Otherwise, notwithstanding all our diligence in the study of the scriptures, we may at last be numbered among those who shall for ever have to complain, that "light has not enlightened us; and the sun of understanding has not arisen on us."

BRIEF MEMOIR
OF
SIR JOHN OLDCASTLE,
LORD COBHAM.

IN former Numbers, we gave a sketch of the life and labours of that eminent reformer, Dr. John Wickliff, and promised some account of his followers. One of the most noted of this great man's immediate disciples was *sir John*

Oldcastle, Baron, or as he was more usually styled, *Lord Cobham*. He was of noble birth; and highly respected, as a soldier, both for his personal courage and his military skill: a member of several parliaments; and the confident of the monarchs, Richard II. and Henry IV. by whom he was employed in various important negotiations. In his youth, he had become acquainted with John Wickliff; whose faithful and scriptural ministry was blessed to his conversion. It appears probable, from some confessions which he made on his trial, that previous to this change he had indulged too much in the follies and vices to which his rank and profession exposed him; but, after he had gained the knowledge of the truth as it is in Jesus, he became a pious and consistent christian, and a zealous and diligent promoter of the doctrines of his master. So early as 1389, he boldly and successfully opposed, in parliament, the arrogant encroachments of the papal court on the consciences and liberties of his countrymen. In two successive reigns, he freely exposed the abuses and vices of the catholic church, and pleaded boldly for a reformation. He expended considerable sums in procuring the transcription and circulation of the works of Wickliff; and in maintaining numerous preachers, in various parts of the kingdom, to disseminate the doctrines of the gospel.

These spirited proceedings naturally excited the attention of the papists; and inflamed their rage against this active nobleman, whom they esteemed the chief supporter of the sectaries. They therefore sought his destruction; and a prosecution for heresy was instituted against him, by Arundel, the arch-

bishop of Canterbury. But, as his credit with the young king, Henry V. who had recently been elevated to the throne, was well known; it was thought prudent, in the first place, to ascertain how far that prince would approve the measure. Accordingly the primate, attended by a numerous retinue of ecclesiastics, waited on his majesty; and laid before him long and grievous complaints of the heresy and obstinacy of lord Cobham. The king, who was strongly devoted to the catholic church and too much under the influence of the priests, received them courteously; and heartily joined in condemning the tenets which they ascribed to his favourite. He was, however, desirous that his valiant servant should if possible, be reclaimed from his errors, without being exposed either to public disgrace or danger. He therefore intreated the archbishop not to proceed hastily to extremities; and promised that he himself would take an early occasion to converse with sir John, and endeavour to restore him to the paths of truth. Henry, with his usual promptitude, immediately summoned the knight to a conference; and, with all the ardour of a friend and the zeal of a bigot, employed every argument he could recollect to induce lord Cobham to return to his duty to the holy mother church, to obey her commands with reverence, and submit to her censures with humility. To these entreaties from his sovereign, the intrepid christian respectfully but firmly answered, "I am, sire, as I always have been, most willing to obey your majesty, as the minister of God appointed to bear the sword of justice for the punishment of evil-doers and the protection of those that do well. To you therefore, next to God, I

owe my whole obedience, and unreservedly submit to your pleasure my life, and my fortune; and am always ready to perform exactly your royal commands. But, as for the *pope* and the dominion which he claims, I owe him no service, nor will I pay him any: for, as sure as God's word is true, to me it is fully evident that he is the great antichrist, the son of perdition, the open adversary of God, and the abomination standing in the holy place." The prejudices of the monarch were greatly shocked at this honest reply; and his pride hurt at the apparent slight cast on his personal persuasion: he turned from the knight with expressions of high displeasure, and gave Arundel full permission to proceed against him as an heretic.

The primate was not slow in availing himself of this license. He summoned lord Cobham to appear before him; but the latter refused to surrender himself into the hands of his avowed enemy. Arundel, finding it difficult to apprehend his person, proceeded to publish the sentence of excommunication against him, in the most opprobrious terms; in the execution of which the civil power was invoked to aid. The worthy knight, finding himself thus pressed on all sides, determined to appeal to the king against the fury of the priests. He drew up a brief confession of his faith, and hastened to court, to present it. But the arts and calumnies of the clergy appear to have wholly alienated the affections of his majesty from his persecuted subject. He refused to read his confession or accept his appeal; but ordered it to be delivered to those whose office it was to judge him. Cobham pleaded and remonstrated, and even appealed from the authority of the archbishop to the pope; but Henry was inflexible;

and ordered him to be seized and conveyed prisoner to the Tower. On saturday, Sep. 23, 1413, he was brought before the primate; who held his court at St. Paul's, attended by two bishops and a crowd of ecclesiastics. The prisoner was very strictly examined respecting his sentiments on several articles of faith; such as transubstantiation, penance, worshipping of images, confession, &c. to all which he declared he would give no other reply than what was contained in the confession, which had been offered to the king and was then in the hands of his judges. He steadily adhered to this resolution; and the court, finding it impossible to obtain any further explanation, remanded him for further examination to the following monday, with an exhortation to be more explicit on certain points. To assist him in this, Arundel sent him a statement of the belief of the church on these subjects.

On the day appointed, lord Cobham was brought again before the court, and exhorted to retract his heresies and humbly receive the absolution of his superiors. To this exhortation, the undaunted prisoner instantly replied: "I never yet trespassed against *you*, and therefore I do not feel the need of *your* absolution." Then, kneeling down on the pavement and lifting up his hands to heaven, he proceeded, with great solemnity, in these words. "I confess myself here unto Thee, my eternal, living God, that I have been a grievous sinner. How often, in my frail youth, have I offended thee by ungoverned passions, pride, concupiscence and intemperance! How often have I been drawn into horrible sin by anger! and how many of my fellow creatures have I injured from this cause! Good

Lord, I humbly ask Thee mercy; here I need absolution." Then rising with tears in his eyes, he thus addressed the spectators; "Lo! these are your guides, good people. Take notice: for the violation of God's holy law they never cursed me; but for their own arbitrary appointments and traditions, they most cruelly treat me and other men. Let them however remember, that Christ's denunciations against the pharisees shall all be fulfilled."

This dignified and truly christian conduct abashed the court for a short interval: but the primate soon recovered his self-possession; and proceeded, at great length, to examine the prisoner very strictly concerning his opinions on the disputed doctrines. To his questions, Cobham returned brief, but pertinent, and often very pointed replies. It being demanded whether he believed that, after the words of consecration in the Lord's supper, there remained any *material bread*, he answered, the scriptures make no mention of *material bread*. I believe that Christ's body remains in the form of bread. There is both Christ's body and the bread: the bread is the thing that we see with our eyes; but the body of Christ is hid, and only to be seen by faith." One of the bishops exclaimed, that it was a foul heresy to call it bread after consecration. The prisoner hearing this, instantly replied, "St. Paul the apostle was as wise a man as you, and perhaps as good a christian; and yet he calls it bread, 'The bread which we break,' says he, 'is it not the communion of the body of Christ?' To be short with you: I believe the scriptures most cordially, but I have no faith in your lordly laws and idle determinations. Ye are no part of Christ's holy church as

your deeds plainly shew." This roused the anger of one of the prelates who had been a great enemy to Wickliff; and he cried out "What rash and desperate people are these followers of Wickliff?" "Before God and man," replied Cobham, "I here solemnly profess that, till I knew Wickliff, whose judgement ye so highly disdain, I never abstained from sin; but, after I became acquainted with that virtuous man and his despised doctrines, it has been otherwise with me. So much grace I could never find in all your instructions." This grateful tribute of deserved esteem and veneration for his spiritual father was delivered with peculiar warmth and emphasis.

During the whole day, did this intrepid disciple of Christ sustain the ingenuity, mockery and insults of the merciless ecclesiastics, with a firmness of spirit, collectedness of thoughts and shrewdness of reply, which greatly confused his persecutors and honoured his Saviour. At length the archbishop became impatient of delay, and said, "The day passes away fast: we must come to some conclusion. For the last time, I admonish you to weigh well your situation. You must either submit to the ordinances of the church, or abide the dangerous consequences." To this speech, lord Cobham firmly answered, "My faith is fixed: do with me what you please." The judge immediately pronounced him to be an incorrigible and pernicious heretic; and as such delivered him to the civil power to be punished. The prisoner heard the sentence, with a smiling countenance, and said, "Though ye condemn my body, which is but a wretched thing; yet I am well assured ye can do no harm to my soul. He that created it will, of his infi-

nite mercy, save it. Of this I have no manner of doubt. And in regard to the articles of my belief, I will, by the grace of the eternal God, stand to them to my very death." And turning to the spectators, he said "Good christian people! for God's love, be well aware of these men; else they will beguile you, and lead you blindfolded to hell with themselves." At the close he fell on his knees, and having prayed fervently for his persecutors, was conducted back to the Tower.

But though the prelates had thus accomplished their favourite object, they felt it necessary to pause before they ventured on the closing scene. They were well acquainted with the high regard that was entertained for lord Cobham, not only among the common people; but also in the army and at court. They therefore requested the king to delay the execution for fifty days; and employed that interval in exerting all their influence to lessen his character, and excite suspicions of his loyalty. They succeeded in their base attempts more easily at court than among the populace; yet they made preparations for completing their revenge at the time appointed, which then drew nigh. But just before the day arrived, the prisoner, by some means, which have never been satisfactorily explained, escaped from the Tower and fled into Wales, where he lay concealed for more than four years.

The clergy were confounded with the unaccountable disappearance of their victim, at so critical a moment: and their chagrin was increased by observing that the king displayed no anxiety to have him retaken. They therefore sought means to rouse the wrath of the monarch against the fugitive; and were not

long unsuccessful. By representing to the king that the followers of Wickliff were disaffected to the reigning family and their increase dangerous, they obtained a royal proclamation, forbidding these secretaries to hold any meetings under pretence of religion. These good men being thus obliged to assemble secretly, in the night and in lonely places, to enjoy the ordinances of the gospel, Jan. 6, 1414, soon after the escape of Lord Cobham, about one hundred of them met for the purpose of hearing one of their preachers, in St. Giles' Fields, which was then a close unfrequented thicket. Their enemies, who had probably their spies amongst them, sent an express to the king, who then resided at Eltham, four miles from London, informing him that Sir John Oldcastle, at the head of twenty thousand men, was encamped in St. Giles' Fields; with an intent to kill his enemies, seize the monarch, overturn the government, and make himself regent of the realm. The impetuous prince believed this strange report without examination; and, with his usual promptitude, collected what few troops he could on the instant, and marched with them to meet the supposed rebels. On his arrival, he found these citizens, who according to the custom of the times, had brought a few arms with them, to defend themselves from their persecutors. Without either parley or inquiry, he instantly fell on the astonished men; and in a few minutes killed twenty, and took sixty prisoners. Henry, who imagined that he had cut off only the advanced guard of the rebels, was surprized to find that he had destroyed the whole army. A single accomplice of this pretended conspiracy could never be found on

the strictest search throughout the kingdom. Nor has it ever been proved that Lord Cobham had, at the time, any knowledge of the transaction.

Yet ridiculous and improbable, as the pretence was, the priests had such influence over the king as to persuade him there was some ground for suspicion; and a bill of attainder soon received the royal assent, charging Sir John Oldcastle, lord Cobham, with treason, setting a price of one thousand marks on his head, and promising an exemption from taxes to any town that should secure his person. Yet, such was his circumspection and such the regard of his countrymen, that all these strong measures proved ineffectual, till the close of the year 1417, when he was apprehended by lord Powis and sent to London. Dec. 18th. He was examined by the lord regent and his counsel; and being charged with the crimes of sedition and heresy, after a pause, he calmly replied, "With me it is a very small thing, that I should be judged of you or of man's judgment." He was proceeding in his defence; but finding his enemies determined on his destruction, he resigned himself to the will of his Maker. Being dragged with the most brutal insult and barbarity to St. Giles's Fields; he was there suspended by chains from the gallows, and burnt to death, with every aggravation of cruelty, over a slow fire. The intrepid martyr resigned himself to this horrible death, "with the utmost bravery and most triumphant joy: exhorting the people to follow the instructions which God had given them in the scriptures; and to disclaim those false teachers, whose lives and conversation were so contrary to Christ and his reli-

gion." Many persons of rank and eminence attended his execution; and it was with great difficulty, that the priests prevented the spectators from testifying their respect and sympathy, by their prayers for the pious sufferer.

THE
HOLY WOMEN
OF
THE NEW TESTAMENT.

NUMEROUS are the passages in the gospel history, where honourable mention is made of the female sex. From the angel's salutation of the virgin mother of our Lord, to the letter of John, the beloved apostle, to the elect lady and her children, the New Testament is full of their exertions, their affection, fidelity, and influence. In the course of our Saviour's ministry, sublime and solemn as was his supernatural character, we find frequent examples of his attention to them, and of their attachment to him. To the woman of Samaria he made the first declaration of his Messiahship, and imparted the first principles of his new and spiritual doctrine; and this, too, with a condescension which surprised his disciples, who "wondered that he talked with the woman." We find him, also, a frequent guest in the family of Martha and Mary; "for Jesus," we are told, "loved Martha and her sister, and Lazarus." One of these affectionate sisters, to testify her respect for his person, just before his sufferings, came with a box of costly perfume, and poured it over his head, as he sat at meat; and with so much pleasure did he receive this offering of female affection, that even the disciples murmured, while he declared, that

wheresoever his gospel was preached, it should be told as a memorial of her.

Mary Magdalene, too, a Jewish lady of some wealth and consideration, makes a distinguished figure among the friends of Jesus. She has been most strangely and unjustly confounded with that penitent female, who had been a sinner, and who bathed our Lord's feet with tears of contrition. But Mary Magdalene had been cured by our Saviour of one of the most terrible maladies, which can afflict our suffering nature; and the fondest employment of her recovered reason seems to have been to listen to her deliverer, and to minister to him of her substance. With many of the women, she followed him from Galilee through that scene of suffering, when all the disciples from our sex forsook him, and fled. The women never lost sight of him, till he was raised upon the cross; then they stood by and witnessed his expiring moments. They left not the body, till it was deposited in the tomb; then they saw where it was laid, and prepared their spices to embalm it.—On the Sabbath they were obliged to leave it, and rest, "according to the commandment;" but their wakeful eyes caught the first streaks of eastern light on the morning of the resurrection; and to the women, watching and weeping at the sepulchre, appeared the first delightful vision of the Lord of glory, risen in all the freshness of his new and immortal life.

Some of the earliest and most faithful converts of the apostles, were also from this sex. To the assembled saints and widows, Peter presented Dorcas alive, who had been "full of good works and alms-deeds, which she did." The

tender heart of Lydia was melted at the preaching of Paul; and, in his epistles, he seldom fails to send salutations to some of those excellent females, who, by their works of charity and labours of love, cherished the feeble community of persecuted Christians, and illustrated the amiable spirit and benignant influence of the religion they professed.

Perhaps it is not difficult to account for these frequent examples of female Christianity, so interesting, and yet so honourable to the gospel. The men, in Judea, were looking for a prince, as their Messiah, who should answer their ambitious hopes, not only by the restoration of the kingdom to Israel, but also by dispensing individual honours and personal distinctions in his approaching dominion. Every Jew, therefore, as he expected a share of this splendid power, felt a portion of that vanity, which belonged to the expected masters of the world. Hence, they at first approached our Lord with impatience and high raised hopes; but finding him, contrary to their previous fancy, so poor, meek, unpretending, spiritual and unambitious, they retired in disgust, which, in the great men of the nation, his rebukes often inflamed to rage.

Meanwhile the Jewish women, in their retired and subordinate station, had little share in these ambitious expectations. The mother of Zebedee's children, when she came to ask a favour of Christ, solicited nothing for herself, but only for her sons, that they might have offices in his kingdom. To the happiness of the Jewish women it was of little consequence, whether the standard of the expected universal empire waved on the temple at Jerusalem, or on the capitol at

Rome. No wonder, then, they were delighted, when they saw the Christ, the prince, the idol of the Jewish expectation, treating their sex with distinguished kindness. They were more at leisure to feel and contemplate the moral greatness of Jesus, the sufferer; while the other sex were eager to see the sign from heaven, which should mark out Jesus, the triumphant. The women were won by the tears, which they saw him shed at the grave of Lazarus, in sympathy with the afflicted sisters; but the men, who were standing by, were dissatisfied, for, said they, "could he not have caused that Lazarus should not have died?" And when Jesus, the wonder and glory of Judea, the suffering prince, cast his last look from his cross down on the fainting Mary and said to John with his last breath, "Behold thy mother!" is it to be wondered at, that the women, who stood by and heard it, should have embalmed this corpse, from which a spirit so affectionate had just taken its flight?

This regard for the Founder of our faith they seem to have continued to the apostles; for the Christian communities, in the first ages, were distinguished by an order of women, who ministered to the necessities of the saints, who brought up children, who lodged strangers, who washed the saints' feet, who relieved the afflicted, and diligently followed every good work, thus embalming anew the manes of their Lord in the fragrance of their charities towards the church, which is his body.

Morning Star.

A CONCISE VIEW OF THE
GOSPEL.

“*God sent his Son into the WORLD,—that the WORLD through him might be saved.*”
John iii. 17.

Gentlemen,

MANY months have elapsed since I expressed my intention to submit to your inspection, and, with your permission, to lay before your readers, a concise statement and defence of those doctrines respecting the extent of the provision made by the death of the adorable Saviour for the salvation of sinners, which distinguish, from many of their fellow christians, that body of professors to whose interests your *Miscellany* is devoted.* Though various causes have combined to delay the execution of this design, it has never been either forgotten or relinquished. Deeply aware of the importance and delicacy of the attempt, it would have given me great satisfaction, had it been undertaken by some person of more leisure and ability. But, while those good men who oppose our views are, with laudable diligence and zeal, seizing every occasion of explaining and advocating their sentiments, it becomes the duty of all who esteem those sentiments to be erroneous and dangerous, to be equally assiduous in exhibiting and recommending doctrines, which they conscientiously consider to be more consistent with the scriptures, more worthy of God, and more safe for man. Regard for the cause of truth and the salvation of men, requires them to use every exertion to lead their fellow-sinners into the simplicity of the gospel. If therefore you think that a page or two, in a few ensuing Numbers of your publication, may be properly devoted to this object, I will endeavour, by divine assistance, to fulfil my former engagement; and to state and defend *my* views on the momentous and interesting subjects to which I have alluded.

I say *my* views, because I wish it to be distinctly understood, that for whatever I may advance in the course of this discussion I alone am responsible. I neither am, nor wish to be considered, the accredited representative of any party; nor do I pretend to exhibit the creed of any body of men. I am not, indeed, aware that the sentiments which I may advocate

differ materially from those held generally by the members of the New Connection of General Baptists. I believe that they do not. But, as they cannot be consulted, it is hoped that their character will not suffer from the imperfections or the errors of my weak attempt. The praise or the blame must rest with the writer.

During a number of past years, an important change has been taking place in the sentiments of an increasing portion of our opponents; or, at least, in their manner of stating them. Instead of denying that Christ died for all men, they are earnest in advocating that glorious truth. They affirm also that salvation ought to be freely offered to every fallen child of Adam; and that it is the duty of every one to repent and believe the gospel. They advance still farther, and affirm, that every man is able, if he will, to exercise repentance and faith. But here they turn short, and assert that, such is the total depravity of the human heart, that no mortal ever will actually embrace the gospel, till his moral nature is changed and renewed, by an irresistible operation of the Holy Spirit, under which he is wholly passive. This operation, which alone can enable a man to exercise repentance and faith, is, according to their system, bestowed exclusively on the elect, and withheld from the non-elect: the former being certainly conducted to everlasting felicity, while the latter are left to unavoidable misery.

Now, although this scheme sets out so fairly, yet upon closer examination, it will be found to be equally unworthy of God and void of scriptural foundation, as that of the more consistent Calvinists, who asserted that Christ died only for the elect, for whose salvation alone provision was made in the gospel; and that all the rest of mankind were, in the most horrible sense of the word, reprobated from all eternity. They have changed their ground and removed their entrenchments to a more distant point; but the barrier continues as complete as formerly. Every system, which assumes that, where the gospel is preached, provision is not made for the final salvation of all without exception—or, that this provision is not sincerely designed and honestly offered to all—or, that all have not the ability, through divine grace, to accept it—or, that grace is not granted to all, appears to me wholly inconsistent with the scripture, and unworthy of the character of that God “who will have all men to be saved and to come to the knowledge of

* See G. B. R. & M. O. Vol. VI. p. 24b.

the truth." The grand and distinguishing doctrine of the gospel, as exhibited in the pages of inspiration, appears to be, that "God is no respecter of persons;" but, in the astonishing design which he has, in matchless love and wisdom, planned and executed for the recovery of his ruined creatures, salvation is equally provided for all, equally offered to all, and that all have equal ability to accept it: no requisite assistance being afforded to one and not to another. "God commands all men every where to repent."

It ought also to be observed, that the system which will be advocated in these papers, has been called, both by its friends and its foes, *Universal Redemption*. But, if redemption mean a deliverance from misery in consequence of a price paid, this phrase conveys an idea contrary to the opinion of those to whom it is ascribed. They, by no means, believe that an actual deliverance from the dreadful consequences of sin has been, or ever will be, universally effected, by the death of Christ. The painful certainty of the contrary is too evident from reason, scripture and observation to be for a moment disputed. They do believe, that a sufficient ransom was paid for all; that deliverance is freely and sincerely offered to all on condition of repentance and faith; and that, if all are not actually delivered, it is not because the price has not been paid for their deliverance; but because they refuse to accept it on the terms on which it is proposed. It is not therefore "Universal Redemption" for which we plead; but "Universal Provision."

Having made these preliminary observations, I now proceed to the subject proposed. In order to be more explicit, and to render the mutual dependance of the various truths more evident, I shall endeavour, in the first place, to state, in a few concise and plain propositions, the leading doctrines of the system which, after long examination, recommends itself to my judgment as the scriptural account of the way of salvation; and then produce the reasons which have induced me to adopt it.

PROPOSITIONS.

1. God being the Creator of man and the bountiful Donor of every blessing he enjoys, has an equitable claim to his obedience, and a natural authority to give him such laws for the government of his conduct as his wisdom and justice approve, under such sanctions as he sees proper.

2. When God had created man, he

placed him in a state of complete innocence and bliss; and imposed on him a test of obedience, to the violation of which, he annexed the penalty of death.

3. Man by his fall, made himself obnoxious to the punishment threatened to disobedience: his body became frail and mortal, his innocence was lost, and his nature depraved.

4. The descendants of our first parents partake, by nature, in all the consequences of that transgression, except that guilt which attached to the personal act of disobedience, which fell alone on the transgressors. They inherit from fallen Adam, feeble and dying bodies, and depraved and wicked dispositions; and, as soon as they become moral agents, they commit sin in various ways, and thus involve themselves, by actual transgression, in that state of guilt and exposedness to punishment, into which Adam plunged himself by his first offence.

5. The Almighty might justly have left the whole human race in this guilty state, out of which, they could never have delivered themselves by any power or merit of their own; and thus, by rigidly inflicting the penalty denounced, have fully vindicated the honour of his law, which they had so ungratefully violated: but, being a God of inconceivable goodness and mercy, as well of unpotted purity and inflexible justice, he, with infinite wisdom, devised a plan by which sinful man might again be placed in a situation in which he might regain the favour of his Maker, and secure his final happiness.

6. For this gracious purpose, the adorable Son of God, placed himself in the offender's stead, and suffered the sentence of the law for him: thus maintaining its honour, and opening a way for extending mercy to the guilty.

7. This satisfaction was made for the sins of all men; and designed and accepted by the Almighty as a propitiation for the sins of the whole world. But he saw fit, for the honour of the Saviour, and for the benefit of the transgressors themselves, who, otherwise, could never have been capable of spiritual happiness, to require repentance and faith, as the indispensable conditions, on which alone sinners should be made partakers of the benefits resulting from the death of Christ, and especially of final and complete salvation.

8. This salvation is offered on these conditions, to every one of the human race to whom the gospel comes, with a

sincere desire and willingness on the part of the great moral Governor of the universe, that the sinner should accept it and be everlastingly happy.

9. Though human nature is awfully depraved, yet the will of man retains so much of its original freedom, as to be able, through the assistance of Divine grace, which is mercifully bestowed on every man, to choose whether he will comply with the proposed conditions or refuse the offered mercy. His acceptance or refusal is his own voluntary act; and not the effect of any irresistible influence on his mind. This ability to choose, is requisite to constitute man a free agent, and a proper object of moral government.

10. The only meritorious cause of a sinner's salvation, is the sufferings and obedience of the glorious Redeemer, not the sinner's acceptance of the terms of the gospel. This acceptance is indeed the instrumental cause; but in itself can confer no claim of desert in favour of the acceptor. There can be no merit in receiving a favour, or in complying with the conditions of a pardon offered to the guilty. A rebel can claim no merit for gratefully accepting a free pardon from his sovereign, even though it be granted on the condition of his forsaking his former treasonable practices, and living thereafter in obedience to the laws of his country. Nor can another complain of injustice who, through disaffection and enmity towards his prince, refuses to accede to these terms, and therefore, justly forfeits his life.

11. God, in his dealings with human creatures under the gospel dispensation, does actually treat sinners as free agents, who have the power in their own hands of accepting or rejecting the gospel message. He proposes the terms to their consideration; describes the happy results of embracing them, and the dreadful consequences of refusing. He argues, expostulates, entreats, allures, promises, threatens, and uses every means that a Being of infinite mercy can employ to persuade them to comply. But he cannot, as the moral Governor of his creatures, compel them: it must be their own act, or they cease to be moral agents, or responsible for their actions.

12. To those who freely accept the gospel, the Lord grants all the blessings necessary to carry them forward in the christian course, and to bring them ultimately to eternal bliss: but those who obstinately harden their hearts, and per-

versely refuse to comply with the overtures of mercy, are left to suffer the everlasting punishment due to them for their sins, aggravated by the horrid guilt and ingratitude of rejecting the offered grace.

13. It was the determined purpose and will of the Almighty, from the beginning of the gospel dispensation, to save all that believe on his son, and to leave unbelievers to suffer the awful, though just consequences of their disobedience. This is the only decree respecting the eternal conditions of men, of which the volume of inspiration gives any intimation.

These are, it is thought, the leading sentiments on this interesting subject, which are maintained by those who oppose personal and unconditional election. To illustrate and defend them, will form the subject of future communications, should divine providence continue life and health, and you feel willing to devote a few columns to the discussion.

MNASON.

Dec. 10th, 1828.

ON
ORDINATION
TO THE
PASTORAL OFFICE.

Sir,

THOUGH not requested by the association to publish my thoughts on the subject of ordination, your readers will, it is hoped, excuse me in communicating, with your leave, through the medium of the Repository, a few observations respecting it.—My more immediate design, at present, is to hazard a remark or two on the piece in your last number, signed J. T. upon that subject.

On the point of instrumental music, in the worship of God, under the gospel dispensation, to which your correspondent refers, I have no intention of entering into a controversy with him. I would merely observe, respecting it, that if instrumental music, in every form of it, were unlawful in the christian church, it is unlikely it should be represented, as admitted into the worship of God in the heavenly regions. Yet in the account which we have in scripture of the devotions of the saints in glory, this is mentioned as having a place; "I heard a

voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: and they sang as it were a new song before the throne, and before the four beasts, and the elders." Rev. xiv. 2. That, surely, which is mentioned as existing in the worship of God in heaven, cannot in every view of it, be improper in his worship in the present imperfect state.

On the subject of ordination itself, as requisite to a proper discharge of the pastoral office, I fully acquiesce in the remarks of your correspondent. They corroborate the sentiments on that point, expressed in a communication which the writer, who is now addressing you, ventured to lay before your readers in the Repository, for August of last year. J. T. satisfactorily shews that, in the apostolic churches, all who occupied the pastoral office had been ordained.

There are, however, some things in his remarks, which do not appear to possess the same weight of evidence. One of these is, that the ordination of elders in scripture is not to be understood, of appointing to any particular office in the church, but of appointing to office generally. On Titus i. 5, "For this cause left I thee in Crete, that thou shouldst ordain elders in every city;" J. T. observes, "not impart gifts, but set some apart to one office, and some to another, as prudence might dictate and circumstances require." According to this representation, by an elder is not to be understood a person sustaining some specific office, but office indefinitely; and that an officer of any kind in the church of Christ, is an elder. But this idea is not supported by the New Testament. It is evident from it, that elder denotes a specific office character, being the same with pastor or bishop. In the text referred to Titus i. 5. having said, "for this purpose left I thee in Crete, that thou shouldst ordain elders in every city," the apostle describes the character of the persons to be selected; "if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly;" and adds, "for a bishop must be blameless, &c." But unless he used the terms elder and bishop as synonymous, and denoting the same specific office character, his argument is defective. That these are the same appears also from Acts xx. 17. From Miletus, Paul sent to Ephesus and called for the elders of the church; and in his

charge to them, he addresses them as bishops: "Take heed to yourselves, and to all the flock over which the holy ghost hath made you *overseers*, to feed the church of God." the conclusion then is, that these are identical. The same is evident too, from 1st Peter v. 1.—4. The *elders* which are among you I exhort.—Feed the flock of God, which is among you, taking the oversight thereof not by constraint, but willingly, &c. Their elders had the *oversight* of the church of God, exercised the office of bishop in it; consequently they were *bishops*, and not officers in general, some of one class and some of another. Had this been the case, the exhortation would not have been appropriate; it would have applied to only a part of them. These passages, it is apprehended, show clearly, that in scripture, the office of bishop and that of elder are the same; and that therefore, the insinuation of J. T. that elder is a general name for office is incorrect. Christian antiquity too, to which he appeals on another point, and to which he seems willing to pay attention, when it falls in with his views, is intirely against him. Through the second and third centuries, some began to distinguish between a bishop and an elder, giving the former a superiority over the latter; yet they always regarded the office of elder as specific; and thus both in the church of Rome, and the church of England, and indeed in all the oriental churches, and nearly the whole of Christendom; it continues to be so considered to the present day. From the term rendered elder, in the Greek *presbuteros*, have been derived, in the christian church, *priest*, and *presbyter*; and these have generally been regarded as designating a distinct order of christian ministers. The chief dispute has been, whether bishops are to be considered as belonging to the same order, or as constituting a distinct one; but hardly any difference of opinion seems ever to have existed on the other point.

The opinion also maintained by your correspondent, that, in the apostolic age, ministers were not ordained to any particular church; but had only a general appointment to the ministry, and the administration of the ordinances, is apparently without any scripture proof. The directions of Paul to Titus, in connection with the passages from which J. T. advances this opinion, are an evidence of the controversy. Titus iii. 5. The apostle tells Titus, he left him in Crete, to set

in order the things which were wanting, and to ordain elders in every city; whence it appears that, the churches in Crete, had not been, at that time, put into the most orderly state; and that among other defects in them, one was a want of pastors; and that Titus should make the requisite regulations in them, and particularly appoint pastors to have the oversight of them. Thus the ordination in question was not to the pastoral office indefinitely, but to the exercise of it in particular churches. The same thing appears from Acts xiv. 23. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed." Paul and Barnabas had now been preaching the gospel and founding churches in Pisidia and the neighbouring countries; and, on taking leave of those churches, they ordained elders in them, to have the care of them in their absence: they would not have them as sheep without a shepherd. These elders therefore, had not a mere general ordination to the ministry, but were appointed to the exercise of it in particular churches: and this seems in the apostolic age to have been the usual practice.

It is true there were ordinations of another kind. Persons were appointed to the ministry generally, to preach the gospel, to found churches, to administer the ordinances, and discharge, as they had opportunity in any place, all the duties of the christian ministry. Thus Saul and Barnabas were, by fasting and prayer, with imposition of hands, ordained to a particular mission of propagating the gospel. Acts xiii. 1—3. Timothy and Titus appear to have been ordained in this general manner to the ministry; their work was, as they had opportunity, to preach the word, found churches, appoint suitable officers in them, and assist the apostles in evangelizing the world; they are denominated evangelists. Ministers of this class, at least when appointed to it by the apostles, were competent to act as pastors in any of the churches. Acts xxi. 8. Eph. iv. 11. 1 Tim. i. 3. v. 5, 20. 2 Tim. ii. 2. iv. 4. Titus i. 5. But in appointing to the pastoral office, we are not surely to make this evangelical ordination our model. So far as the church of Christ has in the present day an order of ministers resembling these ancient evangelists, such a procedure is appropriate. But this is not applicable to regular pastors: they should be ap-

pointed to their proper work in their respective spheres of action. The custom to which your correspondent refers, of christians in the times succeeding the apostles, does not at all favour his point; and if it did, it would avail him nothing. Since to a protestant, and especially a protestant dissenter, the scriptures are the only rule of faith. Besides, the practice of the churches in the second and third centuries, would, he is ready to think, not only sanction this general ordination, but also re-ordination, which he regards as on a level with re-baptization. Why then refer to the practice of christians in the ages succeeding the apostles? They are no authority to us for any thing in religion, relating to either faith or practice. The mystery of iniquity began to work even while the apostles were living, and after their death, it presently exerted the most baneful influence. But where is the evidence that in the second and third centuries, ministers, whether bishops or presbyters, were ordained in the way for which J. T. is the advocate? On the contrary, it is undeniable that, in general, they were ordained with a view to their being settled in some specific church. See Bingham's *Antiquities of the Christian Church*, Book 4. Chap. 6. Sect. 2.

The method adopted by J. T. for accounting for a plurality of elders in the primitive churches, is by no means satisfactory. He supposes that, in the respective societies, those members that had the requisite endowments, were ordained to the ministerial work, to be ready to embrace any opportunity which might be presented of employing themselves in it; and as openings of this kind did not, on all occasions, immediately appear, these elders often remained for a time, in the several churches of which they were members; and hence there was a plurality in them. Unless such is his meaning, the present writer has not been able to understand him; his words are, "The idea of all ministers being ordained, will account for the plurality of elders ordained, and mentioned in various ways in the New Testament." But the question respecting a plurality of elders in the primitive churches, is not to be solved in this way. First, the assumption of appointing to the ministry in the manner stated, is, as the preceding remarks have shewn, incorrect. Secondly, admitting such to have been the custom in ordination, it does not account for the mention of a plurality of elders in the primitive

deacons or officers of any description of the churches from which they had been selected. Admitting they remained in those churches for some time after their ordination before they had a call to some particular station of labour, they would only in them be private members. They were not, according to J. T.'s own principles, ordained to the work of the ministry in those churches; and were not their ministers, unless the churches choose them. "We must distinguish," he says, "between choose and ordain; the churches choose, but ministers ordain." Unless therefore the churches chose a plurality of elders, how came they by them? Yet it is certain, even in respect to single churches, they are spoken of in the plural: "They ordained elders in every church." They sent to Ephesus and "called the elders of the church." "Let the sick send for the elders of the church;" "The saints at Philippi, with the bishops and deacons," &c. Acts xiv. 28.—xx. 17. Phil. i. 1. James v. 14. These elders and bishops do not look like private members who had been ordained to the ministry, and who were waiting in their respective churches, till they might obtain an appointment; but like responsible officers of the churches to which they belonged, having the oversight of them, and having been ordained in them for that purpose.

Excepting the particulars thus noticed, J. T.'s remarks have the present writer's approbation. He considers him as entitled to commendation for having stood forward the advocate of ordination to the pastoral office previously to exercising its functions; and entering his protest against the contrary practice, which unhappily in some instances has prevailed.

J. W.

June 21st, 1828.

* * * The above communication, though dated six months back did not reach us till a few weeks ago.

EDIT.

SOCIAL MINISTERS' PRAYER MEETINGS.

Dear Brother,

I BEG leave to suggest for the adoption of ministers, where it can be accomplished, a monthly social ministers' prayer meeting, similar to one recently established in this town. Last week, on the morning after the usual missionary prayer meeting, we met at the house of a pious young

clergyman; when there were present two Baptists and three Independent ministers, with our kind host and his father, who is also a clergyman. The arrangement for the ensuing year, is to have this meeting the morning after the usual missionary prayer meeting; and at the house of the minister in whose chapel that meeting is held. When it comes to the turn of our clerical friend, the missionary prayer meeting is held at the chapel of our independent minister, about a mile and a half from town. The wives of the ministers attend; and indeed it was at the pious suggestion of one of them, that this meeting was adopted. The primary object of it, is to pray for the revival of religion in our families, churches, and congregations.

It is unnecessary to say that these interviews are very refreshing—that plans of usefulness are suggested—our hands and hearts united in the work of the Lord, and that, when thus assembled on "the morning of the Lord," we are ready to say: "It is good for us to be here." At the last meeting, it was agreed that we should, by concert, meet at a throne of grace at seven o'clock on a Lord's day morning, to pray for each other by name.—Our Lord says, "If two of you shall agree on earth as touching any thing that ye shall ask, it shall be done for you of my Father who is in heaven." It is a Syrian proverb, "a glance is enough for the intelligent." Praying that it may be found so by every minister who reads this hint,

I am your's in the Lord,
A LOVER OF PRAYER.

Dec. 12th, 1828.

A DAY OF FASTING AND PRAYER.

Sirs,

As the subject of seeking the Lord by fasting and prayer for the revival of religion is engaging the attention of the churches of Christ of different denominations, I beg leave to inquire whether any steps are taken by our Conferences to follow the example of our brethren. Are there not sins with us, even with us, as with them? Why are we last to seek the Lord in the good old way of our forefathers? I hope that this hint may direct the attention of the churches to this interesting object. The 10th inst. was the day recommended to the Particular Baptist churches to be "set apart for

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the purposes of fasting, humiliation, and prayer; and more especially with a view to implore the general effusion of the Holy Spirit." (See *Bap. Mag. Dec. p. 572.*) On that day, the two Baptist and Independent ministers of this town met; and determined on holding a day of humiliation and prayer on the last day of the present year. After the duties of the closet and the family, in the early part of the morning, it was recommended to have a prayer meeting in each chapel at ten o'clock—for all the congregations to meet in one place at three o'clock, the pastors engaging in prayer—and in the evening to have a sermon at each place of worship. Praying that our little tribe may not be the last in going up to seek the Lord "weeping and mourning,"

I am your's, &c.

C.

Dec. 12th, 1828.

VARIETIES.

THE ABSURDITY OF IDOLATRY.—The following Jewish fable respecting the childhood of the Father of the faithful, is sprightly and instructive.—"It came to pass in those days that Nimrod the king persecuted Terah, and sought after his life. And Terah fled into the caves of the rocks; and Abram his son, was born and brought up in the darkness of the cave. Yet even in the darkness of the cave was the law of God in the heart of the boy; and he said continually within himself, 'Who is my Creator?'"

"At length, Abram walked abroad out of the cave; and was permitted to behold the heavens and the earth. Then earnestly surveying all these things, he mused within himself and said, 'Who is the God that made the heavens and the earth, and is the God of all things?' While he was thus inquiring, the sun arose in his glory and ascended majestically from the east. Abram beheld it attentively; and falling on his knees, exclaimed, 'Kingly, kingly, art thou, O sun! thou art the God of the heavens.'—And in this faith he remained all that day."

"When the evening was come and the sun was sunk down into the sea; Abram beheld the moon shining clearly in the east. Then Abram thought within himself (The greater light has descended into the waters, and is no more seen: how then can he be the God of heaven? Be-

hold the lesser light illumines the firmament: surely he is the king of heaven; and these stars that sparkle round him are his nobles that wait on him; his captains and his host:."

"Soon, however, the moon and stars disappeared from the heavens, and Abram was left alone in the wilderness. Then ran he to Terah his father, and eagerly entreated him, saying; "O father, I beseech thee reveal unto me who verily is the God of the heavens and of the earth. And Terah took him by the hand and led him into an inner chamber, where his idols were placed; and said to his son, 'These are the gods of the heaven and the earth. My son, bow down and worship them.' And Abram obeyed the command of his father."

"After these days, it came to pass that Abram's mother gave unto him a certain sweet cake. And Abram said within himself: 'I will not eat of this cake, but make of it an acceptable offering to the gods of the heavens and the earth, whom my father shewed unto me in his inner chamber.' And the boy went in, and laid his cake upon the table before the sacred images, saying, 'O ye the gods of heaven and of earth, let my sacrifice be well pleasing and find favour in your sight: stretch out your hands now and take this cake.' But the images moved not; neither did they stretch forth their hands to take his offering. And when Abram went in on the morrow, behold! the cake was yet lying on the table; and none of the carved images had touched or tasted it."

"Then Abram mused within himself, and said: 'Of a truth, these gods of my father are not the true God.' And he took a hammer, and brake in pieces all the images, except one, which he left standing in the midst of the temple. And he went unto Terah, and cried to him with a loud voice, saying, 'My father, behold the god that standeth in the middle of the temple, hath slain in his anger all these other gods; and broken them into pieces, in the fury of displeasure, and utterly destroyed them all.' But Terah, was wroth with his son, and said, "Verily, it is thou that hast done all this evil. As for the god that thou accusest, is he not the work of mine own hands? Did I not carve him out of the tree, which I cut down in the wilderness? How then could he, being a piece of wood, lift up his hand, or do violence upon his fellows? My son, thou hast deceived me; and thy hands have broken my gods.'"

“Then said Abram unto Terah; ‘May it please thee, my father, to consider what manner of speech is this that thou hast now made. Behold! I am but a little child, and yet thou sayest that the thing which the gods whom thou worshippest cannot perform, I, even I, thy tender boy, can easily execute with my weak hands. Surely, father, these are not the gods that made the heavens and the earth.’ And Terah considered, but he wist not what to answer.”

And, not many days afterwards, the Lord appeared unto Abram, and said, ‘Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee,’

OBITUARY.

Feb. 22, 1828, died at Stone-Bridge, near Wirksworth, Derbyshire, in the twenty-sixth year of her age, ELLEN, the wife of MR. WILLIAM SMITH, of that place, and daughter of Mr. W. Wenson, of Shottle. In her youth, she spent six months at a boarding-school, the conductors of which, were pious Moravian ladies. Here she enjoyed the advantage of religious instruction, and was trained to a regular attendance on the worship of God. Though it is not certain that any lasting impressions of a religious nature were then made on her mind; yet she always mentioned her governesses with great respect. It is probable, that their example and admonitions, disposed her to think favourably of religion. From that time, she enjoyed very little opportunity of improvement in divine things, till the Autumn of 1815; when Mr. Joseph Barrow, removed into these parts, and commenced preaching in the immediate vicinity of her father’s house. She went to hear him, and was pleased with the service; especially with the singing, for which she had naturally a good taste. She soon became a regular hearer; and was gradually led to perceive her own lost state as a sinner, to feel her need of a Saviour, and to place her whole confidence in Jesus Christ for eternal salvation. She was baptized, May 4, 1817, in the fifteenth year of her age; and joined the infant cause at Wirksworth, which was then a branch of the G. B. church at Duffield. Though there was nothing peculiarly striking or uncommon in her conversion;

yet the whole of her future conversation, through life and at death, proved that the gospel had come to her, not in word only, but in power.

Mrs. Smith was of retired habits; but took great delight in reading the scriptures, and attending the public means of grace. Her behaviour to her parents, while she remained under their care; and indeed to all with whom she had to do, procured her respect and approbation. After she had entered the marriage state, she excelled in all the duties that devolved on her, from that union; and exemplified, in a very honourable degree, the precepts given by the apostle to christians in that relation; Titus ii. 4, 5. Her husband could truly say, that his heart safely trusted in her.

Her health was good till near the birth of her third child, in May 1827, when it was observed to decline very sensibly. After her confinement, she continued very weak; and could seldom walk more than once on a Lord’s day, to the place of worship, which was upwards of a mile distant. This she did generally, till within three months of her decease. From that time, her strength rapidly declined; and it was too evident to her anxious friends, that she was the subject of a confirmed consumption. The prospects of leaving her husband and three small children, for whom she had the tenderest affection, and for whose temporal and eternal welfare she was deeply anxious, was a severe trial, and at times caused her to shed tears. But she found the gracious promise fulfilled; and her strength was equal to her day. During the whole course of her illness, she enjoyed remarkable manifestations of the presence of her God; and was enabled cheerfully to leave her family to the care of his providence.

Having herself tasted that the Lord was gracious, she was very desirous that, others should enjoy the same blessing; and seldom neglected any occasion of admonishing such of her relatives as she thought to be inattentive to the one thing needful; but pressed upon them the necessity of preparing to follow her. About a fortnight before her death, her disorder gained great strength; and her friends apprehended, that her dissolution was at hand. Several of her relatives collected round her, whom she addressed in the most faithful and affectionate manner. “You do not know,” she said, “how happy I am now; what a

precious Saviour I have! O! to have an interest in Christ, how important! What would all the world do now for me without it? I have no doubt of going to heaven myself; but O! if I should not find you there. How heart-rending the thought of being for ever separated! I beg of you, not to neglect the safety of your soul." In this strain, she continued her discourse as long as her strength would permit. Her minister visiting her, she observed, "I suppose when I am gone, you will preach a funeral sermon for me. I hope you will say little about me. Tell them that I am a sinner, saved by grace. But I feel very desirous that something should be said to the young persons, who attend our chapel. There are many who attend; but they do not seem to hear for themselves, they appear so trifling." During the last ten or twelve days, she was too weak to converse much. Being repeatedly asked, by various friends, if she was happy, she always answered in the affirmative; but would sometimes add, "Why do you ask me that so often? Do you think that I am afraid? O no! The Lord is very good to me: he will never leave me; no he will never forsake me." This happy frame of mind, she continued to enjoy, with very little intermission, to the last moment. A very few hours before her departure, as a number of her christian friends stood round her dying bed; she said, "You see that the gospel can do what it promises to do. It can support me in the prospect and in the arms of death. For I find that though my flesh and my heart faint, yet God is the strength of my heart, and will be my portion for ever. I would have you all pursue real religion." About an hour before she expired, the feelings of her heart, broke out in the most rapturous expressions. "Bless the Lord," she exclaimed, "O, my soul, and all that is within me, bless his holy name. I'll speak the honours of thy name
With my last lab'ring breath;
Then speechless clasp thee in my arms;
My joy in life and death."

In this happy frame, she sweetly fell asleep in Jesus.—The impressive event was improved, on the two following Lord's days; at Shottle, from Matt. xxiv. 44; and at Wirksworth, from Prov. viii. 17, to crowded and deeply affected congregations.—May they all, like our dear deceased friend, remember their Creator in the days of their youth!

J. R.

Died, Jan. 12, 1828, at Bole Hill, near Wirksworth, in the thirty-fifth year of his age, NEHEMIAH KNIVETON. Before he made a profession of religion, he was what is usually termed, a person of good morals; and, like too many others, thought that this was all that was necessary to constitute him a christian, and give him a title to heaven; especially as, in addition, he occasionally attended public worship. But, when the G. Baptists introduced their preaching into Wirksworth, it excited his attention, and he soon became a regular hearer. His mind by degrees, was impressed with divine things; but was especially awakened by witnessing the administration of the Lord's supper, on an occasion, when some affecting observations were addressed to the spectators. He was at length enabled to place his confidence on the Lord Jesus Christ, and to hope for mercy through him. Having offered himself for fellowship, he was baptized and admitted into the church, July 15, 1821.

He soon became a teacher in the Sunday-school; and was diligent and active in the discharge of the duties of that important office. His attendance on the means of grace was also very regular, till within a few months of his decease, when his health began to decline. His complaint was dropsical; but borne, by the pious sufferer, with exemplary patience and resignation: being assured that it would work for his eternal benefit. When asked whether he was happy, he replied: "Yes: but I do not experience those rapturous feelings of which some christians speak. Yet I have a steady confidence in my Saviour. I know in whom I have believed; and am persuaded that he is able to keep that which I have committed to him against a future day." His mind was thus graciously supported till his dissolution. The solemn event was improved, on Lord's day, Jan. 20, to a crowded audience, from Rev. xiv. 13. He has left a widow and one child. May they enjoy the full accomplishment of that delightful promise: "Leave thy fatherless children, I will keep them alive; and let thy widows trust in me."

J. R.

 CONFERENCE.

THE YORKSHIRE CONFERENCE met at Staley Bridge, Aug. 18th, 1828. The friends at Halifax, and Queenshead were

allowed some assistance towards the expense for preaching at Keighley.—The case of Accrington was referred to the next Conference.—The friends at Torporley asked the advice of the Conference on the propriety of buying land for the erection of a New Meeting House and the formation of a burying ground; and were encouraged to purchase a piece of ground offered for sale; and desired to bring an estimate of the probable expense of the undertaking, with a list of their own subscriptions towards it, to the next Conference. Mr. R. Ingham was requested to write to the friends at Ashford and Bradwell.—In the morning, Mr. Hollinrake opened the public service with prayer; and Mr. R. Ingham preached from Rom. xiv. 7, 8.

OPENING OF A NEW MEETING HOUSE.

On Lord's day, Nov. 16, 1828, a New G. B. Meeting House was opened at Staley Bridge, Lancashire. In the morning, Mr. T. Smith, minister of the place, preached from Psa. lxxxiv. 10; and in the afternoon, Mr. Pike of Derby, from Acts xiv. 7. In the evening, Mr. R. Ingham, of Heptonstall-Slack, delivered a discourse on the doctrinal sentiments held by the New Connection of General Baptists, from Gal. ii. 5. The services were solemn and interesting; the congregations, especially in the afternoon and evening, numerous and respectable; and the collections amounted to upwards of seventy-five pounds.

The former edifice being small and ineligible, it was thought that if one more commodious and respectable could be erected, it might be the means of extending the cause of the Redeemer in that neighbourhood, and prove a blessing to present and future generations. A good substantial stone building has accordingly been raised, measuring externally forty-five feet by thirty-six, with galleries on the three sides, capable of seating five hundred hearers. The whole expense of the erection is about £750; towards which upwards of £250 has already been subscribed, exclusive of the collections at the opening. The congregations have considerably increased already; and it is hoped that, by the blessing of God on the preaching of his word in this place, many sinners may be converted from the error of their ways, and many saints edified and built up in their most holy faith. May these hopes be fully accomplished;

and the little one become a thousand and the small one a strong nation.

GENERAL BAPTIST SUNDAY SCHOOLS.

FROM a Report which has recently fallen into our hands, it appears that, at the last Annual Meeting of the G. B. Sabbath School Union, the number of Schools, which were then supported by the Connection and sent statements to that Society was eighty-six; which were conducted by one thousand eight hundred and seventy-six teachers, and contained eleven thousand four hundred and forty-nine scholars. The increase of scholars since the last report had been nearly one thousand; and of teachers one hundred and seventy-six. The sum of £468. 7s. 5d. was raised, during the previous year, for the support of these laudable institutions. The statements from the different schools were, upon the whole, highly satisfactory; and this important system of moral and religious benevolence seems to be supported by an increasing spirit of zeal and piety. But the most cheering fact, stated in the document is that, since the last Report, one hundred and fifty-three teachers and scholars have joined our churches, and thus decidedly professed themselves on the side of the Lord; exclusive of those who have doubtless adopted a similar course in those schools which have not reported. This is the most convincing and the most animating evidence of the vast utility of these institutions.

REVIEW.

THE CHRISTIAN WORKMAN'S EXPOSITION WITH HIS COMPANIONS IN LABOUR, *on the essential Importance of Religion: an Address to the Operative Class: delivered in the General Baptist Chapel, Lombard Street, Birmingham, Sept. 7, 1828,* by JOHN JONES.

8vo. pp. 36. price stitched, 1s.

Winks, Loughborough.

WE have read this well-timed and sensible address, with great satisfaction. The worthy author, having been laid aside, for a long season, from his ministerial labour by indisposition, had honourably returned to his manual employ-

ment, with a view to recruit his health. Under the blessing of heaven, his design has been in a good degree accomplished; and he now feels himself able to resume his sacred work. Before he left his fellow-workmen, he took the opportunity of delivering to them the address before us. It is founded on Matt. xvi. 26, "What is a man profited, if he shall gain the whole world, and lose his own soul?" &c. From this text, he remarks, "that man possesses a soul: conscious, immortal and more valuable than the world.—That there is great danger of the soul being lost.—And, that a solicitude to guard against this loss, and to secure the salvation of the soul, is the most rational anxiety, that we can indulge." Each of these propositions, Mr. J. illustrates in a manner, at once impressive and instructive: well adapted to the purpose designed, and likely under the influence of the Holy Spirit, to be useful. We hope that it will obtain general circulation; and be read with serious attention, by those to whom it is especially addressed: as we are well persuaded, that it cannot be so read without real profit. There is a cheap edition, price sixpence; which, we trust, will often be put into the hands of the operatives among their acquaintances, by the friends of humanity and religion. We have indeed very seldom seen a Tract that might, with more propriety be presented, by a pious master, to his journey-men and apprentices.

We could with pleasure copy many passages from this useful pamphlet, but our limits confine us to one brief specimen of the author's manner.

"There is another objection, working with insidious art among the operative classes, and cherished with fatal pleasure; that is, 'Perhaps the Scriptures are not true, and religionists are terrifying themselves with unnecessary fears.'—But, whatever may be thought of the evidences of Christianity, most certainly, of all persons, Christians are most exempt from terrifying fears. The gospel is not a system of terror, but of love: of that perfect love which casteth out fear, because fear hath torment. Christians have no more cause than unbelievers to fear anything in this life; and in reference to death and a future state, they have a decided superiority. Their professed principles enable them to triumph over death, and to anticipate inexpressible joys beyond it. Often have they been enabled, when in the immediate view of the king of terrors,

in familiar and triumphant language to say, 'O death where is thy sting?' Frequently, with all the serenity of one secure of victory, has the Christian perceived the approaches of the last enemy, and, with his expiring breath, has exclaimed, 'We are more than conquerors through him that loved us!'

When has any thing like this been experienced in all the walks of infidelity? The utmost that it can attain, is to invest the mind with a gloomy insensibility, and enable its votary to say, "I am about to take a leap in the dark." But, more frequently, it leaves the soul a prey to distracting apprehensions, and to the terrors of hell, before it quits the body. This contrast in the closing scenes of life, which has often been verified, is itself a delightful evidence of the truth of the gospel; and proof sufficient, that the Christian is not living under terrifying apprehensions."

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A conviction that the larger book was deficient, in hymns on some particular subjects, and of certain metres, led the compiler, though on the whole he is well satisfied with that work, to collect and publish the selection, the third edition of which we introduce with pleasure to the notice and patronage of our churches. It contains two hundred and eighty-three hymns, composed by various authors, and arranged under the following titles: "Being and Perfections of God—Providence and Grace—Praise—Scripture—Public Worship—Before Sermon—After Sermon—Gospel—Christ—World—Youth—Sinner—Conversion—Christian Character—Faith and Hope—Love—Holy Desires—Seasons of Distress—Seasons of Rejoicing—Zeal—Benevolence—Resignation—Perseverance—Church—Baptism—Lord's Supper—Seasons Improved—Time, Death, &c.—Resurrection—Hell and Heaven—Miscellaneous."

In a compilation like this, from several authors, the pieces must have various degrees of merit; and the tastes of the readers will occasionally differ. Some will discover hymns which they think

unworthy of the place they occupy; while these very compositions will probably be the peculiar favourites of others. To please every one is therefore a hopeless attempt, and no prudent man will expect to accomplish it. But, in looking carefully over this Selection, it does appear to us, that the worthy compiler has displayed considerable judgment and discrimination in the choice of hymns. Many of them are excellent both for poetry and devotion; and few fall below mediocrity. There are several which have not fallen under our notice in any similar collection; and greatly add to the merit of the publication. This neat little volume is well printed, on good paper. We sincerely congratulate the compiler on the encouraging circulation it has obtained; and hope that he will soon be called upon for another edition. The Selection is, in our opinion, well adapted for the purpose designed; and therefore we heartily recommend it to those churches who use the larger Hymn Book, to which it is designed to be a Supplement.

**THE BAPTIST CHILDREN'S MAGAZINE
AND SABBATH SCHOLAR'S REWARD,
Volume II. for 1828, with many wood
Cuts.**

32mo pp. 376, neatly half-bound, price 1s. 6d. Winks, Loughborough; Wightman and Co. London.

We have just received the second volume of this useful publication; and think that we should scarcely do justice to our readers did we not hasten to recommend it to their notice and patronage. It is published in neat monthly numbers, in stitched covers, at a penny; and has already obtained an encouraging circulation. We have marked its progress; and perceived with pleasure, a gradual and decided improvement both in matter and manner. If the improvement continue and increase, it will deserve, and we trust it will enjoy, a still higher rank in public estimation and support. For, though there are a few articles in this volume, which to us appear rather too abstruse for children, and others too remote from their peculiar concerns; yet, in general, the subjects are such as are intimately connected with the present and eternal welfare of the young, and are treated in a manner well adapted to instruct and interest their minds. The book is neatly printed and adorned with many well exe-

cuted wood cuts, chiefly illustrative of the papers to which they are attached; and the whole forms a neat little volume.

We hope the hint suggested in the Title will not be overlooked: both the numbers and the volumes form a very appropriate "Sabbath Scholar's Reward;" and they who manage those important institutions, Sunday Schools, will contribute to the best interests of their pupils, by freely availing themselves of them for that valuable purpose. Nor should they be confined to that class of objects. A volume of this work, neatly bound as it is sold by the publishers, would be an acceptable and useful New Year's Gift for the junior children in any family.

**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.**

12mo. price in cloth 3s. 6d.

Holdsworth and Ball, London.

In our Miscellany for February last, we gave a favourable notice of the "Union Collection of Hymns and Sacred Odes, adapted to the use of the Church, the social Circle, the Family and the Closet." The volume before us contains those parts of the former publication which are adapted for public worship. It comprises upwards of four hundred articles, arranged under proper heads, and neatly printed. A valuable Index of Scripture Passages and of Subjects is subjoined; which will be found very convenient in selecting hymns suitable to particular occasions. Having however so recently expressed our sentiments on the original Collection, it is only necessary that we announce the publication of the present abstract, and repeat our recommendation of the whole.

LITERARY NOTICES.

Just Published.—The fifth and last Part of Bagster's quarto edition of *Biblia Sacra Polyglotta*: containing the entire New Testament in Five Languages. The Syriac version is sold separately.

Affection's Offering: a Book for all Seasons; but especially designed as a Christmas or New Year's Gift; a Prize Book for Schools, &c. Hot pressed and neatly bound, embellished with several beautiful engravings.

An *Address to Christians* on the Propriety of Religious Fasts, by James Hargreaves.

Rudiments of Music, or an Attempt to facilitate the Practice of Psalmody; by D. E. Ford.

The *Works of James Arminius, D. D.* translated from the Latin, by James Nichols, author of "Calvinism and Arminianism Compared." In Three Volumes. Vol. II.

The *Completeness of Ministerial Qualifications*; by John Howard Hinton, A.M.

British Reformers: Treatises and Letters of Nicholas Ridley, Bishop of London and Martyr.

The *Examinations* of the constant Martyr of Christ, John Philpot, Archdeacon

of Winchester, at sundry seasons during his Imprisonment.

Twenty-one Sermons, by the late Rev. Thomas Spencer of Liverpool; from his own Manuscripts.

Ghaut Murders in India. An Appeal to British Humanity and Justice respecting the practice of exposing the Sick on the Banks of the Ganges. To which is added Humane Hints for the Amelioration of the state of Society in British India. By J. Peggs, late Missionary to Cuttack, Author of 'The Suttees Cry to Britain, &c.

Lines on the Death of Thomas Gilbert, of Bedworth Heath, and to the Memorials of Mr. John Cramp, Pastor of the G. B. church, Longford, Warwickshire. By J. Wright.

POETRY.

HYMN FOR NEW YEAR'S DAY.

"This year thou shalt die!" how solemn the thought!
Great God is it I? must this be my lot?
Must I who am healthy, so soon yield my breath?
Lord teach me my frailty, prepare me for death.

"This year thou shalt die!" now sinner, regard
The voice from on high; thy life is yet spar'd:
By faith and repentance prepare for thy fate,
'Twill soften the sentence; defer not too late.

"This year thou shalt die!" O! christian, rejoice,
From earth thou shalt fly, to bliss in the skies:
What though thy connections would bid thee remain—
Such heavenly reflections shew "death will be gain."

"This year thou shalt die"—but who can express,
The transports of joy, prepared by Grace,
Which those shall inherit, for ever above,
Who, sav'd by his Spirit, shall die in his love?

Jan. 10, 1828.

J. D.

ERRATUM.

In the *Date* of this Number, for "January 1, 1828," read "January 1, 1829." The friendly reader is respectfully requested to correct, in his own copy, this slip of the pen; which was not discovered, till it was too late to rectify it.

Missionary Observer.

JANUARY 1st. 1829.

General Baptist Missionary Society.

JOURNAL OF MR. CROPPER.

April 10th, 1828.—Arrived at Pooree on the first of April, and found brother and sister Bampton tolerably well. Brother B. had a slight cold, attended by a cough. During the short time I have been here, I have had an opportunity of seeing all Juggernaut's temple. It is an immense building. They are collecting now for the wood to make the cars. I believe they make a new block this year: on this account it is expected that the number of pilgrims will be considerably more numerous than usual: if so, we must expect death will make vast havock among them, for the festival is a fortnight or three weeks later than usual. O when shall the Oreahs travel in crowds to Zion!—strangers and pilgrims in the world, pilgrims to a new heaven and a new earth. O the wretchedness of their present state! their minds, how dark! their hearts, how hard! their religion, how debasing! My mind has been revolving on my work considerably lately. There is one discouraging circumstance—the friends in England have sent us out to preach the Gospel, but they do not expect much success.—They have sent us out to exhibit salvation through Jesus Christ, but they do not seem to have the slightest expectation that *MANY* will be pricked to the heart, and cry out “*men and brethren, what must we do to be saved?*” Tainted with the same feelings when the Missionary goes out to preach, he does not expect to convert any *under that sermon*. He does not expect to be instrumental in thus converting them, but looks to some *gradual operation or process*, the effects of which will spring up after he is dead. What can we expect from such proceedings but “*he could do no mighty work there on account of their unbelief.*” My dear English Christian friends, *pray for present success, expect present success*; and encourage your Missionaries to expect present success. The conversions recorded in the New Testament are sudden conversions;—the effects of preaching—glorious revivals;—of prayer—immediate answers. We have to deal with the same God. We have the promise to encourage us, “*Lo I am with you always, even to the end of the world!*” Preaching is the appointed way.—Go preach—the presence of Christ the accompanying promise, “*Lo I am with you.*” The friends of Christ have been looking to other means, and they have been disappointed. Take off every expectation from every thing else but *proclaiming the Gos-*

pet, God's blessing may then be expected. If we expect success from schools *merely or principally*, we expect without scriptural authority. 'Tis by the *FOOLISHNESS of preaching* that the Gospel must spread—by the foolishness of preaching. All the world laugh at the idea of converting the world by preaching: it is foolishness unto them. But the Lord declares, by this foolishness he will save them that believe. When schools can be conducted without the Missionary spending his time among them, then they are well. As I am not able to proclaim the Gospel to the natives, I attend the schools, and explain portions of Scripture to the boys, and the people who come round me. The principal difficulty a beginner has to contend with, is the disputing tendency of the natives. They ask twenty questions, perhaps, ten of them he cannot understand; and the rest will be so foolish and far from his purpose that he either cannot or wishes not to answer; if he will not answer they will not hear. In this respect the schools are very good places to exercise his knowledge of the language, till he can launch a little farther.

16th.—Last Friday was the Swinging Festival, about five in the evening I proceeded to the town, and began to make inquiry about the time when it would take place, to my disappointment I found it was to take place at night. After I had waited about twenty minutes, I heard the beating of a drum, and in a few minutes found one of the men had the hooks in his back ready for the Festival; advancing towards him, I was surprised to see a man behind him holding two cords that were fastened to the hooks, at my approach they began

to dance; the man with the hooks in his back was dressed up in the most ridiculous manner; every time he jumped about, the man with the cords pulled the hooks as if to prepare him for swinging, for I observed the cords were always tight and the flesh continually stretched. After he had passed, a little boy came along attended by a crowd of boys and men, or boys of larger growth; the little lad could scarcely make a dance of it: the hooks in his back were not so large as the hooks in the back of the men.—They not only swing on a pole fixed on the ground, but have poles fixed on hackeries (native carts) and go swinging round the town. I saw two of these infernal-looking machines. It became dark and I returned home. We were rejoiced to hear of another token of God's smiles upon brother Lacey's ministry last week:—A slave of popish superstition, we hope "has liberty found through the blood of the Lamb;" she sent her images to brother L., and declared herself determined to follow Jesus. All this is pleasing to see the outposts of the Beast's Kingdom giving way. Soon may the time arrive, when like a millstone it shall sink into the sea of oblivion.—Haste happy day!—Haste happy day! Talking with my pundit the other day, he says, if you give the order I will not worship Juggernaut any longer; I am your servant, I must obey your order, and worship you if you please—poor silly man. There is one trait in the Saviour's character the natives particularly admire,—*that he had no home*—was completely given to his work. While I was in Cuttack, a native said he had seen brother Bampton in the country, and added, he is a com-

plete *Boishnib*, or a completely holy devoted man.—Oh the language the language! Well has Mr. Ward said that a Missionary's first year is the most unpleasant and uncomfortable year, owing to his inability to say one word to the perishing thousands around him. The season seems to be a sickly one at Calcutta, many have been taken off, and a great many severely ill. Last Monday was an eclipse of the Sun.—A Hindoo fast is held on this day. My pundit wanted a holiday, as he said how can I work except I eat? I replied, if you do not come to me, I shall cut off a day's wages from your pay: do as you please. On Monday he did not seem to be fond of fasting. On my inquiry, why do you do so? he answered, "Other people do so and how can I help it?" I asked if the rest of the people killed themselves would he? "Aoo kon" says he, that is, what else could I do.

21st.—During the last week, I attended the schools regularly every evening. On Sabbath-day made two attempts to preach in the Oreah language, one in the morning to almost twenty old blind, leprous, lame, diseased folks who came to beg; it is brother Bampton's custom to preach to them first, and then give them two pice each. Proceeded a little better than usual; in the evening went with brother B. to the bazar. The people seeing a new Sahib, began to inquire why I did not talk: one said to brother Bampton, "Come, we have heard you these three years, let us hear what the new Sahib will say." After brother B. had talked as long as he thought prudent with his cough, I rose and endeavoured to convince them of their responsibility, that they would have no excuse at the day of judgment.

Possessed greater liberty than I had before experienced. On coming away they gave us a shout as usual. Went out again this evening to another part of the town; to a large tank where they were preparing the idols for a jaunt. Round the tank the people were very turbulent, the children especially; these, incited by the men, became exceedingly insolent: this is very galling and hard to be borne; however I delivered my message, distributed a few Gospels and tracts, and came away surrounded by a rude number of men and boys, some of whom followed and continued shouting for a considerable distance. This is very trying to a beginner. I returned home rather dejected. How hard are the hearts of this people—how baneful the influence of idolatry! I do not wonder at carnal men viewing the conversion of the heathen, by the means of preaching, impossible. It requires faith, firm faith in the promises of God to believe it; that faith that will believe and feel that with God all things are possible; that his means are the best and only means; and that he will, though earth and hell with all their legions oppose, give the heathen to his Son for an inheritance, and the utmost parts of the earth for his possession. Pray for us, brethren, that we may endure, as seeing him who is invisible; and stand "steadfast, immoveable, always abounding in the work of the Lord;" we know that our labour shall not be in vain in the Lord.

22nd.—My pundit has been ill these three days of a fever. Yesterday, and the day before, he sent me a letter, or rather a note; in each he sent me a thousand salams. Removing from Cuttack to Pooree, generally affects the na-

tives, it is very cold in their idea, they generally get an ague and fever. Read to day the last chapter of the Acts, in Oreah, and a few pages of the Bhagbut. In the evening went out into the town and endeavoured to talk to the people; collected a few folks and began by reading a little of one of the catechisms, and then commented upon it. One old man paid particular attention. I was enabled to speak more freely and warmly than ever I have spoken in the Oreah language. O for a good acquaintance with the language: a little will not convey to them our ideas. If we speak of sin we must explain what we mean; their idea of sin is—not to bathe regularly, to eat meat, to abuse the brahmuns or deptas. If we speak of holiness they think immediately of their poojahs, festivals, austerities, &c. It requires, therefore, a peculiarity and an aptness of expression to say a great deal in a little compass. The people were not at all rude this evening. I came away without the usual hurree bol. Brother Bampton went to another part of the town. Bathed in the sea this morning; this is considered very conducive to health.

Overcome with sleep during my study this morning. Pooree air makes every body sleepy who breathes it. This evening went out among the people, met with one troublesome man who asked me several questions, "If Juggernaut be nothing why do the Company take so many rupees?" I answered that was not my sin nor his sin. I came to him, I told him, to speak to him of his salvation. He then says, "If I worship Jesus Christ will he give me any thing to eat?" I told him Christ would preserve him. Then he

stood up and called out, "Jesus Christ! Jesus Christ! Jesus Christ! Look Sahib he has given me nothing!" The people laughed. On inquiring whether Juggernaut would give him anything; he replied "Yes," and then began to cry, "Juggernaut! Juggernaut!" a man standing by gave him some fruit, "Look, Sahib, Juggernaut hears me!" the people laughed loudly. I then told him Juggernaut had ears but could not hear one word: and had no power at all, so that if they did not prop him up he would fall and break his nose; if he could not help himself, how could he save them; he went away laughing.

23rd.—Have been prevented from going out among the natives this evening by a storm of thunder and lightning, attended with rain. The storms at Pooree are not so violent generally as they are in many other places, Cuttack for instance, though we had one tremendous clap of thunder which made the place where we stood shake. Troubled again this morning with such a proneness to sleep that while finding my words in the dictionary I fell asleep. Oh how different is study in this country from what it is in England, *especially in the hot season.*

26.—Was prevented again last night from going out among the natives till late, by the appearance of an approaching storm. Went to see my pundit, who is very unwell still: pressed upon him his responsibility as he had heard of Christ. He replied, "Sahib, your Ten Commandments I have read, and shown to the people, and they say, the English Sahibs do not keep those Cominandments, they keep no Sabbath." I told him, that would not excuse him; if they

threw away 100 rupees, *would he throw away 100?*

"No, Sahib."

If they take a knife and cut their throats, will you?

"No, Sahib."

If they will go to hell, will you?

"No, Sahib."

Finding him not likely to get better, I gave him leave to go home to Cuttack for a fortnight. He asked if I was angry, if I was he would not go. The old man seemed pleased when I told him, not angry, but merciful. Brother Bampton is enabled to resume his labours again in part; he can preach once a day. He expects to go to Berhampore soon, to see Erun, our native brother; and talk to the "grinning Brahmuns of Ganjam." Whether I shall accompany him or not, is not certain. I fear I do not know sufficient of the language to go to any advantage, though there is nothing like practice among the natives, yet I require some study to mix with it, or I shall get a loose kind of jargon, instead of pure language. Again, whether it will be prudent for me to travel in the hot season I know not. When we get to Berhampore we have no house to live in but our tent; brother Lacey advises me not to go, saying, it will be sure to kill me; *he has no doubt*, he says it will kill me. Brother Bampton differs in opinion, thus minds differ as human faces. The Lord direct: In all thy ways acknowledge him, and he will direct thy paths.

EXTRACTS

FROM A

JOURNAL OF MR. BAMPTON'S.

The following letter of Mr. Bampton's, written after encountering some painful opposition, may gratify his friends.

I proceeded to the spot, which is still nearer Juggernaut's door than that I used to occupy, because it is more public, (i. e. this last is more public.) I did not begin with the Spirit, as I sometimes had done; and after awhile up came the diabolical buffoon who had plagued me so much the evening before, and began in his old way, and I contented myself with dealing out his foolish maxims to the people ironically. I had a chair with me, and could sit down, which I think helped me a little. I was enabled to preserve my composure; and had the satisfaction of seeing that I made some impression on him: for I would rather make such a man as that angry than do nothing; as if his situation be rendered very uncomfortable, he may not be so ready to resume it again. I asked if Juggernaut could walk: to which he of course replied in the affirmative; and I took a stick out of a man's hand to show him *how Juggernaut walked*, and he expressed himself angrily at the man for lending me the stick. He at length went off, and I saw him the next evening, but he did not come to interrupt me. Last night I had some very bold wicked men and a great deal of mockery, but I enjoyed a composure of soul which they could not shake; and when I got home again, somewhat more fervour in prayer than usual, for that concern about the souls of men which should be felt by every Minister, but especially by every Missionary. One evening lately I sat down to write something, by way of introduction, to the people; as if my thoughts have not previously flowed in an affectionate channel, there is reason to expect when engaged, very much to prevent them doing so. I delivered the substance of what I had written last night, and may, perhaps, regularly translate it, and have some copies written for distribution in Pooree, as follows;—

"MY DEAR FRIENDS,

"In the exercise of my ministry among you, I meet with a great deal that is very painful to my feelings; but I still persevere, and hope that I shall persevere to the day of my death, even though I should meet with worse treatment than I have ever yet experienced.

"You are aware that I do not seek to enrich myself at your expense, what I eat, and drink, and wear, I pay for without any assistance whatever, from any native of this country; and the utmost attention you could pay to my preaching, would not put a pice into my pocket.

"When I preached in my own country, I was always heard with respectful attention. I lived comfortably in the society of my family and friends. But I have left my native land, and devoted myself to the ministry among you; though many of you treat me as every man's enemy, and a great fool into the bargain. I hope my friends that I do not deserve this treatment, and I have no wish to reproach you with it; it is the effect of inconsideration, and some are led into it by the bad example of others. But I cannot be thus deterred from proceeding with my work, and I have good reasons for my determination to persevere.

"One of these reasons is, that I believe the religion I teach to be the only true religion. I believe that there is not another true religion in the world; and that poison would not be more hurtful to the bodies of men than all other religions are to their souls. And whether I have reason to believe this or not, yet while I do believe it, it would be inhuman in me not to go on with the work I am about. He who believes that his neighbour is taking poison and does not tell him so, is a bad man; and he who believes his neighbour is in the way to hell, without trying to turn him out of it, is worse. My brethren, humanity forbids my remaining silent, and obliges me to tell you that you are ignorantly going on in the way to hell, and none but Christ can save you.

"Another reason why I act as I do is, that our sacred Books command us to publish our religion every where, in all nations, to every creature; and while I believe this to be the command of God, I should certainly be a very wicked man if I do not obey it, so far as I have the ability to do so.

"Having given these reasons for my present conduct, allow me, my dear friends, to say that if this religion be true, then all who receive it will be saved; for it is written in our holy Books, that whosoever believes in Jesus Christ will not perish but have everlasting life in heaven. And again the same Books say, that he who believes not will be damned.

"Now, my brethren, these are very weighty words, and you ought to examine whether they be true or not. If they be found false, then you may safely despise them; but if they be true, and you despise them, then you are undone for ever.

"What more, my brethren, shall I say to

you. If there were two bridges over a river, one on your right hand and the other on your left, and a friend said to you, "Do not go on the left hand bridge, for it will break, and you will be drowned; but go on the right hand bridge, and you will be safe," surely in this case you would examine both bridges before you went on either of them, and you, by that means, would avoid the danger and save your life. So, my friends, I beg of you to examine these two religions, Hindooism and Christianity, and receive, and hold fast that which is good, that by that means you may save your souls.

"In this interesting inquiry I shall be glad to afford you any assistance in my power, accompanied by my earnest prayers that you may find the way to eternal happiness."



BAPTISM

AT OCHO RIOS.

An account of a recent Baptism at Ocho Rios, and of the service on the occasion has been forwarded by Mr. Bromley.

My followers, or inquirers, continue to increase a little every Lord's-day. Our congregations are good; perhaps, never less than 350 at Ocho Rios: and our Saint Ann's Bay congregations are increasing. We had a second baptism at Ocho Rios on the 27th day of June last; I may say truly that we had a most interesting day, as well as a baptism. I never saw more people at a baptism, except it was at the one in your chapel just before I left Derby. Our chapel was crowded to excess. I am not fond, in a country like Jamaica, of preaching any sermon that reflects on the conduct of any other denomination of Christians; but there are times when there are exceptions to all rules. The following were the outlines of my sermon, which was preached for the good of those persons who might not understand our motives for observing the pure inculcations, as we conceive, of the New Testament Scriptures. *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him in baptism INTO DEATH: that like as Christ was raised from the dead by the glory of the Father, even we also should walk in newness of life.* Rom. vi. 3, 4.

FIRST. We shall inquire into the nature of Scriptural Baptism. From the plain sense of the Greek verb, and from the histories of

baptism given us in the New Testament, we may rest assured,

I. That baptism is not *aspersion*. *Aspersion*, or sprinkling, is

1. Unscriptural in its mode.

2. In the *subjects* on whom it takes place, generally infants.

3. And generally speaking in the *object* it embraces, being now, something almost national, and not that ordinance which Christ left for the observance of his faithful followers.

II. Baptism is not *affusion*, or *pouring*.

1. It cannot be discovered that this mode of baptism has any foundation in *Scripture*.

2. It has no foundation in the sense of the original word.

3. It has no foundation in the *practice* of the first *Christians*.

III. *Scriptural baptism* is a *real immersion* of the body in water, as we have satisfactorily proved in denying it to be either a *sprinkling* or a *pouring*. Baptism by immersion supposes,

1. A *proper subject*, a *believer* in *CHRIST*, who sincerely attends to the ordinance from *choice* and a *sense of duty*; and not from *force* or *popular example*. Such baptism is fully calculated, if baptism be so at all, to answer the gracious designs of that God who is its Author, and become an instrument of good to the person who has a wish that that should be the case. We intend further to improve this opportunity by the following considerations.

I. We shall consider baptism as an ordinance enjoined on all believers by the God of heaven.

II. As a direct and necessary imitation of the example of Jesus Christ.

III. As an open and public profession of our attachment to Christ.

IV. As a significant sign of our detachment from the world, its pleasures, sins, and griefs. Baptism is spoken of in our text as a burial, and a resurrection.

V. As a significant sign of the change the Gospel is designed to effect in the heart of the believing penitent. The true Grace of God, of which baptism is the sign, is spoken of as washing away our sins.

VI. As a pledge on the part of the baptized of everlasting faithfulness in their profession of Christianity.

In conclusion of our present discourse, we shall

I. Address some proper advice to the persons baptized to-day.

II. Address some proper advice to the unbaptized—the careless sinner—the inquirer—the candidate for baptism.

This sermon was heard with great attention. You must not think, by any means,

that it was too learnedly delivered. There were at the chapel at least 100 well educated persons. The bulk of my sermons are preached to the Negroes. And were I at liberty to say of myself what has often been said of me, I should tell you that a Negro congregation understand, as well as may be, all that I say in the sermons I preach. Perhaps, on this occasion, all the negroes might not be able to follow me through the whole of my argumentation. Indeed this was not necessary on their part. But there were many persons present, probably, who never gave the subject of baptism their serious thoughts in their lives. It was preached mainly for the benefit of such persons. The number of persons we baptized was sixteen. We had a most interesting time when we received them into the church.



MORE

PLEASING NEWS

From India.

A letter from Mrs. Lacey to a friend in England.

Cuttack, July 8, 1828.

My dear Brother,

As my dear husband is a good deal engaged, and writing much is injurious to his health, I gladly comply with his request to communicate to you some information as to the work in which we are engaged. What I have to say will, I know, afford you encouragement, and create thankful joy in the hearts of our Christian friends. You have heard that we have had two baptisms since we returned from Bengal; first the brahmun, who had so long excited our hopes; and since then, a widow of the name of Bryant, who sent an altar full of her virgins, saints, and crosses, &c., about three months ago, with a request to be baptized. On Lord's-day Mr. L. had the great joy of baptizing a Mr. and

Mrs. De Fewsa. The former is brother to our friend De Santos, and his wife is adopted daughter to the above Mrs. Bryant. He has been a pretty regular hearer of the Word almost ever since we have preached at Cuttack, and his wife has attended about two years. They were both Roman Catholics, and consequently worshippers of idols; but I believe the Lord has gradually enlightened their minds by the preaching of the Gospel and the private instructions they have now and then received: we have reason to hope well of them, and intreat an interest in the prayers of our friends in England for them, that they may be kept from the pollutions of the world, and be faithful until death. The baptism took place in the Maha Nuddey, opposite our own house. Most of our congregation, and a good number of Mussulmen and Hindoo spectators, attended. When we proceeded to the river, three officers (next door neighbours) followed us on horseback, as we supposed, to see and laugh at what we were going to do, and we were not wrong in our conclusions, for although they stood, or rather sat, near enough to see and hear all, they had not enough of common civility about them to cause them to refrain from talking nearly all the time of prayer and the other part of the services; sometimes uttering a sarcastic word of pity for Mrs. De Fewsa when in the water. Such behaviour cannot produce a good effect upon native spectators, though I believe it did not in the least affect the rest of us. We commenced by singing,

“Jesus and shall it ever be,” &c.,

Mr. L. then delivered a short address, and concluded with prayer,

and then proceeded to baptize. After dressing we repaired to the chapel, when Mr. L. delivered a sermon from an old text of yours, “One Baptism.” He felt this a task, though an incumbent duty. A task, because our pious Judge and his Lady, with a friend of theirs, are decidedly Pedobaptists. However, the Lord gave him strength to be faithful, and our friends have too much grace to be offended. After this service we had the Lord’s Supper, and hope we had the presence of the Lord sensibly with us. We got home for tea at ten o’clock, when my dear L. was quite worn out.

But, my dear Sir, this is not all, the Spirit of the Lord is still working, and will work. We have now two candidates, of whom we think well. One is an Oreah brahmunnee, born at Pooree. She was taken by a country-born writer when very young, as his wife, with whom she lived till a few years ago, when death separated him from her and their four children. She has brought them up as professed Christians as well as she could upon the little means he left her, and has sent them to the English school and chapel. About a year ago she was induced to bring them to the chapel herself, though she could not understand a word; this brought her acquainted with the members of our little church, and caused some worldlings to upbraid her with, “What do you go there for? you understand nothing.” Her reply was, “It is the Lord’s house, and therefore I know it must be good to go though I cannot understand.” For about eight months she has, to all appearance, been seeking the salvation of her soul by repentance and faith in Christ; and from al we

can judge, she appears to be a believer; and as the church is agreed about her, I suppose she will be baptized in a few weeks.

The second candidate is a little girl about fourteen years old, adopted daughter of Mr. De Santos who has learned to read her Bible well in our English school: she is a still modest girl, evidently very different from most of her age in this dark land, and we hope well of her. The following is a copy of a note which she intended as an application for baptism. The bad English and simplicity will amuse you.—

“Dear Sir,

“I have the pleasure to inform you this letter with my own conscience and with my own heart for blessing of Providence. I understand the Bible and word that is in it in my heart then why shall I delay any more? My times God gave his ministers to understand his word, God gave his holy Bible, he gave his only begotten Son into the world to become the Saviour of sinners, but whosoever shall believe on him shall not perish and whosoever shall not believe on him shall perish for now is the time of salvation, there's no repentance in the grave nor pardon offer to the dead. Just as the tree cut down that fell to north or southward there it lies, so man departs to heaven or hell. please mention Mrs. Lacey.

I remain yours affectionately
AMELIA G.”

Besides these, the seed of the Word has taken root in one or two Europeans in our congregation. One is a military officer. This has alarmed the enemy of souls dreadfully, and he has been, and still is, very active; so much so, that we fear he may finally succeed in his

diabolical ends by one means or another, as he has so far succeeded as to keep the individual from the preaching of the word for several weeks; but our hope is in God; to him we look, to him we cry, from him is all our expectation. When he first attended worship I sent his Lady a volume of your “Persuasives” to read, and when he came to page 233, it seems he was increasingly alarmed about his soul, so much so that he immediately wrote the following note to Lacey.—

“My dear Mr. Lacey,

“I send you an extract from the book entitled, ‘Early Piety,’ (page 233), ‘Under whose ministry it has been supposed as many as a thousand persons were converted,’ is stated (a Minister) to have observed that he never knew one person, who sat under the preaching of the Gospel until his thirtieth year, without embracing religion that ever embraced it afterward.’ This is indeed a dreadful subject for one past that age to ponder on. I have this moment met with the passage, and cannot refrain from applying to you for your thoughts on the matter. This truly discouraging methinks, and I would fain hope to God it cannot be true. I am confined by illness or would have come over to you to discourse on this important matter.”

O that the truth may prevail, and Satan be finally defeated in his ends! Were all Europeans in this country consistent devoted Christians, what a blaze of Gospel light would shine among this darkness that may be felt!

A short time ago we spent three weeks at Pooree, Cuttack being rendered almost insupportably hot by the hot winds, and want of

north westerns, which generally bring us refreshing showers during the hot season. Mr. B. was out all the time, and I am sorry to say, very ill; but we hear he is better now, though I fear in a dangerous state still. When at Pooree, Lacey had several natives who seemed to hear well, and afterwards came to the house to inquire more about the Gospel. One of these men came from near Pooree where he lives, to Cuttack, to hear more of the word of life, some days ago, and he is still here; Lacey hopes there is some good about him, if so it should prove, you may hear more about him. From all I have said, you will say, we have much to be thankful for, and to encourage us; I trust we feel this, but I have shown only the bright side; we have much within and without to cast into the other scale, much very much to humble us, much to distress and cast us down; we know by experience, that we have not only to do with flesh and blood, but with principalities and powers and spiritual wickedness in high places. Our Schools are going on much as usual, and upon the whole give us more pleasure, for it is evident that much Gospel light will be spread through the reading of and explaining the Scriptures among them. We are doing but little among females as to education, nor will there be much done here at present, though I sometimes hope that I shall live to see the prejudices of the people give way, and numbers of females reading the word of truth; but at present I had rather be explaining the Scriptures to a number of attentive boys who will remain in the schools till they learn all we can teach them, than be spending my time upon a set of worthless girls who scarcely even stay long enough

to learn more than the alphabet, and then leave you in disappointment. Our Judge and his Lady are great helps to us, they visit the English school once a month, and encourage the children with presents, and Mrs.—— has the girls at her own house on the Sabbath, to catechize and talk to them, when they repeat hymns, &c. to her; besides, they visit our native schools, and she has given me 100 rupees to print a tract called Mother and Daughter, for the use of our schools, with a promise of another sum for another tract. Lacey has put it into the Oreeh dress, and it is a very pretty valuable book now going through the press. Mrs.—— commenced a girl's school last week at her own expense. I think she has twelve girls in it, but they are of the bad class, and I fear may be as shifty with her as they were with us, unless the large rewards she intends to give them will encourage them to learn. I think hers a good plan for a single school, and that is to give no reward but for actual improvement, and for that, such as learning to read and repeat a few pages, a few pice; for a greater number of pages, an extra quantity of pice; and for the whole tract, a new cloth to each child; but you are aware that would be too expensive to do any extensive good. Hope Mrs. P. with all your dear family are quite well: do beg of Mrs. P. to accept my love and thanks for her very friendly but short letter, I wish she would write to me often, she has much interesting news that would sometimes cheer a gloomy moment. We have had but one English letter since Mr. Cropper's arrival, though we had many by him. Just now we are all in tolerable health; my dear Lacey has

just taken a round of blue pills and feels better for them; I have lately had a return of ague and fever, and now daily take medicine to keep it off, this being the rainy season I am liable to frequent attacks. Our little girl is now turned a year old, the first of our mission that has attained that age, she has still much to go through, but our prayer is that she may live to and for God. Mr. L. joins me in Christian love to Mrs. P., yourself, family, and all friends. Hope the cause of Christ prospers among you. Wishing you, dear sir, every spiritual good and success in all your labours of love, I am, yours in Christian love,

A. LACEY.



GHAUT MURDERS IN INDIA.

AN APPEAL

To British Humanity and Justice respecting the

PRACTICE OF EXPOSING THE SICK

On the banks of the Ganges.

To which is added

HUMANE HINTS

*For the melioration of the state of Society in
BRITISH INDIA.*

The judicious Pamphlet, whose Title is here copied, has been recently published by Mr. Peggs. Its design is to excite public attention to the cruelties and murders connected with the superstitions of India: and it is well adapted to answer this design. It contains much important information, gathered from a variety of sources, and compressed into a little compass. Nor is it merely fitted to call forth benevolent exertion, and to illustrate the importance of Legislative interference to lessen the mass of evil it describes; but its statements

are eminently suitable to impress the hearts of Christians with the horrid nature of Hindoo superstition, and the unutterable importance of employing every energy, and every means, to diffuse the glorious Gospel. It may seem needless to add, that the Pamphlet is cordially recommended to the attention of our readers. From the Pamphlet we select the following extracts.—

Origin, nature, and atrocity of the practice of exposing the sick on the banks of the Ganges.

The origin of this practice is probably to be traced to the absurd notion, that the river Ganges is a goddess, and hence, that to die in sight of it is considered beneficial. A Correspondent, who has resided several years in India, writes upon this subject: "The origin of this practice is involved in great obscurity; but one or all of the following reasons may be assigned for its continuance.—The veneration paid to the rivers. The rivers of India, like the Euphrates and the Nile, annually overflow their banks. The inundation continues for a considerable time, and covers the country; and its benefits are very numerous. By it the fields are covered with verdure, the soil is enriched, and vegetation proceeds with rapidity. Hence has arisen that idolatrous worship which has been paid to them: indeed the most extravagant and puerile rites are performed in the sultry plains of India, in honour of rivers; and the advantages supposed to arise from them are equally absurd. He that bathes in the morning, in the months of Magha-Voishakha and Karteka, destroys the greatest sins. He who at the conjunctions of Naryunee bathes in silence in the Koorootaya river, raises thirty millions of his ancestors to eternal bliss. The wish to get rid of a burthen is another reason. There is no public provision made for the old or infirm. All who are past labour become immediately dependent upon their relatives; and the consideration of the expense may possibly make them wish to rid themselves of an encumbrance; especially, when it can be done in a way which, instead of appearing dishonourable or any proof of want of affection, is rather considered an act of kindness. It may also be encouraged by the doctrine of fate, which has generally prevailed in the Heathen world. Their gods, the general dispensations of Providence, and their private affairs, are all under the control of the iron-hand of neces-

sity or gloomy fate, which, while it showers down upon earth calamities in abundance, cuts off every hope and every effort for the attainment of deliverance. Believing that every person's *kopul* (fate) is fixed by an unchangeable decree, they avoid using those means which a Being of infinite goodness has put into our hands for the recovery of the afflicted."

The late Rev. W. Ward, in his "View of the History, Literature, and Religion of the Hindoos," observes, respecting this custom, "Thousands, yea millions, of people, are annually drawn from their houses and peaceful labours, several times in the year, to visit different holy places, at great expense of time and money spent in making offerings to the goddess (Gunga). Expensive journeys are undertaken by multitudes to obtain the water of this river, or to carry the sick, the dying, the dead, or the bones of the dead, to its banks. *What the sick and dying suffer by being exposed to all kinds of weather in the open air on the banks of the river, and in being choked by the sacred waters in their last moments, is beyond expression.*"

Instances of Exposure.

The widow of a Missionary, whose husband died at Serampore, gave the following statements in the Youth's Magazine, 1823, p. 292—294: "Dying men are no more regarded (in India) than dying weeds. One evening as I was walking with my husband by the river side, we saw two respectable Natives carrying a woman in their arms. We asked them what they were going to do with her? They very coldly answered, 'We are going to put her into the water that her soul may go to heaven, for she is our mother!' I asked them if she was ill? They said, 'She is not very ill; but she is old, and has no teeth, and what is the use of her living?' I felt a great deal on hearing this, and said, 'What! have you no compassion on your mother? will you drown her because she is old?' The woman instantly fixed her eyes on me, and said, 'What sort of a woman are you?' I told her I was an English woman, and wished to prevent her children from drowning her; and if they did, I would acquaint the Governor with it, and have them both hanged. They said, 'Never mind;' and proceeded towards the river. Mr. R. then ran down the bank, and taking hold of the woman, insisted upon their taking her home. They did so: but sad to tell, they brought her again the next evening, and Mr. F. Carey saw them throw her into the water, without performing the usual ceremony of giving her water in the name of their gods."

The following extract of a letter, dated Salisbury, May, 1828, is deeply interesting.

"While I am writing, I am feeling all the horrors I formerly felt respecting the sick in India. I once witnessed one of the scenes in all its aggravations. The sick person was a young woman who was not willing to go to the river. As they approached the Ghat her screams were intolerable; crying, '*Ame morey jay na!*' (I am not dying!) But the men who had taken her were firm to their purpose, and would not listen to anything that was said to them. They laughed at my entreaties; turned a deaf ear to my threats; and rushed forward into the water with their victim. Whether they were relations or not, I could not ascertain. The poor creature had often said, '*I am not dying!*' but now she found herself in dying circumstances, for a few cups of water poured down her throat in the name of their gods, soon stopped her breath. I inquired whether it was a common case to take them to the river against their will. They said, 'Yes; or else a great many would disgrace their families by dying in their houses.' Many are carried thither at their own request; but in this case the conduct of the relatives was extremely cruel. Sometimes they leave them to perish by the river. I found a poor old man one morning by the river side, who had been left there all night. Those who had taken him had rubbed his body with mud, and had left him quite naked, exposed to the ants; so that he was completely covered with insects. When I saw him move his head, I went to him; but, Oh! the horror that thrilled through me, to see a fellow-creature in his dying moments thus cruelly tormented with insects that were running over him in groups, from head to foot. I ran for assistance, but the Natives refused to do anything for him, unless I would allow them to put him a little nearer the water; saying he was too far off for the tide to reach him. I said, 'Perhaps he may get better if he be cleaned and taken care of.' They shook their heads, and said, 'He was put there to die, and die he must.' My husband soon came with some wine for him; we put a little of it into his mouth, which he swallowed, and said it was very good. I then thought he would revive. But he had lain all night on the damp ground, and it was now eleven o'clock and the sun shining on him very hot, so that it had dried the mud that was on his body, which fatigued him very much. When we endeavoured to move him, he said he was very faint, and wished to remain where he was for a few minutes. Alas! it was but a few minutes indeed! for he soon expired. I could mention many more facts of horror, but I forbear."

Such is the conduct of those infidels, represented as the mild and moral Hindoos.

**SOCIETY FOR THE ABOLITION OF
Human Sacrifices
IN INDIA.**

A Society bearing this designation has been recently formed. Its regulations may sufficiently explain its design, and recommend it to the attention and support of those of our friends who are able (and doubtless many are,) to add another benevolent subscription to those they already pay.

I. Its *designation* shall be "The Society for promoting the Abolition of Human Sacrifices in India."

II. Its *object* is to circulate information respecting the nature and extent of human sacrifices in India, by the burning of Hindoo widows, Infanticide, river murders, pilgrimages, &c.;—to awaken general attention to the subject; and to promote the speedy abolition of these horrible practices.

III. The *means* by which this important object may be promoted are—procuring information upon the above subjects,—circulating it among persons of influence in this country and in India,—and originating petitions to Parliament from every part of Great Britain and Ireland.

IV. Every person subscribing not less than 5s. a year, shall be considered a member of the Society.

V. Every member shall, on application, be entitled to half the amount of his subscription in the publications of this Society, and the privilege of purchasing at prime cost for gratuitous circulation.

VI. The publications adopted by the Society at its formation are—"The Suttees' Cry to Britain,"—"Pilgrim Tax in India," "Ghaut Murders, or an Appeal to British Humanity and Justice relative to the exposure of the Sick on the banks of the Ganges; to which is added, Humane Hints for the melioration of Society in British India,"—and "Claims of British India, or an Appeal to the Society of Friends for their co-operation in promoting Christianity in India." A Pamphlet on the present state of Infanticide, (in preparation from recent Parliamentary Papers &c.) is intended to be published. The Society would be happy to promote the circulation of what has been published on the Suttee by Dr. Johns, J. Poynder and R. Jackson, Esqrs, and the Rev. T. Grimshawe.

VII. The Society, anticipating the establishment of similar Institutions in various parts of the country, proposes to supply them with its publications at prime cost, or Societies may re-print them.

VIII. The business of the Society shall be managed by a Committee, of which the Treasurer and Secretary are members *ex-officio*.

IX. From January to June inclusive, the Committee shall meet monthly, on the first Monday of the month, at eleven o'clock in the morning; and the remainder of the year, every two months, on the same day of the month, and that the Secretary be empowered to call a special meeting when necessary.

X. An annual report shall be presented at the close of the year, stating the proceedings of this and similar Institutions, and the progress made towards the attainment of the object of their establishment.

Adopted at the first General Meeting of the Committee, and signed on behalf of the Society,

DR. SOUTHAM, CHAIRMAN.
J. PEGGS, SECRETARY.

Coventry, Dec. 1, 1828.

To the information communicated by the publication of these regulations, it may be added, that at a Committee Meeting, held at the Quakers' Chapel, it was determined to abridge the "Suttees' Cry."

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**General Baptist Missionary
Society.**

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JOURNAL OF

MR. LACEY'S,

Containing an account of his journey to Calcutta during the last cold season.

October 2nd, 1827.—Yesterday I placed three half-sheets of China paper on walls in different parts of the town, with the following sentences written in large Oreh characters on them.

I. God sent Jesus Christ into the world to save sinners, therefore sinners ought to believe on him.

II. Had any other saviour been able to

save sinners, then God would not have sent Jesus Christ; hence, therefore, besides Christ there is no saviour.

III. Know ye not that neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of heaven.

IV. It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.

Much knowledge has been imparted by a similar mode in Europe, and it may succeed here. This afternoon I saw the papers which I placed up yesterday, and they all remain entire except one, which has had a corner torn away. I placed three more on walls and trees in other parts of the town, in the most public places. Upon these is written:—

I. Leaving God, ye shall worship no other being.

II. Worship not images.

III. Take not God's name in vain.

IV. Keep the Sabbath holy.

V. Honour thy father and mother.

VI. Commit no murder.

VII. Do not commit adultery.

VIII. Do not steal.

IX. Speak not falsely, nor bear false witness.

X. Thou shalt not covet.

XI. Breaking these commandments of God, all mankind are become guilty.

XII. But Jesus Christ came into the world to save sinners, and whosoever believeth on him, shall not perish, but have everlasting life.

Lord's-day, Nov. 4th.—Have been exercised with much soreness of the lungs through the last month; partly from stooping at my desk, and partly from much speaking. My preaching opportunities, though tolerably regular, have been shorter, in consequence of my inward soreness; truly bazar preaching, in India, is throat-tearing work; for, as Abraham says with much truth, unless we speak louder than our opponents, it is of no use speaking. I have been obliged to forego our English service this evening, as I did not feel justified in exposing myself to be laid up from native work thereby. Several hundred books have been distributed during the month in town and country. Our friends, Mr. and Mrs. Beddy, have been removed to Calcutta by the Government. Blessed be the Lord that they staid long enough to hear and receive the Gospel, and then the Lord remanded them back again. O Lord preserve me from pride and self-consequence arising from this success.

Brother Cropper has arrived to strengthen our hands, and indeed we need his assistance; preaching seven times in Oreah in the

open bazar, and twice in English every week, as well as conducting Oreah and English schools, and overseeing our little church, are more than one can do for long, with any prospect of health and comfort. The preaching part is much too heavy for my lungs, which are never free from soreness from month to month. I have sometimes lately been obliged, either wholly to omit one service, or read a short sermon.

I have had two visits from Gunga Dhor lately: on his first he brought two companions with him, and united with us at family worship, which was a very acceptable sight. First we sung a hymn in Oreah, in which exercise they united with us as well as they could; then I read a chapter, and concluded with prayer. While praying they fell with their faces on the earth, and repeated some words after me. He requested me to allow him to eat some biscuit with me, which Mrs. L. gave me, but I declined until he is, as far as I can judge, fit for church fellowship. He determined to lose cast with me, and took up some crumbs which fell, and eat them; however I shall not make it known.

My hopes revive concerning him, and at all events, I believe, the truth has so far enlightened him, that he will no more become an Idolater. *It was a novel sight to see a respectable brahmun eating the crumbs of a European.*

I said, Gunga Dhor make up your mind and profess Christ; he answered, that he had and was ready to profess him.

14th.—While I was preaching in the Telinga bazar this evening, a very noted devotee came up towards me; the people immediately left me alone and worshipped at his feet, and he with evident complacency received their adorations. I lifted up my voice on the Lord's side, and turned away from the scene. After the worshippers had arisen from the dust, the old gentleman came up close to me, and a truly grotesque figure he made: his countenance is venerable, has a long beard, which scarcely leaves a road for food; but what is most particular is, that he is bound about the middle with some hundreds of cloths one upon the other, now cemented together with grease and dirt, to the extent of fifteen feet in circumference. Many of these have doubtless been on his body for many years, as he sleeps sitting and never undresses. He has much muscular strength, and the people asked me, if I could sustain such a burden? I said, I did not wish to try. His hands lay upon this mass as on a table, and he here counted his beads. He saluted me by saying, "Sir, I am your vassal."

To weaken as much as possible the regard the people felt towards this object I fixed my eyes on him, and as soon as silence was

obtained, repented to him the following couplet,

"Not in your heads, being out of your mind,
Counting, counting, what shall you find."

The people burst into aloud laugh, and the old man looking gravely, turned and went his way.

19th.—Enjoyed liberty yesterday while preaching from Acts xx. 27. Took leave of my little church in the afternoon with some affection, and commended them to the Lord. Spoke in the morning upon the subject of our work, from Psalm xxii. 27, 28., with some pleasure. I do feel encouraged to go out and labour, assuredly believing that all nations shall remember and turn unto the Lord. Our Oreah service, in the afternoon, was attended by a tolerable number of school teachers, and we read and commented upon the fall of man, and his history down to the flood.

Since the 15th I have had several very encouraging opportunities among the people. Surely the seed must bring forth fruit. O for more ardour in prayer, in preaching and in desiring. Many books have been distributed to advantage.

21st.—O what reason have we to bless and praise the Lord for ever and take courage, our souls shall magnify the riches of his grace, for he is establishing the work of our hands. We do not labour in vain nor spend our strength for nought. Last evening we entered into close conversation with Mr. C. M., conductor of ordinance at Cuttack, and, blessed be God, we found in him the experience of a Christian. He came to Cuttack in September 1826, and has attended our worship since with much regularity. The word has proved to him the word of life, quick and powerful. He is a person of excellent manners and judgment, and the subject of religion has been seriously investigated by him. He has always been strictly moral, but says, he never knew the Gospel till he heard it at Cuttack. This last confession for a moment was used against me, to exalt my views of myself, and I feared, but I hope the Lord will preserve me, and enable me to bear success. We sat and enjoyed this delightful conversation till eleven o'clock, and seemed unable then to part. O how the love of Christ knits our hearts in one. Our friend has for some time desired to speak to me on the subject of our evening's conversation, and wishes to become one of us by baptism. On this subject he has fully satisfied his mind. Our journey to Calcutta and his removal, will most probably make his baptism impracticable for the present.

23rd.—This has been a day of great bustle, and of preparation for our long journey.

We set out on our journey to-morrow morning early, and expect to be absent three months, God willing. I take my wife and little child with me, for we cannot be parted so long, besides we shall afford mutual help and comfort. It may not be amiss here to notice the principal reasons which have induced me to undertake this long journey.

I. To preach the Gospel to the thickly inhabited part of the country on the old road towards Calcutta, which field has been little cultivated.

II. To afford Mrs. L. a change of air, for the recovery from her fever and ague, which she has suffered under for the last year.

III. To renew my own health by change of climate and air.

IV. To see what plans are adopted by our Missionary brethren at Calcutta, Serampore, &c., and thereby be the better able to conduct our own cause with effect.

V. To see my brethren and friends in and about Calcutta, and to have my spirits revived by their beloved society.

VI. To meet brother Cropper and render him some assistance.

These reasons appear to me, after much deliberation, to justify the trouble, expense, and danger, which will be necessarily incurred to effect such a journey.

24th.—We set out on our journey at four o'clock this morning, and reached Poddnapore by seven. Gunga Dhor accompanies us to see the Bengalee brethren and the venerable Dr. Carey; he will also be a comfort and help by the way; and I trust our devotional means and communion will much strengthen him in the faith. Yesterday he brought me, wrapped up in his clothes, a stone image, and a kind of salgram, and laid them before us. These things he used to worship but now has no more use for them. These two idols of our first convert I shall preserve, and send them to England if I can, from Calcutta. The Lord shall furnish the idols.

For our journey I have with me in Oreah.	
Tracts of different sorts	400
Jewel of Salvation (written).....	400
History of the death of Christ	20
History of Christ.....	2
Single Gospels	94
Idolatry forbidden	24
New Testament Complete	8
In Bengalee.	
Gospels and Tracts.....	350
Total	1298

Surely this seed will not prove all entirely in vain. Our doctor has provided me with a good stock of blue purgative and cholera

pills, for our own and other's use. Thus we proceed, furnished with medicine for soul and body. Have this evening visited this populous village; it contains, I am told, 3000 souls. I seated myself on the ground of the village school, and preached Christ to from sixty to ninety of them. These heard well for two hours. On coming away they took ten Gospels, fourteen tracts, and eighteen written geets. The school master moreover took eight catechisms, which he promised to teach to his boys by such time as I returned.

25th.—Left Poddmapore at five o'clock, and after a rough journey of seven miles came to Lukhunpore on the banks of the river Behee. In the forenoon spent some profitable moments with Gunga Dhor reading and talking about the resurrection. In the afternoon I sought out the village Lukunpore in company with Gunga Dhor and James. After a good deal of effort we succeeded in getting a tolerable congregation together. They placed themselves around us, and Gunga Dhor addressed them in a fervent and convincing manner. He first read and explained some passages of Scripture, on the universality and condemnation of sin: next he showed what it was, by reading and commenting on the Ten Commandments, and then spoke of the blood of Jesus Christ as the atonement for sin, and of the only Saviour, exhorting them all to believe in him. He spoke clearly and with much effect. I cannot but believe that the fervency of soul, the correctness of idea, manifested during this opportunity, are the effect of the Holy Spirit's teachings. It is the Lord's doing and marvellous in our eyes. O how I bless God for such a help, for such teachableness of disposition, and also for such ability to declare the Gospel. Gunga Dhor's regard for cast is daily weakening, and I hope it will at length be cast off without violence to his feelings. This is the way in which I have wished it to fall, and so have spoken of it as a restraint and incumbrance. To day he took biscuit with James. His wife is well disposed towards Christianity and has refused to dwell at her father's house during her husband's absence. Since she and her husband have thought about Christ, she has commenced learning to read, that she may peruse the Scriptures for herself. Let Christianity be first embraced, and useful arts and sciences will follow.

Several Gospels, tracts, and poems, were well received by the people this evening. Some of my hearers recognised me, having heard me in Cuttack. An instance how wide our message spreads.

Lord's-day, 26th.—Went up to a temple of Maha dabe, on the summit of a high rock.

No brahmun was in attendance, and we entered the inner apartments. On the wall fronting the entrance we saw the following words written, "The lord of the high mountain, saves shree gungador, and besides the lord of the high hill, there is no Saviour." We wrote the following just below it, "Jesus Christ can save sinners, and besides Him there is no Saviour, therefore leave wood and stones and worship him." We placed two geets on the head of the stone bull in the temple, and came away. I took particular notice of Gunga Dhor's behaviour, that I might discover his regard for idols, if he retained any; I could not perceive the least. On entering the temple his countenance assumed no seriousness, nor did he attempt to bow; but what is most particular, he walked into the place with his shoes on his feet, which he would never have done had he retained the least regard for the place or for the idol. Entering he called aloud, "O ma-ha dabe, O brahmuns," but receiving no answer, he exclaimed, "What gods are these! and what servants are these!" As we descended the steps he said, with peculiar emphasis, in Oreah, "O Sir, how beautiful would it be to see crowds coming here to worship God from every direction!" The scenery from the summit of the rock, was almost enchanting. On the north east are high mountains covered with large trees and other vegetation; in the opposite direction lie corn fields as far as the eye can reach, richly laden with rice, fit for gathering, and here and there the reapers were at work; while at the foot of the hill is the river Bhee.

In the forenoon we had a prayer-meeting, and then read and explained the Scriptures to Gunga Dhor. In the afternoon we visited a village, the name of which I now forget, situated at the foot of a large hill, about a mile and a half distant. We collected about forty persons and declared the way of salvation to them. The village gooroo attempted to hinder our message, and would insist upon explaining our Gospel by some part of his own system. We sat down on the mound of the sacred Toolsee, before the Bhagabot house. Some instruction was imparted and several books and tracts were left. Coming home we had to cross a river, but could get no boat; Gunga Dhor obviated this difficulty, and carried us over on his back. Had some serious conversation with him, and am pleased with his humility. After tea we had a happy social opportunity for reading and prayer in Oreah.

To be concluded in our next.

MISSIONARY MEETINGS.

Jan. 18th & 19th, Ticknall. Others not definitely fixed.

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VOL. VIII.

A

SURVEY OF THE EARTH.

THE CREATION AND DELUGE.

WHEN we contemplated the Heavens, we noticed the Earth as one of the planets which constituted the Solar System, and stated its magnitude and motions.* We now propose to consider it as the habitation of man; and by a general, though concise, description of its constituent parts, and its surface, to shew its adaptation for the purpose for which its benevolent Creator designed it. "God formed the earth and made it. He hath established it; he created it not in vain; he formed it to be inhabited." Its empire and all its productions, animate and inanimate, were bestowed on Adam, at the creation; and the grant was confirmed and enlarged to Noah; when all the former possessors had been swept away, with the basom of destruction. "The heaven, even the heavens, are the Lord's; but the earth has he given to the sons of men."

* See G. B. R. Vol. VII. pp. 48, 49, 84, 124—130.

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When the earth came from the hands of its adorable Creator, it was designed for the dwelling of holiness and happiness; and was perfectly adapted to promote the felicity and the devotion of its inhabitants. The elements of nature harmonized in promoting this noble object; and, throughout the whole surface of the globe, there was nothing adapted to disturb the concord or deprave the passions of its innocent and pious possessors.—A region, peculiarly abounding with all the sinless pleasures of humanity, and honoured by more frequent communications from his Maker, was prepared for the more staid residence of favoured man. "God saw every thing that he had made, and behold it was very good." "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden." Such was the blissful abode in which the indulgent Creator placed our first parents; and such

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would it have continued, had man persevered in his allegiance to his Maker.

But, alas! this scene was transitory. Man disobeyed the righteous injunctions of his Creator; and thus forfeited all title to his favour. Instead of being that innocent and happy creature whom a God of infinite purity could behold with approbation and crown with his favours; sin took possession of his soul, guilt depraved his heart, and misery, its inseparable attendant, seized him as its victim. He became unfit to enjoy the holy pleasures of paradise; and was "sent forth from the garden of Eden to till the ground from whence he was taken." The Almighty also, doubtless with a view to convince the unhappy delinquent of the atrocious evil of sin, and induce him to turn from it and seek reconciliation with his Maker, saw fit to make important changes in the nature and circumstances of the perfect habitation which he provided for him in his state of innocence; so as to render it more adapted to the residence of a fallen creature, in a state of probation. The awful sentence, passed on the first transgressor and entailed on all his posterity, was, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken."

The direful effects of this awful denunciation probably took place immediately; and Adam soon felt, in the altered appearances and qualities of every thing with which he was surrounded, the painful consequences of his disobedience and folly. The nine centuries which he

sojourned on the earth afforded him ample time to observe and bewail the gradually increasing decay of nature, which rendered the state of man more toilsome and less satisfactory. And it is highly probable, that every advance which the wretched sons of men made in wickedness and impiety was succeeded by some deterioration of their terrestrial mansion. But the full weight of the original curse was not imposed till that dreadfully depraved period, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Then the Lord declared that his Spirit should not always strive with man; that it repented him that he had made man on the earth; and that he would destroy from the face of the earth both man and beast and the creeping things and the fowls of the air.

The description which the sacred historian gives of the manner in which this awful threatening was carried into execution is dreadfully sublime. "All the fountains of the great deep were broken up; and the windows of the heaven were opened. And the rain was upon the earth forty days and forty nights." "The waters prevailed and were increased greatly on the earth; and all the high hills that were under the whole heaven were covered. Fifteen feet upwards did the waters prevail; and the mountains were covered." "And every living substance was destroyed which was upon the face of the ground, both man and cattle and creeping things and the fowl of the heaven; and they were destroyed from the face of the earth: and Noah only remained alive and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days."

It is not perhaps easy from this brief history to ascertain precisely the process and the instruments employed to produce this affecting catastrophe, by that Being who claims it as one of his prerogatives to "call for the waters of the sea and pour them out on the face of the earth." It may however be observed that the breaking up of the fountains of the great deep evidently intimates, that a portion of those waters which drowned the world was drawn from the internal parts of the earth itself; and that they forced a passage to the surface by bursting the outward shell or crust of the globe, and violently displacing the materials of which it was composed. At that awful period, the bonds of nature appear to have been loosened; and the distinction of land and sea, established at the creation, completely destroyed. The whole globe was surrounded with water; and the solid parts of its surface, at least, dissolved in the fluid; or scattered abroad in irregular broken masses, over its whole extent. The work of destruction continued its operations for forty days and forty nights; when the loftiest mountains were buried far below the surface of the waters. In this state, as Moses informs us, the earth continued for five months, when the flood began to diminish; and in about four months afterwards, the waters had left a great part of the land which soon afterwards became dry. Now, during this progress, there was time fully sufficient for carrying the substances of the land into the sea, and for scattering the productions of the ocean over every part of the globe. As the waters subsided they would naturally deposit whatever they had carried with them, in the first place where they became tranquil. When the deluge had executed its dreadful

commission and destroyed every living thing, it is probable that its waves were not needlessly agitated; yet the advance and retreat of the waters must have formed currents of irresistible force; which would sweep before them every thing that opposed their course. The fragments of the crust of the earth, which had been dissevered by the breaking up of the fountains of the great deep, would be dispersed by the force of the explosion, thrown to a considerable distance, and piled together in irregular masses. The currents of the retreating waves also would scatter them to a still wider extent; and add greatly to the confusion and disorder in which they would be found when the waters finally left them. The new surface of the earth, after the ravages of the deluge, would indeed present to Noah and his family very few of the features which had distinguished it previous to that calamity. It would seem only the wreck of its original beauty and regularity. In the words of the apostle, "the world that then was, being overflowed with water, perished."

Such are the conclusions which would naturally offer themselves to an intelligent mind, on considering the brief account of this appalling event, given by the sacred historian; and all nature bears unanswerable evidence to their truth. Every portion of the habitable world, every hill however lofty, every valley however low, every cavern or pit however deep, all furnish indubitable proofs, that there has been a period since the creation, when the waters of the ocean were collected over them and the productions of the sea were mixed with the substances of which they are composed. The highest mountains at the greatest distance from the ocean, abound

with the remains of various tribes of sea-fish. Marine shells are found, in the greatest plenty, embedded in the soil and minerals, at the summit of the highest mountains, thirteen or fourteen thousand feet above the level of the sea: where they could never have been deposited, unless the waters had not only risen above these heights, but likewise remained there long enough for these relics to subside. Vegetable and animal fossils, which are buried at all depths that have hitherto been examined below the surface of the earth, afford strong additional evidence that great changes must have taken place in the outward crust of our globe. Immense beds of coal, which are discovered spread out under whole countries, are evidently the remains of vegetables that had once grown on the surface, but were afterwards buried by some terrible convulsion. Bones of animals have been dug out of the earth in great variety and in every country; which have obviously been transported from the place of their former haunts by some deluge that covered the whole earth. For the remains of animals which can subsist only in the warmest climates are found in the coldest regions; while those which are natives of the northern climates are often discovered under a tropical sun. These and numberless other interesting particulars, which have been ascertained by modern naturalists, establish the fact beyond dispute, that there has been a period since the world was first created and after it had been furnished with the animal and vegetable tribes, when the outward surface of the earth, to a depth beyond what has yet been explored, was dissolved; and the waters covered the highest mountains.

Again the confusion and disrup-

tion that are constantly observed in the several layers of minerals which constitute the substance of the earth, as observed in the deepest mines, afford another proof of the violent changes which it must have undergone since it came from the hands of its all-wise Creator. The beds of coal, for instance, which naturally lie at a certain depth with the surface, are sometimes abruptly broken off and all traces of them at that place lost; but are again discovered hundreds of feet above or below their former positions. Thus also the layers of stone, instead of lying horizontally, are often found raised on their edges or placed in a leaning posture. The same appearances are frequently visible on the surface. Mountains appear to be rent asunder; chasms in hills of the hardest rocks, of unfathomable depth, intersect the travellers path and inspire him with awe and terror. Extensive valleys are formed between lofty ridges of hills, which bear evident marks of having been separated by some terrible disruption, and removed far apart; while the irregularities, or notches, of one part so exactly correspond with those of the opposite, that, if they could be brought together, they would precisely join and form an unbroken surface. Now each of these appearances confirm the idea that changes have actually taken place in the constitution of the earth which are the natural effects of such a convulsion as Moses describes by the "breaking up of the fountains of the great deep."

Thus nature herself bears incontestible evidence to the truth of the most extraordinary facts recorded in the sacred scriptures, and furnishes a strong argument that they were written by divine inspiration.

We know very little of the nature and features of the earth previous to the deluge, and it would be useless to indulge in conjecture. From the many relics which have been found embedded among minerals, it appears to have been well replenished with animals of various kinds; and consequently must have been equally fertile in vegetables for their support. From the specimens that have been examined, some naturalists have thought that many species of quadrupeds existed then, which have since become extinct. One learned author enumerates nearly one hundred distinct species which are not now to be found; many of which were much more bulky than the elephant. Without however adverting to the number of creatures to us unknown, which may at present exist in the vast and unexplored regions of Asia, Africa, and America; it may be observed that, as the life of man extended, in the primitive ages, so far beyond its modern limits, so probably the size and strength of the brute creation were proportionably greater, when the world was young and vigorous, than in these degenerate days. The difference then observed by the naturalist may arise more from these circumstances than from any essential variety in the species: especially as those who have most carefully examined them, though they range them in different classes, allow that they greatly resemble certain existing species. Moses assures us that a pair of every kind of animals were preserved in the ark, in order to replenish the new world: and there is no doubt that future investigation will confirm the accuracy of his assertion.

It is certain therefore, both from scripture and observation, that we dwell on a globe which, in conse-

quence of the disobedience of its inhabitants to the authority of its Creator, has fallen under his curse and suffered the most terrible proofs of his displeasure; and that, in fact, it is only the wreck of the beautiful and excellent planet which he at first formed and pronounced good. In surveying it therefore, in its present degraded state, while we shall discover wonderful examples of the power and wisdom of the Almighty, exerted to promote the temporal happiness of his creature man; we shall also find awful instances of his wrath against sin. The disorder that prevails in the earth proclaims, in accents both impressive and intelligible, that its inhabitants have violated the law of their Maker. It is plainly designed, as it now exists, as a scene of probation, wisely and mercifully adapted for the purpose of teaching mortals the value and necessity of enjoying the favour of God, and how dreadfully miserable is the state of those who are the objects of his wrath. With these impressions, we shall, in our next, take a concise view of the principal divisions of the earth's surface, and trace its most striking features.

THE
IMPORTANCE OF OBEDIENCE
TO ALL THE
COMMANDS OF GOD.

Gentlemen,

THE late venerable Gilbert Boyce, the respected Messenger of the baptized churches in Lincolnshire, published in 1770, a piece against the Methodists, and especially the celebrated Mr. J. Wesley, who it seems had corresponded with the author on the subject of Believer's Baptism. In looking it over, a few days ago, I was struck with some observations on the importance of an entire and cheerful

obedience to the commands of Christ as revealed in the Scriptures, even in matters which may appear to us of small importance. They were occasioned by the excuse, that was then commonly made, for neglecting the ordinance of believers' baptism, because it was but "a little thing," "an outward ordinance," "a mere ceremony," "a non-essential," &c. As there is reason to believe that the book is not generally known, and as the remarks may be usefully applied to other subjects, I have sent you the substance of the most important, which, if you think fit to admit them into your Miscellany, may perhaps be neither uninteresting nor unprofitable.

SELECTOR.

O that we may be so wise as to take heed to our ways; that we may, in all things, live and act by rule, and never at random. So long as we have a safe, easy and plain rule to walk by, let us receive it with all thankfulness, practise it with all cheerfulness, and contend for it with all earnestness. Let every one of us stand up for the Lord Jesus; and, like Caleb, bravely exert ourselves, for his honour, in endeavouring to propagate and defend his divine ordinances; and to confute all false and evil reports that may be brought against them. Let us fear no man in the faithful discharge of our duty. Do this, my friends, and all shall be well. Get firmly grounded in the whole faith of the ever blessed gospel of truth and salvation; and then you and I shall never fall out about words and ceremonies. But stay—hold a little—let us take care what we say. Let us not speak slightly of the ordinances of Christ under the name of ceremonies, as I fear some have done, and still do. But what a bold and daring contempt this is of his divine and sovereign authority, has already been fully shewn.

Yet, in order to silence all cavils and objections that can be made against baptism, or any other command of God, under the notion of its

being an outward or little thing, I do affirm that, when the great God giveth a command to his creatures, let it be of what kind soever, he expects, and justly expects, that they should obey it, without hesitation or dispute. To illustrate this, I will lay before you a few plain and express instances, which we all know to be matters of fact, doubted by none who believe the scriptures.

The first shall be our father Adam. Some look upon the prohibition of the fruit of one tree only to have been but a small and easy command; and indeed it cannot be called a hard one. He certainly had the power to keep it; yet he did not. But it is equally certain that it was his duty to obey his Maker, and therefore that he ought to have kept it. Now this negative command, in regard to the matter of it, was only an outward ordinance, and in itself a little thing. Yet Adam's disobeying of it was a great sin, as we all find from what we feel of the sad effects of it even to this day.—Hence we may learn how careful we ought to be to obey God, even when he commands only what we term little things, whether positive or negative.

O that we may all take warning from the fall of our first father; and be careful not to disobey one of God's least commandments. And let all those who by grace are become the adopted children of God, be especially watchful, lest they dishonour their most holy Father. Let none, under a profession of the pure religion of Jesus Christ, the best religion in the world, ever presume to say of any one of his commands, it is an outward little thing, and make that an excuse for their neglect of it: for his sin will be as surely punished as Adam's was.

Remember also Lot's wife. She

was, in an instant, turned into a fixed pillar of salt for looking behind her, as she fled for her life, and made a terrible example of the dismal fruit of disobedience to what she might esteem a little command. Our Lord, you know, bade his disciples to "remember Lot's wife;" and indeed much instruction may be gathered from her history.

It is probable that Saul thought it no great crime to spare Agag and the best of the sheep and oxen, though God had commanded him to destroy them all; but he lost his kingdom for it. He pretended, at his first meeting with Samuel, that he had done as he was commanded; but the prophet soon forced him to acknowledge that he had sinned. He next pretended that he had reserved the cattle for sacrifice; but that would not excuse him. He lastly, like Adam, attempted to transfer the blame to the people; but that plea also failed him. Now whatever slight thoughts he might at first entertain of the smallness of his crime, and how great soever his opinion might be of his excuses as sufficient to justify his conduct, it is plain that he sinned and offended God. Some might think, as Saul seems to have supposed, that it was but a small command, and therefore his fault could not be great; but let no pretences or opinions of our own or others hinder us from doing our duty as God has commanded it. Hear what the prophet said to the deluded prince: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." May we all learn to be wise; and to fear and obey that God whose commands are all holy and just and right.

The sad disaster which happened to the prophet whom God sent to bear witness against the altar at

Bethel, 1 Kings xiii, deserves particular attention. The prophet was neither to eat bread nor to drink water in that place; nor to turn back by the same road he went. In the little things he was to be punctual, and each minute circumstance was to be carefully observed. All these he did observe; and was returning home another way, when an old prophet rode after him. He found the man of God sitting under an oak, and persuaded him to return with him, and to eat and drink. No sooner, however, had he completed this act of disobedience to the Lord, than his deceitful host foretold him that "his carcase should not come into the sepulchre of his fathers." This short history is full of important instruction. Let us consider it; for "whatsoever was written aforetime, was written for our learning."

Here we learn that the old prophet was a deceiver—that it is possible for a true prophet to be deceived—that the true prophet ought to have strictly obeyed the directions which he had received and which he knew to be from the Lord, let any man have said what he would under the most specious pretences. He must perceive that the assertions of the old prophet contradicted the word of God, and therefore, could not be true. But it is the way of deceivers, to gloss over their ill designs with fine words and fair speeches, and thus often to mislead the simple and well meaning. The true prophet had already repulsed the king with this argument alone, "It was charged me by the word of the Lord;" and with admirable integrity, had told the monarch, "If thou wilt give me half thine house, I will not go in with thee; neither will I eat bread, or drink water in this place." Thus bravely

he withstood the invitations of a monarch. The same argument he also employed with the false prophet; but he was not so easily silenced. Liars and deceivers, when they find one method fail, have recourse to another and another, till they discover one that will succeed. Thus, when the false prophet told the other, that he himself was also a prophet; and that an angel had spoken to him by the word of the Lord, he made no further resistance, but without examination or evidence, goes with the deceiver. This careless disobedience to the acknowledged word of the Lord, cost the offender his life. The smallness of the matters prohibited, could afford him no excuse; but rather furnished an aggravation of his guilt. It was not the mere circumstance of taking refreshment in Bethel, or returning by the same way he went, that formed the crime of this unthinking man; it was disrespect and disobedience to the authority of the Creator and Governor of the universe, of the God of Israel whose prophet he was, that constituted the guilt of the action. And, when compliance with the divine command, required only such easy sacrifices, the temptations to transgress were less powerful, and the sin less excusable. Let us guard against the folly of supposing, that sins are little or great in proportion to our fallible estimate of the importance, or smallness of the things commanded or prohibited. The awful fate of the disobedient prophet declares that the Almighty esteems none of his commands to be unimportant, and requires them all to be exactly and promptly obeyed.

Again, Naaman, the Syrian leper, was directed by the holy man of God, Elisha, to go and wash

in Jordan seven times, with a promise that, on performing this act, his flesh should come again and he should be clean. 2 Kings v. When Naaman heard this message, he grew very angry, and spake very diminutively of all the waters of Israel. However, on the admonition of his attendants, the spirit of this haughty nobleman softened; and he went and dipped himself seven times in Jordan, according to the injunction of the prophet, and was made clean. Thus, this rich leper had nearly lost the object of his journey, through his proud undervaluing of the appointed means, as things of a contemptible nature and below his dignity. Here let us note a few particulars in the conduct of this Syrian lord, which may prove useful even to christians.

He expected to be cured in a very different manner from what he was, and was indignant at the simplicity and apparent disrespect of the means prescribed by the prophet. "Behold" said he, "I thought he will surely come to me, and stand and call on the name of the Lord his God, and strike his hand over the place and recover the leper." The direction, "Wash and be clean," sent by a messenger from the man of God, struck him as so unceremonious and so simple, as to excite his contempt and his anger. So too many men think of being cured of that worst kind of leprosy, sin, by a different process from that prescribed by God in the gospel: and when they are exhorted to believe in the Lord Jesus Christ and be saved, they despise the gracious offer, and turn away to seek some mode of obtaining pardon and life more suitable to their own views of propriety and efficacy. Christ crucified is to the Jews a stumbling

block and to the Greeks foolishness. Most persons have conceived, like Naaman, some plan of their own, by which they expect to be delivered from the punishment due to their transgression; but let such remember that, it is God's method and not theirs which must be observed in order to obtain forgiveness.

This proud leper was disappointed and enraged, because the prophet did not proceed as he expected; and spoke very disrespectfully of the rivers of Israel in comparison with those of his own country. He thought it would be more suitable to his character and rank to be indebted for his cure to the noble streams of Syria, than to the obscure waters of Jordan. "Are not Abana and Pharpar, rivers of Damascus better than all the waters of Israel? may I not wash in them and be clean?" Thus some, in our days, grow angry because they do not receive gospel blessings and are not admitted to gospel privileges, according to some scheme they have devised for themselves. They condemn the ways appointed by Christ, and esteem them mean and low, beneath their attention, and far inferior to their own devices. Yet it was the very thing that Naaman despised, which was made, by the divine appointment, the exclusive means by which he could be cleansed from his loathsome disorder. And in order to receive this great blessing he must punctually follow the directions, of the holy prophet: he must not only dip in Jordan and no other river, but he must dip seven times, neither more nor less. Thus likewise must the rules, orders and directions of the great Lord of all be exactly observed in forming, gathering and governing his church and kingdom. There must be no distinction and there needs no ad-

dition, no alteration, no emendation. He that does not walk by the gospel rule has no promise of Christ's approbation.

We may then fairly and safely conclude that, what we are too ready to call little things, when properly used, according to divine direction, will never fail of answering the end for which they were appointed. The commands of God, how insignificant soever vain man may account them, demand reverent obedience. If they are not strictly observed, that great and Almighty Being who enjoined them, and who is the sovereign Ruler in earth and in heaven, will, as may be seen in the instances we have noticed, be highly displeased, and may justly punish all who dare to neglect them. It is highly presumptuous, as well as very weak, in a mortal to say respecting any thing which God has commanded, "It is only an outward ordinance, an indifferent matter, not worth spending ten words about." Those who can deliberately indulge in such language as this respecting any thing which they believe to be required by the scriptures of truth, have awfully low views of the dignity and authority of their adorable Author. Let us, my beloved friends, shun such dangerous and rash notions; and humbly endeavouring, by the constantly implored assistance of the Holy Spirit, and a diligent examination of the word of our God, to discover what his will is, on every subject connected with our religious faith and practice, let us honour him by yielding it implicit obedience. Then shall we have his approbation through life; and, at death, shall join that happy and glorified company on mount Zion, who "follow the Lamb whithersoever he goeth." Amen.

ON THE
DIVINITY OF CHRIST.

By the late Rev. DAN TAYLOR.

THE scripture, ever full of consolation to the humble penitent sinner, assures us, that "Jesus Christ came to save sinners."* To know Jesus, what he has done for sinners, and how we may be interested in him, is therefore, a matter of the highest concernment to man. Of this every reader is sensible, in proportion as his guilt, depravity and helpless condition, are felt by him and believed.

Who then is Jesus Christ? The scriptures plainly teach us to view him as a person possessed of divine perfections, as well as of the properties of humanity; or, that divinity and humanity are so united in him, as that he properly may, and therefore is, in the sacred volume, spoken of as being both God and man. It ought to be no hindrance of our belief of this glorious truth, that we cannot explain *how* the human and divine natures are united in the person of Jesus Christ. There are ten thousand things, which we must believe to be true, though we can form no idea *how* they are. No one can tell how his own soul and body are united; yet, that they are united is not to be questioned. It would be endless to point out instances of this kind, both in natural philosophy, and in the evident truths of natural and revealed religion. And it is pride and arrogance to deny the truth of what God has revealed, because we cannot comprehend how it is. Remember, dear reader, that God is infinitely wiser than man; and this is

quite sufficient to prove the propriety of acquiescing in what he affirms. It argues a shameful degree of ignorance, or inattention, or arrogance, or of something worse to reply, "Then God requires us to believe what we cannot understand." God assures us that, the fact is so; and this he requires us to believe. But he does not explain to us *how* it is, nor require us to believe anything about it. That Jesus Christ is properly *man*, will not I believe be denied by any of my readers, and therefore it is not here needful to prove it. That he is also really and properly *God*, may be easily shewn by the following considerations, among many others; upon which the compass of my present design will not permit me to enlarge.

1. He is often called *God* in the holy scriptures, in a connection which no way requires us to understand it in any improper or inferior sense; but frequently when the context forbids us so to interpret it. At his birth, he is named *Inmanuel*, which the Evangelist tells us, signifies "*God with us.*"* Thomas calls him, "*My Lord and my God.*"† Paul assures us, that he is "*over all, God blessed for ever;*" and writing to Timothy, observes, that "*God was manifest in the flesh.*"** All these passages may, I think, be explained by the Apostle's words to the Colosians, "*In him,*" that is Christ, "*dwelleth all the fulness of the Godhead bodily.*"†† The reader will judge for himself.

2. The epithets prefixed to this glorious name, when given to our blessed Lord, are such as, one would think, would never have been

* 1 Tim. i. 15.

* Matt. i. 23.—† John xx. 28.—† Rom. ix. 5—** 1 Tim. iii. 16.—†† Col. ii. 9.

prefixed, if he was not God in a proper and strict sense. He is, in a text already quoted, said to be "over all." He is called "the true God,"* "the mighty God;"† with numerous others on which I cannot enlarge. And, let my reader take notice here, that Jesus is not called a God, as if there were other gods; as magistrates or idols, are sometimes in an improper and figurative sense. He is styled absolutely God, as it were, with a view to keep the mind from thinking of any other God; yea, "the God," to denote still more fully, that there is no other; and to preclude every idea of this nature, he is called "the true God," "the mighty God." What can more clearly demonstrate that there is no Godhead or Deity, or Divinity, separate from that, of which Jesus is possessed, or superior to it.

3. Jesus assumes to himself the prerogative of searching the hearts of men. This he does in language which excludes all others from the same pretensions. He does not say, "I search the reins and the hearts;" for then others might also have possessed the same power; but he says, "I am *he who* searcheth the reins and the hearts."‡ As if he had said, "there is no other being to whom this prerogative belongs." Yet, it is asserted by Solomon, when addressing the one eternal Jehovah, "Thou, even thou only, knowest the hearts of the children of men."** It follows then that, as Jesus possesses the exclusive perfections and prerogatives of the true God, he must be the true God.

4. That glorious Being, adored throughout the scriptures as the

* 1 John v. 20.—† Isa. ix. 6.—‡ Rev. ii. 23.—** 1 Kings viii. 39.

one living and true God is called and calls himself, the *only* **JEHOVAH.**" Thou whose name alone is Jehovah."* "I am Jehovah; and there is none else."|| "Thou, even thou, art Jehovah alone."† This is, above all others, the distinguishing name of the one eternal God, and incommunicable to any inferior being in heaven or on earth. This, both the scriptures just mentioned, and the very import of the word Jehovah most plainly shew. The best critics unanimously assert that the name signifies *being*; and denotes, *one that subsists of himself and gives being to others.* But this character, it is obvious, is peculiar to the one eternal God; and cannot be communicated to any other being whatever. Yet this adorable name is frequently given to the blessed Jesus by the inspired penmen. "His name shall be called Jehovah, our righteousness,"‡ says Jeremiah; a title which the apostle shews belongs exclusively to the Redeemer.** Isaiah proclaims, "Prepare ye the way of Jehovah;" †† which is expressly applied; to the Lord Jesus Christ by the holy evangelists, Matthew and Luke; †‡ Many other similar texts might be produced did time permit, and were it necessary.

Every attentive reader of scripture knows, that this is very little towards what might be produced in proof of the glorious truth that Jesus is really and properly God. But this is not a place for enlargement. I appeal affectionately to you, my reader; and leave the matter with your conscience before God. Judge

* Psa. lxxxiii. 18.—|| Isa. xlv. 5.—† Neh. ix. 6.—‡ Jer. xxiii. 6.—** 1 Cor. i. 30. Rom. x. 4.—†† Isa. xl. 3.—†‡ Mat. iii. 3. Luke iii. 4. The young reader will recollect, that the word translated *Lord* in these passages, is in the Hebrew *Jehovah*.

if you can whether it be more wonderful or more lamentable, that any intelligent creature should, at once, abuse himself, and abuse these and such like scriptures, by wresting them to any sense inconsistent with the proper Divinity of the blessed Saviour.

ON
ORDINATION
AND
MUSICAL INSTRUMENTS.

Gentlemen,

I CAN assure you that I am obliged to J. W. for the notice he has taken of my paper on Ordination." So far as I can learn, the Association at whose request it was written, have taken no notice of it: this was rather discouraging. But the friendly attention of J. W. revives my spirits, which are very apt to droop; and his general approbation of what I have written, is still more encouraging. I was rather afraid I had acted imprudently, in the slight reference I had made to the use of instrumental music; but I am willing to hope it will be overruled for good. If truth be discovered, though I be blamed for irregularity, it will abundantly recompence my slight sufferings for breach of order. Freedom of enquiry and discussion is very valuable; and the insertion of J. W.'s remarks in your Miscellany, is calculated to render the important subjects of which he treats more plain; and one would hope it will lead some to think of them and understand and practice them better.

Surely I shall not be blamed by any, for replying to J. W.'s argument for the use of instrumental music in the public worship of God among christians. I have thought of it before but never heard it urged; and am rather surpris'd that J. W. should introduce it; because, as it must be allowed far-fetched, standing altogether alone, it must rather weaken than strengthen the cause it is brought to support. I dare not allow myself to enter on the subject generally, as I could not do any justice to it in this paper, if I

leave room for any reply to J. W.'s remarks on ordination. J. W. would persuade us the use of instruments is in some way allowable in the worship of God, because John, in the Revelations which were made to him, heard harpers harping with their harps. Rev. xiv. 2. That instrumental music was compatible with the worship of God under the Mosaical dispensation cannot be doubted. That instruments may be used in heaven, I will not deny. But the dispensation of Christ rests solely on his authority. If he or his apostles have countenanced the use of instruments, there is some foundation for it: if they have not, the use is built on a Jewish, popish, or visionary foundation; as J. W. is attempting to do by this argument. It is a well established rule of criticism, that we ought to raise no doctrine from figurative passages of scripture. The whole of the book of Revelation is a vision; in the opening of the book, John tells us he "was in the isle that is called Patmos, and in the spirit on the Lord's day;" when he saw Jesus in a glorious manner appearing to him, and heard his awful voice. Rev. ii. 9, 10. This refers to all the visions with which the divine John was favoured. And, as it is a vision, we cannot build any doctrine or duty upon it, unless such doctrine or practice be taught in some plain part of scripture. From the visions of the Revelations, if we are allowed to imitate the scenery, we may introduce many of the Jewish forms of worship. John was all the time not in heaven but in Patmos; and many unsubstantial appearances passed before him, to represent the state of the church in following ages. J. W. tells us these harpers were "saints in glory;" but all the commentators I have consulted, apply the vision to the age before the Reformation commenced. Perhaps these sweet musicians, most directly refer to the Moravian, or, as they were called in Luther's time, the Bohemian Brethren; and the melody of their harps may represent the patience and cheerfulness of their sufferings, whilst their resolution and zeal may be set forth by the sound of thunder and the roaring of the sea. But I must conclude these remarks, with the words of a sensible writer, who says, when opposing instrumental music, "If it should be objected that we read in the Revelations of harpers harping with their harps, &c. we answer, It is true. But we also read in that book of the golden altar, of the offering of incense as an appendage to prayer, and of other imagery borrowed from the

Jewish dispensation. But no protestant from hence will argue that incense ought to be used in divine worship by christians."

I do not wonder that J. W. supposes elders and bishops are the same persons. Most dissenting writers have entertained this idea, and J. W. himself has written an essay on this subject, in the G. B. Repository, vol. ii. p. 211, 12mo. which was answered by Eboracensis p. 265 of the same volume. I suppose too, that the churches of England and Rome consider all those whom they include under the term clergy, as in privileged or, as they call them, in holy orders. But I have yet to learn that they esteem bishops and presbyters as synonymous; for the church of England has always refused presbyterian ordination, and preferred even the ordination of the bishops of Rome. It is very probable too that bishops are sometimes called elders in the New Testament. Two circumstances may meet in any man's character. A man may be a Jew and a christian, at the same time; yet the ideas are very dissimilar. After what Eboracensis has said, in the paper above referred to, I am afraid the little that can be said here will have no effect on J. W. but others may perhaps be led to think on the subject, and review what has been written upon it. I am far from thinking the difference between J. W. and myself is of great importance; but the more correct our views of every word in the sacred volume, the whole will appear more beautiful.

The word Elder signifies an older person; and because rulers of all kinds, are generally more advanced in years, than those they govern; superior officers are in scripture, frequently called Elders. But the term presbuteros, translated elder, is used in its native sense several times in scripture, and with a proper termination, applied even to females. 1 Tim. v. 2. &c. It often denotes, the patriarchs as ancients of the house of Israel. Old servants are the elders of the house. Gen. i. 7. &c. The seventy who assisted Moses, were called elders; Num. xi. 15: and, what deserves notice, they were elders before they were appointed to that work. The magistrates in a city, are oft called the elders of that city. In the new Testament, the rulers of the Jews are frequently called the elders of the people. Matt. xxvii. 1. We are warned by our Saviour against the tradition of the elders; Matt. xv. 2. And who are these but such as lived in former times? When this word is used concern-

ing officers of the church, it is applied to Apostles; 1 Pet. v. 1, to such persons as did not labour in the word and doctrine. 1 Tim. v. 17., and J. W. says, they were not public preachers. G. B. R. vol. ii. 12mo. p. 214.

We might enlarge these quotations; but surely it is not necessary, in order to prove that the word elder, applies to no particular office; but is common to almost all offices we meet with in the scriptures. It is a term derived from seniority; and describes more properly a state than an office. This cannot be said of the word bishop, which signifies an overlooker. Men naturally grow elders as they advance in years; but they do not become overseers and rulers but by office. J. W. intimates that there could not be a plurality of elders in a church, unless they were chosen; but, if the above view of the subject be correct, they were not chosen to be elders, but grew up to be such in the course of nature and grace; and then being elders, were chosen and *ordained* to different offices, as evangelists, pastors, and deacons. This is another branch of the dispute between J. W. and myself, and my paper is almost full. I have already compressed my remarks, so much, that I am afraid they are hardly intelligible. It may be of use to state the difference plainly. J. W. would persuade us, that ministers, or pastors, ought only to be ordained on their settlement, at a certain place; but I conceive that every man, when he is sent forth to preach the gospel, ought to be ordained without regard to place. Of this latter kind of ordination, we have several plain examples in the new Testament; but of the former, not one so plain as to admit of no dispute with a captious opposer. The elders in every church, and the elders in Crete, Acts xiv. 23, and Titus i. 5, might be pastors or deacons; they might some of them be designed to travel, and some to assist the bishops. It is not expressly said, they were ordained over any people. This probably was the case with some of them; and I think these two passages a sufficient authority for the ordination of pastors. But they might be elders before they were ordained, as well as after, as were the seventy. J. W. allows, missionaries may be ordained without regard to a place; the thing itself is lawful; and I have said, that if preachers have not been ordained, before they are chosen pastors, they ought then to be ordained. Sorry I am, that I am so

unable to enlarge. The Editor and J. W. will accept the assurance of my thanks and high regard for them both.

J. T.

VARIETIES.

MEMORIALS OF THE DELUGE.—Mount Meisner in Germany, six miles long, and three broad, rises about one thousand eight hundred feet above its base, and more than two thousand above the level of the sea; overtopping all the hills for fifty miles round. The lowest part of the mountain, consists of the same shell lime-stone and sand-stone which exists in the adjacent country. Above these, are a bed of sand; then a bed of fossil wood, one hundred feet thick; and the whole is covered by a mass of hard and heavy rock, five hundred feet in height. The singular formation of this mountain proves that, at some remote period, the country adjacent, must have been more elevated than its summit; or the enormous rock which crowns it, could not have been lodged on the timber which supports it. In the Alps, there are found vast masses of the hardest stone, some of them containing one thousand cubic yards, at the height of more than two thousand feet above the lake of Geneva; which are of a different kind from the rocks, among which they are deposited, and have evidently been transported, by some tremendous convulsion of nature, from the opposite chain of the Alps. Similar instances are frequently met with.

Amongst the gigantic remains of the antediluvian world, the most common are those of the Mammoth; which, though some times reckoned amongst the extinct animals, seems obviously to be a kind of elephant. An entire Mammoth was found in 1799, on the shores of the frozen ocean, buried in the ice; where it evidently had lain for ages. It was upwards of nine feet high, and sixteen feet long without the tusks, which measured nine feet six inches. The two tusks weighed three hundred and sixty pounds, and the head alone four hundred. It is probable, that this animal had been embedded in the ice, at some period since the deluge; but the bones of such beasts are frequently discovered deep in the earth, in most parts of the northern regi-

ons; in situations where they must have been deposited, when all the earth was covered with water. Several other species of the Mammoth have been described, from the remains found in various parts, both of the old and new worlds. Some probably of a vastly larger size, than that just mentioned; but they appear to have all belonged to the same general class as the elephant.—In several parts of Europe, bones of the Elk, have been dug up of vast dimensions. The most perfect specimen that has been examined, is nearly seven feet high, and almost ten feet to the tip of the horn.

Immense quantities of marine productions, have been discovered in situations so elevated, and in places so remote from the sea, as to prove that they were left there by a flood extending over the whole globe. In Tourraine in France, a hundred miles from the sea, there is a bed of shells, nine leagues in extent, and twenty in depth, and including shells unknown in that vicinity. Sea shells have been seen on the Andes in America, more than fourteen thousand feet above the level of the neighbouring ocean. A slaty hill in Verona, contains petrefactions of more than one hundred species of fish, natives of various seas, in the four quarters of the globe; yet all assembled in this one place.

OBITUARY.

Nov. 5, 1828, departed this life, MRS. ELIZABETH ADKIN, who was, during forty years, a very honourable member of the G. B. church at *Kegworth and Diseworth*. She was baptized by the late Mr. J. Tarratt. In the early part of her religious career, she encountered much opposition from her husband; who was an ardent admirer of the forms and ceremonies of the established church, and an avowed enemy to those who dissented from her communion. On this account, our friend needed more than ordinary resolution to assist her in the conscientious discharge of her religious duties; and through grace she did discharge them with credit to herself and advantage to others. The debates on religious topics between her and her husband were long and frequent; but the result was highly satisfactory. She was well acquainted with her Bible, and all the arguments

employed by her, were drawn from this infallible source. She applied to him the various passages of scripture, with a force and energy which he was unable to resist. His prejudices were shaken, his fears were excited, and he soon became a diligent enquirer after truth. He was persuaded to accompany his wife to the meeting; and in a short time, instead of being a persecutor, he became a humble christian. He was for many years a respectable member of the church; and died in the faith, at a good old age.

Their only son, who for several years has been a member of the same church, recollects with peculiar interest the debates which have just been referred to; and is not ashamed to acknowledge that these, with the subsequent advice of his mother, were the means of exciting in him a concern for religion; and, it is hoped, that he will long live to adorn his sacred profession and ultimately meet with his honoured parents around the Eternal's throne. This relation may serve to show the propriety of others adopting the same line of conduct as that pursued by our departed friend: as, in similar circumstances, it is highly probable that the result would be similar.

Of Mrs. A. it may be truly said, she was "a mother in Israel;" and in all the relations of domestic life, her conduct was characterized by strict consistency. Her memory will be always revered by those who knew her and were capable of appreciating moral worth.

She possessed an ardent love for the sacred scriptures. It may be safely said of her that she read and revered the sacred page. The Bible was often in her hand, but oftener in her heart. This she made the man of her counsel; and to this she resorted in the time of uneasiness or disappointment. When detained from the house of God by sickness or infirmity, she was constantly employed in perusing the word of life, in connection with Deacon's hymns of which she was an ardent admirer.

Her conduct was likewise distinguished by remarkable punctuality in the observance of divine ordinances. Her place in the sanctuary was seldom empty, either on the sabbath or at the weekly meetings. When she was absent, sickness was conjectured as being the cause; and almost invariably the conjecture was found to be correct. Whoever might be the preacher she was sure to profit by the sermon. On the night preceding her departure, she entreated all her friends to go to

meetings, observing "one soul is of such great value."

She greatly delighted in religious conversation: it was impossible to be long with her without its being introduced. To young persons she was peculiarly kind and affectionate, and never omitted a proper opportunity of attempting to impress on their minds the importance of true religion. Her conversation was always savory, and to her it was a matter of frequent regret that professors generally were too little disposed to converse on the best subjects.

She greatly relished the society of her fellow christians; sympathized with them in all their troubles, and earnestly prayed for their prosperity. Long will her minister remember, with peculiar interest, her uniform kindness and affection. He never visited her without deriving some spiritual advantage from her pious and edifying conversation. If love to the brethren be an evidence of conversion, she certainly possessed in it no ordinary degree.

To one so eminently pious, death could not be an unwelcome visitant: she had long been waiting for her change, and her departure was remarkably easy. On Monday, Nov. 3, she felt herself unwell; and was persuaded to walk up to her son's. This she accomplished with the assistance of two friends. On the Tuesday, she was worse; and on the following day she fell asleep in Jesus, aged seventy-two. The last words she was heard to articulate were, "I have finished my course; I have kept the faith." Her earthly remains were interred in the G. B. burying ground, Diseworth; and on Lord's day, Nov. 9, 1828, Mr. Jones improved the event of her death, to a very numerous congregation, from 2 Tim. iv. 7, 8. May all her relatives imitate her virtues; and may all who peruse this account be prepared to meet her in glory!

January 17, 1829.

W. B.

Dec. 9, 1828, died at *Rothley*, THOMAS WADE, who had reached, within a few days, the advanced age of eighty-nine years; and had been an honourable member of the G. B. church, in that place, about forty-seven years. He was one of the first fruits of the late Mr. B. Pollard's pious labours, at Rothley, who with nine others, devoted themselves to their Saviour at the commencement of the interest in that village. He was a sincere lover of the appointed means of

grace ; and regularly filled his place in the house of God.

This "old disciple," in an eminent manner, adorned the doctrine of God his Saviour, through nearly half a century ; and, though he moved in a humble sphere, and resided eighty years near the same spot, yet he gained the respect, both of professor and profane. He depended, through life, on the labour of his hands, for his daily bread, and had a family of children to support and bring up ; but, by his diligence, frugality and prudence, he passed through all the cares and perplexities of life honestly, and with credit. Incited by a laudable spirit of independence, he contrived, by a course of strict economy, to lay up a trifle weekly, for several years, to maintain himself, without recourse to parochial aid, when old age should render him unfit for exertion. This he accomplished ; and realized a small sum, which supported himself and partner, for fourteen years, after he was incapable of regular labour. The worthy old couple allowed themselves out of their little fund, only as much as they might have reasonably expected from the parish. This fund was not exhausted, till within a few weeks of the good man's decease ; and thus, by the blessing of heaven, he was permitted to preserve his highly prized independence.

But this desire to provide for his temporal credit, never prevented him from contributing his full proportion, towards carrying on the cause of his Saviour. He constantly attended the Lord's day morning prayer meeting ; and never forgot, on these occasions, to leave his stipulated weekly pence, for the use of the church. Did all church-members, of his rank in society, act this honest and consistent part, the support of religion, would cease to be a burden to individuals ; every necessary expense would be met with comfort.

After he became incapable of labour, he employed a great part of his time in visiting his neighbours, especially those in affliction, giving them his best advice, and urging them to remember that we came into this world, to prepare for a better ; and that, without conversion, there could be no enjoyment of salvation. Through a disorder in his eyes, he was, for the last thirty years of his life, unable to read his Bible ; but it was delightful to observe, with what accuracy and judgment, he could repeat and apply the most interesting parts of its sacred contents.

His last illness was short and severe ; and he bore it with exemplary patience. The promises of the gospel were the principal subjects of his conversation ; and afforded him divine support. He was favoured with a steady assurance of his interest in a crucified Saviour, which enabled him to meet the king of terrors with holy composure.

His remains were interred by the side of his aged partner, who died, Sept. 22 1827 ;* and his funeral sermon was preached, Dec. 21, by Mr. S. Taylor, from Job v. 26, to a numerous assembly. — May the Holy Spirit raise up many such steady and honourable witnesses to the excellency of the gospel, in all our churches !

S. T.

OPENING A NEW MEETING HOUSE.

THE increase of the congregations attending the worship of the church at *Loughborough*, together with the extension of the sunday school, having made some mode of enlargement necessary, various plans were submitted to the judgment of the church for extending their present meeting-house or totally re-building it. Many difficulties however in the accomplishment of each of these plans presenting themselves, it was finally determined to purchase a piece of ground, in a more central situation ; to erect thereon a new and larger place of worship ; and to leave the old building principally to the use of the sunday school.

The place of worship just opened is fifty-eight feet by fifty-four, internal dimensions ; and is capable of seating nearly one thousand three hundred persons ; and the room now possessed by the sunday-school will receive from eight hundred to a thousand children. The progress of the building was as rapid as perhaps could be desired ; though the period of its completion considerably exceeded the expectation of its projectors. The principal tradesmen employed are members of the church ; and it is recorded with thankfulness that the undertaking was fully completed without the slightest casualty to any of the workmen. The expence is not yet accurately known ; but cannot be much more or less than three thousand pounds.

* See G. B. R. for Nov. 1827, p. 410.

After several postponements it was resolved to open it on Thursday, Dec. 25, 1828, generally called Christmas-day. The Rev. W. Orme of Camberwell, Secretary of the London Missionary Society, had consented to render his assistance on that day; but indisposition and an unexpected pressure of missionary business prevented him from fulfilling the engagement. The Rev. Mr. Mursell of Leicester, successor to the Rev. R. Hall, kindly engaged, at a short notice, to supply his place in the morning and evening; Mr. J. G. Pike, the secretary of our own Foreign Mission, preached in the afternoon. The Rev. J. Gilbert, Independent, of Nottingham; the Rev. J. Goadby, sen. of Ashby; and Rev. R. Alliott, sen. Independent, of Nottingham, who with his customary kindness complied with a very late invitation, occasioned by Mr. Orme's absence, preached on the following Lord's day. The Rev. I. Henham of Wimeswold, Rev. Mr. Hopkins of Linton, Cambridgeshire, father of the Independent minister of Loughborough, and Mr. Isaac Hinton of London, assisted in the devotional exercises.

The unfavourable appearance of the weather, the depressed state both of the manufacturing and agricultural interests, the consideration of the great expense which had been incurred, and the disappointment of Mr. Orme's assistance occasioned a degree of anxiety in the minds of the members of the church, which few can conceive who have not been similarly circumstanced. As soon however as the morning dawned, hundreds of General Baptists from the immediate neighbourhood, and from distant churches, flocked at once into the town; and, together with the resident friends and members, filled the place. Every fear was dispelled; and surprize and devout gratitude were excited by the announcement of the first collection of £125. 14s.

The meetings through the whole of both days will long be remembered, for the brotherly affection which prevailed and the spiritual enjoyment which was realized. The presence of so many brethren assembled for the joint promotion of a common object, the animated exhortations and fervent prayers of the ministers engaged, the recollection of past and present mercies bestowed upon the church, and triumphant anticipations of the final prevalence of peace and truth by the gospel, seemed to produce universal feelings of real and elevated enjoyment, and resolutions of determined exertions

in the cause of Christ: neither the memory nor the effects of which, it is hoped, will soon pass away.*

The circulars which announced the opening intimated, that no further application would be made to the neighbouring churches. The church at Loughborough has to express its deep obligation to the members of those churches for the liberality with which the intimation was met. The final amount of the collection, including a few small subsequent donations, was £413. The whole sum of subscriptions and collections is nearly £1200.

May the great Head of the church bless this attempt to promote his kingdom and the good of men; and may the church which has been thus blessed, manifest its gratitude by the more diligent cultivation of personal holiness; and by an increase of exertion equal to the enlargement of their opportunities and proportionate to the extent of the benefits conferred on them!

J. C.

LINCOLNSHIRE HOME MISSION.

STAMFORD.—Agreeable to the appointment of the South Lincolnshire Conference, Messrs. Bissill, Payne and Rogers, made arrangements to begin preaching at STAMFORD. A large room, capable of holding near three hundred persons, was procured and fitted up, in a temporary manner, for the occasion. It was opened for public worship, Oct. 12, 1828. Mr. Bissill began the service by reading and prayer. Mr. Rogers preached, from 1 Cor. xv. 11. "Therefore, whether it were I or they, so we preach." In the afternoon, Mr. Rogers opened the service; and Mr. Bissill preached, from Isa. lxii. 1. "For Zion's sake, I will not hold my peace:" and in the evening, Mr. Rogers preached again, from 2 Cor. iv. 6. "For God who commanded the light to shine out of darkness," &c. The congregations were large and attentive.

The following is an extract from the Report made to the last Conference. After expressing gratitude for the ministerial aid afforded, it says: "The

* We are sorry that we cannot inform our readers of the texts from which these worthy ministers preached, on this very interesting occasion. We hope to give them in a future number.

result has exceeded our most sanguine expectations. Our congregations amounting to near three hundred persons; of whom we believe not more than thirty or forty have been in the habit of attending divine worship regularly in any place. Nor have the means been without success. Under the blessing of God, some have been impressed and awakened to conviction, and others made savingly acquainted with divine truth. We have collected a number of persons as singers, who having a little instruction and practice, are now able to conduct that part of worship in a pleasing manner. A Sunday-school has also been formed, which contains between thirty and forty children; who attend pretty regularly; and a number of respectable young persons, equal to the instruction of the present number of children, have engaged as teachers, and their hearts appear in the work."

Conference was requested to allow Mr. Pickance to continue his labour; but his previous engagement to go to Coningsby, had made it necessary to arrange supplies till the next Conference.—May God crown this attempt with success. There was an association held here, in the year 1656, and there is reason to suppose, a church existed in this town, and several congregations in the neighbourhood.* The following supplies are for the present quarter.

Jan. 18. A Student from Wisbeach

— 25. Mr. Everard,

Feb. 1. and 8. Mr. Pocklington,

— 15. A Student,

— 22. Mr. Bissill,

— 29. Mr. Sargent, March,

Mar. 1. and 8. Mr Thompson,

— 15. A Student,

— 22. Mr. Payne.

Jan. 16, 1829.

T. R.

CONFERENCES.

THE MIDLAND CONFERENCE was held, at *Loughborough*, Dec. 26, 1828. The reports respecting the state of the churches in this district were very animating. It appeared that two hundred and seven persons had been baptized and joined the churches, since the last Conference; and that ninety-six candidates were waiting

to follow their example; a great number of others were amongst the list of enquirers. Four new meeting houses had been opened for divine worship in the same time.

The propriety of a Committee being appointed to manage the affairs of the Home Mission for this district was again discussed. A committee of the following persons was chosen, viz. Messrs. Liggins, Hinckley; Grocock, Dover-street, Leicester; W. Stevenson, Wimeswold; Tyers, Loughborough; North, Woodhouse; and Hull, Archdeacon-lane, Leicester; from the old committee. And Messrs. N. Hurst, Broad-street, Nottingham; Kirkman, Barlestone; Oldershaw, Donnington; W. Pegg, Melbourne; Sleath, Stoney-street, Nottingham; R. Pegg, Derby; and C. Hanison, Ilkinston. All regular ministers and secretaries of auxiliaries are also entitled to attend the committee meetings. Messrs. Winks and Stocks were appointed Secretaries. The Committee to meet quarterly for the dispatch of business, a few days previous to each Conference; at Derby, Loughborough, Leicester, and Nottingham alternately; and to report their proceedings to each Conference. At the Whitsuntide Conference, the Annual Report and cash accounts are to be read. All accounts are to be balanced to May 1st, every year. The Treasurer is to pay no bills or demands without a written order from one of the Secretaries. All notes given by the Society for moneys borrowed are to be made payable up to May 1st, in future; and two Auditors shall be appointed to examine the yearly accounts.

Ministers and Representatives were requested to use their influence in the various churches to obtain a sum equal to a subscription of sixpence from each member, towards discharging that part of the Home Mission Debt which falls to the share of the Midland Conference; and they were most earnestly entreated to accomplish this object, and bring their proportion to the next Conference at Leicester, without fail; as several persons to whom the society is indebted are in great want of their money.

An application was presented from the friends at Netherseal, similar to the one presented at the preceding meeting; but the Conference declined interfering in the case; and referred them to the Association, should they still persist in their determination to become a distinct church.

A letter was received from a private member of one of our churches who is af-

* History of Eng. Gen. Baptists, Vol. 1. p. 169.

licted, requesting some explanation of James v. 14, 16. The Conference sympathized with their afflicted brother; and recommended him to send his Query for insertion in the Repository.

Applications for assistance from Northampton, Belper, Ashton, Syston, and for the supplying of Manchester, were referred to the Committee, who were desired to meet as early as possible.

Mr. Jones of Kegworth preached, in the morning, from Matt. x. 37—39; and Mr. Butler of Longford, in the evening, from Gal. iv. 18.

The next Conference to be held at Archdeacon Lane, Leicester, on Easter Wednesday, April 22, 1829.

THE SOUTH LINCOLNSHIRE CONFERENCE, was held at Peterborough, Dec. 18, 1828, when nine ministers attended, and the morning and afternoon were devoted to business. The supply of Stamford was the most important. The report from thence was most pleasing and encouraging; and some measures were adopted to supply it with ministerial assistance. Mr. Butler, the treasurer, was desired to advance some money, to pay the late supply. The churches are earnestly requested to exert themselves to discharge our quota of the debt, contracted by the Home-Mission for the last year, according to the decision of the Association; and to promote collections and subscriptions, to carry on operations for the present year in our own district: thereby enabling us to fulfil our engagements at Magdalen and Whittlesea, as well as at Stamford. Mr. Rogers opened the public service, in the evening; and Mr. Thompson preached, from 2 Peter iii. 18, on Growth in Grace, to a numerous congregation. The next Conference to be held at Boston, March 12, 1829: when Mr. Wright is appointed to preach on the subject of Sanctification. The other preacher to be chosen by the church.

ORDINATION.

THE ordination of the Rev. EDW. KINGSFORD, to the pastoral charge of the General Baptist Church at Lincoln, took place on Sunday, the 21st Dec. 1828. In the morning, at the Newport Chapel, an introductory discourse was delivered by the Rev. J. Bissill, of Sutterton. In the afternoon, at the Brayford Chapel, the Rev. F. Cameron, of Louth, opened the ordination service, by reading 1 Tim. iii. and Titus i. After

the ordination prayer, the usual questions were proposed by Mr. Bissill, which were briefly answered. The Rev. J. Jarrom, of Wisbeach, then proceeded to deliver the charge, in a long and apposite discourse, founded on the 1 Timothy iv. 16. In the evening, at Newport Chapel, Messrs. Hill and Scott, were ordained as deacons. Mr. Bissill commenced the service, by reading and prayer; after which, Mr. Cameron delivered an impressive address to the deacons and church, from Thessalonians iv. 1. The services were well attended, and we trust they will be a prelude to an abundant harvest, into the garner of the Lord, from this hitherto unproductive part of the vineyard; so that he who soweth, and they who reap may rejoice together. R. W.

CHRISTIAN FUND.

THE Anniversary of this Institution, formerly held at Fleet, but now at Sutton, was held Jan. 14, 1829. Mr. Walker, of Wisbeach, preached, from Rom. xiv. 7, and Mr. Jarrom, in the evening, from 1 Cor. vii. 29. "This I say brethren the time is short." The attendance was moderate, and the funds improving. It appeared that there had been no applications for relief or sickness, during the last quarter.

RELIGIOUS INTELLIGENCE.

THE Anniversary meeting of the Society for the relief of the Widows and Children of the Protestant Dissenting Ministers of the three denominations, instituted 1733, will be held on Wednesday, the 1st. of April next, when a sermon will be preached at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, by the Rev. Isaiah Birt, of Hackney. Service to begin at 12 o'clock, precisely. The friends of the Society will afterwards dine together, at the Albion, in Aldersgate Street.

ABSTRACT OF THE REPORT

OF

THE COMMITTEE OF DEPUTIES

OF

PROTESTANT DISSENTERS,

To the General Meeting, Dec. 19th, 1828.

AFTER adverting to the general objects of the Deputation, the committee insert a Report made to a general meeting, in May last; which is as follows:—

"Your Committee, to whom it was intrusted, in conjunction with deputations from other dissenting bodies, to conduct the late application to parliament for the repeal of the Corporation and Test Acts, have already reported to the general body, that, in deference to the opinions of those friends on whose judgment they relied, they were induced to concur in abstaining from prosecuting that appeal during the last session of parliament. This, however, having been done under a pledge that this should be only a temporary delay, and the wishes of the whole body throughout the kingdom appearing to increase in earnestness, they resumed their duties, at the commencement of the present year, with a zeal and industry proportioned to the importance of the objects and the urgency of the call; and they have now the high gratification to report the result of their endeavours, and this, too, not merely at a far earlier period, but under circumstances more favourable than they had ventured to anticipate. The spirit of opposition throughout the kingdom, whether among the clergy or laity, seemed, and has proved to be, nearly extinct. After one division in the House of Commons, which may be supposed to have been intended by ministers rather to ascertain the feeling of the House than to excite a dormant animosity, all further opposition was there forborn, and assurances were given, that on condition of a certain declaration, to be made indiscriminately by all persons taking office, every effort would be used to secure the concurrence of the House of Lords, particularly including the bench of bishops, to the bill. It may be truly asserted, that this assurance was adhered to. The noble duke at the head of his Majesty's administration, with the other cabinet ministers, the two primates of the realm, with a large majority of the attending bishops, gave the measure their efficient support. A considerable proportion spoke in its favour; and those dissenters who witnessed the debates raised by their remaining adversaries, could scarcely regret an opposition which elicited the well-merited praise of many distinguished members of their own communion, and the avowal of many principles in unison with their own, on the great points of religious profession and religious liberty, and generally tending to mutual forbearance and harmony among those who, on the most essential points, hold the common faith of christi-

tians. Such accompaniments to the progress of the measure, and such an issue, cannot but greatly enhance the value of what we have gained. We did not seek a triumph over enemies, but an admission to the common advantages of fellow-subjects and friends."

"Although dissenters indeed may safely rest their claim to eligibility to office and political power on the loyalty of their principles and conduct, and their zealous attachment to the reigning family and the constitution of the country; such claim does yet fundamentally rest on the separation between religion and politics—the duty of giving unto Cæsar the things which are Cæsar's, and unto God the things that are God's—extending the benefits of civil society, indiscriminately, to every man who bears its burthens and performs its duties, without reference to his religious opinions. This doctrine, it is to be supposed that we each personally hold. But it is further to be remarked, that we are the deputies of protestant dissenters, (that is) of protestant dissenting christians; and that, while it may be desirable that each of us should be fully imbued with the truth of the doctrine before stated, and should firmly defend and consistently act upon it, yet, in our collective capacity of deputies, one of our principal objects has ever been to obtain from the legislature the repeal of certain enactments injurious to the body we represent; and that this body being essentially christian in profession and reality, is, therefore, fully relieved from all its peculiar incapacities, by any condition which admits all christians, without exception."

"Your committee, therefore, acceded to the declaration proposed; and cordially agreed, with the other members of the joint committee, in votes of thanks to the noble and honourable personages to whom they have been so highly indebted for their kindness and assistance."

The Committee next notice the *Commemoration Dinner*, of which we gave an account in our Number for July last, and the principles on which they had conducted the application for the repeal. They then state, that only one case of disturbance of divine worship has been brought before them, during the past year; which terminated in the conviction and disgrace of the offenders:—that the Protestant Society have paid one thousand pounds, and the Committee of Deputies two thousand, to defray the expenses of the United Committee, in ob-

taining the Repeal:—the disallowance of the Act of the Jamaica Assembly, &c. &c. and close with these appropriate remarks.

“Your Committee may perhaps be allowed to observe, in conclusion, that having at length made this so considerable progress towards complete freedom to serve our God according to the dictates of our own consciences, and to serve the State without objection on account of our nonconformity to the church, our loyalty and attachment to the civil institutions of our country having been acknowledged and fortified by an equal participation in their benefits, it should be our constant endeavour to cherish towards our fellow subjects every social and fraternal feeling; while we at the same time embrace every opportunity to accelerate the progress of truth and to establish religious liberty on its true and firm basis—the indefeasible rights of conscience; thus securing to ourselves the only just and consistent claim to our own privileges, by according them to other men. But to do all this in the spirit of forbearance and charity, not expecting on every occasion the instant acquiescence of others in matters which may to us appear incontrovertible; but waiting patiently, as we may now wait securely, for that consummation so devoutly to be wished, and which, whenever it shall arrive, will bring every christian grace and virtue in its train.

REVIEW.

AN ADDRESS TO CHRISTIANS *on the propriety of RELIGIOUS FASTS.* By JAMES HARGREAVES. 12mo. pp. 68—price, stitched 1s.—Wightman and Co. London.

FASHION influences every pursuit of man; and in few instances, is her power more prevalent than in religion. As the New Testament, which all protestants acknowledge to be the only rule of faith and practice, remains the same through all ages, it might naturally be expected, that the conduct of christians would, in a good measure always be uniform and consistent. The contrary, however, is the fact. Every century brings forward some new modes, and consigns former ones to neglect. The subject discussed in the pamphlet now before us, exhibits one striking

instance, among many others, of the truth of this observation. In the days of our puritanical and non-conforming forefathers, religious fasting was highly esteemed and frequently practised. About the time of the civil wars, and during the protectorate of Cromwell, scarcely a week passed without solemn fasting and humiliation in many of the churches in London; and a monthly fast was for many years regularly maintained. These services continued to be frequent amongst most denominations, till long after the Revolution. The English General Baptists of the seventeenth century, who were then both numerous and respectable, declared, in one of their creeds, that “public humiliation, by fasting and prayer, is an ordination of God for the good of his people:” and many signal instances of gracious answers to petitions offered on occasions of this nature, are preserved in their Records.* But for a long season, this practice has been very rarely adopted; and modern professors, in general, have been more disposed to consider it as arising from enthusiasm or superstition, than as required by divine authority. A pious desire to recal the attention of his contemporaries to this much neglected duty, has induced the worthy author to address his fellow christians from the press.

In this sensible pamphlet Mr. H. states the subject—defines the terms—traces the practice through the volume of inspiration—confirms his own views by the testimonies of pious and learned divines—assigns powerful motives for religious fasting—describes the manner in which it ought to be conducted, in order to be acceptable and useful—guards against the abuse of it—enumerates the objects to be kept in view—and urges the advantages to be expected from a proper observance of this duty. On these topics he enlarges with considerable force, and in an amiable spirit. Though we by no means subscribe to every sentiment which he has advanced, we feel fully persuaded that he has produced evidence in favour of the duty which he recommends, that justly demands the serious and impartial examination of every disciple of Christ, who wishes to learn his heavenly Master’s will, that he may perform it. We thank the author for placing the momentous subject before the religious public, with so much ability and zeal. We trust our readers will consult the work itself, for the

* See *History of English General Baptists*, Vol. ii., pp. 429, &c.

arguments and illustrations of the writer ; as our limits imperiously forbid us either to recapitulate or examine them. We can only drop one hint. Mr. H. seems to have hardly done justice to his own case, in his references to the New Testament, and has perhaps been too prolix in quotations from the Old : as the former is the only christian standard, its authority ought to have been prominently displayed. Now, it is evident to every one who can read the writings of the Evangelists and Apostles, that our blessed Saviour and perfect example, himself fasted—that he clearly predicted that his disciples would fast ; and, without hinting the least disapprobation, directed them how they should discharge this duty—that his Apostles who were divinely inspired, and his immediate disciples, under their sanction, did actually observe seasons of prayer and fasting, as a part of their religious performances—and that Paul, when writing under the infallible guidance of the Holy Spirit, directed the Corinthian converts to take proper methods to secure fit opportunities for fasting and prayer.

With these facts before us, drawn directly from the New Testament, it has, we confess, sometimes excited our surprise, to observe so little attention paid to this duty, by those who take credit to themselves for exactly following the precepts and examples of scripture, in every thing that relates to religion. When Paul and Barnabas were set apart, by the church at Antioch, as missionaries to the heathen ; and when those missionaries ordained elders in every church, the solemn transactions were accompanied with fasting and prayer. But, in modern times, it is much more usual to hear that, at the close of a public ordination, the ministers and friends dined together at a tavern. But we forbear ; we have neither right nor disposition to assume the office of accusers or judges of our brethren. To their own Master they stand or fall.

We copy one short passage ; which, though not bearing directly on the subject of fasting, contains some seasonable hints ; well adapted to arouse the reflecting mind to self-examination, whether, under such a scrutiny as the author has supposed, he would not be banished from the assembly.

“ If we would form an estimate of the quantity of real religion existing in the professing world, we must not be guided solely or principally by the show and profession of popular zeal and affection excited on extraordinary public occasions,

nor by the number, object, extent, and support of our religious institutions. We are glad to see the multitudes that attend our public anniversaries, and to perceive that hundreds will walk several miles to be present at our early morning meetings. When we observe the assembled thousands paying all attention, and notice the electrifying and exhilarating effects produced by the different speeches delivered, we feel peculiarly gratified and delighted ; and, at the moment, cannot forbear exclaiming “ How goodly are thy tents, O Jacob ! and thy tabernacles, O Israel ! Who can count the dust of Jacob ! or number the fourth part of Israel ! From this time it shall be said, What hath God wrought ? ” But provided he whose eyes are as a flame of fire, and whose judgment is according to truth, were to inspect them as he once searched Jerusalem with candles ; and were in the first place to distinguish all those who attend rather as a diversion or entertainment, than for devotion or religion, and in the next place to mark those who live without secret and family prayer, and then such who attend to the form of godliness without the life or power of it, and bid them all withdraw, would not the assembly be greatly lessened ? We rejoice in the public homage paid to religion in these meetings ; but we cannot, we dare not, consider attendance and excited feelings, though connected with contributions, as a sure criterion of real affection to God. Were I searching for pure and undefiled religion, I would go to the closets, the Bibles, and the families of the Lord’s people, and to their prayer-meetings, and other devotional exercises. I would inquire for it, not exclusively nor chiefly at places where external circumstances and popular opinion attract multitudes, but where the audience is drawn together purely by the influence of divine truth, by a sense of duty and brotherly affection ; and where the concern is much more about spirituality than respectability, about the truth of the doctrine than the talents of the preacher.

A short but interesting Appendix is added to the Address containing some account of several revivals in religion with which the Lord has favoured his church in times past, and the means by which they were introduced and attended. The whole pamphlet is honourable to the piety and abilities of the author, and well adapted for promoting vital christianity : as such we cordially recommend it to our readers.

THE SINNER DETECTED.—*A Sermon preached in the open air, near the Red Barn at Polstead, Aug. 17, 1828: occasioned by the Execution of William Corder for the Murder of Maria Martin; including Particulars of his life never before published; by CHARLES HYATT.*

12mo. pp. 40, price stitched, 1s.
Westley and Davis, London.

THE worthy minister who delivered this plain and faithful discourse, having connections near the place where the dreadful crime which occasioned it had been perpetrated, and being called into those parts soon after the execution of the unhappy culprit, thought it his duty to endeavour to improve the melancholy event, by setting before those who had been the neighbours and intimates of the parties, the folly and danger of pursuing vicious courses and neglecting the pleasant and safe paths of religion. Notice was accordingly given; and a large concourse assembled, too numerous to be contained in any room in the vicinity. The preacher therefore took his stand in the open air, in sight of the fatal barn in which the atrocious murder had been committed; and read, as a text, the solemn admonition of Moses, Num. xxxii. 23: "Be sure your sin will find you out." From this passage, he described. 1. The nature of sin.—2. The certainty that sooner or later sin will be disclosed; or, in the words of holy writ, "the hidden things of darkness will be brought to light." And, 3. The awful consequences of such a disclosure.

This discourse is serious, impressive and scriptural. It makes no pretence to oratory; but is replete with good sense, ardent piety and genuine love to perishing sinners. The author has collected, from the most authentic sources, several interesting particulars respecting the character and habits of the unhappy criminal, which he has improved in an instructive and useful manner. And, though the intense sensation produced by the horrid event has, in a good measure, subsided, this affecting address still may be read with edification; and ought to be put into the hands of those unfortunate individuals, of both sexes, who are exposed to those temptations which led to the horrid transaction that occasioned its delivery.

Mr. H. has enlivened his discourse with useful facts. In contrasting the happiness of a life governed by the precepts of religion, with the state of a man given

up to vicious courses, he proves, by the example of the miserable Corder, that "the way of transgressors is hard." He then gives several pleasing instances in corroboration of the doctrine of scripture, that christianity has "the promise of this life as well as of that which is to come." Amongst others, he mentions one, which we shall give in his own words, as a specimen of the discourse.

"Some of you remember well the once drunken, idle pedlar, that used to travel about the country with the little basket under his arm selling a few pins, needles and tapes; this man was happily brought to attend the ministry of an evangelical preacher, and now he obeys the word from the heart. He has given over his habits of drunkenness and a life a little better than vagrancy, and is become a "new creature in Christ Jesus." He too proves that a life of religion is the road to happiness as well as to heaven. I love to think on his progress; soon the little basket gave way for the large pack on the back, then the humblest beast of burthen was purchased and the man relieved from his load; and not long ago I passed the wheelwright's shop, and saw the new and neat little cart just completed and ready for use, on which was inscribed his name. Facts are more powerful than even the best of arguments, I therefore love to dwell on such instances to shew you what religion can do."

LITERARY NOTICES.

Shortly will be published, in 12mo. **THE NEW TESTAMENT**; with a *Key of Reference*, with *Questions, Geographical, Doctrinal, Practical and Experimental*; designed to facilitate the acquisition of Scripture Knowledge in Bible classes, in Sunday and other Schools and private Families; by Henry Wilson, A. M.

Attached to this Edition; are the following useful Tables, viz. *An Alphabetical Table of proper Names*, accented for correct pronunciation.—*An Etymological Table of such names as are of importance in elucidating texts.*—*A Chronological Table*—and, *A Miscellaneous Table.* Price 3s. 6d. Wightman and Co. London.

COUNSELS for the Sanctuary and for *Civil Life*; or Discourses to various classes in the Church and in Society. By Henry Belfrage, D. D. 7s. 6d.

Monitor to Families on some of the Duties and Scenes of Domestic Life. 7s. 6d.

A DYING FATHER'S ADDRESS TO HIS CHILDREN.

 I CHRONICLES xxxvii. 9.

COME, my dear children, gather round my bed,
 While you a dying Father's counsel hear;
 Behold the tears which now for you I shed,
 Lest you should slight the God whom angels fear.

You all, by nature, poor and wretched are;
 Naked and blind, to endless woe exposed:
 To you this solemn truth may God declare,
 Before your eyes to things divine are closed.

Would you not wish your parent's heart to break,
 Nor plant with thorns his pillow when he dies;
 O know the Lord, and him your portion make,
 Then I die happy, and shall joyful rise.

O seek the Lord, he will be found of you,
 Seek him, before your transient life is o'er:
 Should you his way forsake, O dreadful thought!
 He'll cast you off, for ever—evermore.

I charge you—Be ye reconcil'd to God,
 Before life vanish as an airy dream:
 Or, how can you support his dreadful rod,
 When you appear before the Judge supreme?

And how must I support the shocking sight
 If there unsav'd, you meet your pardon'd sire?
 Or hear you banish'd from the realms of light
 To dwell for ever in devouring fire?

O cry for mercy, and for pardon plead,
 Low at the feet of him who died to save;
 His counsel ask, your youthful feet to lead
 To joys immortal, far beyond the grave.

Intreat the Lord to be your heav'nly Friend
 And Father kind, when in the tomb I rest:
 Then Jesus soon will for your spirits send,
 To share with me the mansions of the blest.

Then shall I sing with rapture, "Here am I
 And all the children, Lord, which thou hast giv'n
 No more to part, to suffer, or to die,
 But live for ever in the bliss of Heav'n."

B—n,

T. J.

Missionary Observer.

FEBRUARY 1st. 1829.

POPERY, NOT AS FEIGNED BY DELUDED PROTESTANTS, BUT AS IT IS.

THE following information on the character of modern Popery appeared in letters from Italy, in the Congregational Magazine, a respectable Dissenting Publication. The information goes far to justify the opinion of those who are not deluded by fair speeches about Intolerance becoming tolerant, and evil growing good, and Antichrist turning Christian; but who look upon Popery as being like its FATHER ever since the period of his fall,—the same yesterday, to day, and for ever.

A man has lately left money in his will to buy gold crowns for the ten Madonnas dispersed throughout the kingdom, who have worked the most celebrated miracles. A report has been made to the Pope of the character and claims of the different ladies, and for the town of Naples, the Madonna of Jesu Vecchi had the most votes. The ceremony of coronation was performed by the Archbishop; and the king, royal family, and court were all assembled to witness this, as the papers called it, most sublime spectacle.

I translate for your amusement the proclamation of the coronation of the Virgin.

“The most Reverend Chapter of St. Peter’s at Rome, in compliance with the will of the Count Alexander Sforza Pallaricini, is accustomed to distribute every year certain crowns of gold, to decorate the brows of those images of the blessed Virgin, the most celebrated either for their antiquity, their wondrous works, (Qu. prodigies or mir-

acles), or for their popularity, in order to increase *ever more and more the worship* of such images, and to excite the piety and devotion of the faithful towards the great mother of God.

“Now the above-mentioned most reverend Chapter, having listened to the claims urged in favour of the image of the immaculate Conception, which is adored (*che si venera*), in the church of Jesu Vecchio, in Naples, represented by a little wooden statue, (*statuetta dilegowno*,) three palms high, (the palm is more than a foot English,) with an infant Jesus in its arms; and having found these claims to be supported by satisfactory evidence and solid documents, have judged it right to award a golden crown, not only to the image of the Virgin, but also to that of the infant Jesus in her arms. With this decision, the supreme Pontiff, Leo. 12, has signified his approbation in his apostolic brief, (Qu. Bull,) issued on the 2nd. of December, 1826; (enlightened age!) and he has not only signified his approval of this act, but has pleased to grant an abundant portion of grace and indulgence to all who shall assist in the ceremony of the coronation, or be present in the church on that great day.” Then follows the order to the Archbishop to do it, and the approbation of the King of Naples, as well as all the prayers and hymns that are to be said or sung, to this little wooden image, before and after the coronation. &c. &c.

In compliance with this proclamation, the coronation took place on the appointed day; the King, and all the Royal Family attended, and paraded round the church with candles in their hands, at the tail of the Virgin. The child was crowned first, and a very considerable agitation was visible among the assembled multitude, but when the Archbishop-

op raised the crown to the head of the Virgin, the emotion rose to a shout or scream of veneration and praise that rent the air. Had — been there, he would have said, “the infant Jesus obtained the silver medal of considerable approbation, but for the Virgin Mother was reserved the golden prize of supereminent applause.”

Let it be understood, that this was no thing done in a corner; it is no private or domestic proof of royal superstition, but a notorious circumstance, authorized by the Pope, and made known to the faithful by a printed proclamation, and that no part of its value should be lost, the whole was detailed in the newspaper the following day for the edification of the people.

Since I bought my book of indulgences, (from which I gave you an extract in my last,) I have got into the secret of many things that were before a mystery to me; attending these ceremonies and keeping up this mummerly is not spontaneous devotion, but a regular calculation of profit and loss, by which the people, through the grace and indulgence of the Pope, cheat the devil out of his right to torment them; all this is regularly set down in a book, with the value calculated of every prayer, and every genuflexion, and every kissing of the cross, &c. &c., that people may go through in the course of the year. I think I shall translate this book from beginning to end when I get to England; it is the choicest specimen of the enlightened age that I have yet met with; (it bears date 1826, and is published in Venice, under the authority of the enlightened government of Austria.)

I heard a curious sermon on the eve of the feast for the dead, in which the priest was urging the people to give money for prayers to be said for the souls in purgatory. He described the torments of the dead with sufficiently terrible minuteness; and after quoting the 25th chap. of Matthew from the 31st verse to the end, he said, “Now, if doing these acts of charity to men *while on earth* be of such value, ‘*Is videro* ;’ I say unto you, that a single grain (farthing), spent in the service of the dead is of infinitely more value, as by such a gift you may redeem a soul from hell.”

How does the Catholic question go on? I am no politician, but when I first came to Italy, and saw the paralyzing effect that the tenets of this church have on the human mind, I could not but feel horror at the idea of enlarging its influence or extending its power. But if it is true that the time is come when all these checks and tests are to be thrown aside, and every thing left to its free operation, I am sure I would never oppose my opinion to the general good. So deep

an impression, however, has been made on my mind, by what I have seen of the nature, character, and conduct of this diabolical church, that I believe I shall be one of the latest convinced, and one of the slowest to admit the new principle of universal toleration. Religious freedom they have, *political power they want.*

August 17, 1827.

The people of this and the neighbouring villages consider me a monster of infidelity, because I do not bow down to the Madona, nor sing litanies to St. Dunstan and St. Bridget. Popery here is in all its purity and glory. The name, office, and sacrifice of Christ are lost in the adoration of his mortal mother, the influence of the Holy Spirit is changed into patron saints and guardian angels, and the triune Jehovah seems to be banished from all their thoughts. I have a little compendium of Christian instruction before me, which contains the catechism, and of which I will copy the commandments for your information, as I think I have seen it stated by some wise member of the British Parliament, that they are not altered from the Bible.

Question.—What must a Christian believe that he may go to heaven?

Answer.—All that is believed by the Roman Catholic church.

Q.—What must he do to obtain salvation?

A.—Keep the commandments of God and the church.

Q.—How many, and what are the commandments of God?

A.—Ten. 1st. I am the Lord thy God, thou shalt have no other God before me.—2d. Thou shalt not take the name of God in vain.—3d. Remember to keep holy the appointed feasts.—(Note, days of festival, in which the Sabbaths are included, but they are not specified or distinguished from the other feasts of the church.)—4th. Honour thy father and mother.—5th. Thou shalt not kill.—6th. Thou shalt not commit fornication.—7th. Thou shalt not steal.—8th. Thou shalt not bear false witness against thy neighbour.—9th. Thou shalt not covet thy neighbour's wife.—10th. Thou shalt not covet thy neighbour's goods.

Q.—How many, and what [are the] commandments of the church?

A.—Six. 1st. To hear mass every Sunday and other commanded festivals.—2d. To fast in lent, on the appointed Vigils, and the four ember weeks, and not to eat meat on Fridays and Saturdays.—3d. To confess at least once every year.—4th. To communicate at least on the feast of Easter.—5th. To pay punctually the tithe to the church.—6th. Not to marry at forbidden times, that is, from the first Sunday in Advent until the

Epiphany, and from the first day of Lent until the 8th after Easter. Then follows the account of the seven sacraments, of which complicated inventions I will spare you the recital.

I need not point out to you the alterations made in the commandments, nor the ingenuity with which they are adapted to prop up and support the inventions of popery. I am willing to grant, that as a political scheme, popery is deserving of much admiration; its end is the subjection of the human mind, and its means the ignorance of the people; but I have not patience to hear emancipators talk of its being a *form of Christianity*. As a code of Penal Laws keeps people in a state of negative morality, so may these inventions of popes and councils keep the people from outward sin, but it is blasphemy against God to say that Christianity has any part in the composition, except as it is the lie in their mouths, and the mask by which they hope to gain their ends. The great source of gain to the priests is purgatory; whatever pope or cardinal invented this part of the farce, deserves to have his monument made in gold. I am not sure whether I once told you of a sermon I heard on this subject; for fear of a twice-told tale, I will not repeat it. I heard a discourse the other night in a neighbouring village, on the Virgin Mary, which was the most ridiculous assemblage of fancies, principally founded on the revelations which the Virgin, in person, made to St. Bridget; indeed, it is on these revelations of Madame Bridget, that all they have of the history of the Virgin rests, though, on such slender materials they have made volumes of the lives not only of her, but her father and mother, St. Gioachim and St. Anna. At the climax and winding up of the sermon, the preacher exclaimed, "who is it that aids you in coming into the world, that supports your infancy and childhood, and brings you to maturity?—the Virgin Mary. When arrived at man's estate, who preserves you from temptation, succours you when you fall, and is the mediator for all your sins?—the Virgin Mary. Who supplies all your wants, heals all your diseases, and crowns you with loving kindness and tender mercies?—the Virgin Mary. And is there one of you that will dare to pass her image without bowing the knee? Let such impiety never more be heard amongst you. There she is (pointing to a flounced and fur-belowed figure that stood near the altar). There she stands, after all your insults and neglects, smiling with grace and mercy. Down, down, upon your faces, and humbly implore her forgiveness, while there is time for pardon; follow with your

hearts and your lips the supplication that I will dictate." Here the whole congregation fell down according to his orders, while he dictated a prayer to the lady in white satin. A young English friend, one of the cloth, who was with me the last time I saw St. Janurios' miracle, whispered in my ear, "Do you think the Apostle Paul ever witnessed grosser idolatry than this?" And I confess, when I heard this priest calling on his congregation to worship the Queen of Heaven, as he repeatedly called *his* goddess, I was on the point of crying out, "Great is Dianna of the Ephesians;" but the joke might have cost me dear, though it would have been understood only by the priests. I heard lately another sermon on confession, in which the priest told the people, that if they committed one mortal sin, (you know sins in the Catholic Church are regularly divided and classed, some are venal and some mortal,) and did not confess and get absolved of it, God would take away from them the merit of all the good actions of their former lives; but when they sincerely confessed their sin to the priest, and performed the ordained penance, their good works would be again brought back to the account, and allowed to tell as before. Now I would ask, is there anything of Christianity in these doctrines and observances?

As ignorance is considered by the Papal Church, "the mother of devotion," they take good care to prevent the people from obtaining information. There is nothing in the shape of a school in any one village round the whole district; so much learning as will enable any one to read and write, is only to be got at the market towns, and there with no few restrictions and difficulties. Yet the priest told me, with the confidence of empiricism, that nothing was neglected to make the people good Christians, "*non niente trascurato*;" that is, they are taught to say as much latin by rote, (not one word of which they understand,) as is necessary to secure their salvation. It is really wonderful to see with what vigour the whole system of catholicism is re-established; with those who can read, Cobbet's book is the great engine made use of. The Pope has had it translated into Italian, and circulated not only through his own states, but where-ever he has influence. The priests circulate it among the people; indeed, it is the only book they ever lead to their parishoners, for their principle is not to encourage reading of any kind; it is said, Cobbet is to be proposed in the next batch of saints; and though the devil's advocate may have something to say against him, yet he has rendered such essential service to the cause of ignorance,

superstition, and tyranny by his book, that there is little doubt St. William will be added to the calendar in holy triumph.

It was my intention to have given you one letter from this lovely country, in which the church should not have found a place; but my evil genius has ordered it otherwise; in truth, this church presents itself in so many disgusting shapes, it is difficult to avoid it. It is like the dragon in the fables of antiquity, that swallowed up every thing good in a country, and laid desolate the whole face of nature. Where will be found the Knight able to destroy it with one thrust of his enchanted spear? or what panoply shall avail against a monster of such overwhelming magnitude and destructive power?



General Baptist Missionary Society.

JOURNAL OF MR. LACEY.

Conclusion of Extracts, including the latest in the Secretary's possession.

Nov. 27th.—In proceeding from Lukhnpore to Urrukpore, a distance of ten miles, I lost my way, it being night and having no guide. In crossing the river back again the horse stumbled in the midst of the stream, and I got wet in my feet, the effect of which I immediately felt in my head. When I arrived at the end of the stage had some fever, but blankets relieved me, and I am now as well as usual. In the afternoon we visited the village and spoke to a congregation of sixty persons, spent two hours among them declaring the pardon of sin through Jesus Christ crucified; the people heard with encouraging attention. Gunga Dhor preached well this evening, and no objection whatever was made to our message. As we came away the people said among themselves, "To day Juggernaut is overthrown." O that he were in every one of their hearts! The inhabitants took books eagerly, and we left about sixty in the place of different sorts. We passed by a thrashing-floor where were six oxen treading out the corn. The master offered me 250 pounds of rice for two shillings. Gave away a few more books here. At our tent the Daroga introduced some respectable Hindoos to me, who wished to have some conversation on religion; they asked, "Sir who is Jesus Christ?"

"God's Son, eternally begotten not created."

"Is it well to leave the path of our forefathers and walk in strange paths?"

"It certainly is if God command us."

"What do you say is the way to heaven?"

"Jesus Christ is the true and only way."

"Sir, Pooree is heaven."

"Yes, your heaven, full of murder, adultery, covetousness, theft, lies, and such like wickedness; not so our heaven, the heaven of Jesus Christ."

"Sir, I have no need of Christ's atonement, I can perform works of truth, peace, mercy, and forbearance; and the sea will raise me to heaven."

"You know your mind is not steady in the performance of these, and were it you would want an atonement for past sins, and the blood of Christ alone cleanseth from sin."

The man asked for books, and the congregation quietly dispersed, not without some knowledge of the way of salvation.

30th.—Janjore. We came to this town late last evening, and have pitched our tent on a plain in the suburbs. On the evening of the 28th we had several opportunities of conversing on religious subjects with the heathen. They were generally ignorant persons, but not on that account less likely to be benefited by the Gospel. Among the Hindoos, to be learned is to be proud; this is a great stumbling block to the higher orders when they are entreated to believe the Gospel. Yesterday we could do but little as we moved in the afternoon. On our way from the last encampment we passed several monuments of ancient superstition and architecture: the most prominent is an ancient bridge ornamented with four towers raised on the battlements, forming a square: these towers were raised by four rich northern jattrees to Juggernaut, to perpetuate their names in the three worlds. Janjore, where we now are, is a very ancient and celebrated place. At a small distance from our tent is a mosque standing on the summit of a rising ground, with a beautiful dome. It is strongly built but is now falling fast to ruin. The front with which it appears to have been connected is now broken down, and the stones appropriated to mending roads. When the Mussulmans first conquered this part of the country they demolished the temples of the Hindoo gods, and now their holy places have fallen in turn. I trust the kingdom of the Saviour will rise never again to fall. Of this I should have little hope were it not upheld by Divine power. The mosque has several inscriptions about it in Persian and Arabic, some in English; one of the latter records the downfall of the Mahomedan power by

the British forces, and mentions several of the officers who fought on that occasion. I placed my name on the wall a little aside from the rest, not as a soldier, but a Missionary. C. Lacey, Missionary, first brought the Gospel to Jaunpore, Nov. 29, 1827.

After breakfast the salt darogah called at our tent to show me the wonders of the place. The first thing that took my attention was a large banian tree just by. It is not so large as many in India, but is a fine shade: it covers a piece of ground 190 yards in circumference. We next visited three colossal images, representations of three Hindoo female deities, viz. Juminee, Indrinee, and Kallee. We came up to these huge figures on a sudden, and the sight for a moment chilled me, and I stood to gaze. They were thrown down by the Mahomedans when they took the place. The temple which they formerly occupied is now converted into a sacred burying-ground belonging to the Mussulmans, and is occupied by the tombs of several important personages. Each image is of beautiful black stone, of a great weight and of excellent sculpture. They are thrown on their backs, and are broken in the most prominent parts. The furthest image is Juminee, wife of the regent of death. She has four arms, the head of a boar and rides on a buffalo. We paced this statue and found it twelve feet long and six broad, and about three feet thick. The middlemost statue is Indrinee, the wife of Indra the king of the Hindoo heaven. She has four arms, and rides on an elephant. The third, and by far the most beautiful, is Kallee, the goddess of destruction; and such she verily appears. She is represented without flesh, made of skin, bones, and sinews. She is clothed with strings of giants' skulls, whose bodies and blood have been devoured by her, yet she is boweless. Her husband is under her feet, and her attitude is astonishment. She has four hands, but the instruments are broken away. Stirling, in his account of Orissa, makes particular mention of the last image, and it is well worth the time and expense of the Antiquarian to have it conveyed to Europe. It could be removed without offence to the people, for they are not now worshipped, though they once were. It is evident, from the manner in which these images are executed, that the Hindoos have been better acquainted, at least, with the art of sculpture than they now are. I succeeded, through the influence of a Mussulman darogah, in getting three skulls from Kallee's beads, and some ringlets and ornaments from off the other images, which I hope to be able to send to Europe. When I ordered the mason to cut them off he said, "Sir how can I do that? these are evil demons and

will kill me;" and he went about his work with a trembling hand. When he had done, a few pice pleased him, but he said they were not equal to the risk he had run. From the best information I could get, these colosse have been formed 700 years, and have lain here 350. While I stood putting down these particulars with my pencil, I rested my foot on Indrinee, when a Hindoo near said, "Sir you had better not set your foot on the goddess, for she is a fearful being, and you may sustain some injury from her wrath." O that all the gods and goddesses, which divide the attention of man and oppose the living God, were even as these are! As we came away Gunga Dhor said, "Sir, the Hindoos worship stones, and the Mussulmans worship bones, what is the one better than the other?" In allusion of the practice of paying adoration to the remains of departed Mussulman saints.

During the day several persons called at our tent to make inquiries about the way we taught. With some I was pleased and encouraged, and upon the whole we have had a tolerable day. Two persons begged and received a copy each of the New Testament in Oreah, and several received geets and tracts.

December 1st, 1827.—Last evening we went to a large temple about a mile distant, and there we collected from forty to fifty persons, who sat down and listened with attention and apparent conviction to the truth of the Gospel. Some said, "Call for the pundits to give a reply." Others said, "Who can reply? These are they who go from place to place and overturn the world. They have been at Pooree." Many, I believe, will not soon forget what they have heard. O that it may prove to them a savour of life unto life! We distributed a good many books much to our satisfaction.

2nd.—The brahmus accompanied us to show us the temple and idols. As we walked round we noticed the images on the lower parts of the temple without looking higher. Observing this, one of the priests called unto us, saying, "Gentlemen look up and behold the glory!!!" We immediately looked up, but never was I so disgusted and put to shame in my life; all round the temple were

* images * * *
in every posture which Inst itself could invent. We turned ourselves round to see whether we were observed looking at these shameful sights, when we found the whole multitude, consisting of young men and women of all ages, as well as old persons, amusing themselves with our confusion. This was "the glory," and these are the sights exhibited before the young people and children daily. No wonder that there should

not be a single chaste female in Hindostan. In this temple there is a house of prostitutes maintained. Two of them came up to us and asked us for books; at first we hesitated, but finding they could read well, and were sincere in asking we gave them one a piece. These unhappy females are generally taught to read that they may entertain their masters with a song, and the songs of Krishnoo are just suited to inflame evil desires, these songs they sing. O what a religion is this! and what gods are these!

Lord's-day, 3rd.—Much disposed to indolence and sleep to day, and have had but little life. Got out into the town about four o'clock, and soon collected a large congregation. I hope a good deal of information got abroad. I removed to another place and took James with me, while brother Sutton took Gunga Dhor. Soon collected a number of hearers, but the disposition for hearing is over. A few paid attention, or rather were disposed to do, others mocked and reviled. Some interested persons set a buffoon to work near the place where we stood; he drew off the people and excited them against us; some of his masters looked more like infernal beings than men.

4th.—This afternoon I preached at two middle sized villages about a mile distant from our tent. Got good congregations and seated ourselves on the thrashing floors.

I preached I. Sin; as its nature, the violation of God's commandments, and related the Ten Commandments at large—its sinfulness and deformity, as committed against a kind and gracious Creator—its universality, and its dreadful consequences.

II. Salvation—not by works, or wood, or stone, or any metal, but by Jesus Christ—who Christ is—his incarnation—how and when; also its design—the death of Christ as an atonement for sin, and the sins of the Oreabs. Faith in Christ must be exercised, and then salvation would be enjoyed. This salvation, not promised by their own system. In conclusion, stated and explained the commission to them, and urged their immediate regard to what they had heard. This is a kind of everlasting sermon for me, nor do I think that I can have a better in the present condition of my hearers. Felt much as I would always wish to feel this evening, and particularly in the first village, at the last I was a little exhausted. Gave away some books and sent others to more distant villages. After I had done, an idle Biragee said, "Sir, why do you, who give such knowledge, kill and eat cows?" He took a Gospel.

5th.—Bhudruck. Our journey this morning was too long, owing, I believe, to some mistake among us. Had some profitable

meditation by the way on the goodness of God to me—in keeping me in safety surrounded by danger, in giving sweet sleep, health, and my usual comforts: in raising me up this morning to pursue my journey, in preserving to me the companion of my way and our dear little one: in giving me a dear Saviour the crowning gift, through whose merits he can bestow all these good things; and in affording his Holy Spirit this morning to lead my meditations to himself. In the afternoon we walked to the town, about a mile and a half distant, and preached to a crowded audience of Hindoos and Mussulmans. The generality heard tolerably. Some behaved ill. The people here are particularly superstitious. Some took books readily, but some refused them. I found it very difficult to preserve myself from arguing with objectors, who always lead to some abstruse question or other on the nature of God, or on our own moral and religious duties, of little use. I am convinced that Satan is not inactive here: the people are willing to listen and talk upon religious subjects, but not on the Gospel.

After preaching, a great man of the place requested an audience of me, that he might hear more about my religion. I called on him, but found him as full of pride as of flesh. He looked with contempt upon us—without attendants, or palankeens, or elephants, or any sign of respectability. He could not stoop to salute us, however we saluted him with a blessing. Finding it difficult to answer our appeals, he called for his family gooroo, who displayed his wisdom by putting forth a few stokes about the efficacy of repeating names to obtain freedom from sin. By this time the crowd had become immense; and as some inquiries were made as to the age of our books, Gunga Dhor opened Genesis and read before the multitude the account of the creation. The people were pleased with the revelation and listened attentively. Something more was said to them on the way of salvation.

6th—Tolerably employed to day. We got out into this large town early in the afternoon and formed two parties; Gunga Dhor accompanied me and James brother Sutton. We presently collected a large congregation to which Gunga Dhor read and then preached in a clear and affectionate manner; I added my sanction and put him right when he happened to get wrong. The way of salvation was evidently understood by numbers and many took books. After this opportunity there still remained time on our hands, we therefore all sat down in the middle of the street on the earth, and the whole multitude small and great, Hindoo and Mussulman, came around us. Gunga Dhor

read over to them some of the most affecting part of the Jewel of Salvation relating to the sufferings of Christ and their design; some parts of this poem he sung also, which, though it may appear strange, is not the worst way of imparting knowledge to the people, 1st.—Because the people like to hear singing. And 2d.—Because they receive all instruction from their own books by singing. It answered very well this evening, all were attention and all appeared to understand very well. We here again gave away more books both to Hindoos and Mussulmans.

9th.—Balasore. In the afternoon of the 6th Gunga Dhor and I visited a village about a mile from the road, but the male inhabitants were in the field reaping their harvest, and we could not raise a congregation. As we wandered from place to place, we came to the house of an aged brahmun, a farmer. He was sitting at the door of his house enjoying the evening air. We addressed ourselves to him and began to introduce the subject of religion into our discourse, hoping to do good though but to one soul. We spoke of the goodness of God to him through a long series of years, in giving him children and worldly good, and then mentioned Jesus Christ to him. He answered all by saying that he would not worship God, nor did he wish to think of God. We mentioned the consequence of such neglect, he said, "It would be as Govinda pleased." Govinda was his god, and he should not now leave Govinda. We came away terrified at the desperate blasphemy of the poor old man just on the brink of eternity, full of enmity against the God that made him and has so richly blessed him. Awful state!

To day I have been quite intoxicated with letters from relatives and friends in England, brought out by brother Cropper. O what love—and towards such a worthless object. Bless God for such friends! How sweet will heaven be in their society, when distance shall divide us no more! I wept and laughed alternately. What pleasure it affords to hear of the success of the Saviour's cause. The day is approaching! Gunga Dhor prayed this evening at family worship, with much trembling but great simplicity and fervour. This evening we beheld an Orah brahmun with his face on the earth, crying out with earnestness, "Lord teach us to pray! Lord break these hard hearts! Lord we are sinners, great sinners—pardon our sins—cleanse our hearts! O Lord give us wisdom for we are darkness, help us to teach mankind the way of Jesus Christ. Bless this world—destroy idols; and help men to love and believe in Jesus Christ.

Bles-ed Jesus! how hast thou loved us! even unto death. No one could love as thou hast loved, or bear what thou hast borne! O may I love thee, and steadfastly believe in thee even until death!" This is the Lord's doing and marvellous in our eyes. We arose from our knees with tears of joyful surprise. Glory to God in the highest—to his name be all the praise. O that we may not be exalted above measure, nor full of vain confidence, as though we had done ought. This I much fear. O for more humility and self abasement. Satan suggests to my proud heart, you have done a great work.

11th.—Brother S., Gunga Dhor, James, and myself visited a bazar at some distance and collected a number of hearers with whom we conversed and disputed a good while. G. D. took the principal share of the labour, we heard, and sometimes directed, when direction was wanting. The people abused him, and were more solicitous about his profession of the Gospel than about the Gospel itself: he called aloud to them to ask less about himself and more about the word he preached to them. The people were noisy and disputing, but some heard and received knowledge. One sentence which the preacher uttered affected the people a good deal: "O beloved brethren! why have we left the Father, which made us, to serve gods of wood and stone; now he invites us to return to him, and his Son is our mediator. Throw away your wood and stone into the sea, and believe in Jesus Christ."

12th.—Ranchundrapore. We left our friends this morning at four o'clock, and pursued our journey. This afternoon we went to two villages, in the first we could find no people, at the next we succeeded in collecting about twelve, to whom we preached salvation through the death of Jesus Christ, and urged them to flee from vain idols, and to serve the Lord. They heard with pleasing attention, and most of them understood very clearly. We left books among them. As we came away our guide said, "What new thing is this? these people are come to give eyes to the blind," meaning to instruct the ignorant. Somewhat indisposed to day. We are quite astonished at the number of Jatrees that pass to Pooree: from morning till evening they pass in one stream. Some are miserable objects, quite broken down, and are never likely more to see their home and friends.

Some give us trouble by their importunity in begging. Our hearts bleed for them, yet to relieve them I fear would encourage them, they would consider it as sent by Juggernaut in reward for their devotions to him. Some are going home repeating Juggernaut's

name every step they take. Others are carrying the ashes of their parents to Pooree, to throw them into the sea at Swargee Dwara, heaven's door, by this their parents obtain deliverance from hell.

21st.—Tumlook. We have preached several times since the 12th, but need mention only a few places. We collected a large congregation at Busta, a considerable village, just before the door of the Jemindur. He himself with his family attended, and several pundits and interested persons joined him.

For some time they were restrained through fear, but as soon as they perceived they had nothing to dread from being free with us, they began to abuse us sadly, and manifested their natural enmity to the Gospel in all its violence. Our message was lies, we were Harries, (people of bad cast) destroyers of the gods, &c. &c. They plainly told G. D. that had I not been with him, he should have had a sound beating for leaving the religion of his fathers. He felt these and other words to the same effect very keenly, and when they refused to hear his defence, he sat down and bore all patiently. I endeavoured to encourage him both in our walk home and at family worship in the evening, and he appeared strengthened. I asked him if he thought he could die for Christ, if he should be called to it? he said he hoped he could. Not a person would touch a book, for as soon as we attempted to distribute them, a malicious interested Mahantee called out, "Touch them not, you will be defiled, and where will you find water to wash from that filth?"

As we came away they raged and blasphemed dreadfully. We shook off the dust of our feet as a witness against them, nevertheless we told them the kingdom of God was come nigh unto them. As soon as we had got away the drums for idol worship began to beat.

Jellasure. This is a large town, and we preached to a great crowd of people in the afternoon, and were well received. Gunga Dhor preached well here: the people called out for books in Bengalee and Oreah.

Midnapore. We proclaimed the glad tidings of salvation as well as we could, considering the language of the people. We stood near a large and beautiful temple where the people worship an earthen pot. Some of the pundas of the place tried Gunga Dhor, by offering some of the flowers of the idol to him; he asked whether they had been offered in sacrifice, and finding they had he refused them. The generality of the people heard well some of the time, and some of them all the time. In the midst of our discourse they saluted me with a large cake of cow-dung on the right breast; it came with considerable force, but being tol-

erably soft, I sustained no injury save the mark. Gunga Dhor got several severe punches over the ribs from some brahmuns in the crowd, but he bore all well, and we took no notice, knowing that one part of the persecutor's design was to disgrace us before the people by exciting our anger. As we returned we were pelted with gravel, but we got off safe and well. Many of the people were eager for books in Bengalee. I may just observe that there is no Oreah spoken at Midnapore, or next to none, and by no means does it form a part of Orissa in a Missionary point of view. The people understood Oreah, and so can the Bengalees in Calcutta, but their language is Bengalee, and a Missionary labouring here should speak Bengalee.

We preached at Pertubpoore, where we got a large congregation. A drunken brahmun withstood us, and did us some injury. Here we met with some of Juggernaut's missionaries, who sat and laughed at our puny efforts; however we comforted ourselves by observing that we should not always be on the weaker side. Here the people received Bengalee books with great eagerness.

We found a comfortable bungalow at Tumlook into which we went. We had not been long before the Hon. W. Lindsay sent a kind and pressing invitation with bearers, tonjon, and servants, for us to tiffin with him; we went and had a comfortable refreshment. He behaved most kindly to us and furnished us with a few necessaries for our trip down the river. Thus does the Lord provide friends in time of need.

22nd.—Calcutta. We arrived at this city this afternoon, and met with the kindest reception from our dear friends in Circular road. In about an hour after our arrival, our new brother, Mr. Cropper, came in and we enjoyed our first meeting. He looks exceedingly well and is in good spirits.

January 4th 1828.—Serampore. We came up to Serampore in the Mission boat on the 30th of December, and were most welcome received by our kind friends at the house of Dr. M.

Heard an excellent sermon by brother Mack in the Danish church on new year's day. Introduced Gunga Dhor to good old Dr. Carey, and he gave him the following advice, "Keep the Jewel you have found in your heart with care." Gunga Dhor stood amazed at the venerable appearance of the good Dr., and loves him, he says, very much, because he has translated the Holy Book into Oreah.

Our brethren have a flourishing native church, and one particularly eminent preacher whom we went to see. They have found

these native Christians into a village, which promises to succeed. We visited it and were much rejoiced to see their little houses standing around the little chapel, in which they meet for Divine Worship. May the blessing of the Lord rest upon them, and succeed them, and make them a thousand times more than they are!

A long unnoticed interval here occurs in the journal.

March 14th, 1828.—We have attempted to visit Koogeboro, the village where the old gooroo sometimes resides, but were providentially prevented. This morning, after committing ourselves and ours to Divine direction and care, we mounted our ponies and rode to the place. We arrived about half after eight o'clock. The old man, with Gunga Dhor, had arrived the day before, so that had we gone sooner it would have been in vain. We found the mind of poor Gunga Dhor in a pitiable condition; sometimes he assumed a kind of indifference and coolness but it was evidently forced, and again he betrayed the emotions of his heart with tears. When we entered into conversation we found that the old gooroo had furnished him with a number of objections which he said he must have explained before he could become decided; as, "There are some among you who are not holy in their conduct." "If your religion were true, then the Government would support it, but they do not!" It required no sagacity to perceive that Gunga Dhor's heart was with us; but the old man restrained him, partly by some seemingly plausible objections against the Gospel, and partly with threatening the worst consequences, should he be baptized. Our having taken away his affections has incensed the poor old man against us, and he was much less disposed to be kind towards us than heretofore. While he retired we had a private interview with Gunga Dhor in our tent; and found him as determined as ever to put on Christ. We talked to him on his apparent coldness, but he removed all our apprehensions. Poor man! it requires no small resolution to leave companions, relatives, and a most respectable situation in life, to become, in the estimation of all, the filth and off-scouring of all things. We pitied him—wept and prayed together and appeared mutually encouraged. The old gooroo took some cheese with us but very artfully told his disciples they could not do so. We soon perceived that our principal business was to get Gunga Dhor away from among these his former connections. Had they been idolaters or immoral this would be easily effected, but they are moral and profess no regard for images. We showed him the

snare into which he had fallen, and he promised to visit us the next day. He has received too much light to be a quiet or at least an unsuspecting devotee to the old man's government, and this has well prepared him to break his chains. After much more conversation with Sundradas, and other persons, we came away very thankful that we had come and that we had not come sooner.

15th.—This day we anxiously expected Gunga Dhor, but by some means he came not, however we felt little weakened in our confidence in God respecting him.

(Here follow the particulars of the baptism of Gunga Dhor already printed.)

18th.—To day was held the annual examination of the Cuttack English Charity School. The children went through their exercises in reading, grammar, and repeating with tolerable confidence and success. The examination was conducted by brother Cropper, and attended by the Commissioner, Judge, Doctor, Mr. C—, Artillery Officer, and several ladies of the Station. More encouragement from the experience of another of our English congregations.

22nd.—We have determined, in consequence of the increased heat of the weather, to have our first service on the Lord's-day in the morning at half-past six, instead of half-past ten; and sent a circular round to inform the Christian part of the Station. When the circular returned we found the following written on the back of it; "What will a ticket of admission cost? I cannot afford more than four rupees." And "Who goes?"

March 23rd. (The day of Gunga's Baptism.)

While I am writing these lines a raging fire has broken out, and consumed thirty or forty native houses, and the billiard room and table belonging to those very young men who wrote on our circular yesterday. It is almost certain that at the time when the circular invited them to the worship of God, they were collected to play at billiards, and to rejoice over the jokes they had put upon the Padree's circular. Now their house and board are consuming to ashes, and what is still more striking is, that the fire from the native houses had to pass close by brother Peggs's Bungalow, and actually over some of his out-buildings before it could reach the billiard room, yet the former was safely preserved from its fury. Verily there is a God that ruleth in the earth!

June 17th.—I have kept no journal for several months, although some interesting and important events have transpired. We have baptized Mrs. B—, many years a zealous Roman Catholic. She was baptized

in the Maha Nuddy, before a numerous assembly of Christians and Natives. I have all her idols by me, waiting for a convenient opportunity of sailing to Europe. They consist of four crucifixes, four images of the Virgin Mary, and the images of two canonized saints, with beads, charus, &c., &c. Mrs. Lacey says, "burn them;" and were it not for the hope that they may excite zeal in the cause of God, we should in all probability do so. Mrs. B. has been a Magdaleue, but "the blood of Christ cleanseth from all sin;" and He "came to seek that which was lost." We have considerable hope that she will be a nursing mother among our poor members as she has property and is disposed to do good with it. We have still three candidates for baptism and fellowship: two of them appear hopeful. They were long held in the chains of popish superstition, but have for some time been uneasy in those chains. I believe they are now both brought into the glorious liberty of the children of God. We are much pleased with their experience, and particularly with their humility, which is a rare grace where ignorance and in consequence much pride and self importance abound. Some others in our congregation I hope are truly converted, and these from the highest rank in life; and others appear serious. On the whole we have had something like a revival, for which we are, I trust, thankful; but we thirst for more: a taste makes us long for draughts—a few drops for a copious shower.

The weather being insupportably hot, shrivelling our skin and keeping us in a constant fever, we fled to Pooree where we have been three weeks. During our stay we had daily opportunities of preaching to the people. For some time they heard well, but towards the last they became very troublesome, and in some cases abusive. On one occasion I got a handful of sand in my face while I was preaching, it pretty near filled my mouth, eyes, and ears, and confounded me for a few moments. The people commiserated my misfortune, but I soon recovered and went on. On another occasion, several of the rulers of the temple came up, the people immediately removed to a respectable distance, and one of them thus began,—

"If I hear your word, Padree, I become defiled"

"I did not invite you, why did you come to be polluted?"

"I came to laugh at you a little."

"Is it not a grand mark of your famed wisdom and holiness to laugh at all, and particularly at God's word? Tell me, how is it that you worship a block of wood, with feet, arms, eyes, nose, mouth, and ears, while your shastras say that the Supreme God has 'nor feet, nor arms, nor ears, nor

nose, nor eyes, nor tongue?" After some other insulting remarks it pleased them to walk away, and as they departed they cried out, "Padree, what does Dr. Carey give you per month for teaching the people?" As we retired one evening and were remonstrating with a man covered with ashes against idolatry, he asked, "Sir, is your God Sorbogy* or Abogya? (omnipresent or unomnipresent.) "Omnipresent." "Then, Sir, he must be in the piece of wood which we worship, hence it is not improper to worship images." This was followed by a triumphant laugh throughout all the holy assembly who were with him. It would have taken more time and language (we spoke in Hindoosthane) than I was master of to show either the nature of the Divine Omnipresence, or the fallacy of the authority for worshipping God in all things or any thing where he may be present. We made as well of the matter as we could, by asking, "If your Juggernaut be omnipresent, why have you come from the north of India to worship him? Is he not in your own country?" Notwithstanding these discouragements we have cause for praise; during the three weeks we were at Pooree we had seven or eight inquirers, two of them very encouraging. One is a Benares brahmun, the other an Oreeh a rajput. The former has heard the Gospel at Benares, and felt confirmed in its truth by hearing it at Pooree this year. The latter has heard the word at Pooree the last two years, and his impressions appear to be deepened. He paid us several visits at brother Bampton's house, and came away the same day as we left.

We have received 10,000 Nestaprotnakars, 5000 of the Kreestamurana-bebeorana, and a good supply of Scriptures, from Serampore. We find the greatest difficulty in getting our Tracts printed correctly; there are no Oreehs about the Press, and the letters are mistaken. There are only two ways to remedy the evil, either for some one of us to spend the cold season at Serampore to get Tracts printed for the year, or to have a Press of our own. No one of us would consent thus to spend the choicest season for preaching the Gospel, and the latter expedient seems very desirable. A Printing-Press would be a very important acquisition to our means. The correction of the 10,000 Tracts now received, will cost nearly as much as the printing the whole impression.

The History of the death of Christ is a nice Tract in Nobakya, (the metre of the Bhagabot), and is printed in a small type. It is, I think, the most correct Tract we have in the language, and is calculated to be

* Sorbogy properly means omniscient, but is by the people often inconsiderately used for omnipresent.

useful. Our pious and respected friend Mrs. P— has devoted the sum of 100 rupees to the printing of the "Mother and Daughter," in Orerah, for the use of our schools in Orissa: with a small addition we shall get 1000 copies. I have put it into its Orerah dress, and have already received the first proof sheet. It will be printed by brother Pearce, on good English paper, with ornamented cover. It is a good Tract for youth. Mrs. P. has promised Mrs. Lacey another 100 rupees for the purpose of printing another Tract. She has also commenced a school for girls at her own expense. O that all Christians in India were thus disposed! how soon would knowledge be spread abroad. These good people operate as salt wherever they come—"Ye are the salt of the earth."

The following strange report has become current, and is credited in town and country, several of our schools have been shut up in consequence, and others were thinly attended, the parents being afraid that their children would be stolen:—for several days many of the children in Cuttack were kept close in the houses by their parents. It was reported that a female from England had landed at Pooree, a person above the control of any authority here—that two enormous maggots had made their escape from her liver through her shoulders, and she had been informed that unless she provided them with the livers of young children they would entirely consume her own—that not being able to get more livers for them in Europe, she was come to Hindostan where there are many children. It was moreover believed that she had destroyed many children in Pooree, and was coming towards Cuttack; and that two boys from Munglebaly had been taken by her servants to be in readiness for her arrival. Foolish as this tale is, it was believed by the body of the people, and led them to secure their children. It is now spreading in the country, but I trust it will do no more mischief in Cuttack. The Orerhs are swift to believe a lie, but slow to believe the truth. If our message had something extraordinary in it we should soon be believed. The school examination was less pleasing on account of this strange report.

18th.—Preached in Chowdry Bazar; afterwards Gunga Dhor preached. The people were astonished and disarmed of their opposition. Coming away I asked him about his experience relative to the influence his former superstitions had over him, he said it was all gone.

30th.—Preached twice yesterday with considerable pleasure, and read over the Sermon on the Mount with the schoolmasters in the afternoon. On Saturday evening we

had an excellent opportunity of preaching and defending the Gospel in the Chowdry Bazar. Gunga Dhor spoke for about an hour and a quarter to a great crowd of hearers. They were in the main attentive, and all filled with wonder that he should have forsaken all for Christ. A few took books.

Gunga Dhor is seeking protection from the abuse of his countrymen, but it appears likely that his enemies will clear themselves by false swearing.

This evening we held a Church-Meeting. Heavy rain prevented a large attendance. After considering some comparatively unimportant matters, Mr. and Mrs. Sowva were unanimously received into church fellowship, and their baptism fixed for next Lord's-day afternoon.

July 8th.—On Lord's-day we were visited with more than usual feeling, and had a happy day. Preached twice, baptized two candidates, and administered the Lord's-supper: I was afterwards wearied, for though I could easily enough walk from ten to sixteen miles and preach three times in England, I cannot do so much here.

The number of Jatrees is awfully great, and there will be a dreadful mortality among them. Have declined going to Pooree, as the Jatrees are all from the north of Hindostan and so speak Hindostanee. Have furnished our brethren there with lots of books for distribution, and sent Sunder over to assist them; he can speak Hindostanee. My inquirer has been with me five days, and I have no reason to think worse of him from closer acquaintance, and believe he feels well. He says, there are twenty more ready to become true Christians as soon as they shall be considered prepared.

Gunga Dhor's wife is taken ill, and he has been obliged in consequence to throw up his suit at law, as no individual would give the poor woman even a drop of water. Choknabeortee Baboo called, and wished to have his son admitted to the E— School. He is admitted on paying four rupees per month.

Our prospects still brighten, and our cause still succeeds. Our Benares brahminical inquirer continues to give us pleasure and hope. He comes and gets a little instruction written down on paper, and commits it to memory daily, and he is willing to eat with us, except when we eat meat. Of course we shall not make our weak brother to offend. He is coming to Cuttack, and after I have seen and conversed with him, you may hear more. Many natives are under strong convictions of the truth. O for an effusion of the Spirit as on the day of Pentecost, and why may, why ought we not to expect it? All things are possible to him who believeth.

LUCEA.

It seems probable that ill health will compel Mr. Hudson to revisit for a short time his native country. A letter has been received from him, giving an account of various circumstances that had occurred in some preceding months, from that and another letter previously received, we extract the following information.

Nineteen Candidates baptized.

On June 29th. we baptized nineteen candidates, in the river in which we baptized our other members; we received no opposition. It was a delightful day. We had many people in tears when the Lord's-supper was administered. May these days be blessed to the good of many souls.

Several Slaves married.

Last Sabbath was a happy day. We had two couple married. Directly after they are married they generally send us a little cake, and then come to chapel. They are neatly dressed, and conduct themselves in the most decent and affectionate manner, attended by several members of the church. These occasions afford us real satisfaction and joy. Two of the slaves married are the *first* from an estate of upwards of twenty who come to our chapel, and the man is the head driver.

A very short time since, four couple of slaves anxious to be married, because they had begun to pray, employed one of their number to come down to Massa Minister, to know, how to go on. They did not know whether the ring should be gold or silver, besides being unacquainted with other

particulars. The interview terminated in our buying for them two rings, and giving them instructions on other points. These are the *first* to be married upon an estate where there are numbers living in fornication.

Sixteen Candidates Baptized.

Lord's-day, Sep. 28th.—We had to day a most crowded audience, besides many out-of-doors. Early in the morning sixteen candidates were baptized; this would of course excite much attention and increase our congregations. Some of those whom we have this day baptized bear an excellent character for good conduct. May they long devote themselves to Jesus, and then die happy in his love. May the ordinance of Jesus be attended with the Divine blessing, and may all those who have thus publicly professed their love to the Saviour, have an interest in his blood and be prepared for heaven.

Conversation with a Negro woman.

October 1st.—To day had an interesting meeting in the country among the settlers. After service I catechised a few children who generally meet me for the purpose every month. This being done I got most of my Negro hearers around the table, and asked them all some plain and easy questions for their further instruction. Many of these seemed seriously impressed and desirous of living to God. The conversation I had with an old black woman deserves particular attention. On my requesting to know whether she was a sinner she replied, "Massa my heart grow so big with badness till me no know what to do."

"What makes you feel so?"

"When passun come me curse my pickanniny,* me curse de fowl, and dis trouble me much."

"What do you do when you feel trouble in your heart?"

"Me pray to Massa Jesus to clear my mind from all this badness."

"What do you say when you pray?"

"Me pray for Massa Jesus to forgive me cursing pickanniny, for cursing fowl, and other bad things which me do."

"Is it for your own goodness, your own good word and deed that you pray him to forgive you?"

"No: me done badness, him do all good for me."

"What did he do for you?"

"Him died upon de cross for me, and shed him blood!"

"Will Jesus pardon you?"

"I hope so, Massa!"

While this poor woman was giving these answers, several of the coloured people, who listened to our conversation, were deeply affected and wept much, in some others it created a pleasant smile. Several persons in the neighbourhood of this place (Ginger hill) have become inquirers, and from their serious deportment and regular attendance on the means of instruction, I hope they are devoted to Jesus.

Want of the Gospel among the Coloured population.

Wednesday, 15th.—Went up the country to explain the parable of the Prodigal Son. Had a good congregation of coloured settlers with a number of their domestic slaves. Gave away a few books, besides having some conversation

* Child.

with some of the people. To show the necessity of the Gospel, and not out of disrespect for the family, let the following fact be regarded. The Lady who invited me to preach has had three children in a state of fornication, all of whom are grown up to the years of maturity; she herself is still living in fornication. I preached at her daughter's house, who is living in this unholy state, and has had two children. The eldest son has had three children in the same circumstances; and the other son has formed the same wicked alliance with a young female of his own colour. I saw them all and talked to them seriously and, I hope, usefully. The daughter said, "I hope, Minister, that when you come again we shall be able to get you something more to make you more comfortable." I replied, "Such things as you have will satisfy me, I am quite contented any where, and if you trouble yourself in providing for me I shall be unhappy; I came here to do your souls good, and if I can do this I never mind a long ride or a wearisome journey." "Minister," said she, "we country people are very bad off, we seldom or ever go to the Bay; we never hear the word of God; we know nothing; we are living in all badness, and if the Minister will come and preach to us we should be glad, and provide for him what we can to eat."

VINDICATION OF MISSIONARIES.

A letter from Jamaica contains the following pleasing information on this subject.—

I think I have intimated to you more than once the propriety of

some of the Missionaries taking up the cause of Dissenters, and vindicating their characters and practice in the public Journals of this Country, against the vile calumnies poured upon them every week. A very short time since there was a very awful charge against the Societies at home, for two things, and for which they were held up to public execration. It was said, "first, for encouraging their Missionaries to plunder the slaves; and, secondly, for calumniating the owners." They were defended against these foul charges in two very long letters, by a writer signed "VINDICATOR." In his second VINDICATOR quoted, verbatim, a considerable part of the instructions of our Society to their Missionaries, the excellency of which have often been acknowledged; and which, now before the public in Jamaica, form an excellent defence of the designs of our Committee in sending Missionaries to this Colony. VINDICATOR's defence was assailed by three spirited opponents; although they confessed it to be well written, and its author to be a man of talents among the Sectarians. VINDICATOR wrote three more long letters in answer to all his opponents. Bigots hate him for his labour, but all liberal men speak highly of the spirit and firmness of his productions. I have heard it said that the Colonists were never so matched before; and my opinion is, that if something of this kind had been done sooner, it would have been the means of allaying the public prejudice against Dissenters.

I have heard the opinion of five Missionaries belonging to the different denominations, all of whom highly approve of the step VINDICATOR has taken, and of the man-

ner in which he has hitherto conducted the controversy. Some of them would propose, if he write another letter or two, to have them printed in a pamphlet, both to be distributed here and sent to England for the benefit of the Missionary cause. You may be surprized and amused when you find out the Author of these letters.

NEW TRIUMPHS OF
RELIGIOUS LIBERTY IN
JAMAICA.

Nov. 10th.—Some important events, immediately connected with the cause of Missions, have recently occurred here, of which I shall now proceed to inform you. I have mentioned, in former letters, the imprisonment of Messrs. Whitehouse and Orton, Wesleyan Missionaries, in the common jail at St. Ann's; and of their subsequent liberation by a writ of Habeas Corpus. At the recent sitting of the Supreme Court of Judicature in Spanish Town, the validity of the indictment on which they were committed to prison was tried; and the result was *the Indictment was quashed by the Court*. The Attorney General of the Island was employed by the Methodists in this cause, and was the principal counsel who spoke on the occasion. I have not room to give you his pleadings against the Indictment at length, but will give you a brief summary of them, from one of the papers rather friendly to Dissenters than otherwise. Having read the Indictment, "he moved, that it should be quashed, as it could not be supported either by the Common or Statute Law, or by Colonial

enactment. He stated to the Court, that the Toleration Law, and all subsequent enactments for the relief of Protestant Dissenters, were clearly in force in this Island, and showed, that Dissenting Ministers, duly qualified in any one county (parish), are at liberty to preach in another, in any licensed place of Worship, provided they subscribe to the declaration, and take the oaths *if required*. The Indictment was quashed." Another of the papers, violently against us, reports, that the presiding Judge said, the 52nd Geo. III. was *not* in force here, but admitted that "The Toleration Act" and the 10th Anne were; and that the Attorney General coincided in this opinion, which I am inclined to think was the fact. However, *enough* is admitted by the highest judicial court in Jamaica to satisfy us, and we now know by what law our proceedings are to be regulated *with certainty*. I have no doubt but that you will consider this as a great point gained in our favour. I have now to tell you of another cause tried at the same time, which will astonish you, as, I believe, it caused a general astonishment here. Mr. Rose, one of the two Magistrates who were so busy in committing the Wesleyan Missionaries to prison, and who was deprived of his Commission by the Lieutenant Governor, brought an action for perjury against Mr. Orton, grounded on the alleged fact that *no* bail was offered for Mr. Orton at the time of his commitment to prison; whereas Mr. Orton made oath at the time of his liberation, by Habeas Corpus, that bail was offered. One of the principal witnesses for Mr. O. was, brother Bromley, and it appeared in evidence that bail was offered repeat-

edly!!! Mr. Orton was found NOT GUILTY: and so Mr. Rose's object in bringing infamy on the Missionaries, and in justifying his own conduct, *was defeated*, with the mortification too, of having all his costs to pay himself. Perhaps my brethren may give you an account of these important transactions; should they, you will, I know, excuse my giving you the above particulars also.

In reference to the subject of the last two articles, it is right to make one additional remark:— While some West India Gentlemen are unhappily so prejudiced against Religion as to assume the hateful character of persecutors of its Ministers, others are decidedly friendly. From various respectable individuals the Missionaries of the General Baptist and other Societies have received much kindness, encouragement, and support. It will be seen with pleasure that the Lieutenant Governor of Jamaica has dismissed from the office of Magistrate the two Magistrates that were active in persecuting the Wesleyan Missionaries. It has also been stated that the Methodists intend to bring an action against these Magistrates for false imprisonment.

JOURNAL OF MR. ALLSOP'S

A Journal of Mr. Allsop's, from March 1st to the end of May, was received not many weeks ago. Much similarity, of course, exists in a succession of labours of the same description. It is therefore entirely unnecessary to publish the whole journal; we make the following extracts;—

Lord's-day, 2nd.—Preached on Christ as the atoning Lamb of God. Many of the congregation were country Negroes; two of them from Lacovia with whom I had much conversation. Found that they had come to inquire “about this way,” (Acts xix. 23.) and had been attending to religion in a defective way of their own, but still retaining former sinful practices without any design, that I could perceive, of renouncing them. I told them of the necessity of *wholly* giving themselves to God—stated what would be required if they went with us, (Num. x. 29.) and confirmed all I said by a direct appeal to the Scriptures, which I told them was the rule from which we dare not depart. Mrs. A. talked to them to the same effect. They acknowledged that all we said was right; they seemed shrewd and tolerably sensible. I told them to go and think, and pray, upon what they had heard. Separation from the women with whom they had lived, and the obstacles to marriage seemed to be their principal difficulties. May they, and many more in that neighbourhood, be brought to Jesus! Eight p. m. Again have we had a good congregation. My subject, preparation to meet God as our Judge; was peculiarly solemn. I was assisted to treat it in an impressive manner—Several white persons present. May the word be impressed on the living tables of the heart, that sinners may be effectually induced to seek their everlasting salvation.

3d.—Have received letters of unusual interest to day. Brother Hudson tells me of his opening a place at Green Island, and of the opposition he has had to encounter

on that account. Brother Knibb has lost his father in England, and brother Tinson his youngest child at Kingston. How chequered the events of life! How changing every thing beneath the sun! How mysterious the course of Providence in reference to the Church of Christ! and what scope is afforded, by the events of every day, for the exercise of faith, patience, pity to the souls of men, submission to the will of God, and diligence in our attempts to promote his glory! Eight p. m. One of the most respectable inhabitants on the Bay, who was present at our preaching last night week, has this day expressed to me his high satisfaction with what he heard, and told me he considered my preaching was calculated to do much good. This testimony is pleasing inasmuch as it was borne unsolicitedly, and in the most agreeable and serious manner.

14th.—Received a letter from sister Peggs, of so early a date as Nov. 1st. Though long in coming its receipts and contents, on the whole, were very grateful to us.

Lord's-day, 23rd.—Intending to receive inquirers this day, I preached in the morning on a free dedication of ourselves to the service of God: felt a good degree of liberty in my work. After service received a few as our *first* inquirers, to whom I gave suitable exhortations. O that this small number may be as the drop before the copious shower!

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Missionary Meetings for February.

15th Duffield Sermons, 16th Duffield Meeting; 17th Cauldwell; 18th Overseal; 22nd Leicester Sermons, Archdeacon-lane, Dover-street, and Carley-street; 23rd Leicester Meeting, Dover-street chapel.

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BRIEF
MEMOIR OF JOHN HUSS,
THE BOHEMIAN MARTYR.

IN former Numbers, we gave a concise account of the celebrated British Reformer, *John Wickliff*, and his valiant disciple, *Lord Cobham*.* The doctrines of this great man soon spread beyond the limits of his native land. Towards the close of his life, the king of England married the sister of the king of Bohemia, at that time an independent and populous state in Germany; and thus a free intercourse was opened between the two nations. Several Bohemian gentlemen attended the English universities; and became acquainted with the writings of Wickliff, which they conveyed, on their return, to their own country. The perusal of these volumes under the influence of the Holy Spirit, produced a deep and extensive impression; and many of the natives cordially embraced the glorious truths which they contained. Among the earliest and most noted of these converts, were *John Huss* and *Jerome of Prague*; who both sealed

their profession with their blood, about thirty years after the death of that reformer. Of the former, we now proceed to give a succinct memoir; reserving the latter to a future opportunity.

John Huss was born at Hussinetz, a village of Bohemia, in 1373, of parents who occupied a humble class in society. In his youth, as he confesses in a letter to a friend, written a little before his death, he was too much addicted to playing at chess; by which he neglected his time, and often indulged in a blamable heat of temper. He was however, by some means, educated for the church, and entered early on the ministry. His talents and eloquence soon raised him to eminence as a preacher; and he was highly esteemed for his integrity and the correctness and morality of his conduct. This is the character given him by his most inveterate enemies, the popish ecclesiastics. His literary attainments raised him, at an early age, to the rectorship of the university of Prague, the capital city of Bohemia, which was then very flourishing. His success as a preacher was rapid. When only twenty-seven years old, he was appointed minister at Bethlehem, one

* G. B. R. & M. O. Vol. vii. pp. 321, and 361; and Vol. viii. pp. 5.
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of the largest and most popular churches in the metropolis; and, in the same year, became confessor to the queen of Bohemia, by whom he was highly esteemed.

In 1405, when Huss was in the height of his popularity, some of Wickliff's works fell into his hands.* At first, he held them in detestation; but being of an ingenuous and inquisitive disposition, he gradually felt the power and influence of the truth of the gospel. He yielded to conviction; and, though he could not at once shake off the prejudices which he had long nourished, yet he easily perceived how inconsistent many of the tenets and practices of the church of Rome were with the spirit and precepts of christianity. He therefore preached boldly against the abuses which disfigured the catholic system, and the immoral conduct and character of most of its clergy. He was particularly zealous in exposing the false miracles which then greatly prevailed. And about this time, being called to preach before the archbishop of Prague and his clergy he inveighed, with astonishing freedom and severity, against the vices of the ecclesiastics.

* We are told by several historians, that Wickliff wrote a letter, in the last year of his life, to J. Huss and his friends; and the letter, itself is given in a late publication. It is certainly a valuable epistle; but seems to be addressed to christians of some standing and experience, who were contending earnestly for the faith, and suffering great opposition from antichrist, "which caused many and various tribulations to the faithful in Christ." But, as Huss was born in 1373, and Wickliff died in 1384; the former was only eleven years of age, at the death of the latter; and there appears to be some error, either respecting the dates or the persons. *Jones' Christian Church*, Vol. ii. p. 179. *Robinson's Researches*, p. 481.

At this gloomy period, the church of Rome was sunk into the deepest degradation both in doctrine and discipline. Three rival popes, who were reigning at once, involved Europe in confusion, by excommunicating each other; and deluged its plains in blood, by the conflicts of their adherents. The abuses of the hierarchy were so glaring, and its exactions so oppressive, that the temporal princes felt the scandal which this state of anarchy and injustice inflicted on christianity, and called loudly for a reform. To appease their clamour, Sigismund the emperor of Germany, and John XXIII., who was acknowledged pope in his dominions, consented to call a general council at Constance, a city of Suabia on the banks of the Rhine; for the professed purpose of reforming the church, and putting an end to the schism in the papacy. At this council, so infamous in the annals of the church, the emperor presided, accompanied by many princes and ambassadors of various kingdoms. Of the clergy, who composed the regular members of the synod, there were present, twenty archbishops, one hundred and fifty bishops, an equal number of other dignified clergymen, and two hundred doctors of divinity. Fox indeed states that, upwards of sixty thousand strangers were drawn together on this occasion, at Constance; of whom four hundred were prostitutes, six hundred barbers, and more than three hundred cooks, minstrels and jesters. The transactions of this motley synod were such as might have been expected from their characters; but it is not our present object to notice them, any further than they are connected with the subject of this memoir.

The zeal and fidelity with which

John Huss exposed both publicly and privately the prevailing abuses, very naturally excited the enmity of those who were the objects of his censures. This hostility was increased by his active and successful exertions, in vindicating the privileges of the university against foreign influence; and in promoting the calling of a general council, which was contrary to the wishes of the ecclesiastics. A clamour was raised against him for preaching heretical doctrines; and in 1410, the archbishop of Prague condemned the writings of Wickliff to the flames; and threatened Huss with the same treatment, if he presumed to propagate his opinions. Finding his threatenings ineffectual, he commenced a prosecution against him for heresy; and he was cited to appear at Rome, to defend himself before the pope. Huss declined to attend personally, but sent his proctors to defend his cause. They were detained at the papal court for eighteen months, and then thrown into prison for their zeal in the discharge of their commission. Their employer was excommunicated by the pontiff, and forbidden to preach any more. Huss disregarded the papal thunders; and having solemnly appealed from the sentence of the pope, to the judgment of Almighty God, continued to teach and preach as he had formerly done. Many of the nobles, and almost all the gentry of Prague declared themselves his friends and converts; but the then irresistible influence of the priesthood at length prevailed, and he was prohibited from exercising his literary and ministerial functions at Prague. He therefore retired to his native village, and diligently employed his leisure in instructing his countrymen by his pen.

In 1414, he was summoned to repair to Constance, and defend himself from the charges which should be brought before the council against him. He determined, contrary to the solicitations of his friends, to obey the summons. In this determination, he was confirmed by obtaining from the emperor a passport, securing his personal safety and good treatment, in going, remaining, and returning. Yet he had a strong presentiment of the tragical issue of his journey. Before he set out, he wrote several affectionate letters to his friends and his congregation; exhorting them to steadfastness in the doctrines which they had learnt of him; praying for grace that he might persevere, and not betray the gospel through cowardice; and beseeching their prayers that he might, either glorify God by martyrdom, or return to Prague with an unblemished conscience, and with more vigour than ever oppose the doctrines of antichrist.

John Huss, attended by several friendly gentlemen, arrived at Constance, Nov. 3d, 1414; and on the following day, acquainted the pope with his arrival, who affected to treat him very courteously. Two of his countrymen immediately commenced the prosecution, by posting bills in various parts of the city, describing him as an excommunicated heretic, and demanding justice upon him. The council requested the pope to examine the matter; and he sent two bishops to cite Huss to appear before him. The martyr told them, that he had expected to plead his cause before the council, and not before the pope and his cardinals: adding, "However I am willing to lay down my life, rather than betray the truth." He went and was

committed to prison till his accusers should be ready. A nobleman who attended him, protested loudly against this breach of faith, but the pontiff paid no attention to his protestation. He said, that he had granted no safe conduct, and was not bound by any act of the emperor.* Huss was confined in the chapter-house for eight days; and then removed to a tower on the banks of the Rhine; where the closeness of his confinement, and the dampness of the place brought on a violent ague that threatened his life.

Meantime his prosecutors prepared their accusations; and charged him with errors touching the sacraments and the ministers of the church—the church itself—its revenues—the power of its bishops, and with being a disciple of Wickliff, and a teacher of sedition and rebellion. These complaints being laid before the council, three prelates were appointed to examine them. Witnesses were summoned, and the process commenced. The accused demanded an advocate to assist him in his defence, but was refused, because no one was allowed to plead for an heretic.

Many months were employed by the pope and his agents, in collecting charges and procuring evidence against this injured man. The first list of accusations amounted only to eight; but the

diligence and malice of his adversaries soon increased them to four times that number. These were all presented to the pope, and confirmed by witnesses, before the accused party was permitted to appear in the presence of his judges, or to see his accusers. During this interval, Huss remained a close prisoner, and sustained very severe treatment. Yet such was the firmness of his mind, that he occupied this leisure in writing many useful books for the edification of his followers. He was confined for several months in the custody of the officers of the pope; but the pontiff, a little before Easter, finding it expedient for his own personal safety to retire in disguise from the council, Huss was placed in the care of the Bishop of Constance, who removed him to a strong tower on the opposite banks of the river. Here he was loaded with heavy fetters, so that he moved with great difficulty; and at night was chained to the wall near his bed. He had not been long in this wretched place, when his chief persecutor, the pope, having been deposed and apprehended by the council, was lodged in the same prison.

Many noblemen of Bohemia who were present at the assembly, indignant at the cruel and unjust treatment which their beloved countryman received, on May 14, 1415, presented a strong memorial to the council, in which they demanded a speedy and fair trial; urging the danger of the prisoner's life from the length and rigour of his confinement. This appeal occasioned much discussion between the friends and enemies of this injured minister; but produced no good effect. Such also was the result of a second remonstrance from the same parties,

* Sigismund, at first, affected great resentment at the insult offered to his authority; and sent orders to his officers to demand the instant release of John Huss; and if any delay took place, to break open the gates of the prison, and set him at liberty. The pope, however, skillfully applied the catholic maxim, that "no faith is to be kept with heretics" and soon removed the imperial scruples.

presented, May 30, requesting that the prisoner might be admitted to bail; and offering themselves as securities for his appearance when summoned. The assembly refused their request; but promised that Huss should be brought before them on June 5, ensuing; when he should have full liberty to plead his own cause, and be lovingly and kindly heard. How this promise was fulfilled will soon appear.

On the day appointed, the council met, and proposed to hear and determine the charges, in the absence of the accused. This iniquitous design being perceived by some of his friends, they acquainted the emperor with it; and that prince immediately sent two noblemen to command that no decision should be made on any of the articles of accusation, before the prisoner had been fully heard in his own defence. In consequence of this prohibition, John Huss was brought into the assembly; and the charges against him were read over in his presence. But, when he attempted to speak, the whole assembly was instantly thrown into confusion; numbers on every side vociferating in the foulest terms against the prisoner; and filling the room with the most disorderly clamour. "The noise," observes one who was present, "resembled the roarings and yelling of wild beasts, rather than the proceedings of an assembly of men consulting on grave and religious subjects." The astonished martyr several times attempted to speak; but finding it impossible to obtain a hearing, even for a single sentence, he desisted from the vain attempt, and silently waited the result. This only increased the ravings of his enemies, who exultingly construed his silence into a confession of guilt. At length some

of the more sensible of the prelates, ashamed of this disorderly proceeding, postponed the business to the following day, and withdrew from the disgraceful scene.

The next day, the emperor and his nobles attending to preserve order, John Huss was again brought before the council. He was examined with great art and severity on the several charges; and though insulted by his judges, taunted by the audience, and worn down with sickness and confinement, yet he defended himself throughout the day with surprising coolness, ability and piety. The third day was spent in a similar manner; and the prisoner was again worried with long and heavy charges. For many hours he pleaded his cause with admirable constancy and clearness. At length, exhausted by the harrassing scenes of the previous days, and having had his rest interrupted through the nights by a violent tooth-ache, he began to faint. His enemies perceiving this, renewed their revilings; and his judges urged him to submit to the determination of the court. Even the emperor joined in pressing him to acknowledge his errors, as the most becoming conduct which he could adopt. To these solicitations, Huss meekly but firmly replied, that, as many of the charges were false, he could not renounce errors which he had never held: and that, as those which were true had not been proved to be erroneous, he would sooner die than renounce them, till he was convinced of their falsity. Having made this declaration, he was conducted back to his confinement; and the emperor closed the sitting by exhorting the council to burn the obstinate heretic, and take proper means to prevent the spread of his doctrines.

July 5, this prince deputed four bishops to confer with Huss, and learn his final resolution. The pious sufferer still professed his willingness to recant, if they would convince him of his error; but declared that he would sooner die than renounce any doctrine which he believed to be the truth of God. On the following day, a general session of the council was held, attended by a great concourse of the nobility and clergy. Huss was placed on an elevated platform in the midst of the assembly; and a catholic bishop preached from Rom. vi. 6; "That the body of sin might be destroyed." These words the unfeeling priest applied, with equal ignorance and inhumanity, to the extirpation of heresy; and earnestly urged the princes and prelates to destroy all heretics, but especially the obstinate heretic there present. The charges against Huss were then read; and he attempting to reply to them, was told by one of the cardinals that they had heard him sufficiently already. On his still persisting, officers were sent to prevent his speaking. The holy man, falling on his knees, devoutly committed his cause into the hands of his Saviour, and was silent. The sentence was then read, by which he was condemned to be degraded from the priesthood and committed to the secular power, as one rejected by the holy church. When the sentence was concluded, he kneeled down and said, "Lord Jesus Christ forgive mine enemies, by whom thou knowest I am falsely accused. Forgive them for thy great mercies sake."

The farce of degradation now commenced. Seven prelates assisted in dressing their victim in priestly vestments, which had been provided for the purpose; and when

he was fully attired, put a communion cup filled with consecrated wine into his hand. His judges then again entreated him to repent and save his life. In reply, he turned to the spectators, and, with tears in his eyes, declared his willingness to recant, if proved in an error; and his resolution, through divine assistance, not to betray what he esteemed to be truth, through fear of death; lest he should not only wound his own conscience; but also injure the souls of those multitudes whom he had instructed in the gospel. On hearing this, one of the bishops took the communion cup from him saying, "O, cursed Judas, why hast thou forsaken the ways of peace? We take away from thee the chalice of thy salvation." To this the martyr replied, "But I trust unto God the Father omnipotent, and the Lord Jesus Christ for whose sake I suffer these things, that he will not take away the chalice of his redemption; which I steadfastly hope I shall this day drink of in his kingdom." Each of the bishops then took from him that part of the robes which he had put on; accompanying every action with similar curses. When he was completely divested of the canonical garments, they presented to him a paper cap painted with devils, and inscribed "Arch-heretic," which they required him to place upon his head. "Truly I will do it," said the affectionate christian, "and that most willingly. My dear Lord Jesus Christ, for my sake, wore a crown of thorns; why should not I, therefore, for his sake wear this light cap, be it ever so ignominious?" When he had placed this mock crown on his head, the bishops said, "Now we commit thy soul to the devil." "But I,"

said the intrepid saint, 'do commit my soul into thy hands, O Lord Jesus Christ; for thou hast redeemed it.' The cruel prelates turning to the emperor, solemnly declared, "The most sacred Synod of Constance now leaves John Huss, who hath no more office or any concern in the church of God, in the hands of the civil judgment and power." On which, the emperor, ordered the Duke of Bavaria to receive the prisoner, and deliver him to the proper officers for execution.

The order was instantly obeyed; and the willing victim was led, amidst a strong military guard, to the suburbs of the city, where a stake had been prepared. When he arrived at the place, he kneeled down, and in an audible and cheerful voice, repeated the thirty-first and fiftieth psalms; and ardently prayed for divine support and acceptance. The spectators, who had been taught to consider him a monster of wickedness, were amazed. "We know not," they observed, "what this man has done formerly, but he now prays most excellently." He was soon commanded to rise; and, his outer garments being taken off, was chained to the stake and surrounded with faggots. The Duke of Bavaria now rode up to the stake, and made a last effort to induce him to confess his errors, and save his life. "I am conscious of no errors," replied the dying minister. "The chief design of my preaching and writing has been to bring sinners to repent and embrace the gospel, that they might obtain the remission of their sins. And for these truths I am ready to suffer death." The duke despairing of success retired. The fire was kindled, and the martyr expired,

calling on his Saviour with his latest breath.*

PRIVATE IMPROVEMENT OF THE SABBATH.

From PALMER'S Apology for the CHRISTIAN SABBATH.

THE public worship of God, important and delightful as it is, ought not to occupy the whole of this sacred day, nor indeed, usually, the greater part of it. I shall, therefore, proceed to shew how the remaining hours of the day should be spent. And here I would premise, that we ought to guard against the two extremes of excessive laxness on the one hand, and excessive rigour on the other; remembering that we "are not under the law, but under grace." It is confessed, that we have no express precepts in scripture to direct us, how every hour of the sabbath should be employed, nor do we need any. It is enough that we are there taught what is the great end of our being; what the happiness for which we are created, and what is necessary to fit us for the enjoyment of it; that we are instructed concerning the nature and perfections of God; the general duties we owe him; the necessity of maintaining intercourse with him, and the importance of a growing conformity to the

* We have no room here to enlarge on the character and opinions of this martyr. The reader will be able to form some proper estimate of them for himself, from the particulars which we have stated; and there may be occasion in some future number, to advert again to this part of the subject.

image of his moral attributes. A due attention to these particulars will be sufficient to direct us to our duty, in matters about which we have no positive written rules, and among others in that now under consideration. If we keep in view the great ends of the sabbath, as an institution designed for our religious improvement; to promote our advancement in divine knowledge, and in all the branches of virtue and goodness, as the means of fitting us for heaven, we shall easily perceive in what manner this day may be most profitably spent; and if we are truly disposed to improve it to the best purposes, we shall find business enough to employ the whole of it.

On these principles, it will appear that to waste any part of it in sloth and indolence is highly criminal, and indeed more inconsistent with the great design of it, than engaging in our honest secular callings—This reminds me of the great impropriety of indulging in *sleep* more on this day than on any other; a practice not uncommon even among the professors of religion. Many persons who rise early every other day in the week to pursue the labours of their respective callings, seem as if they thought the chief use of the sabbath was to give rest to their bodies, by indulging them some hours longer than ordinary in bed; in consequence of which they are unable to get ready for the public worship of the morning, and thus are either detained from it, or not present till a part of it is over. No longer time can warrantably be allowed to sleep on this day, than is necessary to the comfortable discharge of the religious duties of it; in all of which it behoves us to be “fervent in spirit, serving the Lord.”

Besides the duties of the *sanctuary*, already considered, there are those of the *closet* and of the *family*, which equally call for our attention.—As to the former: if the private exercises of devotion demand some part of every day, it seems reasonable that a larger proportion of our time should be devoted to them on the Lord’s day, which usually affords more leisure for them. In the morning, solemn acts of prayer and meditation will be particularly useful to divest our minds of earthly cares, and prepare them for the public services of God’s house. And in the evening the like exercises will be highly beneficial for fixing what we have heard in our memories, and strengthening the impression of them upon our hearts.—Reading and studying the holy scriptures also, with other books of divinity, will be a profitable employment of some considerable portion of our sacred time; which those persons more especially should be careful to improve for this purpose, who, in consequence of a multiplicity of business and connections in the world, can on other days command but little leisure for it.

That *family worship* and *instruction*, are duties of high importance, I shall not attempt to prove. It is not to be conceived that any one who possesses a principle of religion himself, can be indifferent to the spiritual welfare of others, especially of his domestics, and of the rising generation. Like faithful Abraham, whom the Almighty so highly applauded, he will “command his children and his household after him, and they shall keep the way of the Lord.” This pious care should more or less be exercised by christian parents and masters every day. But the Lord’s day affords

peculiar opportunity for it. The several members of families may then generally be most easily convened. Time may in common be most easily secured. And the interruptions to which most families are on other days liable, may on this, with a little resolution, be most easily avoided. The subjects of public discourse also may be of special use to furnish matter for inquiry, admonition and prayer.

Domestic employments of this nature, are of such vast importance to the young, and may be attended to with such peculiar advantage on the evening of the Sabbath, that nothing should be tolerated in a christian family that is inconsistent with them. For this reason the common practice of paying ceremonious visits on the Lord's day is to be discountenanced. Though it cannot be justly pronounced criminal so far to show hospitality on this day as to entertain a friend, especially one from a distance, the less company we admit, and the less festivity we indulge, the better. And care should be taken that the social intercourse of friends and relations be not protracted to an unreasonable length, so as to infringe upon the religious orders of the family. It may be proper to add, that such as have time to spare from their own personal and domestic concerns would employ it well in visiting *Sunday Schools*, and instructing the children of the poor; of whom there are great numbers who need, and are disposed to receive their aid. Such sunday visits will turn to good account.

THE ATONEMENT

MADE BY
JESUS CHRIST.

By the late Rev. D. TAYLOR.

THIS blessed person, the man Christ Jesus, thus personally united to the Deity,^a undertook, Reader, to work out a glorious salvation for thy guilty soul and mine. What he has done to accomplish this work, now demands our inquiry.

1. We are chargeable with sin as having broken the divine law, and are therefore liable to the curse, condemnation and punishment due to the breakers of it. Jesus Christ was made under the law to redeem them that were under it; and thereby became answerable to its just demands. He undertook to pay that satisfaction or atonement which the law and justice of God demanded from the transgressors of it.^b Hence we are told that Christ has redeemed us from the curse of the law being made a curse for us.^c

2. The adorable Jesus having thus undertaken to save sinners, and being made under the law, we are informed that "the Lord laid on him the iniquity of us all."^d In consequence of this, in perfect agreement with the prophet, the apostle Peter assures us, that "he his own-self bare our sins in his own body on the tree."^e The apostle of the gentiles also often repeats the same gracious assertion "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."^f For he was made sin for us who knew no sin; that we might

^a G. B. R. Vol. viii. p. 50. ^b Gal. iv. 5, 6. ^c Gal. iii. 13, 13. ^d Isa. liii. 6. ^e 1 Pet. ii. 24. ^f 1 Cor. xv. 3.

be made the righteousness of God in him."g Christ was once offered to bear the sins of many."h

3. Other scriptures show perhaps still more clearly, the end and design of our Lord's sufferings; and the point of light in which they are viewed by God and by his apostles. Jesus, thus suffering for sinners, is called "a sacrifice for our sins;"i "a propitiation for our sins."k And the import of these phrases plainly shew that these sufferings were to appease divine justice, and remove that wrath which was otherwise our just desert. For, let it be well noted, that it is not only said that he was a sacrifice and a propitiation for us, but for our sins. Now, though there are several kinds of sacrifices, yet a sacrifice for sin must certainly be of the propitiatory kind; and designed to appease the offended in behalf of the offender; as common sense and the language of scripture plainly demonstrate.

4. This is further manifest by what the scriptures assert, concerning the effects of this undertaking, and of these sufferings of our Lord. We are said "to have peace with God through him;"l he is said to be "our peace;"m to "have made peace by the blood of his cross;"n to "deliver us from the wrath to come;"o &c. Let the reader judge if it be not plain from these expressions, that we could have had no peace with God, had it not been by our Lord's dying and shedding his blood for us. Do not these scriptures plainly teach us that we naturally were, and otherwise must have continued to be the objects of the wrath of God and consequently that Jesus made a proper atonement for the sins

of men? This glorious truth is represented in a great variety of language, by the sacred writers, in the illustration of which we cannot here enlarge: we can only copy a few as a specimen of the rest. "He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.—The Lord hath laid on him the iniquity of us all."p "The Son of man came to give his life a ransom for many."q "This is my blood of the New Testament," says the Saviour, "which is shed for many for the remission of sins."r "In due time Christ died for us."s "Ye are bought with a price; therefore glorify God in your body and in your spirit which are God's."t "We have redemption through his blood, the forgiveness of sins."u

And now reader, what do you think of these things? Have you carefully examined the texts to which I have referred? Do you not, from these passages, see the Lord Jesus standing in the place of sinners, and giving his own invaluable life for them, as such? Do you not here see the great atonement made for your guilty soul and mine? Yea, forget it not—Jesus did not come into the world to die for the righteous, the godly, or the holy; because none bear these characters till first interested in his salvation, "By nature all are children of wrath" x "The scripture hath concluded all under sin" y "There is none righteous, no not one." z If therefore Jesus had come to save the good, the righteous, the holy, none had been saved; because there are none of this

g 2 Cor. v. 21. h Heb. ix. 28. i Heb. x. 12, 26. k 1 John ii. 2. iv. 10. l Rom. v. 1. m Eph. ii. 14. n Col. i. 20. o 1 Thes. i. 10.

p Isa. liii. 5, 6. q Mat. xx. 28. r Mat. xxvi. 28. s Rom. v. 6. t 1 Cor. vi. 20. u Eph. i. 7. x Eph. ii. 3. y Rom. iii. 10.

character under heaven, till they are first made so by him. The grace of God therefore is wonderfully displayed, and the ruined condition of poor man suited, in the coming of Jesus to die for, and to save the ungodly, the lost sinners, &c. If any therefore are unwilling to take these characters to themselves, dreadful as the thought is ! they hereby effectually shut themselves out from Christ's salvation ; for he came to save no others. If any are made righteous before God, it is by his obedience. If any are justified, spiritually instructed, sanctified or redeemed, it is because he is made unto them, wisdom, righteousness, sanctification, and redemption. When a person is vitally united to him, and interested in him ; he then receives life, grace, love, peace, strength, and every blessing from his fulness. For, at once to demonstrate that, with respect to what is good, nothing dwells in man naturally, but emptiness—to point out the rich and astonishing love of God, in thus suiting man's unhappy condition, and to encourage every poor soul who is conscious of his helplessness to apply to him for strength, support, direction and every grace necessary to fit him for duty, and difficulty below, and for the enjoyments and employments of the glorious world above ; it hath pleased God that in "Christ all fulness should dwell."

Reader, hast thou an interest in this Saviour ? If so, pray then for grace to adorn the doctrine of God thy Saviour in all things, and to persevere unto the end. If not, be alarmed ; and flee to the hope set before thee in the gospel. For there is no other name given under heaven whereby we must be saved. His blood cleanseth from all sin.

A CONCISE VIEW
OF THE
GOSPEL.

Letter II. THE STANDARD OF TRUTH.
ORIGINAL SIN.

Gentlemen,

It was not my intention, in the Propositions inserted in your Number for January last, to compose a Confession of Faith, embracing all, or even the more important articles of the religious creed either of myself or of any party. Had that been my design, it would have been necessary to have introduced many other doctrines, equally important with those which are mentioned. My object was to state, in as simple and perspicuous a manner as I was able, those points in which the advocates of what has usually been styled General Redemption and those who plead for Particular Redemption, differ. This remark will, it is hoped, prevent misconception. The doctrines of the existence and the attributes of God—of the divine origin and authority of the Holy Scriptures—of the proper Divinity of the Saviour—of the resurrection of the dead—the final Judgment—the eternal separation of the righteous and the wicked, &c. &c. are as firmly believed and as zealously taught by the writer and his friends, as they are by their opponents. But, as they are opinions held by both parties, it was not thought proper to introduce them on the present occasion. For the same reason I shall not, in our future discussion, enlarge much on those parts of the propositions themselves, which, though they are allowed by both parties, are inserted in order to explain and connect the others.

It may, however, be useful before we proceed to inquire, by what standard are we to determine the truth or falsehood of the propositions which we have to examine ? They are of the utmost importance to sinful mortals, exposed to an eternity of woe ; and ought to be established on a satisfactory foundation. Now there are but two methods by which the truth of such doctrines as those under consideration can be proved. They must either be deduced from axioms of undoubted certainty, by a process of sound reasoning ; or be revealed by some authority of indisputable wisdom and veracity. It has generally been thought by protestants that the truth

of all religious doctrines must be ascertained from that revelation of the will of God which he has given us in the scriptures. Reason, unassisted by revelation, has been esteemed too weak to discover the mysteries of providence and of grace; or to trace the ways of God. The duties which a holy and just Creator requires from his creatures, especially from his fallen and offending creatures, depend on the authority of the Creator himself. Reason may teach us the propriety of creatures submitting to the commands and obeying the laws of their Creator; but cannot inform us, in many cases, what those laws and commands are. The visible works of creation might fully convince a reasonable and ingenuous mind, that there is an eternal, self-existent Being, the Creator, Preserver and Governor of all his works. They might enable us to form some weak and imperfect notions of his holiness, goodness, justice and power. If he is holy and just, we might safely infer that he must be offended with impurity and injustice. Conscience and observation afford painful evidence that man, in his present state, is unholy and unjust, and therefore cannot be approved in the sight of his Maker; but is justly exposed to his displeasure. Perhaps mere reason might advance a step farther; and, from the many instances with which nature abounds of the kindness of the Creator in providing for the comfort and accommodation of his creatures, even while they are pursuing the paths which he abhors, it might be led to hope that this benevolent Being would adopt some method to restore his degenerate subjects to virtue and to bliss. Of this, however, without a divine revelation, he could never be certain; he could only hope. And when he observed the awful manner in which the vengeance of the Deity was frequently been executed on sinners, his hopes would often give way to fear.

Beyond this, reason, unassisted, could never have advanced. It might conjecture that the Almighty would pardon the guilt of his offending creatures; but in what mode or on what terms he would bestow this most desirable of blessings, would have exceeded its strongest powers and keenest search to discover; and have remained to us, for ever, uncertain, had not the Creator himself condescended to reveal them in his word. We are so familiar with the leading doctrines of the scripture, that it is difficult for us to divest ourselves of the ideas gained from

that blessed source. Nor has there probably ever been any country on the face of the whole earth, in any age of the world, which has not enjoyed some rays of information from the Father of lights; derived, either by tradition from the first parents of our race who had enjoyed communion with their Maker, or received from those whom he has sent to instruct mankind. Yet, with these aids, what has reason ever discovered of the will of God, where the light of scripture has not shone? Let the folly, the impiety, and the cruelty of ancient and modern paganism, furnish a reply. The most gigantic minds; and the most enlightened understandings were unequal to the task of pointing a soul conscious of guilt to the proper mode of obtaining pardon. And this must necessarily be the case. If an offended God will pardon sin, the terms on which he will do it must be prescribed by himself. They depend entirely on his own wisdom and goodness; and, till he disclose them, we labour in vain to trace them by the deductions of reason or the indications of nature.

But the adorable Jehovah has been graciously pleased to bless his fallen creatures with a revelation of his will; and to inform them how he can be just, and the Justifier of them that believe in Jesus. He has given them the volume of inspiration, accompanied by the most complete evidence that it comes from him, and is sanctioned by his authority. It unfolds a most astonishing plan of salvation through the blood of the Saviour, which at once displays and harmonizes the justice and the benevolence of the Deity. This blessed book, therefore, is the only and the perfect standard of truth on all religious subjects. By its authority, all doctrines must be established and all duties enforced. Where it has spoken, its voice is decisive. From it there lies no appeal: and whatever in religion is not sanctioned by it, though taught by the wisest of mortals, and imposed by the most powerful, must be rejected. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

With this infallible guide in our hands, it becomes our duty diligently to examine, submissively to receive, and gratefully to follow the information it gives on that most momentous of all subjects, the way of salvation. When, by an assiduous perusal of these sacred oracles, by patient study of their meaning, and humble

prayer for divine illumination, we have obtained, as we may hope, some clear views of the counsel of God, it may then be useful to reduce those views into plain and precise propositions, and again to examine them distinctly by the word of truth. This is probably what some late writers intend, when they advise, first "to discuss general principles; and when a sentiment is clearly understood, to try it by the Bible."^z This at least, is the course we shall attempt to pursue in our subsequent observations.

In looking over the Propositions, at page 13, I do not find any thing to detain us till we arrive at the fourth. The first three will, it is presumed, be subscribed by our opponents as freely as by ourselves. And in the fourth, the only point that will be debated, is the non-imputation of Adam's sin to his posterity. Though the high calvinists generally believe and defend the doctrine, that all mankind are, in consequence of the sin of their first parents, rendered morally guilty before God, and thereby exposed to eternal punishment; and have drawn terrible conclusions from these principles respecting the future state of dying infants; yet many of the moderate have, I understand, relinquished this tenet. Indeed there appears something so repugnant to our feelings of equity, and so contrary to our conceptions of the character of God, in this opinion, that it ought to be well examined before it be received. Man, as a moral agent, can only be responsible for his own actions, performed from his own choice; and God, as the moral governor of the universe, can only reward or punish a free agent for such actions. But the descendants of Adam had no share in the sin by which he lost his innocence; and therefore cannot deserve punishment for it. The force of this argument is recognized in the most explicit manner in the holy scriptures. One of the laws which God himself gave to his chosen people was, "The fathers shall not be put to death for the children; neither shall the children be put to death for the fathers: every man shall be put to death for his own sin."^a This law was approved and acted upon by those princes who are mentioned with commendation by the Holy Spirit. Amaziah did that which was right in the sight of the Lord, though not so perfectly as

David, his illustrious ancestor. One of the acts of this monarch, which is recorded to his honour by the sacred historian, was that, when he slew those who had murdered his father Joash, he did not inflict the same punishment on the children of the traitors.^b But the declaration of Jehovah himself by his prophet, respecting the principles on which he acts in his dealings with the children of men, applies directly to the present subject. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."^c

Those who oppose this opinion insist chiefly on those passages which assert that by Adam's transgression, many were made or constituted sinners;^d that in Adam all died &c. "But," as the judicious Dr. Doddridge has well observed, "it is so evident that death does not always include eternal misery, and that a person may be said to die for the sins of another, who is not made eternally miserable for them, that one cannot but be surprised at the stress which has been laid upon them." "But that one rational creature should be made finally and eternally miserable for the action of another, which it was no way in his power to prevent; does so ill agree with our natural notions of justice, and the repeated declarations of scripture, and with what God is pleased to say concerning his compassion for infants; that we must, at least, wait for the plainest and fullest decision of scripture, before we can admit it as true."^e It might be easily shewn that the passages alleged neither assert, nor can be fairly proved to imply, any such alarming doctrine; they evidently refer to those awful consequences, both natural and moral, in which the descendants of the first sinner were unavoidably involved by that lamentable event. These are indeed sufficiently distressing; and give affecting evidence of the dreadful evil of sin, and of the direful effects which it inevitably produces.

For I freely admit that both scripture, reason and daily observation, prove that, although the descendants of Adam, are not exposed to eternal misery,

^z Hinton's Completeness of Ministerial Qualification, Preface, p. xv.

^a Dent. xxiv. 16.

^b 2 Kings, xiv. 5, 6. ^c Ezek. xviii. 20. Read the whole chapter. ^d Rom. v. 12—9. ^e 1 Cor. iv. 22. ^f Lectures, Prop. cxxxv. School, 3—4.

merely on account of his disobedience; yet they partake in all the natural and moral results of his transgression. As the offspring of fallen and depraved parents, their nature is depraved and their disposition prone to evil. This depravity appears in the first exercise of their faculties; and, unless removed by divine grace, will influence all their future conduct, involve them in actual sin, and expose them to eternal ruin. Their bodies also are rendered weak, feeble and mortal, from the same fatal cause; and sin, disease and death are the gloomy fruits of the fall of their unhappy progenitor. All this is the natural consequence of the relation in which they stand to the first transgressor; and without an entire change in the constitution of things, the necessary consequence of that relation. "Who can bring a clean thing out of an unclean? not one." How can he be clean that is born of a woman? *g* The events which frequently take place in society, at once exemplify and illustrate this remark. A father commits some crime against the laws of his country, by which he forfeits his estates, and is reduced to poverty; or he dissipates his property by vice and extravagance, and plunges himself and his connections into indigence. His children, though guiltless of any crime, and considered so by the laws and by their associates, are involved in the effects of their parent's crimes, and suffer all the miseries of want and dependence. Another unhappy man, by his intemperance and vices, ruins his constitution, or contracts some painful disease, which becomes hereditary in his family. His descendants, though uninfected by his vices, inherit the distressing fruits of his irregularities. Thus our first parents, by their disobedience to the divine law, forfeited their title to the favour of their Maker, and lost their innocence: and when "Adam begat sons in his own likeness, and after his image,"^h they naturally inherited the depravity and mortality of their parents. Though a just God could not treat them as guilty of the crime which Adam had committed; their relation to him of necessity, involved them in its direful effects. Yet so gracious was the benevolent Creator, that, in passing sentence on the original offenders, he gave a cheering intimation of a glorious design which he had formed to deliver mankind from the dreadful state in which the

offence of their first parents had placed them.

Some have objected to these views of the doctrine of the fall, that, if it would be unjust in God to punish Adam's sin on his posterity, with everlasting ruin, it is unjust, though in an inferior degree, to make them share in the painful effects, whether natural or moral, of that crime. To this objection, it may properly be replied, that the justice of God as a moral Governor must be, determined from his treatment of his creatures, throughout the whole of their existence; and not from the circumstances in which they may be placed, during a short portion of it. But man being possessed of an immortal soul, the present life is only an introduction to the entire duration of his being: and the eternity that will follow, will afford ample scope for the Almighty to adjust all the seeming difficulties of this state, and render existence a blessing of infinite value, even to that individual who has experienced the greatest afflictions on earth. It is indeed very easy to conceive, that the temptations and sorrows of this probationary state may, under the superintendance and controul of infinite wisdom, love and power, be made the occasion of higher degrees of blissful enjoyment in the life to come. "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."ⁱ But, when an immortal soul is once consigned to "the blackness of darkness for ever,"^j I speak with reverence, but with confidence, omnipotence itself can not render existence, to such a creature, any thing but the heaviest curse that could be inflicted. And to assert that this curse is inflicted on any individual as a punishment for a crime, in which he had no participation is strangely to misrepresent the character of that God "who is good to all, and whose tender mercies are over all his works."^k

Unwilling to encroach too freely on your scanty columns, I here lay down my pen for the present; and in my next shall endeavour, if permitted, to ascertain the object for which the Saviour came into this world.

Yours,
MASON.

Kawl—Sarepestash.

i 2 Cor. iv. 17. *k* Psa. cxiv. 9.

g Job. xiv. 4—*xlv.* 4. *h* Gen. v. 3.

ON DISCHARGING DEACONS.

IN REPLY TO A QUERY.

Gentlemen,

I AM always sorry when a query, especially if it is of a practical nature, remains unanswered: partly because some conscientious enquirer may be disappointed of that instruction and direction, which it may be very important that he should receive; and partly because, when a query is totally neglected, it leaves a void in your columns which is neither creditable nor agreeable. I have, therefore, been for some time on the look out for a reply to a Query inserted in your Number for April last, page 138; respecting the removal of deacons from their office, who are not charged with immoral conduct. As no one has hitherto noticed it, will you permit me to offer a few plain hints on the subject?

The discharging of an officer in a christian church from his station, is certainly a very serious transaction, and ought to be conducted with the greatest caution and in the most orderly manner. When a person is guilty of immorality, the way indeed is clear. Such a character cannot be retained as a member of a christian church, and much less employed as an officer, till he has afforded satisfactory proofs of repentance and reformation. And, when no such misconduct exists, there may be sufficient reasons for requesting a brother to resign an office, which he can no longer advantageously retain. Instances frequently arise when a person, who could use the office of deacon well, when he was first appointed to it, through a change in his residence, his health, or his circumstances, is incapacitated for the proper discharge of the important duties which that office requires. In such a case, a prudent and conscientious christian would feel the propriety of requesting his friends to release him from an engagement for which he perceived his unfitness. And, when the change appears likely to be permanent, it is presumed, that it will be the duty and interest of the church to comply with this request; and to look out among themselves for a person who can, with more convenience and to greater advantage, undertake the office. This appears to me, to be the proper mode of proceeding in cases of the nature supposed; and I cannot conceive of any other, in

which it would be desirable to discharge an ordained deacon from his office, who is not guilty of immoral conduct.

It may, however, be possible, that a love of office or some other motive, which indeed it is not easy to conjecture, may induce a man to wish to retain his station even after he is unable to perform its duties in an efficient manner. In such a case, the church which appointed him to the office has undoubtedly authority to discharge him from it. But, it would require that the necessity and propriety of the step should be very obvious, before a proceeding so unlovely should be instituted. And, if such a measure should seem requisite for the advantage of the cause of Christ, it ought to be conducted with the utmost delicacy and christian kindness. This ought especially to be regarded, when a declension has taken place in the temporal circumstances of the officer. Persons who feel themselves sinking in society, are often jealous and suspicious; too ready to take offence, and imagine insults when none are intended. Their case however demands the sympathy and support of their brethren; and he that would needlessly hurt their feelings displays a very different disposition from the blessed Jesus, who would not break the bruised reed.

Your's, NESTOR.

QUERIES.

Gentlemen,

I have long had a great desire to gain some information on the subject of the anointing with oil, mentioned by the Apostle James (V. 14, 15.) If any of your friendly correspondents will favour us, in an early number, with some elucidation of this passage, it might be interesting and instructive to others, and would oblige yours, ÆGROTUS.

Gentlemen,

Permit me to request some of your learned friends to favour us with a few explanatory remarks on the difference between the baptism of John, and that of Christ, as stated in Acts xix. 1-7.

S. T.

VARIETIES.

REASONS FOR WITHDRAWING FROM A MINISTER.—A respectable minister

lately deceased, kept a private journal, in which, among other things, he recorded the reasons why various of his hearers forsook his ministry. The following are striking and instructive :

“ One of these characters, who never bridled his tongue, but deceived his own heart, observed to me, that he had not been troubled with a doubt of the safety of his state for fifteen years. Yet this man was in the habit of lying, charging his bills twice, and putting articles into them which his customers never had received. He was daily at the public house, railing against the best characters in the church, ‘ crucifying Christ afresh, and putting him to open shame.’ He delighted in railing against practical religion, to which his conduct and conversation proved him a stranger.”—A second, who was intoxicated three or four times a week, was cruel to his wife, and neglected his children, was continually complaining that I did not preach *experimentally*; that is, I did not preach his experience, as consistent with the character of a christian.”—“ A third left my ministry as himself informed me, because he found no encouragement to hope for mercy. He lived in adultery with his wife’s sister : and had read the Bible twice from Genesis to Revelation, in search of some passage to countenance his conduct. His last words to me were, ‘ The meeting is too hot for me, I cannot stand it.’”—“ A fourth left me, because when I preached against extortionate charges, the indulgence of pride, passion, lying, and misrepresentation, swearing, and scandal; he said I was personal in preaching.”—“ A fifth, because I remarked, that drinking to excess was worse in a woman than a man; and charged me with personalty, and added, ‘ I am sure you meant me.’”—“ A sixth was offended when I preached against covetousness, and illustrated its fatal effects in the conduct of Judas; he was sure ‘ I aimed at him.’”

SINGULAR COMMENT.—A young minister, being in conversation with the late notorious Mr. William Hamington, asked his opinion of the tenth commandment; particularly as to its extensive application to the indulgence of desires and wishes for various things which the Providence of God had denied us. He especially asked Mr. H. whether he did not think that christians frequently violated this commandment, by wishing for what they did not possess, or by being discontented with their lot. Mr. H. who

was a master of sarcasm, at these words of the inquiring youth, drew himself up in his seat, into that kind of stiff erect position, which the body assumes when it wishes to act disdain; and turning his head aside with a sneer, said, ‘ You fool, you fool, you know nothing at all about it. That commandment, sir? why, that sir, is God the Father, speaking to Christ the son.’ At this extraordinary discovery, the young man could not refrain from expressing his astonishment, and begged to know, how this infallible dogmatist could make this sense plausible. The explanation he received was this; ‘ I tell you it is God the Father, speaking to Christ the Son—Thou shalt not covet—that is none of the reprobate—thou shalt be satisfied with the effect?’ This was quite sufficient for the inquirer. He found it hopeless to argue with such an oracle; but as speedily as possible, he wished him good day.

OBITUARY.

THOMAS HILL, died at Ticknall, near Melbourne, Derbyshire, April 15th, 1827; in the twenty fourth year of his age. He was a creditable member of the G. B. church at Melbourne, of which Ticknall is a considerable branch. His parents, members of the same church, endeavoured, at an early period, to impress him with those truths, which he afterwards heartily embraced. At the age of six, he became a scholar in the Sabbath-School; where his improvement and amiable conduct, induced his teachers to express their esteem, by rewarding him with Doddridge’s *Rise and Progress of Religion*; to which book, under the blessing of God, he attributed the first motions of spiritual life. From a scholar he became a teacher in the school; and vigilantly discharged the duties of that employment, until prevented by the affliction which terminated his life. He was baptized and received into the church, Nov. 5th, 1820.

He had supported an irreproachable profession of religion six years, when his brethren at Ticknall, unanimously elected him to the office of deacon; and such were the modesty and affection of his conduct, during the short period he sustained the deaconship, that his friends never regretted placing their young brother at so important a post. He was also em

played as an occasional preacher; and, though he had not received a liberal education, yet his piety and application to books, especially to the Bible, rendered him acceptable.

His friends anticipated much pleasure and advantage from his labours, when, alas! their hopes were quickly blighted by the symptoms of a disease, that soon terminated his labours and life. His affliction, the nature of which, it was found impossible to ascertain, baffled the skill of the physician, and eluded the power of his medicines. Nature yielded, after a severe struggle of seven weeks, to the attack of the last enemy. Though he looked death in the face with tranquility, he seldom was elated with joy. His religion, throughout, savoured more of the serene than the triumphant. Something of his pious inclination may be easily inferred from the following circumstance. His father wishing to read to him, he selected David's penitential psalm, and the fifty-third chapter of Isaiah. Humbled to penitency, on account of sin, his soul sought pardon in that victim, from whence alone it can be derived. On another occasion, his father asking how he expected to appear before God, he replied: "In the righteousness of Christ: I have not any of my own." He seemed, on one hand, to avoid the false reliance of pharisaism; and, on the other, the fatal presumption of antinomianism. To faith in the Redeemer, he united the duties of a christian, and secured a peace of mind unknown to the mere religionists. Enjoying that happiness which results from our acceptance with God, he was anxious that others might participate in the same. His sister, with some young persons who stood by him, he warned, exhorted, entreated, not to trifle with religion, but to hasten to the Saviour, and make preparation for eternity. Towards the latter part of his affliction, believing his work nearly to be done, and feeling weary of the pain by which he was oppressed, he seemed desirous to depart. At length, the happy moment arrived, when he joyously exclaimed, "Come, Lord Jesus, come quickly;" and gave back his soul into the hands of him from whom he received it.

The minister of the church improved the event, to a crowded and weeping audience, at Ticknall, by request of the deceased, from Psa. xvii. 15. Thus lived and thus died this steady follower of the Lamb. As a member of civil society, he

was honest, industrious and peaceable; as a christian, morally consistent, humble and sincere; as an officer of the church, modest, cautious, but vigilant; as a son, attentive, loving and submissive; as a friend, warm in his attachment, firm in his adherence, and frank in his disposition. He, undoubtedly, had his failings; however he has left, especially to his junior brethren, an example worthy of imitation.

J. G. N.

Nov. 30, 1827, died, at Smalley, MARY KERRY, aged twenty eight; widow of Henry Kerry, who departed this life in June, 1823. The last illness, conversion, and happy death of her husband, were under the divine blessing, the means of leading her to a concern about the salvation of her own soul; and it was not long before she could rejoice in the liberty of the children of God, she then united with the G. B. church at Smalley, of which she continued till death, a steady, uniform and consistent member. During her illness, which was long, and the latter part of it very painful, she was perfectly resigned; and her faith was steadily fixed on the Saviour. On one occasion, being asked the state of her mind, she replied, "I am happy." "Have you any fears of death?" "No. I know whom I have believed, and am persuaded he will keep that which I have committed to him. I should be the worst of wretches were I to doubt after such innumerable instances as I have had of the Lord's goodness towards me." This was the state of her mind for several months previous to her dissolution. Christ was truly to her, 'all in all.' To hear and speak of him, and to unite in prayer and praise to him, seemed to be the delight of her soul. She was sensible that the time of her departure was at hand; and appeared like one waiting for the coming of her Lord. So that when the summons was given, she could cheerfully say, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Her remains were deposited, by the side of her husband's, in the G. B. burying ground, at Smalley, Dec. 4th, when an address was delivered, founded on Amos. IV. 12. "Prepare to meet thy God." On the following sabbath, a funeral sermon was preached, from Matt. xiv. 10. "And they that were ready, went in with him to the marriage: and the door was shut." May the Lord provide for her two orphan children: and may her numerous rela-

tives all become followers of them, who, through faith and patience, inherit the promises! Amen! G. W. P.

CONFERENCE.

The WARWICKSHIRE CONFERENCE met at Coventry, Jan. 6, 1829. In the morning, Mr. Knight opened the public service by reading, singing and prayer; Mr. Cheate preached from 2 Cor. v. 9, and Mr. Franklin closed by prayer. Met afterwards for business. The state of religion in the churches various; in some, additions had been made. Pecuniary help was voted to Sutton and Tipton. Advice was also given in a money case connected with the chapel at Coventry. Mr. Peggs was requested to address the churches in the neighbourhood of Nuneaton, requesting their co-operation in an attempt to establish the cause in that populous town. The ministers were requested to encourage their respective congregations to petition parliament for the abolition of Suttees in India; and also to consult on some plan to assist in removing a portion of the debt owing by the late Home Missionary Society. Agreed, that the Lord's supper be administered at the close of the morning service, at each conference.

In the evening, a Home Missionary Meeting was held. Mr. Jerard the Senior Independent minister of Coventry, presided; and (besides the ministers connected with the conference) the assembly was addressed by Messrs. Franklin, Sibree, and Rowton. This was a very interesting opportunity; and the statement given by one of the ministers of the rise and progress of the G. B. cause in the Midland counties, produced a very striking and pleasing effect.

The next Conference to be at Sutton, on the first Tuesday in May. Mr. Butler to preach on "The importance of the diffusion of religious knowledge."

G. C.

ORDINATION.

On Friday, Dec. 26th, 1828, Mr. JOSEPH INGHAM was publicly set apart to the pastoral office over the General Baptist church, Halsey Hill, Halifax. Mr. Thos. Smith commenced the service by

reading suitable portions of scripture and prayer. Mr. Hurley delivered the introductory discourse. Mr. Hollinrake proposed the questions to the church and minister; and received their answers and the minister's Confession of Faith. Mr. R. Ingham offered up the ordination prayer; and was joined in the imposition of hands by brethren H. Hollinrake, G. Dean, and W. Hurley. He afterwards gave the charge to the minister (his brother) from 1 Thess. ii. 8; and Mr. White (Independent) concluded with prayer.—In the afternoon, Mr. Thompson (Particular Baptist) opened the service with reading and prayer; and Mr. Dean addressed the church, from 1 Thess. v. 12, 13.

In the evening, Mr. Daniel Wilson was set apart to the office of deacon, in a similar manner. Mr. Hollinrake commenced the service by reading a suitable portion of scripture, after which, he offered up the ordination prayer; and addressed the deacons, from 1 Tim. iii. 13. Hymns were sung, at proper intervals, during the day. The services were well attended; and, though long, highly impressive and interesting. It is hoped, they will be long remembered, especially by the church and the pastor.

This church, since its formation, has passed through various changes. Appearances, however, are at present more favourable than they have been for a long time past. May they be realized. "Let thy work appear unto thy servants; and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea the work of our hands establish thou it." J. I.

HOME MISSION.

TO THE
GENERAL BAPTIST CHURCHES
IN THE
MIDLAND DISTRICT.

Christian Brethren,

At a Meeting of the Committee of the Home Mission for the Midland Counties, held at Castle Donnington, a few days ago, it was lamented that the degree of interest manifested, and exertions made in behalf of that Institution, had been far from commensurate with its importance. Hence it appeared desirable that

something should be done to excite attention to the subject; and request was made to one (unfortunately, very incompetent to the task,) "to stir up your pure minds, by way of remembrance;" to exhibit to your view some of the more prominent and characteristic features of the Institution; and to urge upon you the imperativeness of its claims.

In advocating this cause, we have not the advantages we have in pleading for the *Foreign Mission*. So immense is the magnitude of the object of the latter Institution; so incontestably evident the validity of the principle upon which it demands support; that it is comparatively easy to awaken the energies of the friends of Christ in its behalf. It comes forth in mighty power; swaying the sympathies of the heart; subjugating the prejudices that stand in the way of every thing good and great; and irresistibly drawing under its influence much of the prayers, exertions and liberality of our churches; exhibiting as it does, on its forehead, the mandate known and read of all men, "Go ye into all the world, and preach the Gospel to every creature." The merits of the Home Mission, however, are equally real and solid, though its attractions may not be so splendid. It possesses little external show; its pretensions, though dignified, are from its nature necessarily restricted; and its achievements have never been, nor perhaps, are they ever likely to be, such as to be matter for emblazonment on the pages of our periodicals. Yet there are several very important principles upon which the Home Mission has its peculiar claims.

As General Baptists, our consistency of character is involved in the prosecution of this cause. Hitherto, as a body, we have had but little claim to consistency. Our creed proclaims salvation to all, and exhibits the blessings of the Gospel, free as the air we breathe; and yet, have we not manifested, in the very little we have done in extending our cause, and disseminating our doctrines, a most unaccountable incongruity between our faith and practice? The great Apostle *believed*, as we do, that it was "a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners;" but he *acted* as we do not, for "from Jerusalem round about to Illyricum (a compass of many hundred miles), he fully preached the Gospel of Christ." We think some of those venerable men, who were called by our name,

ancient worthies, who are gone to rest were more zealously devoted to their Master's cause than many of us, their children, have been. They were strictly Home Missionaries; and though far from possessing the advantages we enjoy, by much self-denial, and hard work, they planted many of our present large and prosperous churches: "they laboured, and we have entered into their labours." We have still men like-minded, that labour hard in the word and doctrine. We highly appreciate their character, and love them for their work's sake. They lament that "Jacob is small," and anxiously inquire, "By whom shall he arise?" But ministers, like others, are feeble men; and we often err in expecting results from their ministrations *alone*, that can be effected only by their people's zealous co-operation; by our holding up their hands; praying for them; and working with them.

That if, as a body, we had properly exerted ourselves, we might have done more in the towns and countries around us, is evident from our success in those places whither our attention has long been directed and our influence felt. Look at Loughborough, Nottingham, Derby, and Leicester; at Barton Melbourn, Wimeswold, Donington, &c. Do not these places afford ample proof that our doctrines will prevail, if we exercise the diligence and zeal incumbent upon us? It is also very evident that we might have done much more, if we consider what others have done. The Methodists, for instance, have existed about ninety years; their present number of members is stated to be 245,000 in Great Britain alone; and we are not certain that there is a single town in Britain, in which they have not a society. The New Connection of General Baptists was formed, we believe, about sixty years ago. Our last minutes record only 9,940 members in the whole of our body, and about one hundred churches. Thus it appears what we have done bears no proportion to the success of our brethren: and what is the reason? It cannot be the inequality of the agencies employed. We can say, with as much truth as they can, "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds." But we cannot say that we have been equally industrious in using them. "UNCEASING CONQUEST" appears ever to have been the order of the day with them—"UNCEASING CONQUEST" is the motto of our

Home Mission; and had this principle been recognized, and acted upon by our Churches in past years, there would have been no necessity for the present appeal.

We apprehend that our body is liable to the charge of inconsistency, if not to a charge more serious than this, from those we so often reprove for their neglect of baptism. The honour of Christ is the *professed* motive of our conduct. But, if such be the *real* motive, how is it, that, while every section of the christian church has gone forth on the great enterprize of evangelizing the world, we remain quiet, at least comparatively so, at home? It is easy zealously to *contend* for the faith, and say, "Come see my zeal for the Lord;" but let us take care that, our conduct in other respects, does not prove that we are influenced by a party, sectarian spirit, rather than by a sincerely conscientious concern for the promotion of the truth.

One very important principle upon which the Home Mission demands your serious consideration, is, that upon its advancement and success, depend greatly the future interests of our Foreign Mission. The resources of this Mission are, of course, almost entirely drawn from our churches and congregations at home. Excellent and great as this institution assuredly is, we fear that its influence over the liberality of its supporters, is not likely to be much increased. Indeed it must be acknowledged, that some portion of its funds has originated in the excited sympathies of many who know nothing of higher motives. The results of merely excited feeling are never greatly to be depended on. The feelings are inconstant; that which affects them now, will not necessarily affect them at another time; and therefore, nothing that requires steady and continued operation is to be expected from their influence. It is from **PRINCIPLE**—principle which arises from the recognition of positive obligation, and which rests on the influence of gospel motives, that we are to expect the unceasing and unvarying support which our Foreign Mission will require. You, our christian brethren, we know, greatly value the Foreign Mission. The progress as yet made in the great cause, you consider as but an earnest of what is to be done. The few small churches we have formed in the eastern and western worlds, and called by our name, you regard as but the opening blossoms, or the first fruits, indicating and pledging the future beauty and fruitfulness of that tree,

which shall eventually spread wide its branches, and lift high its majestic head. But what is its root, but the cause at *Home*? It was here originated, and it must be hence, chiefly, that its future nourishment must be drawn. Who does not perceive, therefore, the inseparable union that should exist, between our mission at home and that abroad? That, if not the very existence, yet the increasing strength and prosperity of the latter institution, and the realization of our desires and expectations respecting it, most essentially depend upon the advancement of the Home Mission. The best friends then of the Foreign Mission, are those who most zealously strive to extend the cause at home. Those who would abstract from the agencies of the Home Mission to add to those of the other, would act a most unnatural and impolitic part: they would starve the mother to nourish her offspring; they would weaken the foundation to enlarge the superstructure!

The Home Mission possesses importance, great importance, when viewed in connection with the present moral and spiritual condition of those around us. Britain is pre-eminently blessed with religious privileges; and probably there is no nation in which the holy fruits of the gospel are more abundant.—But still how gross is the darkness which prevails in many of our villages! how extreme, we may say horrible, the depravity that revels in our large towns! We ourselves have seen, near a country-village, young men playing at pitch-farthing, on the Lord's-day, in the public road, and mothers with their little children looking on. We have recently read descriptions of haunts of vice, and scenes of wickedness, which exist in the obscure parts of our large towns, which were really shocking, and by far exceeded what we should have imagined to be the truth. You, our beloved brethren, by your religious habits, as well as by the seclusive circumstances in which many of you live, are perhaps not aware of the real state of society. But if it is true that iniquity does still most awfully abound even in Britain; that a very large majority of your countrymen are living in utter forgetfulness of God and their souls, we appeal,—most earnestly appeal, to you who feel the constraining influence of the love of Christ; whose ardent desire and prayer to God are, that your friends and neighbours, and fellow countrymen may be saved; whether the cause we advo-

cate, is not of high importance; and whether it does not imperatively call for your united, zealous and persevering support.

Before we conclude, we shall take the liberty to suggest to the churches we now address, the necessity of placing the Home Mission, in a more prominent situation among them, than it has hitherto occupied.—It has too long been kept in the back ground, and we think its interests have by this means sustained serious injury.—Why not have Annual Public Meetings for this cause, as well as for others? Such Meetings would afford the best opportunities for elucidating its claims, and securing its success.

In behalf of the Committee.

ROBERT PEGG,

CHAIRMAN.

Derby, 26th January, 1829.

••• The Secretaries accompanied the above letter with a Circular addressed to the minister and deacons of each church in the district, earnestly requesting them to read it at the next church-meeting; to send in a collection for the Home Mission before May 1st, 1829, when all the accounts were to be audited; to fix a time for an annual collection for this Institution; to interest the members of their churches in the cause, by remembering it in their prayers, preaching and conversation; and to endeavour to obtain annual subscribers, collectors, &c. We hope these important and reasonable requests will be promptly complied with.

DEATH OF THE POPE.

Feb. 10, 1829, died at Rome, Pope Leo XII. in the sixty-ninth year of his age. He had been slightly indisposed for some time; and his physicians had advised him to visit the baths, as soon as the weather permitted. But, on the ninth instant, they discovered that his complaint was of a more serious nature than they had suspected; and at nine on the following morning, he expired. He was raised to the popedom in 1823, and was of a noble family. Though he possessed no extraordinary talents; yet he exhibited a moderation in his measures and a compliance with the spirit of the times, which evinced a considerable share of good sense and discretion. He was naturally desirous of maintaining and ex-

tending the catholic influence; but yielded, with a good grace, when he encountered difficulties which he could not remove. The sudden and unexpected death of this pontiff, at the present important crisis, is an event of considerable interest; and much depends on the temper and character of his successor.

REVIEW.

TWELVE LECTURES ON ECCLESIASTICAL HISTORY AND NONCONFORMITY: exhibiting a Brief View of the PRINCIPAL FACTS AND PERSONS mentioned in Church History. By ISAAC MANN, A. M.

8vo. pp. 514. Portrait. Price, boards, 10s. 6d.

E. Palmer, London.

WE have read this interesting Volume with a high degree of satisfaction; and sincerely thank the worthy Author for supplying us with a work so admirably adapted to answer the important purposes for which it is designed. We learn from the "Prefatory Epistle," that the church of Maze Pond, of which Mr. M. is pastor, at a church meeting, in the beginning of 1827, agreed to request him to deliver a course of Lectures on Ecclesiastical History and Non-conformity: urging that, as there are many young persons and some of maturer age, in our churches and congregations, who possess but a very imperfect acquaintance with the reasons of our dissent from the established church, and with the progress of christianity, it is highly desirable that they should obtain more correct information on those subjects; in order to prepare them with more zeal and constancy, to defend their conduct and resist the attempts which are making to draw them from their principles. With this request, the pastor complied. As he proceeded in delivering the Lectures, his friends soon expressed a strong desire to have them placed in their hands from the press; and after some deliberation, he consented. But before he commenced the publication, he thought it to be his duty to study the subject more attentively, to collate his authorities and examine facts with greater care, and to procure many authors whom he had not

previously consulted. "This," he observes, "was not a trifling labour, and involved a considerable expence. The first did not alarm me, and the other was cheerfully borne." The work is now presented to the professing world; and we sincerely hope, that the patronage which it will receive will amply reward the industrious and pious author, for all the labour and expence that he has so laudably bestowed on it. It well deserves the liberal support of all the friends of real christianity, but especially of Protestant Dissenters.

The writer divides Ecclesiastical History into four Periods; the most prominent features of which he thus sketches.

"The first Period comprehends three hundred years; from the time of the Apostles of Christ to the reign of Constantine the Great.—There is one general character impressed upon almost the whole of this period. Christianity had all along to contend with the powers of this world; was constantly harassed by the severest persecutions; and could not be established by law, as it had no court favour, but proscription and hostility only: yet it grew and prospered."

"The second Period comprehends three hundred and fifty years; from the time of Constantine to the establishment of Popery.—A mixed character is impressed on this period. Christianity was protected by the ruling monarchs; was established by law as a national religion; its officers raised to great pomp, wealth and power; and paganism much reduced in its influence: but corruption began to abound, and the primitive simplicity of the gospel in a great degree disappeared."

"The third Period includes eight hundred and sixty years; from the establishment of Popery to the Reformation.—The features of this period were almost uniform. The tyranny of the popes; the secularity, ignorance and corruption of the priesthood; the darkness, wretchedness and moral debasement of the people. This was a period in which a dense cloud arose from the bottomless pit, and covered the world."

"The fourth Period includes rather more than three hundred years; from the Reformation down to the present time."

The first Period occupies two Lectures; the second one; the third, two; and the fourth, five. A Lecture on the Principles of Nonconformity concludes the whole. To each period is prefixed a Chronological Table of the Roman Em-

perors, Bishops of Rome, Popes, Kings of France, or Emperors of Germany; as the case may require. The volume is closed with a Tabular View of Facts and Occurrences, connected with the History of Nonconformity, and a List of Dissenting Academies for Young Ministers.

The Author has executed his plan with his usual ability, piety and independence of spirit. In the historical portion, a vast number of important and interesting facts are recorded, in a concise yet lucid manner. Few events of moment are omitted; and, though the limits of the work rendered it necessary to compress them into the least space possible, yet they are detailed with such clearness and spirit, that the reader feels he is perusing a well written history, not consulting a chronological compendium. The reflections and reasonings are judicious, natural, pertinent and pithy; well adapted to instruct and edify those for whom the work is principally intended. They are often expressed in the author's best style. The candour and impartiality of the Lecturer towards those who differ from him is highly praise-worthy. Established churches of every name are indeed treated with consistent disapprobation throughout the volume; and the Socinians are freely censured, their sentiments condemned, and some of their practices exposed. Yet to characters of real merit, even amongst these classes, he has done ample justice; and placed their excellencies in a proper light. On the other hand, no agreement in doctrinal views tempts him to justify or palliate those actions of individuals which he esteems to be inconsistent with the gospel or the rights of conscience. We have seldom seen more real candour and genuine liberality displayed than in this volume. Mr. M. claims full right to think and speak and act for himself; and he speaks out with all the frankness and independence of a thorough Nonconformist. But, at the same time, he freely allows all his fellow-men the same right; and suffers no difference of opinion from him to induce him either to think or speak evil of them. This honourable spirit pervades every page and diffuses a lustre over the whole.

In a publication of this nature, errors are unavoidable; especially in a first edition. Through great pains have evidently been taken to examine authorities, yet we have noticed a few mistakes as to facts and inaccuracies of expression. They are however much fewer than

might have been expected; and will, no doubt, be corrected in a second edition. We sincerely hope that the opportunity of correcting them will be very soon afforded.

We trust for the interest as well as the credit of the Dissenters, that this work will receive the encouragement which it deserves. Several valuable literary undertakings have been commenced within the last few years, which have been so much neglected, that the worthy and industrious authors and publishers have been compelled to suspend the execution of their original designs. By such conduct, the cause of nonconformity has been disgraced and injured. We very cordially recommend these Lectures to our readers, as a book peculiarly suited to instruct the rising branches of their families, and the growing hopes of the churches. The author observes, "Perhaps no body of christian ministers have been more distinguished for their holy zeal, self denial, and unwearied labours in the cause of Christ, than the ministers of the New Connection of General Baptists." We are persuaded the cause of Christ and his truth, will be promoted by works like the volume before us; and we trust that our ministers will display a portion of their "holy zeal," in making it known to their friends.

We close with a short extract or two, as specimens of the author's spirit and style.

Treating of the commencement of the second period, he states. "Monkery about this period began to be in high reputation. Many who by persecution had been forced into desert places, had become accustomed to a solitary life. When persecution ceased, they remained secluded from human society, obtained their livelihood by labour, and performed many acts of piety and benevolence. In the fourth century, A.D. 330, Anthony, an Egyptian, gathered these scattered children of solitude into companies. Houses were built and denominated monasteries, and their inhabitants were under the direction of a superior, and governed by a system of laws. He had a disciple whose name was Hilarion, who, the year after Anthony had formed societies in Egypt, introduced the same laws into Palestine and Syria. Almost about the same time, Eugenius and Gaudanas, his companion, instituted the monastic order in Mesopotamia, and the adjacent countries; and their example was followed with such remarkable suc-

cess, that, in a short time, the whole East was filled with a lazy set of mortals, who, abandoning all human connections, pleasures and concerns, wore out a languishing and miserable life, amid the hardships of want and various kind of sufferings, in order to arrive at a more close and rapturous communion with God and the angels. From the East, this gloomy institution passed into the West; and first into Italy and its neighbouring Islands. Saint Martin, the celebrated bishop of Tours, erected the first monasteries in Gaul; and recommended this religious solitude with such power and efficacy, both by his instructions and example, that his funeral is said to have been attended by no less than two thousand Monks. From hence the monastic discipline extended its progress gradually through the other provinces and countries of Europe." (p. 88.)

After glancing at the rapid declension in the Asiatic churches, in the ages following, Constantine, he closes the sketch with these "*Reflections*." "Worldly prosperity is frequently most pernicious in its influence on the state of religion. The wealth and splendour of this world dazzled and corrupted the ministers of religion, and introduced a spirit of domination and tyranny, of infidelity and crime." "A compliance with the practices of the world in smaller matters, in the concerns of religion, opens the way for corrupting the whole system of truth, both in doctrine and practice." "In days of great worldly prosperity, there is the most urgent necessity for more abundant influences from the Holy Spirit to preserve the life of religion in the soul, and its purity in life. Of this evident truth, it behoves all the friends of true religion to be deeply sensible." (p. 84.)

AN EXAMINATION OF SCRIPTURE DIFFICULTIES; elucidating nearly Seven Hundred Passages in the Old and New Testaments. By W. CARPENTER. 8vo. pp. 580. Price, boards, 10s. 6d. Wightman and Cramp, London.

We hail it as a favourable sign of the times, that publications designed to facilitate the understanding, and assist the application of the volume of revelation, meet with so encouraging a reception. As the sacred scriptures are disseminated with indefatigable industry, and to an unexampled extent, it is pleasing to observe, that works adapted to clear the way to an intelligent and profitable perusal of

them, excite a proportionate attention. And those authors who devote their time, their labour, and their talents, to the supplying of such helps, perform an essential service to the cause of christianity, and deserve the thanks of its friends. Among these useful writers, Mr. Carpenter occupies no inconsiderable station; and has already sent forth several valuable works with this object; of which we have had occasion to take favourable notice in former volumes.

"The design of the following pages," the author informs us in his preface, "is to investigate the sources and character of those difficulties which present themselves to the reader of the English Bible; and to lay before him such solutions as will be likely to remove his scruples, and to enable him to ascertain the actual sense of the sacred writers, in passages that are now almost or altogether unintelligible." That there should be "things hard to be understood," in the volume of Revelation will excite no surprise, as the author justly observes, when we reflect on the nature of the subjects on which it treats, the occasions on which it was composed, the circumstances, customs, &c. to which it alludes, its extreme antiquity, and the languages in which it was originally written. Nature and providence present difficulties equally formidable as those of scripture. The light of science and the experience of ages have done much in removing the former; and the labours of learned and pious writers have thrown considerable light over the latter. Obscurity and doubt will, however, perplex our minds on many points, both of nature, of providence and of grace, as long as we remain in this imperfect state, where we see through a glass darkly. For full satisfaction, we must wait till that which is perfect is come; when we shall know, even as we are known, and see face to face.

The work before us is professedly a compilation. The author's motto is, "I have picked a nosegay of culled flowers; and brought nothing of my own, but the thread that ties them." He commences his observations with the first chapter of Genesis, and goes regularly through the Old and New Testaments; noticing every text as it occurs, which he thinks may be obscure or difficult to "a general reader." To each he gives such consideration as he judges necessary to the right understanding of it. The explanations are frequently brief, and ge-

nerally satisfactory. They discover a discriminating spirit, a sound judgment, and an extensive acquaintance with biblical literature. In a few instances, the illustrations have been extended perhaps to an injudicious length; and assume more the air of dissertations than of comments. There are some which occupy twenty or thirty closely printed pages; and the discussions are of a scholastic, or critical character. These elucidations will, we fear, be found too prolix and too abstruse for "a general reader;" and will rather weary and discourage than interest and edify him. We do not intend to convey the slightest hint that these disquisitions are not both curious and valuable; but we should have been better pleased to have seen the substance of them in a perspicuous abstract, rather than in this diffuse form; which we think would have much more conduced to the benefit of that class of persons, for whom the work is principally designed, and in general very well adapted.

Mr. C. confines his attention to difficulties connected with criticism, history, chronology, &c. and has given no place to those doctrines of revelation which are esteemed obscure or contradictory. To have entered into these subjects would have involved him in the mazes of controversy, and rendered the volume less generally acceptable. He has very successfully cleared many of the former class of difficulties, which infidelity has too often made an occasion of reproach to the Bible, and which have sometimes been stumbling blocks in the path of the ignorant and uninformed. Those who wish to study the holy scriptures with advantage, will consult their best interest by having this work at hand, to consult, as occasion requires. This would be a great convenience, even to those who can have access to the volumes from which Mr. C. has drawn his materials; but to those who cannot, the advantage would be of essential importance. A judicious Index of Texts and Subjects is added, which will greatly assist the student in availing himself of the treasures contained in this valuable publication.

We have no room for extracts; but hope, in future numbers, to enrich our columns with an occasional article from this useful volume.

Missionary Observer.

MARCH 1st. 1829.

JOURNAL OF MR. ALLSOP,

Continued from page 100.

Lord's-day, March 23rd.—Six p. m., preached to a large congregation on the Love of Christ to sinners. The more I turn my thoughts to this great and sublime subject, the more do I see to wonder at, the more astonished I am that its influence is not felt more on my own heart, and on the hearts of others.

O may the sweet, the blissful theme,
Move ev'ry heart and tongue!
Till strangers love thy charming name,
And join the sacred song.

24th.—This day visited a female who has been long sick. From conversation with her I could find that she has been placing confidence in her own doings rather than in Christ alone, and she acknowledged that she did not know it was wrong to follow the vain and sinful amusements of this wicked world, which she had followed while in health. Endeavoured to convince her that the happiness sought in these things could only be found in Jesus and pardon through his blood.

April 2nd.—The last three days here have been spent in "The pomps and vanities" of this world. Have had few people at our family devotions the two last evenings. Preaching this evening was better attended than I expected; preached from Psalm iv. 6., from which I showed that—All desire to be happy—Men in general seek happiness where it will never be found—The few who seek it where it is to be found, viz. in God's favour, are truly wise, and will not be disappointed. Was very plain and faithful. May the hearers profit!

5th.—This morning a negro woman, who had attended our services several times, but had lately neglected them, called in. I said to her, "C——, I wish to talk to you a little, I wish to see you come forward to love and follow Jesus, but I am afraid you are too much in love with your sins. Have you begun to pray?" "Yes, me pray ebery morning and ebery night." "Do you ever say

bad words, and think bad thoughts?" C—— was silent. "Now, C——," said I, "remember that repeating a prayer every morning and night is not praying, unless your heart prays as well as your tongue, and if you do not give up all your sins, cheating, lying, and every thing that is bad, you will be punished for ever." Massa, me do lub God!" "How can you love God while you are always offending him?" She now endeavoured to slide away, but I followed her, and told her if she did not change her conduct, she would be miserable for ever and ever. This is a specimen of the evasions to which the Negroes will frequently have resource when pressed closely on religious matters. Before they are enlightened by the word of God, they seem to have no idea of the vileness of their hearts, or of the wickedness of the most flagrant sins. But when enlightened and impressed by the Gospel, their views are quite altered, and they pray earnestly for holiness within.

7th.—Sold a Bible and several Hymn-books and gave a number of Tracts to a coloured family, all females, whose residence is in the mountains, and who seem very anxious for religious instruction. Felt much interested for their spiritual welfare, and pray that they may follow on to know the Lord. Had much conversation with one of them. Found that they once lived in a loose and vicious course, *without knowing it was sinful*, but have now abandoned it, and seem desirous to live to God.

12th, Noon.—Have been engaged in conversation with a coloured female, who has sometime hesitated whether she should follow the Lord fully or not, but who now seems decided. May she be so indeed. Many obstacles have been thrown in her way. May she become a devoted servant of the Lord Jesus!

13th, Lord's-day.—A year has elapsed since I was ordained to Missionary labours. How eventful has it been. At length I have settled at a station which requires much at-

tention and much exertion. O that God would honour me to be useful in it! The soil appears hard and unproductive compared with other portions of this field, and I am ready, at times, to be discouraged; but when all circumstances are considered, perhaps without sufficient cause, I resolve to commence another Missionary year of my short life with renewed zeal and devotedness to God—Lord help me! Ten a. m. Congregation about the same as last Sabbath morning. Preached with much liberty of soul; on looking to Jesus for salvation. After service received a few new inquirers, and held my first regular experience-meeting; it was to some an affecting and impressive season. O that the instructions, I considered it my duty to give, may be sealed upon the conscience.

15th.—This day had an opportunity of witnessing the concern of the pious Negroes for the salvation of their relatives. A bay Negro with whom I had conversed on the importance of religion, called upon us with a female who he said was his sister. I found she was a member of the Moravian Church at C. H. She said "Massa, when me hear dat Massa come to Black River, me too glad, but me no rest till me see broder, and tell him come and hear Massa, and lebe (leave) off all his sins. Me make him come show me where Massa lib, dat Massa talk to him." I told her, her brother knew I had talked to him before, and was very anxious to see him walking in the way to heaven, as well as I was glad to find she was herself. I then urged the man afresh to give up all his sins, and to love and serve the Saviour; pressing him to this by the example of his sister, and her concern for his salvation. While I was talking, this affectionate sister frequently put in a short sentence to confirm what I said, or to express her strong desire that her brother might become a Christian: she would say, "O my sweet broder! you no know de satisfaction." I asked the man what he thought of what I said. He replied, "O Massa! me shame; she (his sister) de least of we (youngest of the family) and so good; me will gib up myself to Massa!" I wished him to come, in the first place, to our preaching, that he might hear the word of God, which he promised to do. O that the earnestness of this poor creature, for the eternal welfare of her brother, may be rewarded in his conversion to God.

29th.—My preaching license being for Black River alone, I made an application to the Court of Quarter Sessions to day for an enlargement of it, so that I might be able to preach in any part of the parish where I obtained places. However, I was unsuccessful, because my application did not specify parti-

cular places. I explained the difference between licenses for *preachers* and licenses for *houses*, but it was unavailing. But I was assured that licenses would be given for me to preach in particular houses when named, if they were considered by the court as eligible and proper for the purpose.

May 1st.—For some time have had an unceasing desire for information from our dear friends at home. This evening the desire was partially satisfied, by the arrival of a box from brother Hudson containing Repositories, &c. We were exceedingly gratified with the intelligence we received, and wait for more in the contents of a parcel not yet come to hand. How pleasing to find that the blessed cause of God is going on so well, and is so well supported in our native land. May it still go on and increase.

14th.—The rains continue to be very heavy. Did not preach this evening in consequence of them. Received a parcel to day from sister Peggs, the contents peculiarly interesting to us.

24th.—Since my last entry have had a severe attack of fever, from which I am now recovered; blessed be God! though I am still weak and incompetent to the least exertion. My state of mind during my illness, is exactly expressed in the 4th and 5th verses 9th Hymn, Dr. Watts's Divine Songs for Children. These verses powerfully struck me while I lay on the bed of sickness. O for a thankful heart!

28th.—This morning M. F. Esq. sent his chaise and servants to convey us to S. M. Set off at eight a. m. and reached it at ten a. m., after a most delightful ride through a richly diversified and beautiful country. At S. M. we were treated in the most kind, and polite, and christian-like manner. I stayed there till the 31st When I returned to Black River, to preach on the Sabbath. Left Mrs. A. at S. M., and design returning thither on Monday with our dear children.

Blessed be God for all his mercies! especially for that mercy of mercies, the Lord Jesus Christ!

SCATTERING THE GOOD SEED.

From a letter of Mr. Hudson's

I had an opportunity to day of sending some tracts, catechisms, spelling and reading books, &c, to Cayman Grande. This is the largest of three small Islands be-

longing to Jamaica, about fifty leagues distant from Lucea, and nearly the same distance from Capede-Cruz, Cuba. Upon Inquiry I found the population to be about 1400, and understood a few books and catechisms would be well received and very useful. Having sent for the Captain (part owner) of a schooner from them, I delivered to him the following books and tracts, two small Testaments from our Darley friends, one of Pike's Essays, one of Clarke's Promises, a family Hymn-book, one of Dr. Watts's Divine and Moral Songs, twelve Reading Books of the second part, one dozen Catechisms, six of Pike's and six of Watts's, two small volumes of Tracts, and 150 Tracts of various kinds, from the Tract Society. A short time after these had been given, another man from the same Island came and solicited some more books to instruct his own children and those of his neighbours, who desired to have books. To him I gave fifteen Spelling Books of all four parts, twelve Reading Books of the first and second parts, two dozen of Juvenile Magazines, and eighty Tracts of different kinds, from the Tract Society. It is hoped that these books may be very useful to the three Islands.

DEATH OF MRS. WILLIAMS,

A VALUED FRIEND OF
MR. BROMLEY'S.

Russell Hall, Oct. 10, 1828.

I was sent for here yesterday evening to visit my dear friend Mrs. Williams. How great was my grief to find her dead. She has loved me with a friendship so

constant, so kind, that none but myself can calculate the loss I have sustained. It was through her I obtained the house in which we worship at Ocho Rios: she has been absent only once since we opened that place. She took a house for the convenience of herself, family, and friends near the chapel, where I was always as welcome as an angel from heaven. To detail every act of kindness she showed me would require a volume. She wept under my sermons, supplied every want of which she knew, watched with me in all my afflictions, never suffered me to be alone when in any kind of danger from fever, promised me her constant support, invited all her friends to come and hear me preach, in a word, intended at our next baptism to cast in her lot amongst us as a church of persecuted Christians; and to become doubly a *sister*, a *friend*, a *mother*, to us all. A person having more love to the Mission does not breathe in Jamaica than the friend I, you, all of us have lost. At four this evening I expect to inter the remains of her, whose soul, I may confidently hope, you will one day, one happy, one glorious day, meet in a purer, more felicitous, and more sublime world than this.

Oct. 11th.—I interred her last evening. The distress of hundreds who attended the funeral was very great. Exactly at four o'clock p. m. the corpse was brought out into the long hall, in which the family have been accustomed to dine. It was a most solemn time. We proceeded to the family burial ground, about a mile from Russel Hall, in which place we interred her. To describe the cries of the poor who uttered their lamentations at the grave is impossible. There was

not a person attended the funeral (and the most respectable people about did attend) who did not mention her departure with a sigh or a tear.

JOURNAL OF A
MISSIONARY JOURNEY

BY MR. AND MRS. SUTTON

During the cold season, ending in the early part of 1828.

The publication of the following Journal by Mr. Sutton has been necessarily postponed in consequence of the insertion of other articles. It will doubtless gratify the friends of the Mission. The General Baptist Missionaries in India *are truly Missionaries*. Mr. Sutton's incidental remarks on the need of more labourers deserve particular attention. Perhaps there may be a propriety in adding, in reference to this Journal, and that of Mr. Cropper's which follows, that these are the latest in the hands of the Secretary.

Tuesday. Parted with brother and sister Lacey, Guuga Dhor, &c., to prosecute their journey.

Wednesday. Walked into the lower bazar, and passing by a shop where brother L. and our party stood the other evening, I asked the shopman where the master was? "Gone to the other bazar." "When will he come back?" "In the evening." Supposing, of course, he was not telling me the truth, I said, "tell the truth." "Why should I tell a lie? liars go to hell." "True: are you persuaded of this?" "Yes, certainly." "Did not Joodhister suffer a sight of hell?" "Yes." "What for?" He would not answer; and a company soon collecting, I turned to a brahmun, "Why did Joodhister endure the infernal vision?" At length he replied, "For telling a lie." "Who advised him to tell the lie?" After a deal of buffeting he answered, "The excellent Krishnoo." "If liars go to hell, what becomes of those who take

refuge in Krishnoo?" Silence. At length, to save their darling Krishnoo, another replies, that as a king will have recourse to stratagem to overcome his enemies, so does God to save the world. Is not God a true God?" "Yes." "And is he not an Almighty God, able to do whatever he pleases?" "Yes." "Then where is the inducement for God to deny himself? he can accomplish whatever he pleases, and he cannot deny himself if he is true, or rather, truth." They would not, however, admit my reasoning, and after several ineffectual attempts to introduce something profitable, I was obliged to leave them, pondering over the awful truth, which I have done many a time, that being wise in their own conceits they are become fools, and their foolish heart is darkened. They don't like to retain God in their knowledge.

14th.—Had a very long opportunity with the people this evening, but they heard, upon the whole, much worse than usual. Just as I was about leaving, a respectable person or two came up, and engaged me in close conversation till long after dark. Whether it was to give an opportunity for what followed or not I cannot say; but just before we parted some rude fellows made a very great shouting of "Hurra bol! hurra bol!" &c., and after I had left, as I was walking quite alone, just out of the town, a volley of brickbats was sent at me, one of which struck me a smart blow on my shoulder-blade, the others struck the ground near me. Of course I looked about me as well as the darkness would admit, and saw one fellow running away, and several others crowded up together. Two Gentleman's servants came along at the same time, and they made some inquiries about the business, but as I could fix upon nobody, of course they could do nothing. This is the most violent attack I have ever received, and I confess that it alarmed me considerably. I have several times, particularly at Pooree, had dirt and small stones thrown at me, but this seemed to be a much more malicious attack than any thing of that sort. Alas! poor people, I feel very sorry for you. O that you could understand the things which belong to your peace!

17th.—Set out this morning very early to commence an excursion in the northern part of the province.

18th.—Bustah. During the day I gave several books to people in the bazar, and talked to them occasionally. We here met with a vergerant, an Irishman and a Catholic, respecting whom we entertained some hope; and from different conversations I had with him during the day, our hope seems confirmed that good impressions are made on his

mind, and he is determined upon seeking in earnest the way of life. He is considering the subject of leaving the church of Rome and joining that sect which is every where spoken against. He joined with us in our social worship, and I furnished him with some English Tracts for his perusal. In the evening walked to the village of Bustah, which lies off the road, and here I collected a pretty good company, but I found that brother L. had been before me in his way to Calcutta, and given them just enough insight into the genius of Christianity to teach them that it and Hindooism could not stand long together: but as they had no disposition to forsake their beloved blocks and stones they had no desire to hear further about the Gospel. I did what I could to persuade them to read our books, and pray for direction into the way of truth; what effect my exhortation may have I cannot say, but at present it did not produce much, for but one of the party was willing to take a book. During the opportunity I gave them a brief account of the way in which I was sent to them, and of my reasons for coming, and of our conviction of the truth of our religion.—That Jesus Christ was the long promised Saviour, and the desire of all nations.—That the Hindoos as well as other nations expected a Deliverer, who was to collect all people into one cast.—That the present religion of the Hindoos was confined to them alone, and was not intended for other people; but that the Gospel, like the one Sun, was intended to give light to the whole world.

After my return, I spent about an hour with the sergeant alluded to before and found he was in the same regiment as our Beddy; he admires the great change wrought in his conduct.

19th.—Reached Jellalore. Here we contemplate pitching our tent for a few days. Took a survey of the place during the afternoon, and talked to different parties about the Gospel. The people seem to have received some unfavourable impressions respecting its nature, and are little disposed to inquire about it. I apprehend the brahmuns and pundas have been exerting their influence to keep the people from inquiry, (as those of old did,) lest they should believe and be saved. One sour, awkward fellow tried to discourage me from distributing books, by saying, "What is the use of it? I have had several and I gave them to my children to play with; they serve them to look at for a little time, and then they tear them in pieces." To which I replied, "If a messenger is sent with a letter to a Gentleman and he does not deliver it, he is guilty; but if he delivers it he has done his part of the business, and the Gentleman is answerable for the

use he makes of the letter. In this manner I have a message from God to you. If I deliver my message, I am guiltless, I have done my duty; and you are answerable for the use or abuse of it. So, my friend, take care what you do. I shall go on in my capacity of a chokedar (watchman), warning the people to flee from the wrath to come, and if they take warning it will be well for them; if they shut their ears it will be their own sin, not mine." After my return a pretty good number came for books, with whom I had some interesting conversation.

I have not made any observations in my journal for the last two or three days, but will now put down a few particulars. As Jellalore is one of the places in which I have contemplated spending a month occasionally, I spent the morning after my arrival (21st) to take a survey of the place, to judge how far it was answerable to my expectations. It is itself a large town, and is within a koss of Patna, another large town through which the Juggernaut road runs, and the whole neighbourhood seems very populous, and contains many villages; so that I think it is well suited to my purpose if I am spared and am able to carry it into effect. I can form but a very rough opinion of the population of the two towns, but should think that they do not contain less than six thousand inhabitants. Most of them are Oriyas, and the rest Bengalees who understand Oriya. The Soobhum reeka runs close by the two places, and empties itself into the Bay of Bengal.

During the day I had no occasion to leave home, as the people continued coming in little parties to get books and hear what these things meant. The fame of my visit seems to have spread all through the neighbourhood.

In the evening rode to Patna. By the way saw two of Juggernaut's pilgrims lying under some trees unable to proceed further. As I had no medicine with me I could do nothing for them, but proposed visiting them next morning. Returning to the town I saw a blind brahmun in a litter crying aloud. On inquiring what was the matter, he said, that he was returning from Juggernaut, and that his bearers had fled and left him, and he was dying of hunger. As he had money I made the villagers supply him with food, and on my return I called at the police office to furnish him with bearers for the next stage. It appears that there is a custom of some sort, though what I do not well understand, by which they are obliged to furnish bearers from village to village, for certain characters, free of expense. This man was one of that class, and he had the written order of the Judge for that purpose. Why he went to Juggernaut is past my power to explain: it

could not be to get a dursuna (sight of the idol), for the man was blind: or if he went for that purpose in hopes of receiving his sight, he came back disappointed. I however got him passed on to the next village.

Further in the village, beneath a tree, lay another of Juggernaut's adorers just breathing his last. He was too far gone to speak. The people said he had been lying there a day or two, and (hard-hearted wretches) he had nothing to eat; and what is worse the village watchman had taken away his brass lota (waterpot) and ten pice, hoping, I suppose, he would die, and had given the poor fellow nothing to cover him. O the cases of villany and misery I am daily called to witness! it is enough to raise all that is human in me in rebellion against my species. After endeavouring in vain to do something for the poor dying creature, I turned to the people and addressed them for about an hour on the great truths of the Gospel. Brother L. and his party had stopped at this village, and one or two of my auditors had heard him preach Yesoo Krest. They received books willingly, and as willingly united in begging me to remove the poor pilgrim, "or else (say they) the dogs and birds will come and drag him about the street." They would not put forth a finger themselves to remove the poor fellow.

22nd.—Visited my two pilgrims this morning and gave them some medicine: to one who was likely to recover I gave some money, and charged the cottagers near to give him a little food. The other seems nearly worn out. I gave him some medicine, and some pice to a near cottager to furnish him with food. As it was getting too late to reach Patna, I sent a man to see after the poor dying pilgrim, with money and instructions to get him buried. When he returned he told me he was dead, and that he had done as I ordered. A police servant afterwards came, and demanded what few articles the man had. I gave him eight annas, a piece of cloth, and what few articles of value the man had, but kept the string of beads and picture of Juggernaut which he wore round his neck.

Several people called upon me during the forenoon to hear about the new dharma. One man pleased me much, and I felt my heart yearn over him and his companions while exhorting him to seek the truth. A Bengalee Sircar who stood by said to him, "Why don't you go to Serampore if you want to understand? you will learn all about it there." He says that his Master, the Gentleman in whose house we are staying, told him about the Serampore Missionaries. They took away several books with them, and promised to inquire further about it. I

dismissed them, begging their principal man to pray in sincerity to the one true God to guide him into all truth.

In the afternoon I walked to two villages, viz. Gope and Sukunpoor. Did nothing in the former, but was engaged twice in the latter. The first time I collected a few simple people who heard attentively, and received a few books in Oriya and Bengalee. My place of standing was a Blacksmith's shop, if shop it may be called; and when I left I wrote on the walls, in large letters, *Jesus Christ, the Son of God, came into the world to save sinners, and for their salvation gave his own blood as a sacrifice.*

I found more people the second time, but they did not hear so well, and but few would take books. Returning through the Jungles, met three wretched pilgrims, who said that they were returning that way to their country, viz. to Tirhoot. It must be a wretched solitary road.

Sabbath-morning, 23rd.—Rose early and crossed the Soobhun Reeka to some villages on its banks, as Bampton says, I eat up three before breakfast. At Banapoor and Rajnagar I collected from ten to twenty people, to whom I preached about half an hour each time, and left them books to read more about Yesoo Krest. Several women came to the doors and hedges of their garden to hear me talk at those villages. To one old lady I talked as follows.—"Well, mother, have you heard what I have been talking about?" "Hear, yes: why should I not hear?" "That is very well. Have you any sons or daughters?" "Yes." "What do you teach them?" "To work in the house and fields, and get money." "Don't you teach them anything else?" "I teach them to fill their bellies: what else?" "Well, but will your money go with you when you die?" "No, we must go alone." "What will filling your bellies do then?" "O nothing, they will mix with the dust." "And what will become of the soul?" "O, it will fly away." "But if you don't obtain salvation don't it go into a place of punishment?" "Yes." "Well, then, think about what I have been telling you, and teach your children." "O, (she says,) they won't mind me." "But it is proper they should mind." "O but they won't: they will kick me, and cuff me, and abuse me." I then talked to the children a little, and went to another village. At this place, Soogreeva, I could only meet with a solitary individual or two, among whom I distributed three books and departed. As I was leaving the village I

* Disobedience to parents is a crying sin among the Hindoos, and all parents speak feelingly on this subject whenever I have spoken to them about it.

met with a pretty good party, but as they were going for corn they would not hear me, and lest I should press them to stay, insisted none of them could read; I therefore returned home to breakfast.

But few people came for books to day. In the afternoon I rode to the further part of Patna, about three miles, and collected a good many people. A respectable shop-keeper gave me a seat in his verandah, and here I sat and talked to the people as long as I chose to stay. I went over the sufferings of Christ, and pointed out how both God's justice and mercy were displayed by his substitutory sacrifice for sinners; and illustrated it by the case of Zaleucus and in other ways. But the most difficult part of the subject is to make them feel how a sinner can take refuge in Christ. They want some mantra that they may repeat over to themselves, or some name of Jesus Christ to repeat on their beads, roll, &c., by which to obtain a title to everlasting blessedness. A small Tract on Christian worship, sacraments, duties, &c., I think a desideratum.

26th.—Ismaelchuck. Lost nearly all yesterday and the day before in getting people to remove with from Jellasure, and have managed to reach this place last night, about six or seven miles, after a deal of trouble. In consequence of our wishing to go through the heart of the country, where there is no road, we were obliged to send back our bullock-cart, and convey our tent, table, food, &c. on men's heads, and this we must do the rest of the journey. This would do very well but for the extreme awkwardness of the people, who though they live by their labour, yet are so perverted in their understanding, that they will do nothing without compulsion, even if they have the money given them before hand. Have been engaged twice in the village to day; and once in the evening at a place called Mateapoor. Should have sought out another village but was unable to say more. Several people came to the tent for books during the day.

27th.—Started early this morning and sent Mrs. S. forward with the things, and set off myself in search of villages. Called first at Bagoona, where I met with about three or four men, to whom I talked a little about the Gospel and gave them a book; three or four of the female part of the family came and peeped through the doors, and listened to what I was talking about. There is a market held at this place, but it would be too late in the day for me to wait for this time.

Wandered to a village about two miles distant expecting to find the tent and my breakfast; but the bearers had disobeyed my instructions and gone to another place, which gave me a tiresome walk of about four

miles across the ploughed fields; about eleven o'clock reached Remoo. Here I found my tent, and after getting some breakfast several of the villagers collected to whom I talked about the Gospel. Here I met with an intelligent brahmun, who read parts of several books to the people. I offered him the first whole Testament I have attempted to distribute this journey, but as it was not written in Sungscrit he would not take it nor any other; thus, with all his knowledge, he refuses instruction, the most striking proof of the want of true wisdom.

Mohunpoor.—Reached this place in the evening. It appears to be a very populous village, and contains a large temple of Juggernaut. This is the only temple, of any magnitude, I have seen northward of Jajepoor; indeed the absence of temples in this part of Orissa, makes a principal difference in the general scenery of the country.

28th.—Have had many people to visit me at the tent to day, to whom I have said more or less respecting the Gospel, and furnished them with books. A respectable brahmun came and staid some time in the morning and took away the first Oriya Testament I have distributed this journey. Hitherto the Oriya language is spoken without any mixture of Bengalee; indeed I do find scarcely three Bengalees in any village that lies off the main road to Juggernaut.

A Raja, who lives in the place, sent for me to day, and accordingly I went; but his object was to hear about the Government of the country, and who or what the Honourable Company was, &c., &c.; he had little desire to hear about the Gospel; indeed he scarcely dare speak, or even think, for himself on religious subjects: during the interview he offered me a present of a piece of cloth, but as he durst not accept of a Testament, I thought it not right to take his cloth. When I pressed him to take a book, he looked at his attendant brahmun, who kept his conscience, with as much fear as any school boy looks at his master, and after his brahmun had said no, he durst not say yes for himself. He mentioned seeing a padree about ten years ago; who I suppose was Jno. Peter. I happened to say, in the course of conversation, in answer to how long I should stay in the country? that I intended to remain till I died, and when I was gone I hoped another would succeed me, and so on till the Gospel spread universally; and this appeared to annoy Mr. Brahmun very much, for he seemed to think there would be no end of us. I, however, got away from my unprofitable company as soon as I could, and set off to visit a market, which, I was told was a koss distant; it, however, proved

much further. Here I met with an immense congregation, and in a few minutes was surrounded by 5 or 600 people; there was too much confusion, however, to make myself heard to any distance, and I found it advisable to distribute my books the first thing. When they were nearly all gone, I invited the people to follow me to a little distance from the noise, where we sat down in a circle and myself in the midst of them, and talked about salvation. I parted with all my books except one or two in Bengalee, and suppose from this place they will be carried to all the surrounding villages.

28th.—Have had the people again nearly all the morning, but there is an evident change in their deportment. They are now extremely shy, and one of their principal brahmuns brought back a book and said that all the people would return their's. I however, appeared to treat the matter as indifferent, and the result was, none were returned. Before breakfast I walked down to the principal temple, and collected a good many people, who, however, heard very awkwardly. On my return many followed to the tent, and continued more or less till about three o'clock, when I packed up and continued my journey to Agrachor, about six miles distant, which place I reached about sun set. It was market day, and as a good many people were still about, I went among them and said something about the Gospel, which excited a great sensation; so that I may say on the next day (Sabbath) nearly the whole city came together to hear me. This was a busy day, and I continued talking to different parties at intervals. I met with many awkward interested supporters of idolatry, so that I was fain to preach the word in much contention. A detail of the exercises and occurrences of this day would fill the space of my whole journal, and I can only say in brief, that whether in season or out of season, I was constrained to preach the word, and as I was situated in a great thoroughfare, many strangers from neighbouring places heard the word and received books to make known that there is a way of salvation offered in the Gospel. On the morrow, (Monday) very early, many people again assembled, with whom I had a more than usual familiar sort of opportunity, and endeavoured to illustrate the change which is necessary in order to salvation by my own experience. My poor people, however, soon began to behave extremely bad, and I found it necessary to refrain from distributing any more books; several insulted both me and Mrs. Sutton in the most obscene language imaginable. Agrachor is a place of considerable importance, and contains two

large temples; the principal of which is dedicated to Mahadaive, in honour of which there are some large assemblies held in the course of the year; and if I may judge from the neighbouring population, they must be very numerously attended. Had we sufficient Missionary strength, there ought to be a Missionary stationed in this neighbourhood. There is a European Magistrate here, upon whom I called this morning, and obtained from him his order to the village constables to supply us with what necessaries we require. This we hope will save us a deal of trouble and altercation. People unacquainted with travelling in Orissa can little conceive of the difficulty there is in getting a few necessaries for Missionaries, particularly when destitute of authority, as we are.

There are more Bengallees in Agrachor than in any place of its size I have yet met with, but they are not children of the soil, but drawn hither in various offices connected with the magistrates establishment. In all the surrounding villages Oriya, and Oriya alone, prevails. There is however some little difference in the shape of the letters observable here, and the people themselves call the character our books are written in the western character.

Jan. 1. 1828.—We left Agrachor about four o'clock in the afternoon of yesterday, and reached Bisdabpoor in the evening about seven o'clock. By the way, we passed through Ballesye, where was a market. I stopped a short time, and distributed some books, adding a few words on the purpose for which I distributed them. A creek of the sea runs up to this place, which is navigable for large boats, and by which a great deal of corn and salt are conveyed to Calcutta.

Bisdabpoor is another strong hold of Idolatry; here are two large temples, one dedicated to Ramchunder and another to Juggernaut. The Ruth festival is celebrated here in honour of the latter, at the same time as at Pooree. Mahaprasaud is also cooked for the idol and his servants. The Ruth, like that at Serampore, is covered with beastly representations, and like that also remains under a shed from year to year. This contains twenty wheels, and is about twenty feet high. One of the figures is that of a European in a grotesque old fashioned dress; the rest must not be named.

A Rajah lives here, and appears to be of some importance, but is not at present at home. What establishment he may have with him I know not, but I saw here two elephants, two camels, and fourteen or fifteen horses. Some part of his family came

to see me, to whom I gave a Tract and a Gospel. The people, as usual where there are temples and brahmuns who live by them, are awkward enough, and it appears that the great men have forbidden them to take my books. This is the first day of another year, and I am spared in the enjoyment of health and strength to improve it, not to waste it. May the warning it brings with it, that years and days will soon be no more, be practically improved. O! that this year our barren vineyard may yield much fruit. The close of the last year has introduced me into so extensive a field of labour, and into so practical an acquaintance with the incompetency of our present means to cultivate it, that I never realized before. The facts are overwhelming, and demand the most vigorous exertions, not only of our own selves to supply the wants of the people, but of our Society at home, to send forth more labourers into this vineyard.

2nd.—Reached Kontie this morning, pitched our tent, as usual, under a wide spreading tree. This place is a European station, and its sandy desert hills and vicinity to the sea very much resembles Pooree. The present European residents are the Salt Agent, a deputy Collector, and a Doctor. It is a dreary place, and miserably unhealthy during the greatest part of the year. Besides the European Gentlemen, there are a country born writer, and an English coachman in the service of the Salt Agent. The population consists of Oriyas and Bengalees, but the former greatly preponderate; and are evidently the original inhabitants, the Bengalees are as evidently interlopers, and brought hither in the service of the Company. The language is much less pure here than at Bosdabpoor, only eight miles distant, but not so impure as to affect the usefulness of an Oriya Missionary. The Oriya is generally spoken, but there are more Bengalee readers in proportion to their number than Oriyas.

3rd, and 4th.—Were spent in Kontie, but the people have not proved good hearers. The Bengalees, a great part of whom are from Calcutta, have heard just enough about the Gospel to have their thorough enmity excited towards it and those who preach it, and they spread their venom too successfully among the others. Some of the principal men have sent for me, to discuss some important points of doctrine; and accordingly I went, but before we could enter upon the discussion, the head man was called upon to attend his employer, viz. the Salt Agent, and I was sent for also by the latter and treated very kindly, so that the discussion did not take place. In the even-

ing of the 4th, after much pressing, Mrs. S. and myself went and took dinner with the above Gentleman and met with his son and daughter, the Doctor and a lady with him, all of whom behaved with the utmost politeness and kindness towards us. They also supplied us with some bread, and a nice plum cake for our journey. May they receive seven-fold for their kindness. I must not forget to mention that the first day of our being at Kontie, the writer above alluded to, sent us a loaf of bread and a piece of Christmas cake, without our expecting anything of the kind: my good friends in England can little conceive what a treat this was to us, after having lived upon nothing but rice, as a substitute for bread, for many days. This young man was educated under Br. Penney in Calcutta, and though not a member of any church, has, I hope, some good thing within him towards the Lord of Hosts. He has established a school, in which he collects from forty to sixty boys, but finds a difficulty in carrying it on, as he cannot obtain a master. He tells me he has offered ten rupees a month for one to teach Bengalee, and he has also supplied himself with books for the children, from the Calcutta School Book Society. I spent about two hours of one evening with him and his wife, and read, and prayed with them, by their desire. I also furnished him with Matthew and John in Bengalee and English, and a few English Tracts, which I had with me. Perhaps we may hear more of him hereafter. He has a Bengalee to assist in the school, who was baptized at Serampore, but who has, I am sorry to say, since fallen away. His name is Hurrydass, I saw the poor creature, and he said, when Mr. Ward was alive it was well, but now he was buried in the world, and put out of the church. Alas! I fear he will prove a sad stumbling-block in the way of others.

5th.—We should have left Kontie yesterday, but when we arose in the morning to depart, we found, to our great annoyance, that our bearers had fled. To day however, we managed to proceed, and about noon reached Rusoolpoor. Here I got the first sight of the sea, and experienced a variety of contending feelings as I looked towards the channel up which I sailed when I came from England. We are fast approaching the land's end, as you perceive by the map, and still we find the Oriya the current language of the country. I have talked to the people at different times to day, and distributed a part of the small remainder of my books. We begin to think seriously now of running up to Calcutta for a fresh supply, and perhaps may cut across the province in a different direc-

tion in our way home. We are about eight miles from Kedjeree. I am anxious to reach it to-morrow, Sabbath morning, in hope of falling in with some English sailors, to whom I can preach the Gospel. Reached Kedjeree on Sabbath-day, but was disappointed in my expectations, and could find only a few boatmen to talk to in Oriya. At Kedjeree the Bengalee begins to preponderate, though many speak Oriya, and more understand it; but at a village opposite Diamond arbour, which was the last place I preached in, Bengalee was spoken generally. Thus I have ascertained by experience that a Missionary may preach in Oriya from Kedjeree to Ganjam, and even for a considerable distance beyond this could be understood. This then my dear Brother may be fairly considered as the lot of our inheritance; O that we had a sufficient number of zealous, successful, and holy labourers to cultivate it.

JOURNAL OF

MR. CROPPER.

April 30th.—Have been in the bazar daily lately with brother Bampton. After he has talked about half an hour, I generally speak about a quarter of an hour or twenty minutes. Have begun to correspond with brother Lacey in the Oreah language. Find the language come gradually. O what a barrier is this language. Sometimes I am led, through the difficulties I meet with, to expect that ere the universal spread of the Gospel the gift of tongues will be imparted. In my attempts to speak this evening *it would not come*, as the natives would say: I could scarcely put two sentences together. Much depends on the frame of mind the Missionary is in when he goes among the people. When his mind is spiritual and lively, his ideas flow pleasantly, and the language appears as if it would all come at once. Ministers in England know something of this

feeling; they also know what it is to draw all their ideas from the bottom of the well when their spirits are down. But they know nothing of a Missionary's depression *when neither language nor ideas will come. I have seen dear brother Lacey so put to it that he could scarcely speak a sentence comfortably.* On this account his spirits would get very low. Oh my dear friends, *we have need of your frequent prayers.*

May 1st. The weather is very close to day. The hot season is nearly at its hottest. On account of my increasing stoutness, I take rather violent exercise in the morning; this creates a weariness. Sometimes I cannot withstand sleep in the middle of the day. Had a pretty good opportunity this evening. The usual objections were started, viz. "How can you worship Christ whom you cannot see?" A. "How do blind people worship Juggernaut?" When brother B. was speaking of heaven, a man says, "Juggernaut (that is the town) is heaven." Brother B. having talked as long as his cough would let him, I took this as the basis of my remarks, "Pooree is heaven!" "Hah Sahib." "When I walk the streets I meet blind, lame, and diseased people. If this be heaven I should not like it." "True, Sahib." "Hear. In Christ's heaven there is no pain, no sorrow, no disease, no sin; but in God's presence there are joy, gladness, love, and happiness for ever and for ever. All who forsake sin and believe in Christ enjoy these; but all who do not believe are cast to hell. Hear, brother, Christ will come from heaven and call all from their graves, whether Hindoos, or Mussulmen, or Feringees, brahmins or soodras, and

judge them. You have heard of this, therefore if you believe not in Christ, and are sent to hell, it is your own fault. Your salvation we seek, not your rupees. Even your own shastras tell you that sinners go to hell." Here I repeated a passage from the Bhagbot, which says that "all who are given to detracting, all who speak evil of others, all who consider gambling their chief good, all who through covetousness steal, all who are filled with envy, are cast into hell." "Your shastras contain half an inch of truth, but more than a yard of falsehood. Christ's words are all true. Forsake the false and embrace the truth. You say you cannot worship Jesus Christ because you cannot see him. If my brother here be in a room shut up, I can talk to him and ask him for what I want. So Christ, being hidden from us, may be prayed to." "Sutya, sutya, Sahib" (true, true, Sir). "Place this then before your minds, and judge if it is true. Remember you are without excuse." A man inquired if I would come next evening, and requested a book.

3rd.—This evening the congregation was pretty attentive. I enjoyed a little liberty in speaking. O for a capability of declaring the Gospel with freedom to the people! Oh how hard it is to be cramped and confined to a few expressions, when the heart burns with desire to speak fully of the unsearchable riches of Christ! How willingly would I change my English for Oreah.

5th.—Yesterday was the Sabbath. —Our dear friends in England are cheered by the sound of the Gospel. How many hallelujahs to Christ did they ascribe!—How many united prayers were offered!

By thousands, doubtlessly, this was accounted a day of peculiar joy. —Being the first Sabbath in the month, they commemorated the sufferings and death of the exalted I AM. Oh when shall thousands among the millions of Hindostan unite in work and worship so divine! Alas! how different the scene here! Going to the bazar to preach, all was as busy as usual. Poor Oreahs, they know no Sabbath! how can they smile then when it appears? The blessed and adorable Saviour has no charms in their view. To them, therefore he is not the altogether lovely. O were they but half as serious in searching for truth as they are anxious after money, how soon would they find the way to heaven!

Yesterday brother and sister B. and myself sat down at the Lord's table. It devolved on me to conduct the service and administer the ordinance. In preaching this evening to the natives, they were inclined to dispute. One says, "If you will worship Juggernaut, I will worship Jesus Christ: if you will not worship Juggernaut, I will not worship Jesus Christ." One man, who was rather attentive, said, Juggernaut was his Saviour. I replied, "It cannot be, he is only wood." "*Don't say that word (replied the man), it is like thrusting iron thorns into my hands and arms.*" Just before we commenced preaching a procession of gods passed us. In front were three large elephants, then a lot of barbarous music, and then the poor helpless gods. The idols were gold, placed on a gaudy imitation of a throne, and carried by four men. I think there were five sets of gods carried in this way. Before them were two men playing the fool, by making

ridiculous gestures and grimaces to amuse the contemptible objects of their worship. This procession marched slowly to a large tank at the other end of the town, and then were conveyed round it in a boat. This is called the *Chunnun*. I understand it has lasted three weeks: to-morrow is the last day.

8th.—Rather larger congregation on this evening in the bazar than usual. Began with a little difficulty. After some time the difficulties dispersed a little. One old man spoke of the mercy of Juggernaut in giving the Mahaprasaud or Juggernaut's food. I replied, "Its the pundahs' mercy: you give them eight annas for a sight of Juggernaut, then they give you two pice of bhat." (boiled rice). Upon this all the people smiled; some said, "Suttya cotta." (true word). Returning home I met a man who had come 750 koss (about 1500 or 2000 miles) to see Juggernaut. I directed him to the true Saviour. He had come all this distance for the pardon of his sins, which he expected he had obtained by seeing Juggernaut. Oh ye British sinners, how will this rise in judgment against you at the last day! Be but as anxious to gain salvation as these people who thus wander blindly, and you will find it to the rejoicing of your souls.

12th.—Received a note from one of the Gentlemen who has come from Cuttack for the cool sea breeze at Pooree, requesting me to preach here on Sabbath evening, intimating that several would attend. Of course I consented. Preached on Sabbath evening in the Judge's Kutchery.

This evening brother Bampton started for Berbampore. I rode with him a few miles. May the God of Abraham bless him and

make him a blessing. His principal object appears to be to strengthen and comfort Erun. Having no religious companions, no public means of grace, he requires a visit to cheer him a little.

The Lord appears to shine upon brother Lacey's labours at Cuttack. A great religious feeling is excited: some are pricked to the heart, and some have become decidedly determined to follow Christ. O that a revival were seen among the natives! Pray, my dear friends, pray earnestly, pray frequently, but do not forget to pray in FAITH. Expect success and encourage your Missionaries to expect it.

13th.—Brother B. having left Pooree, I am of course left here by myself, I scarcely feel myself competent for a station alone. However I went into the bazar this evening and declared the Gospel; the people were by no means abusive. Feeling incompetent to contend and understand all that they would urge; when one man began to talk a little too fast I told him if he would not hear my word to go away; this had the desired effect. My discourse lasted almost twenty-five minutes.

16th.—Yesterday visited one of the schools. To day went to preach in the bazar: I find it difficult with my limited acquaintance with the language to keep up the attention of the people long. One man inquired for a book, and said he would believe on Jesus Christ; what else could he do? said he. Expecting he was playing with me I told him it was not to be laughed at—he must forsake every sin—break his cast—leave Juggernaut; and expect to be reviled and persecuted by all the people; adding, that if he were sincere, Christ would fill his mind with joy

and preserve him here and give him eternal life hereafter. He said he would come to my house. A Hindoo's word is never to be believed scarcely when he speaks the truth. To so great an extent do they carry their lying, that if for information on any common subject, I inquire of a man I meet, I always expect a lie in answer to the first two or three questions.

Had a good opportunity among the natives this evening. After some time a larger congregation than usual assembled; one person proposed that they should sit and hear what I had to say. Accordingly a number sat in a circle and the others stood behind them—no abuse, no noise! After about thirty-five minutes' talk I went to one of the schools, Mrs. Bampton had nearly finished; after she had gone through the general routine I asked them a few questions, and heard them sing a part of the "Jewel of Salvation." Read to day about 150 couplets of the Bhagbhat, and 100 couplets of the History of Christ's passion. How different the subjects—that in the Bhagbhat was a part of Krishnoo's journey to the city of the aurms, or monstrous giants. While one of the aurms who drove the chariot that was sent for Krishnoo, was bathing in the evening, he saw in the water the beautiful form of Krishnoo. The long account of Krishnoo's beauty and shape, &c. was dreadfully tedious and difficult. O what trifles are these to be considered books of divine authority! how different a Saviour is our blessed Saviour. I could not but be struck with the wonderful difference when reading of our Saviour's agony in the garden. Oh I long for a fluency of speech in this language. We should not expect much suc-

cess, even in England, from just stating the principal doctrines of Christianity, if there were no warm exhortation attending it; thus, in this country, at present, I can only tell them that there is a Saviour—that he is able to save—that whether they believe in him or not he will judge them at the last day, and then if they despise his word here they will be cast into a dreadful hell.

30th.—During the last two days there has been a large concourse of people at Pooree to attend the Snan Festival. Old Juggernaut was bathed yesterday. After bathing he was a poor contemptible looking object, almost all the paint was washed off his face. Distributed a number of books; to day we distributed a great many; the people were very clamorous for them: not that religious feeling prompted them with such a desire but to have what *was given away*. Some threw dust over us: we were pretty figures at the close of the opportunity. Oh! were Christians more sensible of the real state of the people here, they would take a much greater interest in their salvation. Would they contemplate with seriousness the horrors of the lost; the pangs that the damned must forever endure. Would they grasp as much of eternity as their finite minds can comprehend—would they contrast this with the glory and rapture of the redeemed world—would they consider these points with regard to these people. How different would be their feelings—how more frequent and fervent their prayers—how much stronger their desires to do them good—how much more active their exertions, were these topics taken home to their hearts; we should find to the rejoicing of our souls, that

Gordon's and Newell's idea of the ability of Christians as it respects pecuniary aid, is more than a dream or a fanatical fancy; they would find it real truth; and ten thousand Missionaries would soon be on their way to Heathen nations.

June 7th.—Regular round this week, differing but little from last week, excepting that I have been rather disappointed in receiving no letters by the late arrivals. Most of the Europeans have been favoured this way excepting at our stations, *the Missionaries* who have much more need of them. The rains have begun to set in. By the good providence of God have been preserved through the hot season without a fever. Have received a letter from brother Sutton, *he says his work is very up-hill.* Indeed preaching the Gospel to Hindoos is up hill work. Some have called Popery Satan's masterpiece; these were not acquainted with Hindoism. The Papists are priest-ridden. But what are they when compared with the Hindoos. A Hindoo will eat the dirt that a brahmun treads on; drink the water with greediness in which his toe has been dipt; fall down before him and hide his face in the dust and worship him, and call him his god, his all. Then that cursed cast—the doctrine of fatalism—the peculiar adaption to their carnal feelings of their own religion. These circumstances connected with their awful depravity render preaching to them like preaching to packs of wool. Blessed be God, the weapons of our warfare are not carnal, but mighty, through God. Brethren, pray for us! brethren pray for us!

13th.—Have just bade brother and sister Lacey farewell after an agreeable visit of three weeks.

The change of air has refreshed them. Cuttack is almost intolerable during the latter end of the hot season.

18th.—Have lately visited the schools every evening, and preached on three of the occasions to the people who came round. I feel a backwardness to go into the bazar on account of my limited acquaintance with the language. My old pundit is well, and has returned to Pooree. Just before he came he married his daughter who was nine years old; the expense of the wedding was 170 rupees; 200 people sat down to dinner, forty brahmuns were in attendance. I give him eight rupees a month, so that his wedding feast cost him nearly two years salary. He did not seem at all pleased, but said it was the custom and what could he do. He said it would cost a very rich man 10,000 rupees.

21st.—Have had several threatening storms lately, but none have been very heavy. The sky presents an awfully grand appearance just before the rain comes. The vivid forked lightning streams through the black clouds in such a manner as I never witnessed in England; sometimes like the representations in pictures it darts up and down, sometimes in serpentine directions, then a few flashes of bright sheet lightning, which enlighten the darkness to such a degree that during the moment they last the minutest objects are discernible, then gloom succeeds as dark as blackness; while the thunder either growls at a distance or in bursting claps makes the earth tremble under our feet.

22nd.—This is the day the Lord has appointed to be kept holy, and sanctified to divine purposes: but how few in this land of darkness

know that such a commandment has been given, and much fewer the number who regard it, though they know it. *O! that Europeans would set this people a better example.* More tolerable will it be in the day of judgment for the poor ignorant devotee who ignorantly treads a wearied pilgrimage, and dies, a victim to his cruel wooden god, than for a professed Christian who abuses his privileges, and prostitutes to the gratification of his lusts the superior knowledge the Lord has given him.

This morning endeavoured to preach to the beggars: oh what a collection of miserable objects, some blind, others miserably eaten with the leprosy, some with their fingers and toes eaten away with it, others with hands completely gone, others without arms and legs. Never did I see so clearly before the mercy of our compassionate Saviour's miracles. Englishmen can form no idea of that loathsome disease the leprosy. To the halt, the lame, and the blind I preached the Gospel; O may it reach their hearts. In the afternoon sister Bampton and myself engaged in social worship. The worthy Judge has left Pooree, therefore we have no worship in his Kutchery in the evening, and the other Europeans that attended in the morning have left also for Cuttack. Went out this evening among the people and preached to them the Gospel of Christ. My mind was rather more solemn than usual, was enabled to speak rather feelingly to them; the people were pretty attentive. Now are my dear friends in distant far distant happy Britain, assembled by thousands; and the praises of the great congregation are ascending, and the supplications are pouring forth from pious hearts. Happy is that nation whose God is

the Lord. I feel peculiar comfort at the idea of being the subject of the petitions of my friends, I value it more than an inheritance of lacs of rupees. O Christian friends! cease not to make mention of me in your prayers when it shall be well with you. Here in all our prayers we make mention of you with joy. The brahmun that came about a fortnight ago to inquire about Religion I have at last found; he was very ill at the hospital, the doctor says he seems fond of the book given him. I went to him, the poor man was glad to see me; I could not understand much of what he said as his language is not the Oreeh. He said he would come to me when he was well; he values the Testament much, may he be blessed with a knowledge of its sacred truths, and know that Saviour therein displayed, whom to know is life eternal.

I feel a little astonished that I have received no letters since my arrival in this country, excepting one containing the charge delivered at my ordination. I cannot help thinking it cruel of my friends in general; *I have written nearly forty letters to England since I left it, and have received one.** It is now more than twelve months since I started for India.

23rd.—This day three years it was that I arrived at Derby, for the purpose of offering myself as a Missionary candidate. How many important circumstances have transpired since that time, how many thousands of poor deluded idolaters have passed into an ir-

* From the Secretary three were then on the way to him, one of which had been sent off six months. Probably it might be the same in reference to some other friends; but the Missionaries mostly complain of great neglect, as far as letter writing is concerned, on the part of most of their former Christian friends.

remidable eternity. May I make the time to come a critic on the past; and live more entirely to Him who has died for me.

PETITION

For the abolition of
SUTTEES IN INDIA.

A Petition to Parliament for the Abolition of Suttees has been numerous and respectfully signed by the female part of the inhabitants of Castle Donington and the neighbourhood. all classes cheerfully came forward to enrol their names in a Petition to our Legislators to sweep away such abominations from the face of the earth.

The Petition was sent to Otway Cave Esq. M. P., who politely returned answer, that he was obliged by the confidence we reposed in him, and the honour which was conferred upon him by entrusting the Petition to his hands; and if there were no customs, or usages, of the House of Commons to prevent it, he should feel a great pleasure in presenting it. Subsequent intelligence informs us that the Petition has been presented and ordered to lie upon the Table.

The way being thus clear, and the example set, I do most earnestly desire that Petitions to Parliament to extinguish the Suttee fires, signed by females, will pour into the British Senate not only from our various churches and congregations, but from all parts of the empire. And surely every female in England will not only feel herself ennobled by being thus permitted to employ her influence in suppressing a custom so ancient, so revolting, and so abhorrent to humanity, but every kind feeling of sympathy will move within and prompt her to advance with cheerfulness to do what she can for her hapless and degraded sisters in India. I send you a copy of the Petition.—

“To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled, the Petition of the persons whose names are hereunto subscribed, being females, inhabitants of Castle Donington and its vicinity, in the county of Leicester,

“*Sheweth,*

“That your Petitioners learn with feelings of anguish, that there is a custom in existence in British India, at which human nature recoils: a custom that is a stain upon the character of any country where it is allowed: your Petitioners refer to the horrid and appalling practice, of helpless widows being permitted to burn upon the funeral pile with the bodies of their deceased husbands. Your Petitioners, therefore, earnestly pray your Honourable House to take

the subject into your most serious consideration, and adopt such measures, as shall be deemed most expedient and effectual for the suppression of a custom so revolting to humanity, and so degrading to the female character; to extinguish for ever those unhalloved fires; to prevent the needless augmentation of human suffering, and this lavish waste of human life; to bid the widow live; to give the fatherless babe a mother; and the blessing of thousands of Indian widows, and tens of thousands of helpless children, blessed by your timely interference, shall descend upon your Honourable House, and your names shall be enrolled among the benefactors of the human race.

‘Say but a single word and save
Ten thousand mothers from a flaming grave,
And tens of thousands from that source of woe
That ever must to orphan’d children flow.’

And your Petitioners will ever pray,” &c.

This copy is not given as the best form of a Petition, but as suggesting hints to those who may be unacquainted with subjects of this description. HUMANITAS.

ANSWERS TO QUERIES.

To an inquirer on the subject of furnishing the General Baptist Missionaries with religious Tracts, the following answers are deemed sufficient.

1st.—Tracts in the English language are useful to a limited extent in India. 7,000 were sent last year, including larger publications, from the Religious Tract Society to Mr. Lacey. In the West Indies, Tracts in the English language are principally needed. Some in Spanish and French to forward to Islands where those languages are spoken, may be useful, especially in Spanish.

2nd.—Tracts most desirable are, of course, those which are most calculated to impress the heart, to excite attention, and to diffuse Religious knowledge.

3rd.—The inquirer may send such Tracts to the Secretary of the Society, Mr. J. G. Pike, Derby.

GULIELMUS is informed, that, on the subject of his note, nothing further has been done by the Committee. If he wish to make an application to them, there can be no impropriety in his doing so. Such application should be forwarded to the Secretary.

Missionary Meetings for March.

March 1st.—Coventry sermons. 2nd.—Coventry meeting. 3rd.—Longford sermons and meeting. 4th.—Wolvay ditto. 8th.—Belper sermons. 9th.—Castle Donington meeting. 10th.—Sawley ditto. 11th.—Shardlow ditto. 12th.—Belper ditto. 15th.—Birmingham sermons. 16th.—Netherton meeting & Barton-under-Needwood ditto. 17th.—Birmingham ditto. 22nd.—Loughborough sermons. 23rd.—Loughborough meeting. 29th.—Sutton Bonington sermons. 30th.—Sutton Bonington meeting.

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VOL. VIII.

BRIEF MEMOIR
OF
JEROME OF PRAGUE.

JEROME was a native of Prague, the metropolis of Bohemia; and hence has generally been styled Jerome of Prague. He was a very learned man, possessed extraordinary natural abilities, and was a graduate of several famous universities; but, though he frequently preached, he was neither a monk nor a clergyman. Having visited England for the prosecution of his studies, he carried home the writings of Wickliff on his return. A similarity of views attached him strongly to the celebrated John Huss, of whom we gave a concise account in our number for March; whom he vigorously seconded in his successful attempts to promote a reformation in Bohemia. When Huss set out for Constance, Jerome promised, if he heard that he was oppressed, to follow and support him. When the former observed and felt the perfidy and cruelty of the council, he wrote to Prague to prevent his friend from fulfilling his promise. This care was ineffectual and Jerome

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immediately set out for Constance, where he arrived April 4, 1415. He soon learnt that the object of his affectionate solicitude was closely confined; and no prospect remained of rendering him any assistance, or even of gaining access to him; and that means were pursuing to seize himself. He therefore retired to an imperial town at a short distance, and wrote to the emperor for a safe-conduct; which that prince thought prudent to refuse. Jerome being thus disappointed, published a paper, which he caused to be placarded on the principal churches of Constance and in other parts of the country, stating his readiness and his ardent desire to meet any accusations before the council that might be brought against him; and demanding a safe-conduct to enable him to accomplish this object. No notice being taken of this intimation, he set out on his return to Prague. After his departure, the council publicly summoned him to appear before them within fifteen days, to answer divers charges of heresy that had been preferred against him: forwarding at the same time a passport, insuring his safety, as far as the good of the church permitted. The citation,

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however, never reached him; and when he was just entering Bohemia, he was seized by the order of a catholic Duke, and conducted, loaded with heavy chains, back to Constance.

Immediately on his arrival, he was placed before the council, and underwent a most insulting and barbarous examination. He was questioned and cross-questioned in the most artful and unfeeling manner, by his avowed enemies; and with admirable self-possession and address put them successively to silence. At length, enraged with the defeat of their attempts to criminate him, they had recourse to clamour; and the cry of "Away with him—away with him—to the fire—to the fire," resounded on every side. The prisoner, amazed at the indecency of their conduct, but undismayed by their violence, seized the first moment of abating confusion, and looking round, with a steady but very significant countenance, exclaimed "Since nothing but my blood will satisfy you, I am resigned to the will of God." At the close of this disgraceful scene, the pious sufferer was carried back to prison; where he was bound to a post, his feet put in the stocks, so high that he could not sit, and his hands chained to his neck. In this painful posture he continued ten days; and was fed with bread and water. His friends were ignorant of the place and rigour of his confinement, till the keeper of the prison, pitying his sufferings, gave them information; and kindly assisted them in supplying him with more suitable food. But the cruel treatment which he had received, brought on a dangerous illness, which checked the rage of his persecutors: though he was detained a close prisoner till his death.

The burning of Huss and the imprisonment of his generous friend, caused a great sensation in the mind of the public. Their high spirited countrymen felt their rights invaded and their characters insulted by these arbitrary proceedings; and many of the secular princes viewed these acts of ecclesiastical tyranny with disgust and jealousy. The council, therefore, inveterate as its members were against all reformers, were unwilling to increase the public hatred by bringing their victim to the stake; and determined either to allure or force him to abjure his opinions and return to the catholic church. Weakened by disease, and exhausted by long continued privations, cruelties and confinement, human nature at length gave way. By the alternate and assiduous application of threatenings and promises, he was, in an hour of weakness, induced to retract his errors. At first he adopted loose and ambiguous language; but his persecutors were resolved to plunge him into the foulest disgrace; and continued their exertions till they obtained his signature to an abjuration, in which he solemnly renounced the heresies of Wickliff and Huss, justified the proceedings of council against them, declared his firm belief of all that the catholic church believed, and pronounced himself worthy of eternal punishment if he ever taught any thing inconsistent with this recantation. This abjuration was openly made in the public assembly; and, in consequence, his chains were removed and his treatment softened; but he was remanded to his former prison, and kept safely under a guard of armed men. The unhappy Jerome partook not, however, of the general satisfaction which his recantation produced. He re-

tired from the council with a heart oppressed with guilt and shame; and found his confinement more irksome than ever it had been under the most rigorous treatment. How weak is man! How necessary for him that standeth to take heed lest he fall!

But this good, though, in this instance, weak, man was not forsaken of his God and Saviour. After suffering great anguish of mind for his deplorable fall, and like Peter, on a similar occasion, weeping bitterly, he gradually regained peace and pardon, through the blood of the Redeemer; and, rendered humble by painful experience of the treachery of his own heart, he looked more steadily to the assistance of divine grace to enable him to persevere even to blood. His courage increased daily; and at length he triumphed in the midst of the flames. This happy change in his spiritual state, which probably he was at no pains to conceal, soon discovered itself in his conversation. His guards began to suspect the sincerity of his abjuration, and reported their doubts to the council. His enemies insisted on his being re-examined; and the council appointed certain prelates to visit him for that purpose. Jerome refused this private interrogation, and demanded a public hearing, in the council. The ecclesiastics, encouraged by his late want of courage, and hoping that he meant publicly to avow his condemnation of the heresies of Huss, and his submission to the terms of the court, readily granted his request; and appointed May 25, 1416, for his defence.

Jerome accordingly appeared before the assembly; and defended himself with such strength of mind and powers of eloquence, such integrity and fortitude as excited the

astonishment and admiration of all who witnessed the interesting scene; and have secured the applause of every succeeding age. Some of the most bigotted catholics were greatly affected at the learning and piety exhibited by this truly great and good man, on this trying occasion. An Italian ecclesiastic, who had been secretary to the pope, and was present at the whole of the proceedings, wrote a full account of them to a confidential agent of the court of Rome, in which he expatiates, in the warmest terms, on the courage and eloquence of the prisoner. "I never knew," says this candid papist, "the art of speaking carried so near the model of ancient eloquence. It was amazing to hear with what force of expression, fluency of language and excellent reasoning, he answered his adversaries: nor was I less struck with the gracefulness of his manner, the dignity of his action and the firmness and constancy of his whole behaviour. The assembly was very unruly and disorderly; yet it is incredible with what acuteness the prisoner answered, and with what surprising dexterity he warded off every stroke of his adversaries. Nothing escaped him; his whole behaviour was truly great and pious. It was impossible to hear this pathetic orator without emotion. Every ear was captivated, and every heart touched. Throughout his whole oration, he shewed a most amazing strength of memory. He had been confined almost a year in a dungeon; the severity of which usage he complained of, but in dignified and pious language. In this horrid place, he was deprived of books and paper and almost of light; and yet notwithstanding the constant agitation of his mind, he

was no more at a loss for proper authorities and quotations, than if he had passed the intermediate time at leisure in his study. Firm and intrepid, he stood before the council, collected in himself, and not only contemning but seeming desirous of death. The greatest character in ancient history could not possibly have exceeded him. If there be any justice in history this man will be admired by all posterity." Such were the feelings and sentiments of an enemy, written on the same day in which Jerome was executed.

We should with pleasure have given an abstract of Jerome's celebrated speech before the council, did not our limits render it impracticable. The examination occupied two days; and the hopes of the catholics were wholly disappointed. Instead of confirming his late recantation, he described it as the most unhappy and wicked crime of which he had ever been guilty; one for which he had suffered the greatest remorse of conscience; and declared that he was determined to persevere to his last breath, in holding the principles of Wickliff and Huss; whose doctrines were as sound and pure as their lives were holy and harmless. Finding him resolved, they remanded him till May 30, when he was again called before the assembly to give his final answer. In the interim, various attempts were made, by several dignified ecclesiastics, to induce him to comply with the intreaties of the court and renounce his errors. When he was produced before his judges, the bishop of Lodi preached a sermon, in which, after praising the extraordinary abilities of the prisoner, he pressed him to forsake his heresy and save his life. Jerome

raised himself on a bench, and refuted the arguments of the preacher with great effect: declaring that there was no act of his life of which he more bitterly repented than his recantation; that he revoked it from his very soul; that he had been guilty of the meanest falsehood in making it; and had basely slandered John Huss, whom he esteemed a very holy man and unjustly condemned. When he had concluded, he was again urged to recant; but he replied, "You have determined to condemn me unjustly; but, after my death, I shall leave a sting in your consciences, and a worm that shall never die. I appeal to the sovereign Judge of all the earth, at whose bar I summon you all to meet me." The prelates immediately read his sentence, placed a paper crown painted with devils on his head, and delivered him to the secular power to receive just and due punishment for his obstinate heresy. They accompanied this sentence with the usual hypocritical prayer, that the civil authorities would so moderate the punishment, as not to endanger his life.

The magistrates perfectly understood their meaning; and instantly hurried the prisoner out of the court to the place where Huss had been burnt. Here they had fixed a strong stake, rudely carved into a resemblance of that blessed martyr. Jerome walked to the place with great alacrity, chanting as he went the psalms of David, the apostles' creed, and other sacred hymns. When he arrived at the stake, he kissed it and offered up a short prayer.—While he was yet engaged in his devotions, the executioners stripped him naked, bound him to the stake, heaped faggots around him as high as his head, and threw his clothes

on the pile. Fire was then applied, and the courageous martyr continued to pray and sing in the midst of the flames, for more than a quarter of an hour. When almost exhausted, he was heard to cry out, "O Lord God, have mercy upon me! have mercy upon me;" and, after a short pause, he exclaimed, "Thou knowest how I have loved thy truth." The flames prevented further utterance, though his lips were seen to move for some time afterwards. When his body was consumed, the bed and furniture which he had used in prison, his boots, and every other article that belonged to him were brought forwards, thrown into the flames and speedily consumed. After the fire had burnt out, the ashes were collected in a cart, and conveyed to a neighbouring river, into which they were cast: that they might neither corrupt the faithful nor encourage heretics.

Thus perished John Huss and Jerome of Prague; not so much for alleged errors of doctrine, as for the honest and manly manner in which they exposed the profligacy, avarice and tyranny of the catholic clergy and the papal court. For it does not appear that these good men differed materially from their persecutors in matters of faith.— They indeed appealed to the authority of Scripture; and contended that all religious doctrines and duties must be founded on it: a principle which leads directly to the subversion of the whole system of popery. But they do not appear to have carried their inquiries even as far as their master, Wickliff; as they admitted many things which he denied. They were, notwithstanding, sincerely pious men, zealous and devoted disciples of their Redeemer, and noble witnesses for

the truth as it is in Jesus, as far as they understood it. Their preaching, their piety, and their sufferings diffused a light over that part of Europe, which was never extinguished; but continued to shine with varying splendour, till it was lost in the brighter beams of the Reformation. There is good evidence that many of their followers became regular baptists; though it is doubtful whether their leaders ever considered the subject.

ON LOVE TO ENEMIES.

NOTHING perhaps more strongly distinguishes the moral character of the Christian religion from all other systems, than the temper and conduct which it requires its votaries to exercise towards those who are, or whom they esteem to be, their enemies. The light of nature and the voice of conscience teach, with sufficient clearness, the equity and the propriety of treating our friends with kindness, and of loving them that love us. Ingratitude has always, in every clime, excited the most lively detestation; and those who have been guilty of it, have universally been considered the basest of mortals. Did christianity therefore only inculcate the most sacred obligations of gratitude; and did its professors exhibit that virtue in its brightest lustre, they would still be exposed to the mortifying inquiry, "What do ye more than others?" The Jew, the Mahometan and the Pagan all profess the same principles; and each, as far as he is attentive to the precepts of his own faith practices the same virtues. But the adorable Founder of our religion, extended the obliga-

tions of love and kindness, far beyond the narrow limits to which others confine them; and gave to his disciples this memorable precept: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

This extraordinary injunction has been reprobated by the infidel as mean and dastardly, inconsistent with the feelings of nature, and encouraging a cowardly pusillanimity. But is not this too hasty a censure? Would not a closer investigation lead to a very different result? The man who, on receiving an offence or injury, whether real or imaginary, is instantly roused to resentment against the person who has caused it, and indulges a malicious desire of revenge against him, sinks himself to a level with his enemy, and debases his soul with the same illiberal and baneful passions that actuated the aggressor. On the contrary, he who, though he feels the injury that he has received, and fully recognizes the guilt of the transaction, preserves his mind free from every hostile emotion; checks the rising wish to render evil for evil; and, despising all personal considerations, sincerely pities the offender, and is not only willing but desirous to promote his welfare, elevates his character for true magnanimity and exalted generosity, far above the unhappy man who has done him the injury. The heathens, unassisted by revelation, could discover that he is more of a hero who conquers himself, than he who scales the strongest fortifications. The wisest of men assures us that "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

And the same inspired sage has observed that "he that hath no rule over his own spirit," but is borne away by his impetuous passions "is like a city that is broken down and without walls," wholly at the mercy of every invader.— And it should always be recollected, that he who represses the malignant dispositions and cultivates feelings of kindness towards those that offend him, imitates the most noble and perfect of beings, the Fountain of all excellence, the Almighty Creator and Governor of the universe; who is continually bestowing the blessings of his providence on those who blaspheme his name and reject his authority. "He maketh his sun to rise on the evil and the good, and sendeth his rain on the just and the unjust." Now, what can be more honourable, than for a creature to act upon the same principles as his Creator? Surely that proceeding can never be justly esteemed mean, or those principles debasing, which are sanctioned by the conduct of the "high and lofty One that inhabiteth eternity."

This heavenly disposition, however is not natural to man in his present fallen and depraved state. The most eminent christian is ready to acknowledge that, before he was brought to know and love the Saviour, he lived among his fellow sinners, in malice and envy, hateful and hating one another. Then indeed his unsanctified passions prompted him, on any occasion when either his pride or his interest was attacked, to exclaim, "I will do so to him as he has done to me. I will render to the man according to his works." But now the gracious influence of the Holy Spirit has renewed his heart and changed his views. He contemplates all his fellow men as children of the same

Father, subjects of the same universal Governor, purchased by the same precious blood, and like himself, destined to everlasting bliss or woe. He therefore esteems the most rancorous of his enemies as brethren, and feels an interest in their welfare. Deeply conscious that, in numberless instances, he has himself sinned against his celestial Benefactor and adorable Saviour, but enjoying a humble confidence that through the atoning blood shed for the remission of sins his aggravated crimes are forgiven, he feels the base ingratitude of indulging sentiments of malice and revenge against any of his fellow mortals, for offences which they may have committed against him. He anticipates the awful day when he shall have to give an account of the things done in the body, and perceives that, if he refuse to forgive his enemies, his offended judge might justly say to him; "O, thou wicked servant, did not I forgive thee all that debt, because thou desiredst me? shouldst not thou also have had compassion on thy fellow servant even as I had pity on thee?" He is sensible that his Lord might well, in such a case be wroth and deliver him to the tormentors till he had paid, what he never could pay, the uttermost farthing.—And, when he reflects on the amazing price at which the pardon of his sins was purchased; and recollects that the ever blessed Jesus, though he thought it no robbery to be equal with God, humbled himself and became obedient unto death, even the death of the cross, in order to make an atonement for his sins, he shrinks with horror from the awful inconsistency of nourishing a revengeful and implacable temper towards any fellow creature. Duty and gratitude

conspire to excite him cheerfully to forgive others, even as God for Christ's sake has forgiven him.

Nor will this forgiveness of enemies be cold and partial on the part of a sincere and well disposed follower of the Lamb. He will not, when properly influenced by this christian grace, say, "I will do my enemies no harm; but I will have nothing to do with them. I will forgive the injury which they have done me; but I cannot forget it." He cannot, indeed, as long as their hostility towards him continues to govern their conduct, approve of either their temper, or their actions; nor ought he, in such circumstances, to seek any familiarity with them. But he will check all wish to injure them, pity them as sinful brethren, and heartily desire their reformation. When the claims of duty or mercy require him to meet or converse with them, he will not assume a churlish tone, a threatening aspect or reproachful language; but endeavour, by his whole demeanour to convince them, that he entertains no ill will against them, but is honestly disposed to treat them with justice, and even with kindness. He will unfeignedly rejoice when he observes any symptoms of repentance; and will hasten, with heartfelt satisfaction, to assist the good work, and to fan the smoking flax into a flame. And, if divine grace crown his pious efforts with success, he will rejoice as one that has saved a soul from destruction. But should the obdurate heart of the offender defeat all his benevolent exertions, he will not lose his reward. He will enjoy the approbation of all good men, the smiles of his heavenly Father, and the testimony of his own conscience, that he has, with all godly sincerity, though prob-

ably with much imperfection, laboured to obey the commands of his adorable Redeemer; who gave the noblest exemplification of his own precepts, when expiring on the cross, amidst the insults and cruelties of his unfeeling tormentors, he prayed and apologized for his murderers; "Father, forgive them, for they know not what they do."

The practice of this heroic virtue, though contrary to the natural propensities of our fallen nature, will be productive of the happiest effects, both to those who cultivate it and to those towards whom it is exercised. Those who live under its benign influence, are freed from that anxiety and perturbation which accompany an indulgence in malice and resentment. The unhappy man who is the subject of these unruly and tormenting passions is an object of the greatest commiseration. His mind is constantly agitated by the most uneasy emotions, or brooding in sullen discontent over real or imaginary offences. He cannot enjoy the blessings with which he is favoured, without being embittered by the most malignant and disquieting sensations towards his associates. And, should he succeed and accomplish all his cruel designs against them, he may indeed enjoy the diabolical satisfaction of seeing the misery in which he has involved his fellow creatures; but this satisfaction will be embittered by the recollection that others may be seeking his ruin, as he has sought theirs. His conscience too, however seared, will occasionally awake, and sting him with the faithful and horrid picture of his own temper and conduct, and of the awful consequences of his crimes. "The wicked are like the troubled sea when it cannot rest; whose waters

cast up mire and dirt. There is no peace, saith my God, to the wicked."—But the man, who having scripture evidence that his own transgressions are pardoned, and that he is an object of divine favour, cordially forgives all who have injured him, is at peace with himself, at peace with his Maker, and, as far as his own heart is concerned, at peace with all mankind. The calmness and tranquillity of his own bosom enables him to watch the motions of others, to discover their schemes and frustrate their designs. He is secure in the approbation and protection of his Creator; and looks forwards, with holy transport, to the time when he shall receive the full fruits of his favour. Such enjoyments at present and such prospects for the future will abundantly compensate for the sacrifice of the mean, inhuman and impious gratifications of revenge.

The conduct and disposition here recommended is also well adapted to confer the most important benefits on the offenders towards whom it is exercised. Hard as the human heart naturally is, and perverse as the tempers of too many appear to be, yet a judicious and persevering display of this benevolent and amiable disposition has a happy tendency to soften the most obdurate and to correct the most depraved natures. If a man suffer not himself to be overcome of evil, he has a prospect, and no very uncertain one, of overcoming evil with good. "If thine enemy hunger," says the apostle, "feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head:" that is, as the whole context shows, "thou shalt melt his stubborn and unsocial temper, as the most solid metals are melted in

the furnace, till it flows out in streams of benevolence and piety.' When such an effect is produced, what an important benefit is conferred on the individual, who is transformed, from a miserable and ferocious savage to a gentle, humane and happy member of society. And how is the blessing increased, when this lovely exhibition of christian excellence leads him to embrace the offers of the gospel, and secures to him eternal bliss.

How important then, for the honour of the religion which they profess, for the welfare of society, and for their own comfort and credit, that all who are called by the name of Christ, should earnestly and constantly pray for grace conscientiously to reduce to practice the comprehensive exhortation of the great apostle of the gentiles.—“Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you with all malice; and be ye kind to one another, tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven you.”

ARETAS.

FAMILY DEVOTION,
AND THE
GOVERNMENT OF CHILDREN
AND SERVANTS.

By THOMAS GRANTHAM, *Messenger of the Baptized Churches in Lincolnshire.*

Gentlemen,

In an interesting Memoir of a good man, in your last Number, it is hinted that the first Baptists in the midland counties entertained a degree of prejudice against Family-Worship. Now, whatever might be the fact in the counties mentioned, that the remark does not apply to the ancient G. Baptists of the seventeenth century is

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evident, by the following Extract from the writings of that eminent 'servant of Christ,' Thomas Grantham. Perhaps the insertion of this Extract in an early Number might give some additional weight to the judicious observations of the pious writer of that Memoir.

SELECTOR.

FAMILY Devotion is a subject of some difficulty in reference to what is necessarily its method and quantity. But the necessity of the practice cannot be doubted, when we hear parents required to “bring up their children in the nurture and admonition of the Lord;”^a and a severe judgment denounced upon those families which call not on the name of the Lord, as well as on the “heathen who know not God.”^b Yea all kingdoms that “call not on the name of the Lord,” are under the like threatening.^c From hence we may conclude the universality of this duty, that it includes each particular family.

Family-devotion may be considered as consisting of two parts, prayer with thanksgiving and admonition with instruction, either in a constant course or occasionally. Our Saviour encourages us to diligence in prayer;^d and Paul seems almost to make it a family duty.^e Yet I find no positive direction that it should be the exercise of a family every day. Though doubtless where families are so composed as to attend religiously upon such a constant devotion, it is a very lovely and blessed thing, and approaches nearest to those general rules given in the scriptures: “Continue constant in prayer and watch in the same with thanksgiving: pray without ceasing, in every thing give thanks; for this is the will

^a Eph. v. 4. ^b Jer. x. 25. ^c Psa. lxxix. 6. ^d Luke xviii. 1. ^e Col. iv. 1

of God in Christ Jesus concerning you." *f*

For examples we find them various. In the old world, we find that Cain and Abel did sacrifice to the Lord: *g* and that in Seth's time, men began to call on the name of the Lord. *h* But of their daily devotion there is no account given. Only this we may gather, that religion did flourish in the old world for a time! because the sin charged upon those in the latter part of that dispensation is, that they "had corrupted the way of the Lord," *i* which implies that the way of the Lord had been known and observed in the times precedent. What manner of devotion Noah practised after the flood in respect of his daily exercise, is not recorded; only we know that he offered sacrifices when he came out of the ark. *j* The like we find of Abraham who upon occasion did offer sacrifices to the Lord. And it appears that Isaac, when a youth, understood that way of serving the Lord. "Isaac spake to Abraham and said, Behold the fire and the wood, but where is the lamb for a burnt offering?" *k* But what devotion, in respect of daily performances, was used by this man of God, I read not; for those solemnities of sacrificing after this manner were, in all probability, only performed on special occasions. That Moses gave any precise direction concerning family devotion is not very clear; but it seems fairly included in that comprehensive command. "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently to thy children." *l* The example of

David and Daniel is more express. "Evening and morning and at noon will I pray," says the former; and of the latter it is recorded "He kneeled on his knees three times a day and prayed and gave thanks before his God." *m* In the New Testament no precise order is prescribed for family devotion; yet the general rules there given concerning that duty, shew that it ought to be frequent; and so does the prayer which our Lord hath taught us.

We conclude then, from these considerations, that it becomes families to devote themselves to God by solemn prayer, with as much frequency as they can. And though they are left at liberty as to the days or hours, yet let them not use that liberty as an occasion to the flesh, as, I fear, too many do, to the total neglect of this christian devotion or family religion; which is a part of that religion which all mankind owes to God. Let not then the families of Christians be strangers to the sacrifices of the law of nature, established by the gospel, which is the fruit of our lips, even prayer, thanksgiving and praises to him, who is worthy to be praised continually. And, let it be done with that freedom of spirit, that it may not be a matter of constraint, but a free-will offering.

And, though it is not setting apart a stated hour to God daily, that will answer the mind of God, unless the heart be devoted to him at all times, and we "pray without ceasing; and in every thing give thanks;" *n* yet these opportunities are needful divers ways, and especially for the instruction of youth, who are to be brought up in the nurture and admonition of

f Col. iv. 2. *g* Gen. iv. 4. *h* Gen. iv. 26. *i* Gen. vi. 12. *j* Gen. viii. 20. *k* Gen. xxii. 7. *l* Deut. vi. 7.

m Psalm lv. 17. *n* 1 Thess. v. 17, 18.

the Lord. Part of this nurture must needs be solemn prayer; because the admonition of the Lord comprehends all that instruction concerning the knowledge of God, which we are capable of administering to them. And besides, it is as meet that they be taught to pray to God, as it is that they be instructed in any other duty; because all mankind owe that obedience to God as a common Father to them all, in whom they live, move and have their being. Though they cannot perhaps as yet call him Father, upon a christian account; yet he is their Father in the common acts of providence. He is "the God of the spirits of all flesh;" and "they are all the offspring of God." *o* And, from that relation which they have to him as his creatures, and as dependent on him, for without him they cannot subsist, they stand obliged to worship him, by calling on his name. Hence I conceive it is proper for christians to teach youth the Lord's prayer; so they teach them the different relations which men have to God as his creatures and as christians: that so, being taught to fear God while in a state of nature, they may be fitted to be incorporated with the church in a state of grace. "Train up a child in the way he should go and when he is old he will not depart from it."

Now for the better instruction of children and servants in christian families, it is very needful that the charge given to Israel be observed by all masters of families. They ought to talk of the sacred scriptures at all convenient times; "when they sit in the house, when they walk by the way, when they lie down, and when they rise up." *p* It is very good to have always in our

eye the duties which we owe to our Sovereign Lord; and to admonish those under our charge of the danger of sin, the justice of God, his wrath which is revealed from heaven against all unrighteousness of men, and his grace and faithfulness in rewarding those that fear him. Above all, they ought to set a good pattern before their children and servants, to avoid carefully all improper language, as railing, calling ill names, &c. For the tongue being let loose, the fire of hell is kindled, and then the end must be lamentable. But let christians exercise themselves in the law of the Lord and it will, through his grace, prevent evil speaking. "Where with shall a young man cleanse his way? By taking heed thereto according to thy word." *q* Let masters of families then cause the scriptures to be read in their houses; and let them so far become preachers as to put their children and servants in mind of such things as God hath enlightened them in. God made his will known to Abraham, because he knew that Abraham "would command his children and his household after him that they should keep the way of the Lord." *r*

As the greatest motive to stir up christian parents and masters to seek, by all due means, the conversion of their children and servants, let them consider them as the price of the precious blood of the common Saviour; and that, if their families perish for want of instruction, while they have the means and opportunity to instruct them, it will be required at their hands. "To him that knoweth to do good, and doeth it not, to him it is sin." *s* Let them also beware

o Prov. xxii. 6. *p* Deut. vi. 7.

q Psalm cxix. 9. *r* Gen. xviii. 19.
s James iv. 17.

of casting stumbling blocks before children or servants, either by provoking them by too much severity, or by withholding from them what is their right, in meat, drink, rest, wages and all other due encouragements: for they also are servants and children to their heavenly Master and Father, from whom they have need of forbearance and compassion: and therefore they should learn by their own infirmities to exercise kindness to those that are under them. "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven;"—"Fathers, provoke not your children to anger, lest they be discouraged:"^t for we are all of one mould, and have our successive turns in the differing states of life; wherein we must not be tyrants, but study to leave good examples to those who shall succeed us. *Christianismus Primitivus*. Book iii.

A CONCISE VIEW OF THE GOSPEL.

LETTER III.—THE OBJECT OF THE SAVIOUR'S MISSION.

Gentlemen,

I now proceed, with your permission, briefly to illustrate and defend the fifth and sixth of the propositions, inserted page 13 of your *Repository* for January last. As I am not aware that the truth of those propositions will be disputed by those with whom we are more especially engaged, only a brief discussion will be requisite.

Man, as I endeavoured to show in my last letter, having disobeyed the command of his Maker, had justly incurred the awful penalty annexed to his crime, death, both spiritual and temporal. The offended and insulted Creator might, with strict justice,

have inflicted this punishment instantly on the guilty pair; and thus have, at once, extirpated the whole human race. Or, he might have delayed the execution of the sentence, as we find in fact that he did, till the original transgressors were surrounded with a depraved and guilty progeny; and then have doomed them to pass successively into an awful eternity, to suffer the dreadful consequences of their guilt and sin. This would have been the process, if stern justice unattenuated with any softer attribute, had governed the actions of Jehovah. The honour of the divine law, which had been tarnished by the voluntary disobedience of man, would have thus been restored to its original splendor; and the authority of the great Legislator and moral Governor of the world, which had been so impiously slighted and insulted by his rebellious creatures, been fully vindicated.

But man was not only rendered guilty by the fall, his nature was also enfeebled and depraved. He was thus both unable and indisposed to deliver himself from the effects of the original crime. He could neither make restitution nor atonement. Indeed, had his powers remained unimpaired and his nature undepraved, by the first transgression, it would have still exceeded his ability to have made satisfaction for that single offence. It was his duty, through every moment of his existence to love his God with all his heart and his neighbour as himself. Every moment claimed its own duty; and left no opportunity for making amends for past deficiencies. Works of supererogation are as inconsistent with reason as with Scripture. No created being, whether man or angel, can do more than the exertion of his utmost abilities enable him to perform. This is every moment required of him; and therefore he can never, by any unrequired performances, make restitution to the violated law of God, either for himself or others. Guilt in a creature against his Creator can never be cancelled by the most strenuous efforts of the former; it must be removed either by unconditional forgiveness, or satisfaction must be made by another party. Were sin to be pardoned without any satisfaction, the mercy of God would indeed be conspicuous; but his justice would be injured, his veracity and faithfulness, which had threatened to inflict punishment on sin, would be violated, and his authority and dignity as the moral Governor of his creatures destroyed.

When, therefore, to adopt the strong language of the prophet, the Almighty saw that there was none to help and wondered

^t Col. iv. 1.—iii. 21.

that there was none to uphold, his own arm brought salvation. In infinite wisdom and love, he sent his Son, who was with God and was God, and therefore exempt from the law to which every creature is most equitably subjected, into this world, to assume the human nature, and in that nature to make an atonement for the crimes man had committed. This glorious Being therefore humbled himself, was born of a woman and made under the law, that he might be a proper substitute for those that were under the law. In this character, he obeyed the law that man had violated, and suffered the penalty to which that violation had subjected the offender. This obedience and this suffering was accepted by the Father, the moral Governour of the universe, as a full satisfaction for all the transgressions of fallen man. The claims of divine justice were thus completely satisfied; as the substitute of man had paid the penalty: the honour of the law and the authority of the sovereign Legislator were maintained; as the threatenings against sin were fully and faithfully executed, and the obedience demanded, was punctually rendered. God could, therefore, on this infinitely wise and gracious plan, remit the guilt of sin without violating the claims of justice; give full scope to mercy, without injuring his fidelity; and at once prove himself "a just God and a Saviour."

The object then for which the adorable Saviour came into this world was to open a way, consistent with the essential attributes of the Deity and the honour of the Divine government, by which fallen man might be placed in a condition to regain the favour of his maker and to be everlastingly happy. By the obedience and death of Christ in the sinner's room, all hindrances in the way of reconciliation were completely removed, and salvation freely and sincerely offered to all mankind.

But all this is matter of mere revelation, and can be learned from no other source. Reason, even in its clearest and most vigorous efforts, could never have discovered it: nor can reason prove that Jehovah has in fact adopted this astonishing plan to accomplish his most merciful intentions towards his perishing creatures, unless by appealing to the oracles of truth which he has inspired. An attempt therefore to establish this view of the grand scheme of redemption, by arguments drawn from metaphysical science or natural theology, would be worse than trifling. Let us rather examine how far it is supported by the testimony of the word of God. But, as it is presumed that little opposition will

be offered to these opinions as far, at least, as they have now been stated, it will be sufficient to produce only a small proportion of the evidence which the sacred volume supplies,

It is the frequent subject of inspired prophecy, that the Messiah should come into the world to die as a sacrifice for the sins of men. Daniel, more than five hundred years before the appearance of the Saviour, foretold the exact time when the Messiah, the Prince, should "be cut off, but not for himself;" the great object of his death was "to finish transgression, to make an end of sins, to make reconciliation for iniquity and to bring in everlasting righteousness."^a Isaiah, whose clear views of the gospel have justly gained him the appellation of the evangelical prophet, flourished two centuries before Daniel; and looking forwards, with holy confidence, to the completion of the great work, anticipates the sufferings of the Redeemer and exclaims: "Surely he hath borne our griefs, and carried our sorrows.—He was wounded for our transgressions, and he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."^b

The account which the adorable Saviour himself gave of the design of his mission, perfectly coincides with the predictions of the prophets. "God sent not his Son into the world," he told the inquisitive ruler of the Jews, "to condemn the world, but that the world, through him, might be saved." And, alluding to the painful and ignominious death by which he was to purchase this salvation, he says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him might not perish, but have eternal life. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."^c On another interesting occasion, in order to check the unseasonable and sinful ambition of his disciples, he referred them to his own example, as a pattern of humility, condescension and love. "The Son of man," he told them, "came not to be ministered unto, but to minister; and to give his life a ransom for many."^d And when the awful hour was at hand, in which he should offer himself a sacrifice

^a Dan. ii. 23—27. ^b Isa. liii. 4—6. ^c John iii. 14—17. ^d Matt. xx. 28.

for sin, he instituted the sacred ordinance of the Lord's supper, on the same night in which he was betrayed; and, that this all-important truth might be more deeply impressed on the minds of his followers, he took the cup, and gave thanks and gave it to them, saying "Drink ye all of it: for this is my blood of the New Testament which is shed for many for the remission of sins." ^e Whenever therefore the followers of Christ celebrate this solemn memorial of their dying Lord, they are reminded, by the divine Institutor himself, that his body was broken, and his blood was shed for the remission of sins, even of their sins.

This soul-cheering truth appears to have made a deep impression on the hearts of the first preachers of christianity. It forms the grand subject of their preaching, of their epistles and of their conversation. It warmed their hearts with the most exalted gratitude to their God and Saviour, with zeal for his glory and an ardent love for their fellow sinners. To extract all they say on this favourite theme would be to copy a great portion of their writings and discourses. Peter, speaking of his Saviour, says, "Who his own self bare our sins in his own body on the tree, that we, being dead to sin should live unto righteousness: by whose stripes ye were healed." ^g "We have redemption," says Paul, "through his blood, even the forgiveness of sins. He has made peace through the blood of his cross." ^h

But without multiplying quotations, which might easily be done, I shall close this letter with an extract from the writings of a judicious author, well known to many of your readers. Treating on this subject he observes, "We may here transcribe a single passage, which ought to satisfy every inquisitive mind, because it tells us all that we can reasonably desire to know on this awful, delightful subject. 'Being justified freely' says the inspired penman, 'by his grace, through the redemption that is in Christ Jesus; whom God hath set forth 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 who I say, at this time his righteousness: that he might be just and the Justifier of him who believeth in Jesus.' ⁱ Here we have an explicit account of the source of all our happiness, particularly the blessing of justifi-

cation, the free grace of God; 'freely by his grace.' Then the medium by which this blessing is conveyed to guilty man; 'through the redemption that is in Christ Jesus,' next the particular character or point of light in which Christ is to be considered and contemplated; 'whom God has set forth to be a propitiation.' After this, the way in which sinful man comes to partake of that great blessing of justification, 'through faith in his blood.' Finally the important object which the supreme Being secures by this glorious transaction; 'to declare or make evident his righteousness, that he might be just and the Justifier of him that believeth in Jesus.' Surely a sinner that is inquiring how he may escape the damnation of hell, that most momentous of all concerns, can want no other instruction as to the ground of his hope and the way of acceptance with his Maker, than what is contained in this passage." ^k

This grand and interesting truth, that the adorable Jesus died as a real and proper atonement for the sins of men, which lies at the foundation of the gospel, is replete with instruction. Amongst other lessons equally important, it teaches the following, which are glanced at, to assist the grateful christian in a profitable application of this sublime doctrine, to the purposes of devotion and practice.

1. The infinite purity of God, and his irreconcilable aversion to every description of sin. He had threatened sin with death; nor would he reverse the sentence in favour of one sinner, without an atonement, which would fully vindicate his justice and magnify his law and make it honourable. How tremendous is the God with whom we have to do! How awfully holy! and how unchangeably faithful to both his promises and his threatenings!

2. How infinite is the evil, how abominable the nature of sin, which requires an atonement of no less value than the blood of the Son of God himself! What dreadful hardness! what stupid insensibility must overspread our minds, if we do not abhor it, and flee from it as from the face of a serpent: if we do not loathe it and loathe ourselves for yielding to it, and watch and pray and labour incessantly against it!

3. How astonishingly great is the love and grace of God towards his guilty creature, man, who, rather than the rebel should perish without a remedy, when neither man nor angel could offer satisfaction to divine justice, sufficiently precious to

^e Matt. xxvi. 27, 28. ^f 1 Cor. xi. 24.

^g 1 Pet. ii. 24. ^h Col. i. 14, 20. ⁱ Rom. iii. 24-25.

^k Principal Parts of the Christian Religion, by Dan Taylor, page 174.

procure pardon, "spared not his own Son, but freely delivered him up for us all;" and sent him from the realms of glory "to bear our sins in his own body on the tree." ^l Angels and glorified saints in heaven, will for ever admire this wonderful display of love; and shall it ever be forgotten in our songs of praise on earth?

4. How reasonable it is that every true believer should "glorify God in his body and his spirit, which are God's." ^m Our body and our souls are the property of Jehovah, by all the obligations of creation, of providence, and especially of redeeming grace. And what can be too valuable to sacrifice, what too arduous or difficult to undertake in the service and for the honour of Him, who has raised us from the lowest gulph of misery, and has given us a title, at the price of his dear Son's sufferings and death, to an unfading crown—an everlasting kingdom and celestial glory?

5. How forcibly are the great duties of humility and self denial exemplified and enforced in the scene which has passed before us in these remarks! If Jesus came down from a throne of glory to suffer for our souls, miserable and wretched as they were, how much more should we condescend to the lowest abasement, if needful, to promote his honour, his cause and his interest in the world! If he put off his robes of light to assume the nature of man, and to die the ignominious death of the cross, for the purpose of rescuing our immortal souls from the slavery of sin and satan, and from the flames of hell, shall we not gladly forsake all that we have, that we may follow and serve him? Shall we not gladly spend and be spent to promote his kingdom on earth?

6. What powerful motives does this doctrine supply to all true christians to love one another; and to endeavour to promote and manifest this love on all occasions!—Jesus loved us so well, as to give himself for us, at a time when we were alienated from him and enemies against him: and shall a few involuntary errors, a different appellation, unimportant variations in modes of worship, or even conflicting views on speculative points, divide our hearts from those who appear on the whole to be the subjects of spiritual religion, and partakers of real grace?

7. This wonderful doctrine carries our duty much further; it teaches us to love our most inveterate enemies. Such enemies against God were we, when Christ

undertook to die for us: ⁿ and should not his amiable and divine example, compel our souls to melt, and draw out our tenderest compassion for the most deprived of our fellow creatures, although "they spitefully use us and persecute us?" ^o

8. Hence, also we derive a most animating encouragement for the vilest sinners to return to a kind and gracious God. We behold redemption, everlasting redemption obtained for the most guilty and the most unworthy criminals; offered to them, and enjoyed by those who accept it, in a method perfectly consistent with all the divine perfections, "without money and without price:" and shall not the most wretched and most helpless of sinners, when convinced of their lost condition, come boldly to the throne of grace, and, through the atoning blood of the Lamb, cheerfully commit themselves into the arms of everlasting mercy, and be made eternally happy in the regions of glory?

In my next, I propose to consider the extent of the atonement made for man; and till then I remain, Yours,

Karel Sarepeshkash.

MNASON.

ANCIENT GENERAL BAPTISTS.

Gentlemen,

If you have any of that species of readers termed "Bookworms" (and I think you have) I have now some excellent food for them to feast upon. I lately fell in with several very rare works of the ancient General Baptists; and among the rest, was one with this title: "The Moderate Baptist; briefly showing the Scripture way for that initiatory sacrament of Baptism; together with divers queries, considerations, errors and mistakes, in and about the work of religion; wherein may appear that the Baptists of our times, hold not those strange opinions as many heretofore have done; but, as the scriptures are now more clearly understood, so they desire to come nearer, to walk by the same light. By William Britten, Minister of the gospel 18mo. 1654." With it is bound up the "Moderate Baptist in the 2nd part upon the Body of Divinity and answering some objections made against the former work:" this was printed in the same year. The following address to his countrymen will gratify your readers. It fol-

^l Rom. viii. 32. ^m 1 Pet. ii. 21. ⁿ 1 Cor vi. 20.

^o Rom. v. 10. ^p Matt. v. 44.

lows the Epistle Dedicatory and gives an account of his conversion.

"To all the well affected people in my native country of Northamptonshire, peace unto you and love, with faith from God in his son Jesus Christ."

"It is usual to demand What news? upon a man's return from travel; and myself, having been a long time absent, I shall briefly declare somewhat unto you, intreating your patience a little while. In that county I first breathed a natural life, 1608; and there also I first practised to sin; there I was first taught to live a spiritual life; and there, like the Prodigal, I soon spent those graces which my heavenly Father bestowed on me; yet unto you (as I am bound) my desire is, humbly to present some account of my progress. In the year 1630, I remember, an old minister in the county used to inveigh much against infant sureties; shewing, they undertook, what was never performed by them; which myself noting, I resolved never to take that task upon me for the future. By degrees, I was almost persuaded to be a baptist (like Agrippa to be a christian;) yet went not forward therein. About 1635, a stranger whom I knew not, shewed me a book, very effectual for baptism; upon which I searched further into the Scripture, where I found no warrant for infant baptism; yet by 1640, I thought myself so resolved upon the lawfulness of infant baptism, that I expected no man could have removed me from it, (being ready to despise those who held not for it;) but having oftentimes flashes of conscience, which I took to be no other than melancholy fits. Thus I travelled in mind, as a man in an unknown way, full of doubts, hopes and fears, until the year 1649. At which time passing from London, fifty or sixty miles into the country, (and alone) I met with a man, who said he came from the city, shewing me he was a baptist; upon which, we fell into great discourse, travelling fifteen miles together until night, and supping in an house together, we lodged both in one chamber; travelling further, the next morning seven miles, before we parted."

"During which time of travel, our discourse was large, yet very moderate, and I may truly say, my heart was burning within, like those travelling to Emmaus. I much wondering at our meeting, and his plain declaring unto me those things which I had so often viewed without being resolved; and he speaking with that power, (as sometimes did Stephen) which I was not able to resist. But see! I was not long from him, but my heart proved like that

stony and thorny ground, spoken of in the parable, being full of carnal reasonings, as thus: 1. If I turned baptist, I should not continue a national minister, and so my pay would depart from me. 2. Many ministers seemed to love me, and if this changed, their friendship would be lost. 3. I was at present upon carnal preferment, and if I changed in mind, the passage to that might be stopped also. 4. Upon such an alteration, I must not live so loosely, and carelessly, as heretofore I had done, (for it is a shame unto any true gospeller to give way unto base liberty, using it as an occasion to the flesh.) 5. In my present condition, I seemed as a master among the people; but if I joined with the Baptists, I should be but brother. With these and such like delusions, Satan hindered me at present, till God was pleased to look further upon my miserable soul thus held in sin."

"Thus briefly I have delivered this account unto you of my spiritual progress, humbly intreating, that the ensuing Treatise may be advisedly read, and compared with scripture, searching the truth thereof, like those noble Bereans; and he who desires the glory of God and salvation of souls, shall (so far as God enables him) pray for your happy proceedings therein, who is your servant in the Lord, and loving countryman,
William Britten."

The second part is well written, and discovers the author to have been a learned man; as the original languages are often quoted, and some good criticisms upon those texts which seem to favour the Calvinian doctrines. Our author has also made some shrewd remarks upon almost every subject wherein the General Baptist differs from other denominations.

The other books which I purchased with this are—"Lamb's Absolute Freedom from Sin by Christ's Death, 4to. 1656;" "Treatise against eating Blood, by John Moore," this is dated from West Cowes, Isle of Wight, 1669. "Stanley's Christianity Indeed," printed at Nottingham, 1713.—"Hook's Necessary Apology," 1702; with several others.

At some future time, I may send you some extracts from these curious volumes.

Your's, respectfully,

Ipswich.

J. R.

OBITUARY.

MARCH 5, 1829, died, at Castle-Donington, Mr. THOMAS DUNNICLIFF, in the eighty-seventh year of his age: seventy of which he had been a member of the church of Christ. He was called, by the grace of God, to the saving knowledge of Christ very early in life; and joined himself to his people at Melbourn, then under the pastoral care of the late Mr. Francis Smith, when he was about seventeen years of age. The reflection that he had been the subject of early piety afforded him matter of devout gratitude to the God of all grace in his latter days, and cheered his mind even on his dying bed. It was a source of satisfaction to our beloved brother while living, and it is so to his family and friends now he is dead, to reflect that, notwithstanding the infirmities of human nature, the affluements of the world, and the trials to which all the disciples of Immanuel are exposed, and by which many unhappily fall, he was preserved, by the power of God, in the way of holiness through a course of religious profession very seldom equalled in length.

Upwards of fifty years since he removed from Melbourn to Castle-Donington, where he ever after resided as an industrious and creditable tradesman. He was a supporter of the cause of Christ in that place when in its infancy. Fifty-three years ago he witnessed the erection of the first General Baptist Meeting House at Castle-Donington; and, through all the vicissitudes to which even the church of Christ is subject in its militant state, he continued a steadfast, peaceful, orderly member. He had, in his latter days, the unspeakable satisfaction to see the cause that lay near his heart prosper; and of contributing liberally to the second enlargement of the place in which he had regularly worshipped the Most High for more than half a century. These circumstances are mentioned here because our beloved brother never conversed respecting them, but with a heart overflowing with gratitude, and eyes suffused in tears of joy.

In the church, Mr. D. was a man of peace: anxious to promote that union among brethren which is so highly recommended in the Bible, and so essential to the existence and well-being of society. Never did he obtrude or magisterially enforce his opinions upon his christian friends to the disquiet of the church. Never did he either raise or follow the standard of faction or insubordination; but invariably regarded the apostolic injunction, "If it

be possible, as much as lieth in you, live peaceably with all men."—In the domestic circle, he was particularly kind and affectionate; studious to make all around him happy; and anxiously desirous that all his family connections might enjoy real piety in this world, and be finally saved with an everlasting salvation.

Unhappily for the interests of religion, some of its professors, and some who in the judgment of charity are sincere, become less active and devoted, as the energy of youth abates, and the feebleness of age increases; but not so the pious subject of this brief sketch. "His path was as the shining light, shining more and more unto the perfect day." As the time of his departure drew near, his piety became more of a chastened, devout and holy character. Religion was his theme; pious company and converse, his delight; prayer and praise, his chosen employment. His religion recommended itself to those around him, and glorified its adorable Author. It prompted him to acts of kindness and benevolence to his fellow creatures. By his death, the poor have lost a sympathizing friend; religious benevolent societies, the Home and Foreign Missions, the Bible Society, and the church of Christ, have been deprived of a steady friend, a long tried and liberal supporter.

His affection for his christian friends was peculiarly warm and sincere. He esteemed the ministers of the gospel, very highly in love for their work's sake. His house was open for their reception; his heart to make them welcome. He felt for, and sympathized with them; and never failed to be ardently thankful to God for raising up his servants, to proclaim, to a benighted world, the delightful, the heart-cheering message of salvation through faith in Christ. Often has the writer shared his tender sympathies; and, on the Sabbath evening listened with pleasure to his devout ascriptions of praise to God, for the word of his grace, and the ordinances of his house; and to his ardent ejaculations for the divine blessing to accompany the word preached, to the conversion and everlasting happiness of many precious souls. Would to God that there were, in every church, many such members as Thomas Dunicliff! and that every christian minister enjoyed the fellowship of many such kind, sincere, feeling and affectionate friends as he proved himself to be to the ministers of Christ!

For several years, our departed friend had been waiting for the salvation of God, considering his race as run, and his warfare as finished. His conversation was holy, his

afflictions raised heavenward; and in these holy and desirable attainments he made rapid and perceptible advances. His last days were his best. His sun set without a cloud. About a month previous to his death, his eldest son was conversing with him on the emptiness and vanity of all the affairs of time, and the supreme importance of religion; when the venerable old man rose up and said with peculiar energy,

"I'm rich; the Lamb hath made me so:
I can no greater blessing know."

"He was rich, yet for our sakes he became poor, that we through his poverty might be made rich."

The last illness, (if illness it might be called, for it was merely the termination of a gradual decay of nature) was but of seven days continuance. He had a constant inclination to doze; yet when roused, was perfectly collected and sensible to the last: delighted with the rehearsal of the praises of God and animated with the anticipation of enjoying the rest that remaineth for his people. When reminded, five days before he died, of the glorious gospel scheme of salvation, he exclaimed,

"Grace, 'tis a charming sound;
Harmonious to mine ear.
'Fain would I sound it out so loud
That all the earth might hear."

And referring to the name of Jesus, he continued.

"Yes! thou art precious to my soul,
My transport and my trust;
Jewels to thee are gaudy toys,
And gold is sordid dust."

When asked if Christ was precious to him, he exclaimed with an astonishing emphasis, "*He is my friend, He is more and more precious.*"

A respectable neighbour calling to see him two days before his decease, he said, "I am going to take possession of an inheritance which is incorruptible and undefiled, and that fadeth not away. Be sure you mind the one thing needful, my friend: nothing else will support and comfort you on a dying bed. Thus cordially could this old disciple, after *seventy* years profession of religion, and in the near view of death and eternity, recommend it to others, as the "*one thing needful.*" The day before his death, when his youngest daughter said to him, "Father, you will soon be in heaven;" with amazing quickness and in an air of triumph, he said,

"To spend a long eternity
In pleasure and in praise."

The day of his death, the same relative said to him, "Father, you are entering into the valley of the shadow of death, have you any fears?" He answered with a power and energy, peculiar to himself, "*No! no! no!*" When, as life ebbed out, he was asked respecting his prospect he replied, "It is brighter and brighter." Being reminded, a few hours before he breathed his last, of the joys and glories of heaven, he raised his hands in rapture and his whole frame moved, expressive of the extatic feeling that filled his soul.

Soon afterwards his daughter, anxious to receive some last word of affectionate advice and encouragement from a beloved parent, now evidently sinking into the arms of death, said, "Father, have you anything to say to me before you leave us?" He, grasping her hand, solemnly and energetically said, "Be steadfast, be immovable, be always abounding in the work of the Lord." After which, our beloved brother closed his eyes; and without one anxious thought or painful fear, fell asleep in Jesus. In his dying moments, the Lord fulfilled his promise; kept him in perfect peace: and blessed him with such sweet composure, that they who witnessed the interesting scene; were constrained to say, "Let me die the death of the righteous, and let my last end be like his."

His remains were interred in the burying ground at Castle-Donington, on Thursday evening, March 12. Mr. Jones of Kegworth opened the solemn service with reading and prayer. Mr. R. Stocks preached his funeral sermon to a large and attentive audience, from 2 Cor. v. 1, a text very precious to our departed friend; and delivered a short address at the grave. Mr. Naylor of Melbourn concluded the solemnities. May the prayers of the deceased be so answered from heaven, and his advice be so regarded by every branch of the bereaved family, that they may all finally die in peace and meet him in glory.

R. S.

AT Melbourn, Derbyshire, December 8, 1828, died DOROTHY HALL, in the seventy-seventh year of her age. Prior to the real conversion of her soul, she supported what is called a good moral character. Regular in her attendance at church; and steadily performing the externals of religion, she congratulated herself upon not being as other people were. Through the persuasion of her husband, she attended the preaching of the G. Baptists; and was speedily convinced, that a state of religion which she hitherto had not ac-

quired, was indispensable to the safety of her soul. The penalties of the law, the holiness of its nature, and the extensiveness of its claims, humbled her, under a divine influence, to contrition before God. In this state, she saw the necessity of perfect obedience, which she found, at the same time, impossible ever to yield. Present, free, full and eternal salvation, by simple faith in the Redeemer, was then tidings the most welcome to her mind. Relinquishing her own righteousness, she submitted to the law of faith, obtained peace with God, and rejoiced with joy unspeakable and full of glory. Having given satisfactory evidence of her change, she was baptized and united to the church at the above place, July 1774, during the joint pastorship of Messrs. Perkins and Smith; and with this church she continued till her death.

Her husband dying at an early period of life, she was left a widow with a numerous and young family; and her circumstances, owing to his long affliction, involved. However, by indefatigable industry, with the occasional but voluntary aid of friends, she soon extricated herself from difficulty, and in future supported her family with credit. Being robust and generally healthy, her exertions were not frequently interrupted by affliction. She lived to see her children settled in the world, and their children rising to succeed them. It gave her pleasure to promote their temporal interest; but their spiritual welfare was a matter of deep solicitude and prayer. They live to testify the warmth of her exhortations, the vehemency of her appeals, and the maternal anxiety she always manifested for their good.

Though surrounded by a numerous offspring, the maintenance of which wholly depended on herself, and subject frequently to heavy adversity and want, she never forfeited her credit. To contract debts, which known inability renders it morally impossible to discharge, was, in her opinion, placing the profession of religion in a very disreputable light. Observing also the cause of religion to suffer in the conduct of professors, by leaving their names, year after year, in the ledgers of their tradesmen, and making promise after promise, which they fail to perform, she determined never to disgrace her character by such dishonourable conduct. Uniting, therefore, to active industry, retrenchment, not merely of the superfluities, but comforts of her family, she preserved her character from the least stain. Being advised, in an early part of her illness, to

call in physical assistance, she declined; and, though she saw reason afterwards to comply, it was found that her want of compliance at first, arose from a fear lest her circumstances should be embarrassed by the expence. However, she died as she had lived, with her credit unsullied. Let others imitate her example, and watch with an equal jealousy, that point of religious honour upon which she placed so high a value; and then will religion be brought less into disrepute than it is.

Another feature in her character was decision. Firm, even to inflexibility, in matters she believed to be right, it required a great weight of evidence in favour of an opposite opinion, to induce her to resign her own. Her religious sentiments though exposed to the assaults of socinian sophistry, which undermined the piety of not a few in her neighbourhood, seemed to have undergone, during the long course of her profession, no alteration. She steadily adhered to the very last, to the plain and saving truths of evangelical religion. But, as she was subject to infirmity, and liable, in common with her fellow christians, to error, it is not uncharitable to suppose, that her firmness would sometimes approach even to obstinacy, and be exerted in a cause which did not really require it. So difficult it is to maintain in the human character any virtue unshaded by a failing. However, in the latter part of her life, she held her opinions in matters of a minor nature with more diffidence, and defended them with a tone less severe: she felt the powers of nature giving way, and saw, as a preparative for heaven, that entire purity of heart was more to be desired, than mere correctness of sentiment.

During the affliction which terminated in death, she was generally supported by the presence of her Saviour. The passing cloud would sometimes cast a gloom upon her path; but the vigour of her faith in the promises of God hastened its removal. She watched the approaches of the last enemy with composure, and welcomed him as the messenger of providence. To a companion in Zion, in an early stage of her affliction, she observed: "It's death, it's death; but I know in whom I have believed." Shortness of respiration, attended with exquisite pain, threatened speedy dissolution, but as her prospect for the present world darkened, her evidence for the future world brightened. Towards the close of her life, when her weeping relatives stood by her, expecting the next effort of her lungs would be the last, she revived, and with her usual energy ex-

claimed: "I was just stretching my wings to be gone; but he (God) has to try me a little longer yet." At length her ardent desire was fulfilled; and her happy spirit returned unto God who gave it, leaving the body to await the resurrection of the just.

Her funeral sermon was preached by Mr. Naylor, from "The last enemy that shall be destroyed is death;" when a numerous and respectable audience assembled, to evince their esteem for the deceased. Thus, during the long series of fifty-four years, she realized the truth, amidst all the vicissitudes to which she was exposed, that godliness is profitable to all things. Its principles rendered her faithful as a wife, loving and attentive as a mother, steady and candid as a friend, peaceable as a neighbour, and, above all, decided and uniformly sincere as a christian. Its promises consoled her amidst the contending adversities of life, and its prospects, after animating her courage through the spiritual warfare, shed upon the last hour of conflict, the dawning beams of that glory which she now enjoys in its meridian splendour. "Be faithful unto death, and I will give thee a crown of life.

J. G. N.

CONFERENCES.

THE NORTH MIDLAND CONFERENCE was held at *Mansfield*, Nov. 4, 1828.—The reports from the several churches were, on the whole, of an encouraging nature. Vital religion appeared to be on the advance, and a considerable number had been added to the churches; viz, two at Kirkby, fourteen at Sutton and seventeen at Mansfield, since the last Conference. The friends at Boughton expressed their gratitude for the ministerial aid afforded them; and solicited a continuance of it.—Supplies were accordingly arranged for them till the next Conference. Mr. Peggs preached on this occasion.—This Conference met again as agreed, at *Sutton*, on Shrove Tuesday. The reports presented to this meeting from the churches were not so encouraging as at the preceding Conference.—The friends at Warsop, a branch of Mansfield church, requested advice respecting building. The General Baptist cause was introduced into this village about nine years ago. For a few months, the congregation assembled in a private house. A barn was afterwards fitted up with seats and a gallery, and rented on lease. The cost of fitting up this place was upwards of fifty pounds; all of which, the

few friends at this village paid themselves; except four pounds given by some friends of Nottingham. Nearly forty persons have been joined to the church at Mansfield, and twenty-six now stand as members. The congregations are encouraging, and a Sabbath school of about one hundred children is attached to the place. The lease of the premises, now occupied, expiring in a few years, they conceived it necessary to make some provision for a place in which the congregation and Sabbath school might meet after the expiration of the lease. A friend resident in the place having offered to give a piece of land on which to erect a meeting-house and do all the mason's work, they thought it highly important to embrace this liberal offer, as they might not again have such an opportunity: ground in this village being very difficult to obtain. The Mansfield friends, having a considerable debt on their own place of worship, could not, although desirous of doing so, render any effectual assistance to their brethren at Warsop; but affectionately and respectfully recommended the case.—The object contemplated was considered by the Conference highly desirable; and it was resolved that our churches would do well to assist this interesting case.—The friends at Boughton again expressed thankfulness for the Ministerial aid afforded them, and begged a continuance of it. Supplies were accordingly arranged for them till next Conference, which is to be held at Kirkby on Whit-Tuesday.—Mr. Winks preached in the afternoon, from Phil. ii. 5; and a missionary meeting was held in the evening.

ORDINATION.

ON Lord's day, March 15, Mr. S. Stenson, late a student of Wisbech Academy, was set apart to the pastoral office over the G. B. church at Retford, and Gamston, Nottinghamshire. Mr. Ash (independent) commenced the services of the day by reading and prayer. Mr. Jarrom delivered an introductory discourse, from Phil. i. 1.—Mr. Burrows of Sutton-Ashfield proposed the questions to the church and minister, and received his confession of faith. Mr. Jarrom offered up the ordination prayer, and delivered an impressive charge from 1 Pet. v. 1—4. In the evening, Mr. Burrows preached an appropriate sermon to the church, from 1 Cor. xvi. 10. Mr. Foster gave out the hymns; and Mr. Skidmore answered the questions on behalf of the church. In the afternoon, the chapel

was crowded to excess; and many were unable to gain admittance. May the union thus formed be ratified in heaven, and rendered a blessing.

PRAYER FOR THE REVIVAL OF RELIGION.

FLEET Church devoted the 17th of April to the worship of Almighty God; and particularly to the purpose of humiliation and earnest supplication for the revival of religion in our own country generally, and in our own churches particularly. Meetings for prayer were held at Fleet and Sutton, at seven in the morning; at which extracts were read of the revivals which had taken place in the transatlantic church; and several brethren engaged in prayer.—Met again at ten in the forenoon, when two of the brethren engaged in prayer, and read the scriptures, with other extracts on the work of christian revivals.—During this service, the two newly elected deacons, Kemp Sanby and William Anderson were ordained to their office by prayer and imposition of hands, by Mr. Bissil; who delivered an appropriate address to them. The pastor concluded the morning service with prayer.

Met for public worship, at Sutton, in the afternoon, when Mr. Bunn, the independent minister, preached on the subject of revivals, from 1 Cor. xx. 58. "Always abounding in the work of the Lord."—Mr. Rogers preached in the independent place in the evening, on the same subject, from Isa. lxii. 1. The meetings were well attended, and it is hoped that good feelings were excited.

T. B.

Our BOSTON friends spent Good Friday, as it is called, in a similar manner, in conjunction with the Independent and New Methodist congregations. The services were commenced at seven in the morning, at the G. B. Chapel, where a prayer meeting was held. Meetings for prayer were also held in the Independent chapel in the morning and afternoon; and a sermon was delivered by the Rev. T. Haynes, Independent minister, in the evening. It is hoped that these meetings and ulterior measures, proposed for adoption, will be crowned by the divine blessing.

J. N.

AMERICAN GENERAL BAPTISTS.

WE are requested to state, for the information of any of our friends who may remove to America, that a General Baptist Church has recently been formed at *New York*, by Mr. W. Thompson, late of *Norwich*; which, at the date of the last account, consisted of twelve members, most of whom have formerly been in connection with G. B. churches in Britain.

CATHOLIC CLAIMS.

WHILE the important measure which, during the last three months, has so greatly divided the opinions of the public was in progress, we thought it most prudent to decline the introduction, into our columns, of a controversy which, without producing any practical good, might have increased and irritated the feelings of our readers, who, as we had reason to know, were far from being unanimous on the subject. We have always considered it as a question more of a political than a religious nature; and thought it most decent to leave it to the decision of the civil governors, who are the proper guardians of the political safety and peace of the subject. It has been determined by them in a most decisive manner; and a very important change, pregnant with consequences either highly beneficial or awfully baneful, has been effected; in which the best interests of christianity are concerned. It has been suggested that it might be instructive to future generations, and probably gratifying to many of our present readers, if we gave a succinct account of the proceedings which have led to this very momentous result. In compliance with this friendly hint, we shall endeavour to detail the principal facts, with as much conciseness and perspicuity as we are able; without hazarding any opinion on the abstract question, as we are persuaded that such an opinion would, at present, be extremely unseasonable.

The Roman Catholic religion has, at every period since the Reformation, been professed by a large majority of the natives of Ireland. At present, it appears, from the latest and most accurate returns, that the Irish catholics amount to five millions and a half, and the protestants to only one million and three-quarters: so that the former is to the latter in the proportion of twenty-two to seven, or more than three catholics to one protestant. The restrictions which, as it was supposed, the security

of the protestant establishment in church and state, rendered it necessary to impose on the majority in that divided country, have been, in every age, the fruitful source of debate, dissatisfaction, cabal and civil war. The circumstances under which the Revolution, in 1688, when James II. an avowed papist, abdicated the throne of Britain, and the crown was conferred on William III. and his consort, induced the statesmen of that period to continue and increase these restraints and disabilities.

For the last fifty years, however, a party has been gradually increasing who, supposing that the danger originally dreaded, had been removed, by the consolidation of the government, the advance of knowledge, and the prevalence of religious liberality, have been desirous that these unpleasant distinctions should be abolished. In 1788, an act was passed, relieving the catholics from the laws which affected their inheritance or purchase of property, and repealing certain acts against Jesuits, catholic priests and schoolmasters. In the following year, the celebrated Mr. Fox brought forwards a motion in their favour, which was negatived by a large majority. But, a law was passed in 1791, by which they were relieved from the oath of supremacy, and a declaration was substituted in the place of it. Their religious worship and schools of education were also tolerated, under certain restrictions; and upon taking a prescribed oath, they were permitted to approach London, and catholic peers were allowed to enter his majesty's presence. But perhaps the greatest benefit conferred by this act, was the exemption of the catholics in Ireland from the double land-tax, which had been imposed upon them. Two years after this, a bill was passed, on the recommendation of government, which conferred the elective franchise on Irish catholics, of which they had been deprived at the Revolution; and threw open to them all employments except three, in the army and navy in Ireland.

But the Irish catholics were still excluded from seats in either house of parliament, and from any share either legislative or executive in the government. This exclusion they complained of as persecution for conscience sake, and a deprivation of their civil rights as British subjects; and frequently petitioned the legislature for relief. Their petitions soon found able advocates. May 10, 1805, lord Grenville moved the house of Lords for a committee on the Irish petitions; but was refused by a majority of 178 against 49. A few days afterwards, Mr. Fox made a similar motion in the Commons, which was also nega-

tived: 124 voting for it and 336 against it. In 1807, lord Grenville attempted to extend the Irish act of 1793 to English catholics, and thus to admit them to command in the army and navy of England. But his late majesty firmly opposed the measure; and required a pledge from his ministers that they would not persist in it, which they declined giving. The result was the breaking up of the administration, and the dissolution of parliament. Several attempts were made in the succeeding five years, to push the claims of the catholics on the attention of both branches of the legislature; but they were uniformly defeated by large majorities. In 1813, a bill in favour of the catholics was brought into the house of Commons by sir J. C. Hippley, and passed to a committee; but the clause admitting them to seats in parliament being negatived, the bill was abandoned.

Strong petitions from the catholics continued to be presented; and attempts were made, almost annually, to carry the question in parliament. But, though for several past years it passed the Commons, it was universally thrown out by the Lords. The discontent of the Irish was increased with their disappointments; and their hopes and impatience, were heightened by the growing favour of the Commons. Associations, formidable and extensive, were organized for attaining their object; and there were not wanting turbulent spirits, who fanned the flame and endeavoured to sow the seeds of civil discord. The aspect of the times grew daily more alarming; and all true patriots began to wish that a question, so replete with peril, could be set at rest. For some time also the members of successive administrations had been divided in their sentiments on this measure; and this disunion weakened their hands and embarrassed their proceedings. Things were in this state, when the late session of parliament was opened, pursuant to adjournment, Feb. 5, 1829, by commission. In the speech delivered on this occasion, the commissioners, to the astonishment of almost the whole nation, informed the Lords and Commons that his majesty recommended them to take into deliberate consideration the whole condition of Ireland; to review the laws which impose civil disabilities on his majesty's Roman catholic subjects; and to consider whether the removal of those disabilities can be effected, consistently with the full and permanent security of our establishments in church and state, with the maintenance of the reformed religion established by law, and of the rights and privileges of the bishops and clergy of the realm, and of the

churches committed to their charge.—“These are institutions” said the commissioners “which must ever be held sacred in this protestant kingdom; and which it is the duty and determination of his majesty to preserve inviolate.” This memorable speech concluded with the royal recommendation of temper and moderation in the discussion of this important subject.

This unexpected message excited a lively sensation in all classes of society. The friends of catholic emancipation, as they had lately been called, hailed it as the auspicious morning of a happier day, when civil and religious liberty would be equally enjoyed by every subject of the British government; and religious animosity, the most rancorous and implacable of the depraved passions of humanity, would be banished from these happy realms and succeeded by unanimity and concord. But there were many, very many, who trembled at the proposed changes; esteemed them an unjustifiable encroachment on the constitution of the country; and dreaded them as an introduction to all the bigotry, cruelty, and ecclesiastical tyranny which had disgraced and afflicted christianity, during the gloomy ages when the papal court held in bondage the fairest portion of the world. All looked forwards to the full development of the plans of government with intense anxiety; and prepared for vigorously supporting or opposing the proposed alterations, by every constitutional means. Sir Robert Peel, who had been a constant and powerful opposer of the claims of the catholics, through the whole of his previous political career, and was considered, by both parties, the leader of the opposition, being now Secretary of State for the Home Department, undertook the arduous task of conducting the measure through the House of Commons; while the still more difficult and delicate management of the hitherto refractory House of Lords devolved on his Majesty's prime minister, the renowned Duke of Wellington.

As a preparation for the principal object, a bill was brought into the house of Commons by Mr. Peel on Feb. 10, for the suppression of dangerous assemblies or societies in Ireland; which was carried through the usual forms in a few days, and passed on the 16th. Next day it was sent up to the Lords, who hurried it through its various stages, and passed it on the 24th. March 6, it received the royal assent; but the catholic association had previously dissolved itself. On the day that this bill received the sanction of the king, Mr. Peel moved the house of Commons for a com-

mittee of the whole house “to consider of the laws imposing civil disabilities on his majesty's Roman catholic subjects.” In a speech which occupied more than four hours, he argued at length the justice, the policy and the necessity of abolishing these distinctions, and conceding to the catholics equal political privileges with the protestants. The last reason, however, the necessity of this measure for the peace and safety of the country, was evidently esteemed by the speaker as the most decisive argument for its adoption. In a former speech, he had said, that he pretended to no new lights on the catholic question. He saw the dangers which he heretofore felt connected with the subject; but he had no hesitation in saying that the pressure of present circumstances was so great, that he was willing to incur those dangers, rather than in the existing state and situation of the country, to endure not only the continuance, but the aggravation of the present system. The outline of his argument, as he stated it on this occasion, was, that we are placed in a situation in which we cannot remain stationary; and that something must be done. Mr. C. Grant, in a subsequent speech, expressed the opinions of ministers with more plainness. He would ask whether, when this session of parliament commenced, there were not six millions of people arrived at that height of dissatisfaction, that a single word from one man would have involved the empire in civil war? After an animated debate which occupied two successive nights till three in the morning of the second, the house divided; and there appeared to be 348 for the motion, and 160 against it; being a majority of 188 in its favour.

The bill for the relief of the Roman Catholics was brought into the Commons, Mar. 10; read a first time, and ordered to be read a second time on Mar. 17. This bill abolished all the civil disabilities imposed on catholics, by repealing the oaths of supremacy, abjuration, &c. and substituting an oath of allegiance to the protestant succession in the house of Brunswick; binding the Roman catholics to defend the settlement of property as established by law, and not to injure or subvert the present church establishment. It rendered catholics eligible to all offices in the state, except the lord chancellorships of England and Ireland, the regency of the United Kingdom, and high commissioner of the church of Scotland; but they were still excluded from the right of presentation to livings and all places connected with the ecclesiastical courts and the established church. Catholics

holding offices, were prohibited also from advising the crown, relative to any appointment in the church, under certain penalties and being disabled from enjoying any office in future. Catholic bishops were forbidden to assume the titles of sees held by protestant bishops; and the insignia of civil offices were prohibited from being worn in any other than protestant places of worship. Provision was made for the gradual suppression of the Jesuits and other monastic orders, except females, in the United Kingdom. And this act was accompanied by another, which raised the elective qualification, in Ireland, to ten pounds per annum.

March 17, Mr. Peel moved the second reading; which introduced another animated debate of nearly the same length as the former. Sir E. Knatchbull, Mr. Bankes, Mr. Sadler, the Attorney General, &c. opposed it; and Lord Palmerston, Mr. R. Grant, &c. zealously defended it. On a division, after three o'clock on the morning of the second night's debate, it appeared that the majority in favour of the measure was 180; there being 353 for it, and 173 against it. The House went into a committee on the bill, March 23, when a few unimportant alterations were adopted; and the bill was ordered to be read the third time on Monday, March 30. On that day, Mr. Peel moved the order of the day for the third reading of the act; and the Marquis of Chandos, after a short speech, moved, as an amendment, that it be read a third time that day six months: the parliamentary mode of moving its rejection. The amendment was seconded by Mr. G. O. Moore. A warm discussion ensued; which occupied the house till nearly four o'clock in the morning, when a division took place; and 142 voted for the amendment, and 320 against it! being a majority of 178 in favour of the bill. It then was read, and, after a few verbal corrections, passed in the usual forms.

On the following day, Mr. Peel carried the bill up to the House of Lords; and its entrance was greeted with hearty cheers by several of the peers. It was read a first time; and, on the motion of the Duke of Wellington, ordered to be read a second time on April 2. On that day, the Duke, in moving for the second reading, in a speech of more than an hour's length, stated the reasons which had induced him to recommend the measure; and went over nearly the same ground as Mr. Peel had done in the lower house. He insisted strongly on the danger of a civil war: a calamity from which, his lordship said, he would sacrifice his existence to preserve his country. The archbishop of Canterbury, in a speech of great seriousness and weight, opposed the measure, and moved as an amendment that the bill should be read a second time that day six months; which was re-

conded by the archbishop of Armagh, who concluded an animated address, by imploring the legislature, for the sake of all parties, even of the catholics themselves, to let the British constitution be protestant:—protestant in its head; protestant in its responsible advisers; protestant in its legislation; protestant in its institutions for education; and, above all, protestant in its religious establishment. This prelate was succeeded by the bishop of Oxford in favour of the measure; and the debate continued till past two o'clock in the morning, when the house adjourned to five in the afternoon. The debate was then resumed, and continued till half-past two in the morning, and adjourned. Their lordships recommenced their sitting at one o'clock on Saturday, when a long discussion ensued, which was followed by a division: contents, present 147, proxies 70; non-contents, present 79, proxies 33; being a majority in favour of the bill of 112.

On April 7, the Lords went into a committee on the bill of relief; when various amendments were proposed, principally by Earl Eldon, the late lord-chancellor, who strenuously opposed the act in every stage; but all were negatived by large majorities.—April 10, the bill was read a third time; and, after a warm discussion, was passed at two o'clock on the following morning, by a majority of 104; and received the royal assent by commission, April 13, 1829.

The immediate effect of this act will be, to admit eight English catholic peers, eight Irish and two Scotch, into the House of Lords. How many catholics may obtain seats in the House of Commons cannot be certainly known; but it is supposed that they may probably be, at first, forty or fifty.

The present is certainly a very important period; and what will be the final result of the vast changes, that are so rapidly and unexpectedly taking place, must be left for time to determine. The sincere christian may look, however, with humble confidence, to that supreme Power whose kingdom ruleth over all; and trust him to over-rule all events to the accomplishment of his own gracious designs towards his church and his people. But protestants of every class are now loudly called upon to be more diligent and more earnest in studying the sacred volume; in ardent prayer for divine influence and assistance, in using increased circumspection in all their conduct; that they may adorn the doctrine of God their Saviour in all things; and defend it against all the machinations of its enemies, by the legitimate and invincible weapons of their holy religion, reason, scripture and holiness of temper and conduct. If sincere christianity be thus supported, the gates of hell will never prevail against it.

Missionary Observer.

MAY 1st. 1829.

General Baptist Missionary Society.

JOURNAL OF MR. BAMPTON.

WITHIN a few days the following journal has come to hand. The preceding journal to which a reference is made at the commencement, is not in the Editor's possession: should it be received it may hereafter be inserted.

Berhampore, Saturday Nov. 10, 1827.—(Continued from a former communication.) On my arrival at this place, I called on only three gentlemen, two of whom I knew before, and I paid the compliment of a call to the third out of respect to his office. There have been in this district two or three gentlemen who have occasionally dropped a few words amongst the natives, which will probably be remembered when the achievements of Nelson and Wellington are almost forgotten. The names are Dolby, Woodcock, and Gregory; the first of these gentlemen lived I think at Ganjam, the second here, and the third at Chicacole; one of these gentlemen is I believe dead, but the Hindoos have not forgotten them; and Erun has, I think more than once, told me of Mr. Woodcock asking his own dependants why they went every morning to a neighbouring temple; to which they

replied, to see the god; he then inquired whether the god was born or made; to which they replied, that it was made; on which he said then if that were the case, it would be better to worship the workman who made it; and he inquired why they did not worship the maker of their gods, but Erun says they toony purrelai; viz. they fell silent.

Wednesday Nov. 14.—Last Lord's-day my hearers at the English worship amounted to about twenty, several of whom seemed to hear attentively; and some who had not manifested such a disposition before, were disposed to talk of religion afterwards and lament their want of some one to lead them, which looks hopeful; and on Monday evening several took the trouble of a long walk to visit me in my tent. We have also experienced the kindness of some in furnishing us gratuitously with some such articles of provision, as we could not otherwise have obtained at all. Last evening there was a greater attempt made to interrupt my preaching than has been made here before during this visit: one man in the middle of the congregation loudly called out Juggernaut; on which I observed that

he must be deranged, and ordered my man to send him away. Soon after, either the same or another man of similar appearance, fixed himself a few yards from me and began to sing, this attracted some of my hearers and some others. I then removed a little way from the noise and was soon joined by many people, to whom I began to talk; but my singing plague followed me and placed himself at about the same distance as before, taking care to have a lane made amongst the people, so that there was nobody betwixt him and me; but I turned my back to him, and managing to get a few people in the midst of the confusion to engage in a discussion of the respective merits of the Christian and Hindoo shastras, I went on till I was left master of the field, so far as my singing plague was concerned, and in a great measure so far as the rest were concerned too. I have been out this forenoon for the first time (in a forenoon) at this place. I had little opportunity of doing anything but dispute, but I had the pleasure of beating them so far as they were to be beaten; and I am inclined to think that the enemy's argumentative batteries would not play much here for any long time; interested people might play the buffoon, and there lies perhaps the greatest strength of the Hindoo cause. My common way of dealing with them now, is to insist upon the divine authority of the Scriptures, and on this foundation to build the truth of my own doctrines; and then with respect to their statements, if I can clearly show them by reason that they are false, impious, or absurd, I do so; and if not, I consider it a valid answer that their statement is contrary to my book, or not con-

tained in it. This always renders me unanswerable, except by disputing the authority of my books; very few Hindoos have skill enough to make the little show that may be made in this way by a European Infidel. This scheme has the advantage of keeping me perfectly calm, because there is so little probability of anything being said that could for a moment discompose one.

Thursday Nov. 15.—An increased degree of cold and cough rendered it perhaps prudent to abstain from preaching again till this evening; that is to say, though I was out last night, I did not go out again till to night. I know not what to attribute such frequent colds to, so probably as preaching in a state of perspiration pretty closely hemmed round by my congregation, and then coming to my tent in the evening air. This evening as soon as the heat of my work was over, I altered the disposition or situation of my upper garment and I hope by that means prevented any increase of cold. As reasoners, most of the opposers I meet with are contemptible, and I never felt so much master of them. Yesterday a man opposed the sentiment that God was the common father of men, by saying, that if that were the case, we are all brothers and sisters, and consequently marriage must be improper; and to night a Brahmun, in order to prevent my taking advantage of his admitting it, denied the existence of a God; and probably for a similar reason denied his spirituality. I preached to night chiefly on repentance, and many admitted the reasonableness and propriety of what I said. After the Brahmun I have mentioned had talked a little while he was going, when I caught him by the arm and said, "you may as well stay and

talk a little more :” but he said, “no, you don’t answer, (i. e. confute) me, and so I will not stay;” but a little man in the crowd (who I am fit to think was the same who talked so judiciously yesterday) said to him, “yes he does answer you, but you don’t answer him.” My friend Erun stood by me, as he commonly does, and assisted me against idolatry. My brahmunical opponent inquired what sin and holiness were, and I replied pretty largely; but he was not satisfied, and inquired again, so I said that one act of holiness would be to break up all the idols; but he said it would be death to the man who attempted it; and Erun said that he should not fear to do it. Afterwards my Brahmun said that he could cry Hurree; but I replied “true, an ass can make a noise, but it cannot give an answer.” I had determined to leave this place in a few days, but there is a good deal of excitement amongst the people; and there are Erun and my English hearers, and I am sometimes afraid of my health, and on the whole I think I shall stay longer here, especially as I have plenty of hearers. Some days since I received a package forwarded from Pooree, by a gentleman who kindly sends my letters, it came post free, my friend having written on the outside of the envelope, “Containing a despatch to his address from Government.” I of course wondered what Government could have to say to me, and on opening the parcel, found that it was an invitation to correspond with “the Royal Asiatic Society” in London; forwarded apparently by the Madras Government. I know not how extensively the Society has solicited correspondence in India, but if I meet with anything worthy its no-

tice, I shall let it know.

My friend Erun, besides the pocket-handkerchiefs, which I think I have mentioned before, has twice made me presents of fruit and sweetmeats, and has also bought me some articles I needed, and I think he has acted the honest man, to say which of a Hindoo who has opportunity to play the rogue without detection, is to say a great deal. May he become an Israelite indeed in whom there is no guile.

I had two or three visits in Ganjam from a very sensible Telinga brahmun, with whom I was previously acquainted, and he put into my hands a Tract against Idolatry, which he had written in Telinga, and translated into English, requesting me to correct the English and make it fit for publication, which I had given him some reason to expect I would do; but when I began I found I could do nothing effectually without re-writing it, and as I could perhaps get it into two sheets I began to do so; but though there are some forcible things in it, yet I found that his first argument was by no means conclusive, it being, that the Vedas are not to be depended upon because nobody pays a practical regard to the whole of them. Perhaps something of this sort might appear forcible to Hindoos in Telinga, but would look badly in English; and, besides, I soon found that though I had had a good deal of talk about the Tract with the author, yet, in some cases, I could not be sure what the writer’s ideas were, unless I had him at my elbow, so I believe I must decline the task. Berhampore is a populous place and would make a good Missionary station, unless its being within my reach should render its permanent occu-

pation unadvisable; and a Missionary residing here would feel the necessity of acquiring the Telinga as well as the Oreah language. In Oreah, I suppose, he would be very generally understood; but a Missionary feels himself unpleasantly fixed when he is surrounded with people, a number of whom are making their observations on what he has been saying in a language of which he is ignorant.

There are various high mountains in this neighbourhood, and some romantic-looking masses of rocks, the tops of which are in various shapes, some round, some square and spiring, &c., which prove the truth of the argument against the eternity of the world, viz., that in the natural course of things, the world must, on that hypothesis, be reduced to a level, for these lofty stones are coming down, various broken pieces lie at the feet of the masses, and that which stands cracks and peels, and is manifestly coming down. I think it probable that these are the remains of old mountains.

Monday Nov. 26th.—On the 16th I had a good deal of conversation with Erun. He has seemed to place a good deal of confidence in his own notions of God, and has been too apt to hope for mercy independently of Jesus Christ. I endeavour to make him see the impropriety of a magistrate's pardoning offenders and letting the law pass without compensation. I showed him the effect it would have on the character of the magistrate and the conduct of those under his government; and he seemed to see more than usual the necessity of the atonement, and has ever since talked more consistently. He has even once or twice second-

ed me very well when pressing the same things upon the people in the town; but, alas! he is on the whole slow to learn. He is very fond of relating a conversation which passed between himself and some Brahmuns since I was here before, in the Magistrate's kutchery; several of the Indo-British writers were present, and he says they laughed heartily at the condition of the Brahmuns, and told them they were no match for Erun. He told them on this occasion that he was his father's son, but they were their son's sons; and he makes it out thus, he says they, themselves, make an idol, and it is consequently their son, but they call it their father, and consequently acknowledge themselves to be their son's sons; and he says the idols may be gods to the Brahmuns, but to him they are no more than straws.

Monday December 3rd.—Since I came hither Erun has been summoned to appear as a witness in a disputed point between some of his countrymen, on which occasion he was several days absent. We gave him strict caution to speak the truth, and he said he would not do otherwise if it were to save his head: he took a few books with him and gave them away. He says that the people in the town admire my forbearance, and it is a fact that I am, in argument, so completely master of them, that there is little to discompose one unless one meets with an abusive fellow or a buffoon. Last Monday evening I think a snarling old man came who had been several times before, he says that Pooree (perhaps the wickedest place in India) is their heaven, but that my heaven is mere air. On the evening alluded to he came up with, "Where is your heaven? show it us."

MISSIONARY.—Where is your knowledge? show it us.”

HINDOO.—“My knowledge is within.”

M.—“I cannot see it.”

H.—“No, sinners cannot see it.”

M.—“Neither can sinners see my heaven.”

H.—“Aye, now you are bottoming my language.”

Thus the old man took up some time, and perhaps would have plagued me longer, but as talking to him was of no use, I played with him as I might have done with a child and so got rid of him. Another evening I had a long dispute with a Brahmun, during which he lowered his tone a good deal, and the next day came to my tent for a book. There are more Europeans and others who speak English here than in many stations. There are four sergeants with staff appointments, and scarcely any duty as a reward for former services, and perhaps they will remain here for life; besides them there is one European and one Indo-British sergeant connected with the corps which now occupies the station. There are also four or five European pensioners, and three large families of Indo-Britons. Among them we have English preaching on a Lord's-day morning, and seeing they attended very well, I offered them a sermon on Wednesday evenings while I remain here, which they accepted and very decently lighted up the place; the congregation consisted of from fifteen or sixteen to twenty, and they at present, attend as well on week-days, as Lord's-days.

One of the above-mentioned persons has been very ill, and his illness led me to discover that he had formerly been connected with some Methodists in a European regiment

in India, and I learnt from another who knew him that he bore reproach on account of religion with much fortitude, but he has since fallen. He himself says that he stood when he had much against him, and when he had nothing to oppose him, he fell. Another person however thinks that his being engaged in the Burman war injured him, and most probably his separation from his religious connections was much to his disadvantage. He certainly knows more of religion than any one else here; and unless bad company should prevent it, I hope he will rise again: there are two others who seem somewhat well disposed, but not well informed, and one of them has expressed a wish that I was going to stay. Amongst the Europeans I forgot to include a conductor and his family. I visited two of the pensioners one day, but one or both of them were drunk, and it is to be feared that drinking will soon end their days: another who is not so abandoned, usually attends worship. There are also connected with the corps twelve or thirteen drummers, Indo-Britons, who are called Christians, three or four of them are Protestants. One day one of them told me they would come to worship, but none of them have been, and all the commissioned officers and civilians keep at that distance, which I suppose they think suited to their dignity. Some hopes of the English congregation—a wish if possible to help Erun forward—and the advantage I have of the people in the town, together with the irritability of my throat, will perhaps keep me here for some time. I now, however, usually preach twice a day. The people dispute less than they did, and I believe it is owing to a

general persuasion that they are sure to be answered. Fighting and victory for some time kept up my spirits, but sometimes now the people will neither assent nor oppose, and when there is nothing more, victory itself palls: hence I am sometimes rather low and the best cordial would be success. One morning the question was put, where is God? Is he within us or without us? To which I replied (as is sometimes my custom when I see a man aims at leading me into an unprofitable jangle) "I will not tell you." Not uncommonly if a Missionary refuses to answer a question (however silly) the people think they have an advantage of him, and I said to these querists, though I will not answer your question, I will yet reply by the following allegory. "The judge at Cuttack sent a messenger with certain orders to some people at Pooree, and on his delivering his message they inquired, 'Where is the judge? is he within or without? Is he in the town or in the country?' and they farther inquired, 'How high is he? and what colour is he?' but the messenger replied to the whole 'I will not tell you; I bring you the judge's orders marked with his own seal, and I will not answer your questions because they have nothing to do with the point, and you must obey or disobey as you think best, and receive the consequences.'" To this they said, "what is the reason you will not reply, is it because you do not know, or is it because you will not say?" Answer,— "The people at Pooree put the same questions to the judge's messenger, but he replied as before, 'I will not tell you.' And so do I. Here are God's commands stamped with his own seal, and you must obey them or take the consequence." Hindoos.— "What is the seal?" An-

swer.— "It is what your shastras want, and that is holiness."

Very frequently I am desired by opponents to state the form of God, to which I usually reply by asking, whether form be not an object of sight, to which they must reply in the affirmative. I then say, that to ask the form of that which is not an object of sight, is great folly, and instance scents and tastes, when it appears evidently that to ask the form of a scent would be nonsense. I then observe that God is a spirit which is generally assented to; and say, that as a spirit is not an object of sight, it is as foolish to ask the form of God, as to ask the forms of scents and tastes.

This morning I had a long warm dispute with several persons, surrounded by thirty or forty hearers; one rather old man kept up a show of opposition for some time, and I afterwards civilly asked him to sit down, which he did. Now it is the Hindoo common custom to sit on the ground, but one man inquired, how I thought they could condescend to sit on the ground when I was elevated in a chair; and forward men not unfrequently talk in this way; but I told him that if he did not choose to sit he might stand, or if he chose to rise into the air or sit on the house top, his elevation would give me no uneasiness. This put the people into very good humour, and they said that I was a good man, and knew on all occasions what it was proper to say.

Last Wednesday night, I showed my English hearers the difference between the Law and the Gospel; the impossibility of their being saved by the one, and the hopes held out by the other; but I was afterwards told that some who are perhaps somewhat well disposed did not like it, as they thought too little stress

was laid on good works; so I endeavoured again, though in the most friendly manner, to show the proper plan of faith and works last Lord's-day morning.

I have been frequently visited at my tent lately, by a little boy from the country, who is come with some people who are here on business; he is a sharp little fellow and has taken a great fancy to a simile by which I frequently illustrate the way of salvation. It is taken, with but little alteration, from a Serampore publication, and is as follows: "There were two brothers, the elder of whom was called Peter, and the younger Thomas. Peter was detected in a theft and taken to the Magistrate, who sentenced him to receive one hundred lashes. The younger brother on this occasion, coming to the elder said, you are an old man and too weak to bear the punishment that awaits you, it would indeed occasion your death which would be more than I could bear; I will therefore desire the Magistrate to let me bear the punishment that you may be liberated: he made the application—received the Magistrate's permission—suffered in Peter's stead, and Peter was liberated." The people usually understand this, and I then apply it, showing how we are saved for Christ's sake, as Peter was liberated for the sake of Thomas.

The little boy has several times come to my tent and said, "Sahaib Peter O Thomas or Kotter Koho." that is, please Sir to relate the story of Peter and Thomas. He has got all this pretty well in his memory, and understands the application so far as to have told some other boys that we must in this way be saved by Jesus Christ. Mrs. B. and myself encourage him to come to the tent, and he tells us that *we are very fond of him*. He is of the writer cast, and if I

could get permission of his father, I would employ him awhile, in hopes of doing him good, especially as I think if he were a Christian he would probably make a good preacher; but I have not seen him the last day or two, and am afraid he is gone, as I meant to write by him to his father.

One day, not long since, a Hindoo vehicle, called in Ooriya togoro, but in English a hackery, passed me in the town laden with an immense tiger which had been killed about eight miles off the day before. The people said, I think, that it was twelve feet long, and it certainly seemed the most terrible beast I had ever seen either dead or alive. I do not know that I ever saw an animal, of any kind, so broad across the shoulders, and its strength must have been immense. The natives told me that such a beast would throw up a cow and she would fall fifty yards off. This is indeed doubtless saying too much; but I felt no doubt but that a creature of this tiger's strength, would find the weight of most of the cows here very trifling. The beast was killed by some of the Company's servants, I mean natives who are employed to kill wild beasts; and the people told me that if any other person had killed this tiger he would have been entitled to eighteen rupees. I sent afterwards to try if I could buy the skin and head of this creature to send to England, but the people who had him would not sell them.

Tuesday December 11th.—I keep on preaching and disputing in this place twice a day, and never was I so much master of the people anywhere. We dispute much about the truth of the Scriptures, and the falsehood of the shastras—the holiness of the Scriptures, and the un-

holiness of the shastras, and on these topics I scarcely ever fail to silence every opponent, and sometimes the people seem quite afraid to engage me. Some say they are overawed by my superiority to them; for, say they, you are a governor or judge, but this is a mere excuse; for though it is true that I assume a higher tone among Hindoos than I once did, yet it is also true that they can, and do, make free enough if they think they can say anything. One man has told me twice lately, that I have the advantage of them because I have more words than they have, for he says their words will not come; and another has said to me, "I cannot answer you, but I know my shastras to be good." I find it of great use to confine myself and the people to certain subjects which I judge it proper to discuss, for they would often, by their questions, lead me into a labyrinth which it would be difficult to get out of at either one end or the other; hence ambhai kaueboo na, is frequently of singular service to me, i. e. "I will not tell you."

H.—"Where is God?"

M.—"I will not tell you."

H.—"Where is heaven?"

M.—"I will not tell you."

H.—"How were you born, and how was your father born?"

M.—"I will not tell you."

And I think it was yesterday a man wisely inquired whether the air we exhaled and inhaled while asleep was masculine or feminine!! It is very common for the people to demand a sight of God or to inquire his form; and this is intended to puzzle rather than to obtain information. I however show them that some things are not subjects of sight, as scents and tastes, and show them how ridiculous it would

be, for example, to ask the form of a scent: I then show them (what indeed they will generally admit) that God is a spirit, and therefore in the nature of things, invisible, so that to ask his form, &c. is great folly; and I sometimes seize the occasion to show them what I can of the Divine attributes. Sometimes they say "Now you have been preaching a long time, pray who takes any notice? who either here or in your own neighbourhood has come over to you?" and I in return insist upon it (without replying to their question) that whether what I say be received or not, it is the truth, and cannot be rejected but on pain of damnation; whilst those who receive it will be saved. One day this last question was put, and I replied "Many people in a certain place were sick, a medical man went to them and offered them good medicine, but they all refused to take it, and in consequence of the refusal, died: now do tell me who were to blame, they or the doctor?" One must dispute and dispute warmly, and it has the unhappy effect I fear of making me preach the Gospel with less feeling than I might in other circumstances. The last two Fridays I have spent the greater part of the day in visiting and conversing with my English hearers, and hope there is something good amongst them. One of them, who is said to have been far from correct in his way of talking, never utters an improper word in my presence; and though he has heard a good deal of religion from me both in public and private, he treats me with great kindness. I have lately distributed among them two English Bibles, three English Testaments, and one Portuguese Testament to a person who speaks English, but reads Portuguese better than English. I also disposed of two or three Portuguese Testaments at Ganjam. I have also given away here three of Doddridge's "Rise and

Progress," and one of Pike's "Persuasives." I have another copy of the "Persuasives" with me, and two or three copies of the English Scriptures, all of which will certainly be disposed of, and then I must stop. Among non-commissioned officers, writers, &c., who have little to spare, I cannot promise to sell books, but if the Society will send them, we can scatter them about India, and perhaps the effects may be seen in heaven. To day, and once before, my friend Erun and I have had a good deal of serious talk about baptism, and it does not seem unlikely that he will thus come out from the Hindoos and over to us, and if so, may the Great Head of the Church bless both the man and the measures. He is commonly with me at preaching in the evening, and is fond of urging the Hindoos to confutation. For example, if the falsehood of the shastras, or the wickedness of the gods be adverted to, and the people seem disposed to bear the imputation tamely, he will say to them, "Why do you not ask how it appears that the shastras are false and the gods wicked?" He heard that, while I was out yesterday forenoon, I charged the Hindoos with worshipping dead gods: the idea pleases him much, and he says it excited much attention among the people. I heard him to day, I think, twice urging it himself.

With respect to cast he says he sometimes quotes among the people a Telinga verse, in which it is said, that while a man of a very low cast will eat the flesh of a cow, the highest will eat milk and drink butter, which are in part the cow's flesh and blood; so that they all partake of the cow, and bring themselves to the level of one cast. Whatever it may be to others, this reasoning seems convincing to Hindoos, and I have mentioned the sentiment with advantage myself. It is not unfre-

quently urged against my religion, that it allows the killing of animals and eating them, and sometimes I retort and say they do the same, as indeed I believe there are but few who do not eat fish; and with respect to the objection against the flesh of other animals, I have lately been assured by a very sensible Brahmun that, instead of the shastras prohibiting flesh and spirits, the use of them is, in some cases, positively enjoined, but the injunction is disregarded, because there is a popular prejudice against such things. Sometimes on this subject I say to the people, "When you were children, did you not think it right to eat what your fathers gave you to eat?" and they reply, "Yes." Then I reply, "God is our Father, and he has given us flesh to eat, and therefore we think it right to make use of it." And sometimes I say, "It is true, our shastras allow us to kill irrational animals, but your shastras allow you to kill your mothers!" One day I was asked if my Scriptures and the Hindoo shastras were both thrown into the fire, which of them would bear the test? and I replied by asking the sage querist which of them could bear the test if he and Juggernaut were both thrown into the fire? To keep a little in the good graces of the people, I have, on one or two occasions, told them that I am not reproaching them, but their shastras; and friend Erun is fond of saying the same. I however perceive that it will require care (if this be said) to prevent the people thinking that I do not consider them sinners.

Since I have been here, I have composed ten or twelve sermons, adapted to the state of the people, and when I can find time I sometimes spend it in studying those parts which it is most difficult to make the people understand, and

choosing the proper language; but going out twice a day, with the time taken up by people coming to my tent, I have but little leisure.

Thursday, Jan 3, 1828.—It is more than time that I attempted to bring up my journal; and in the first place, my rough notes inform me that some people inform my friend Erun that I speak the truth; and some ask him if I be not insane, to which he replies, no: but that I am come to teach those that are sinners. I go on disputing and preaching as usual, generally twice a day; but once, since I wrote last, a cold so affected my organs of speech that I thought it prudent for four days together to preach only once a day. I sometimes think that the argumentative forts of the enemy here are almost silenced, for frequently there is a backwardness to dispute, except there happen to be present a man or two whose impudence and ignorance render it equally difficult either to silence or abash, or to shake them off. Not uncommonly objections are made, and questions asked, which I cannot perceive to be in anywise connected with the subject in hand; but I am now too much used to the field to be easily drawn from the point: and as such sort of questions are often asked in the worst spirit, I find it of great use to say, "I will not tell you;" and there is an advantage in saying "I will not" rather than "I cannot tell you," as in that case they would triumph in having set one fast. Our common subjects of dispute are the truth or falsehood, and the moral or immoral tendency of the Hindoo shastras and the Bible. Some arguments which tell considerable against Hindooism are the following; 1st—The shastras are false because they militate against the unity of God. 2nd.—Because they charge God with sin. 3rd—

Because they deny the knowledge of God. 4th—Because they represent God as changeable. 5th—The above is blasphemy, therefore the shastras are wicked. 6th—The shastras are false because they extol sinners. 7th—They are wicked because they allow of some sins, as lying, adultery, theft, &c. 8th—They are wicked because they lead to murder in human sacrifices and suttees. 9th—The shastras being false were certainly written by wicked men. 10th—What is false and wicked is from hell. 11th—What is from hell leads to hell. Once or twice during the last period we have had tumultuous scenes similar to Pooree, but, generally, the people behave better here than there. I find in my notes the following list of questions, &c., which are sometimes used with a view to their operating against my system. Why are the shastras used for taking oaths in the English courts? Why is a tax levied at Juggernaut? Which shastras are the oldest, yours or ours? Which of the two will best endure fire or water? What is in your shastras the prescribed age of man? How many casts are mentioned in your books? Reading the Hindoo shastras procures a man all he wants. How were you born? Are black people or white the more numerous? Why do you kill animals? If God is omnipresent how do you prove that he is not in me? One evening the people told me I might safely make so free as I do with the shastras and gods, but if they did so it would be certain destruction to them; on which Erun voluntarily came forward, and said, "I say the same things, but you see I am not destroyed." My journal will be, I suppose, a jumble, but I must take things much as I find them in my notes, and have observed that my frequenting the bazars, gives me an oppor-

tunity of seeing the extent of charity to common beggars. Of this class there are many who are not objects of charity; but the common alms is one cowry, which makes a penny meet 240 applications. I understand from Erun that some people think it would be well to worship God according to my sentiments, but still to wear the lingum and keep their cast; but Erun replies that it is unsafe to have one foot upon one boat, and another upon another. It is not uncommon for two Hindoos, who are friends, to walk hand in hand, and two or three times Erun has taken my hand and we have thus walked through the streets; and I by no means discourage it, but have, in idea to give him confidence, taken his hand in the summer evening: and indeed a man in his circumstances needs encouragement, for on Christmas day he was baptized; but this must be more fully stated after some other matter. When you ask a polite Hindoo how he does, he often replies, "By your favour I am well," this used to be Erun's reply, but I told him it was not by my favour, so he changed his phrase and now he says, "Yeesoo Kreestor aunoogro horai bhool auche," i. e. By the favour of Jesus Christ I am well. Sometimes, lately, I have obtained a favourable hearing by stating the disinterested and benevolent views with which I came out, and the disinterested and benevolent

views of the Society in sending me, from which the transition is easy, to the mercy of God and the grace of Jesus Christ. With respect to our disinterestedness Erun sometimes tells the people, that the expense of the books we give away is 70,000 pagodas, or 245,000 rupees, (for somebody has told him that this is the case,) and he says when this generosity is compared with the rapaciousness of their Brahmuns and Gooroos it is plain enough who has the advantage. The emptiness of the argumentative magazines of my opponents appears in the fact that a disputant advanced in life frequently adopts the suggestions of a mere youth to spin out the contest, though those suggestions are commonly as silly as anything can well be imagined, and whatever might possibly be said in defence of Hindooism by an ingenious thinking man; a Missionary here has commonly the advantage of meeting his opponent on ground which he has attentively surveyed in private, while they have nothing to oppose him with but a few hackneyed objections, or now and then, in addition to them, a new sophism which happens to strike them on the spot. And if it were but as easy to convert the people as to beat them in argument, Christianity would make a rapid progress.

Yours affectionately

W. BAMPTON.

VERSES

BY C. LACEY,

On the baptism of Gunga Dhor, an Oreah Brahmun, and the first OREAH convert by the General Baptist Missionaries. Baptized at Cuttack, March, 1828.

HAIL to the Prince of Missions' honour'd name!

Saints spread His glory, angels shout His fame.

But chiefly ye to whom the work is given,

To guide Orissa's hapless tribes to heaven:

Come, and uniting, let us all adore Him,

Offer the tribute of our praise before Him.

Our ardent prayers have long assail'd His throne,
 To day we realize the long sought boon;
 Labour and weariness have mark'd our way,
 But O we reap a rich reward to day.
 We bore our precious seed 'midst tears and sadness,
 But now we come bringing our sheaves with gladness.

Great Juggernaut, the god of Ootkull plains,
 From cold Kantall to hot Comari reigns;
 Hard is his sceptre, and his service hard,
 Ah! oft his altars flow with human blood;
 On his firm throne a mighty shock receiving,
 Through all his kingdom raves, his end perceiving.

Orissa's lofty fane, whose tow'ring height,
 Long bid defiance to Jehovah's might,
 Shakes to its solid base, and its proud tow'r
 Acknowledges at length the Saviour's pow'r.
 His standard in its opening breach erected,
 No more for ever thence shall be rejected.

The strong infernal chain which millions bound,
 Broken in scatter'd fragments strews the ground,
 The sacred thread is cast indignant by,
 And gods and goddesses neglected lie;
 The kingdom of Immanuel thus commencing
 Must spread to all, to all its life dispensing.

But most a soul is sav'd from endless woe,
 A gem to grace the Saviour's conquering brow,
 The travail of His soul Immanuel sees,
 And endless glory hence to God will rise.
 Before the angels see a joy arising,
 Which fills all heaven with praise all hell surprising.

O brethren, fellow-labourers in the Lord,
 Now let our praise arise with one accord,
 And all ye saints who for Orissa pray,
 Come celebrate with us th' auspicious day;
 But thee alone we praise Almighty Saviour,
 Of ev'ry gift divine the bounteous Giv'r.

ACCOUNT OF
 OREAH SCHOOLS,

BY MR. LACEY.

It is a long time since you had a detailed account of the Orah Schools, and as their improvement in Christian knowledge is higher than it ever yet was since we have had Schools, I have determined to give you some particulars. These improvements we have lately effected, have arisen almost entirely from the active co-operation of my ——— who is a very valuable man to us; he enters into our views and promotes our designs to the utmost of his power. After he has spent the day at his accustomed employment, he devotes his evenings to the instruction of the children, in the Testament, and he every morning walks a mile and a half to one of

our most distant Schools, and instructs the children before he comes to his labour. His help is the more valuable, as he despises the idolatry of his countrymen, and has his memory well stored with many good moral maxims; O that he had the experience of a real Christian. Nymce School contains in the first class, twenty boys; in the second, six; and in the third, fifteen. There are in this School, six girls. The first class of boys have committed to memory, two poems, of which they have a tolerably correct understanding. The first contains about eighty verses, and is called "Inquiry after Salvation." This poem was composed by brother Chamberlain, and contains first, a refutation of the various ways in practice among the Hindoos to obtain heaven; and secondly sets forth the excellence of Jesus Christ, and exhorts to trust in him. The other poem contains 160 verses, and is a most excellent piece.

"The Sea of Salvation." It treats upon the ten incarnations of the Hindoos, showing that they came not to save but to destroy; the Law of God; the depravity, inability, and condemnation of mankind; the judgment, and eternal rewards and punishments; then it gives a most feeling description of the sufferings and death of our Lord Jesus Christ; and closes with an account of the translation, and translators, of the Dhurma Poostrick (the New Testament) from the original Greek into all the languages of Hindoostan, and a very forcible address to the reader. The boys have committed nearly the whole of this excellent poem to memory, and they will probably never more forget it. It is written in the Chowdra akya, or the metre of the Mahabarat; this class have also committed to memory a short but concise catechism of the Christian Religion, which exposes some of the most serious errors of Hindooism, such as salvation from man, the divinity of the human soul, &c. The children can reply to any question in this, proposed in any form, and, what is very encouraging, they often make references to this catechism to explain themselves when reading the Scriptures. They have from this catechism obtained a very correct impression of the general truths of the Gospel. Besides the exercise above mentioned their class read the Gospels, hear them explained, and are questioned upon their contents; and the answers they return evince a very correct and extensive knowledge of the parables and doctrines contained in them. With the names and places mentioned in the Scriptures they are become quite familiar. They moreover commit the Scriptures to memory, such as the parables, sermon on the mount, Lord's-prayer. The latter they repeat in a truly moving manner, placing their hands together in a slow and solemn manner, they say, "O our Heavenly Father," &c., hard indeed is the heart that could refuse a tear at such a sight; I have often had the greatest difficulty to conceal my emotions from the children themselves: these comprise the whole of the exercises of this class in reading. They write on the tall leaf and on paper twice a week, which seems to bring them on sufficiently fast. They write the Sea of Salvation on their leaves and paper, which has a tendency to impress its contents more deeply on their minds. They also attend to figures at which they are very expert. Every day they are receiving a portion of our labours, and if they improve as they have done of late they will soon surpass many in more favoured countries, in their knowledge of Him who is "the way, the truth, and the life." They will, under the Divine blessing, be blessings to their families and the world around them.

I just observe farther that the boys above mentioned have begged that they may be permitted to carry their books home to their parents every day to read and explain to them what they understand; this request we could not but grant, and now they carefully wrap up their Gospels and sheets in a piece of cloth for the purpose, and carry them to and from School, night and morning, with the greatest care. The second class in this School learn the poems above named, which they have almost mastered, and read in the catechism as well as write on the floor. The masters seeing we are pleased with the first class of children give all their time and strength to them, and may not have paid so good attention to these boys; however, they have committed some part of the catechism to memory and can answer a few questions. The third class write on the floor, and read in Oreah tables, and some of them are fast improving. The girls are generally of destitute circumstances, and very ignorant, with the exception of one girl who can read and repeat the catechism, and sing the poems; they all write letters on the floor. In Baptist's School, we have in the first class, fifteen; in the second, seven; and in the third class, twenty-two boys. The first class have committed to memory a poem of 200 verses relating the circumstances of the birth of Christ, but they also understand it, and are become quite familiar with it and the different persons mentioned therein: they have committed the catechism carefully to memory, also several parts of Scripture particularly the Lord's-prayer. These boys read in one of the Gospels and give an explanation of every verse as they read, by which means they have obtained a very good knowledge of the Scriptures. Generally they write on leaves, and attend to Oreah accounts. The second class in this School sing the poem, answer the questions of the catechism and also read it. The third class read the Oreah tables and write their characters on the earth. This is a good School and has improved under its present master and is now fast improving. The Kote School has in the first class, thirteen boys; in the second, two; and in the third, seven. The first class read Gospel and learn its meaning verse by verse, and are become acquainted with its meaning to a surprising degree. They readily repeat several pieces of Scripture history and the Lord's-prayer very nicely, and also the birth of Jesus Christ as related in the poem as mentioned above. Some of these boys have lately commenced writing on the tall leaf. The boys of this class are from two casts of the people, and are taught by a Mussulman, on this account they stimulate each other in their learning, and so much advantage results

to the School from this circumstance. These classes not infrequently form different opinions on a text of Scripture, and anxiously wait the next visit to decide the matter. The second class read and commit the catechism to memory. The third class write the character on the floor, or read the tables.

THE ANSWER

OF THE

General Baptist Missionaries

IN JAMAICA,

To the *Sectarian Committee's Report to the Hon. House of Assembly.*

January 10, 1829.

“WE have read the REPORT which has been presented to the Honourable House of Assembly by their Committee appointed ‘to inquire into the Establishment and Proceedings of the Sectarials in this Island;’ and, as it contains charges which, if true, would render them worthy of universal execration and the most severe punishment, we are *imperatively* called upon to stand forward and deny those charges, by pronouncing them false. Were we to disregard that call, we should act unworthy of our country as Britons, and should manifest a criminal apathy in supporting our characters and the sacred cause we are endeavouring, as Christian Ministers, to promote. Though innocent, our conduct would be viewed by our friends as pusillanimous in the extreme: would be construed by our enemies into a tacit acknowledgement of guilt; and we should deserve the contempt and reprobation which would be most liberally awarded us. Influenced by these, *our decided sentiments*, we will proceed to examine the several Clauses of the Report, the object of which evidently is, *even to a superficial observer*, to blast, if possible, our reputation, and for ever to prevent the accomplishment of those benevolent designs, which, we conscientiously and solemnly declare, we have solely in view.

“From what is stated at the commencement, it seems that the charges against us are founded on the alleged examinations of ‘*sundry persons*,’ whose depositions, it is said, are annexed to the Document. It so happens that we do not know personally the individuals from whom the Committee profess to derive their information; but they are known to several of our brethren, in whose

veracity we can confide, and who have denounced their evidence as devoid of truth. On what principles the examinations of these witnesses are made to effect and implicate *all* the Sectarials in the Island it is not very difficult to determine; however, as their allegations are made the basis of an Official Report, containing charges against the whole body, we cannot but consider them as though they had been preferred especially against ourselves.

“The primary charge is ‘*That the principal object of the Sectarials is, to extort money from their congregations by every possible pretext, to obtain which, recourse has been had to the most indecent expedients*’ In answer to this charge, we declare, that both we ourselves and our people, are ready to prove upon oath, that we never extort money under *any pretext*, much less do we obtain it by having recourse to indecent expedients. That we receive *voluntary* contributions in support of religion, we acknowledge; nor are we ashamed to avow it, congenial as the practice is with the dictates of sound reason and divine Revelation. We challenge the Committee to produce a single clear proof that we are guilty of the unjust and licentious practices contained in this charge.—If money has been *extorted* from our congregations, who are so capable of exposing that extortion, as those who have suffered under it? If *every possible pretext* has been used by us, who can be so well prepared to disclose the secret arts we have employed, as those very people upon whom these deceptious machinations have been practised? If the *most indecent expedients* are resorted to in support of our object, surely those individuals who are the most conversant with our proceedings, are the most likely to furnish the Committee with correct information respecting them? Can it be believed in the Nineteenth Century, that congregations, even in Jamaica, among whom there are many intelligent persons, minutely acquainted with our conduct, could be so blind to their own interests as to be imposed upon in the gross and unjust manner, the charge we are considering supposes? Does the Committee imagine that all our people are so *extremely ignorant* as to be incapable of discovering the revolting and diabolical practices which it declares to exist? Or, that they are so superstitiously devoted to the Sectarials, as to conceal those very actions which would eternally disgrace both themselves and their religious instructors? Should it be said that our people are interested persons, and would be unwilling to convict the Missionaries, we reply, how can they be interested when, according to the Report, they are robbed of their substance by extortion and indecorous?

None but the most determined bigots would ever believe that such a state of things as that implied in the Report, could ever prevail in a Christian community, where thousands are capable of detecting and exposing the fraudulent artifices imputed to us. Did the witnesses identify the individuals from whom the money had been extorted?—If so, why not name them? Did they state what were the various pretexts and indecent expedients used by the Sectarians? Or, did they say who practised these methods, unknown to the Missionaries, to deprive their congregations of the necessary comforts of life? If so, the Report should have contained a clear and distinct announcement of the facts by which it now *only professes* to be supported. Until this was given, to us it is a matter of wonder, that men, who have any regard for the character of their country, should ever dare deliberately to represent a body of Missionaries as capable of the villany attributed to them in the first Clause of the Report.

“The second charge against us is couched in the following terms:—“*That in order to farther this object, and to gain an ascendancy over the negro mind, they inculcated the doctrines of equality, and the rights of man—they teach and preach sedition even from the Pulpit, and by misrepresentation and falsehood endeavoured to cast odium upon all the Public Authorities of this Island, not even excepting the Representative of Majesty itself.*”

“The ascendancy we possess over the negro mind, is that of a Minister over the people of his charge, instructing them in the doctrines and duties of the Gospel; it is that of a father over his children, correcting their evils, and promoting their real good. Nor can our enemies point out a single instance in which the influence we have over any negro’s mind, has been indiscreetly exercised, or exerted for any purpose inconsistent with the interests of the Master, the moral happiness of the slave, and the welfare of the Colony. Had we been guilty of perverting our ascendancy, as Ministers of the Gospel, for the promotion of seditious designs, what a heart sickening contrast might have been prevented to the tranquility and good order which now so happily prevail! Instead of peace there might have been discontent and disorder; instead of submission and obedience to the laws, insubordination and rebellion might have spread their destructive ravages in every direction. *The state of the Island, therefore, presents incontrovertible evidence, that we exercise no undue ascendancy over the negro mind.*”

“As to *Inculcating the doctrines of equality and the rights of man, of preaching and teaching sedition even from our pulpits; and by misrepresentation and falsehood, of casting*

odium upon all the Public Authorities of this Island, not even excepting the Representative of Majesty itself;” we spurn the charge with a loyal indignation, and challenge the Committee to produce a single instance, either from our public addresses or from our general department, to furnish them with *even a ‘pretext’* for so scandalous and inalienable an accusation. We preach the doctrines of the word of God, and enforce *all* the duties of Religion—duties which men owe not only to God, but to each other, according to their respective conditions and stations in society. In this Colony, odium has been cast upon the public authorities, and even his Majesty’s Representative has been grossly insulted; but by whom? Not by Missionaries. No! We are commanded to be subject unto ‘the higher powers—‘the powers that are ordained of God;’ and especially are we exhorted to ‘fear God and honour the King.’ The Bible and our own consciences bind us to the performance of these civil duties; and living as we do, under the auspicious reign of the Brunswick family, we perform them with affection and pleasure. Those opposed to us, have accused us of conduct diametrically contrary to that we have uniformly pursued; but if they are not capable of substantiating what they have so often affirmed, all liberal men will perceive and acknowledge our innocence, and will applaud the steps we have reluctantly taken to remove those calumnies which have been so profusely heaped upon us.

The last charge, is, *that the consequences have been abject poverty, loss of comfort, and discontent among the Slaves frequenting their Chapels, and deterioration of property to their Masters.*

“To expose the unblushing falsehood of the former part of this charge, we need only reverse it to state the truth. The consequences of our labours have been to raise many of the negroes to comfortable circumstances, to comparative riches, and to create a tranquility of mind they never before experienced. Christian negroes are industrious and frugal, and are led to seek domestic comforts, about which, those who feel not the influence of Religion, are careless. It is true, they do not waste their time and money in revelling and drunkenness, according to their former habits; they have superior enjoyments, resulting from the knowledge and experience of the blessings of the Gospel. The general appearance of those who compose our congregations, is a living testimony in favour of the happy effects of our labours. Discontented Slaves are stubborn, idle, vicious, and often abscond from the service of their masters; but are the members of our Societies chargeable with these evils? No! Why?

Because we instruct men to be industrious and obedient, honest and cheerful. Hence, in proportion to the effect produced by our instructions, they will be contented in their circumstances, with their little worldly comforts, acquired by their industry, and sweetened by the consolations of Religion.

“More particularly remarking on *object poverty*, as one of the consequences of our preaching, we observe, that we suppose the Committee must refer to that want of money which is so generally complained of throughout the Colony. But is the cause of this complaint to be attributed to us?—Does not our drawing so much money annually from England, and expending it here, tend to *increase* rather than *diminish* the circulating medium of the Island? Not only is the merchant benefitted thereby but also the negroes themselves, who receive cash for their provisions sold to us and others, of whom we purchase all necessaries. Live, we must, and for what we have, we pay. We must have Chapels, in the building of which large sums are expended for materials, and for manual labour. Let these facts be impartially considered, and it will then be seen, whether it is truth or falsehood, that *object poverty* results from our residence and exertions. It will be said, we receive contributions. But what is the amount of these, compared with our expenditure? All who are acquainted with our proceedings, know that our receipts will appear *insignificant* when placed by the side of our payments: and, that instead of draining the Island of its cash, we are perpetually and largely increasing it.

“The cause of the *deterioration of property*, has, we apprehend, been entirely mistaken. We do not consider ourselves called upon to discuss this subject; but would it not be easy to prove that the *deterioration of property*, where it exists, must be referred to causes with which Missionaries have nothing to do, and over which, they have no control.

“The report is followed by some scraps of evidence, such as they are; which have been very ably exposed and confuted already.—Passing all the rest, therefore, we will fix our attention on the following obscene and disgusting statement:—‘*Another witness proved that the Sectarians recommend females to prostitute themselves to get money for contributions.*’ Had such a witness as this lived during the first persecutions of the Christian Church, and had been a licentious Pagan himself, he might have given evidence against the Christians before a licentious Pagan tribunal. Or, had he lived two hundred years ago, he might have borne a welcome testimony before the inquisitorial powers of Spain. But, that he should ap-

pear at this advanced era, before a Committee of professedly Protestant Christian gentlemen is perfectly astounding. At such an outrage upon even common decency, the mind instinctively recoils. Where are those prostituted females, deprived of their virtue by our unhallowed and infernal recommendations to be found? Could not he have named them, that the unhappy victims, lamenting their lost honour, might have testified against those Sectarians who advised their ruin, to obtain money for sacred purposes? Let them be brought forward, that the authors of their ruin may be brought to the condign punishment they deserve, and their names be handed down to posterity, as a beacon, to guard the sacred character of Missionaries in every part of the world. What could those emotions be, which could excite to put forth such unparalleled charges against men, solemnly devoted to spread the doctrines, and both inculcate and exemplify the purity of the Gospel! Truth languishes and bleeds, innocency blushes at such horrible insinuations; and nothing but a mind conscious of its own rectitude, could publicly and fearlessly, in the face of all consequences, declare, as in the presence of God, its freedom from those impure, and worse than satanic intentions, imputed by men desirous of destroying *every moral obligation, and utterly blasting every virtuous action.*

“Conscious of our integrity and the goodness of our cause, we can say as an ancient Christian writer said; ‘*It is a maxim among us Christians, that we cannot possibly suffer any real hurt, if we cannot be convicted of any real evil.*’ Happy will our brethren and ourselves be, if, under the frowns of our enemies, and amid their vicious clamours, the cause of truth and piety be promoted, while we all display more of that ardent zeal for God, and the salvation of men, for which so many of our suffering ancestors, were most eminently distinguished!

THOMAS H. HUDSON.
SAMUEL BROMLEY.
JOHN ALLSOP.”

MISSIONARY MEETINGS.

Several Missionary Meetings proposed for May are not fully arranged.

May 3rd.—Leake and Wimeswold Sermons.

4th.—Leake Meeting.

5th.—Wimeswold ditto.

6th.—Whysall ditto.

10th.—Rothley Sermons.

11th.—Rothley Meeting.

12th.—Sibley ditto.

27th.—Billesdon.

28th.—Barrowden.

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VOL. VIII.

A SURVEY OF THE EARTH.

No. III.—PRINCIPAL DIVISIONS OF
LAND AND WATER.

“ And God called the dry-land, Earth ;
and the gathering together of the waters
called he seas : and God saw that it was
good.”

In order to introduce our readers to
a general acquaintance with the
principal portions of the land and
sea, let us take an imaginary tour
round the world, and notice them
very briefly as they occur.

Setting out eastward from our
native isle, we arrive, within a few
miles of the shores of Britain, at
the confines of a large portion of
land, which stretches out towards
the east, to a distance varying from
two to six or seven thousand miles ;
and reaches from the frozen regions
of the north to the forty-fifth de-
gree of south latitude,* or nearly

* The *circumference* of every circle,
whether small or great, is supposed to be di-
vided into three hundred and sixty equal
parts, called *degrees*. The actual length,
therefore, of a degree depends on the dimen-
sions of the circle. A degree of a circle
drawn round the middle of our earth, mea-
sures nearly sixty-nine and a half English
miles. Every degree is divided into sixty

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seven thousand miles. This im-
mense extent of country, which
anciently comprised all that was
known of the habitable globe, and
has therefore been styled the *Old
World*, is separated by nature into
two grand divisions ; one lying on

equal parts, denominated *minutes*. A circle
drawn round the earth from east to west, at
an equal distance from the north and south
pole, is styled the *equator*. A circle drawn
through the two poles, from north to south,
round the globe, is called a *meridian*. En-
glish geographers have fixed their first meri-
dian at Greenwich Observatory ; and reckon
the meridians of all other places from it. This
first meridian, like all others, crosses the
equator at two opposite points, one hundred
and eighty degrees from each other, which
are reckoned, on the equator from the point
of intersection, eastward and westward. Every
meridian line is divided into four quarters of
a circle by the equator and the poles ; each
pole being ninety degrees from the equator.
These observations enable us to fix the situ-
ation of any point on the surface of our
globe. The distance of a place, reckoned in
degrees, north or south of the equator is called
its *latitude* ; and its distance, east or west
from the first meridian, reckoned in the same
manner, is styled its *longitude*. Thus, if a
place is situated twelve and a half degrees
northward from the equator, and twenty de-
grees and a quarter eastward from Greenwich,
its situation would be accurately described by
saying, that it is in twelve degrees, thirty
minutes north latitude ; and twenty degrees,
fifteen minutes east longitude : or, as it is
usually denoted, Lat. 12° 30' N.—Lon. 20°
15' E.

▲

the north and the other on the south; which are united only by a narrow isthmus* or neck of land, about fifty miles broad. The former division, which spreads over more than one half of the circumference of the northern hemisphere, includes *Europe* and *Asia*. Europe, which fills the western part of this extensive continent, is about three thousand five hundred miles from east to west, and two thousand three hundred from north to south. It contains upwards of one hundred and fifty millions of inhabitants; and is distributed into various powerful and populous states. On the east of Europe, we enter the interesting regions of Asia, which stretches eastward more than six thousand miles, and exceeds five thousand from north to south. Asia is more than twice as extensive as Europe, and has a population exceeding five hundred millions. It has been famous, in all ages, for the important events, both of a religious and political nature, that have occurred within its limits.

After travelling across the continent to the southern limit of Europe, we reach the shores of a narrow

sea; flowing nearly two thousand miles towards the east, and from one to four or five hundred miles in breadth. This is designated the *Mediterranean Sea*; and separates Europe from another very large continent, denominated *Africa*. A narrow strip of land at the eastern extremity of this sea, joins Africa to Asia. On the south of this isthmus, rises the Arabian Gulf, or *Red Sea*, which runs a southward course for upwards of fifteen hundred miles, and divides Africa from the southern provinces of Asia. Africa is of a triangular figure; its greatest length from north to south being nearly five thousand two hundred miles; and its utmost breadth more than three thousand five hundred. It contains, according to the most probable estimation, eighty millions of people. Little, however, is known of the interior regions of this vast country; and even the coasts, in some places, have been very imperfectly explored.

Having thus glanced at the grand divisions of the Old World, let us turn again to Britain, and direct our views to the west. The first object that presents itself is a vast expanse of waters, stretching westward for two or three thousand miles, and wafting us over to the shores of another important portion of land, which reaches from nearly the north pole to within less than forty degrees of the southern one; a distance of more than ten thousand miles. Its greatest breadth, from east to west, approaches nearly to four thousand miles; though its average width is not above fourteen or fifteen hundred. Some years ago it was calculated to support seventy millions of inhabitants. Like the eastern continent, it is divided, near the middle, into two parts, which are connected by an isthmus not

* A *continent* is a large portion of land not divided by seas, containing many countries; as Africa, America, &c. An *ocean* is a large collection of water spread over a vast extent; as the Atlantic, Pacific, &c. An *island* is a less portion of land entirely encircled by the sea; and a *lake* a piece of water wholly encircled by land. A *peninsula* is a piece of land wholly encompassed by water, except one narrow slip of land; which is called an *isthmus*, and connects it with some other land; a *sea* is a piece of water surrounded by land, except one narrow channel or *strait* by which it communicates with the ocean or some other sea. A *bay* or *gulf* is a portion of the sea which runs a short distance into the land; and a *cape*, *promontory* or *headland*, a part of land projecting a little into the sea. The young reader will do well to remember the remarks in this and the preceding note.

more than seventy miles across. These divisions are styled *North and South America*; and, in the gulf lying between them, are scattered the important and valuable group of islands, called the *West Indies*. This *New World*, as it has been not unappropriately denominated, was discovered in 1492, by Christopher Columbus; but Americus Vesputius, an artful and enterprising officer, who followed his track a few years afterwards, and pretended to have first discovered the mainland, contrived to have the whole continent called, after his own name, America. Some attempts have been made, in justice to the great man who first conceived the grand idea, and executed it with so much spirit and ability, to substitute Columbia for America; but, it is to be feared, that time has rendered the injury irreparable.

It is evident from this hasty survey, that by far the largest portion of the land is situated towards the north. Scarcely one half of Africa, and, perhaps, three-fourths of South America, lie on the south side of the equator, with a few, though extensive Asiatic isles, that are situated near that line. All the other regions which have been mentioned spread themselves in the north. But the almost boundless space occupied by the sea in the southern parts of the globe, is enriched with numerous clusters of fertile, interesting and populous islands; many of which are of considerable dimensions. *New Holland*, the most extensive, commences in ten degrees of south latitude, at about five thousand miles east of Africa. It is upwards of two thousand seven hundred miles long from east to west, and about two thousand broad. Several large isles lie in its vicinity; and it has been proposed to reckon

this group among the grand divisions of the globe, under the appellation of Australia. It was long conjectured, that a considerable extent of land existed towards the south pole; and geographers indulged a confident hope of discovering a new continent in these seas, commensurate, in some measure, with those already known towards the north. This hope, however, has been greatly damped by the diligence of modern navigators; who have traversed the ocean so extensively, in nearly every direction, as to leave little probability that any great additions will be made to the countries already known.

Peter says, "The earth stands out of the water and in the water;" and it may greatly assist the young reader, in forming an adequate idea of the extent and position of the various portions of the sea, to suppose, what indeed appears to have been the case at the creation, that the whole earth was at first covered with water; and, that the continents and islands, which we have mentioned, rose successively above its surface, in the places they now occupy, leaving the intermediate spaces still possessed by the waters. By reflecting on this idea, he will perceive, that between the western shores of Europe and Africa, and the eastern coasts of America, there rolls a large collection of waters, nearly nine thousand miles from north to south; and, at its narrowest part, above two thousand three hundred from east to west. This is called the *Atlantic Ocean*, and has many tributary seas, gulfs and straits. Again: crossing to the east of Europe, we perceive another large expanse of water, lying between the eastern coasts of Asia and Africa, and the western shores

of North and South America. This immense body, which covers nearly half the surface of the globe, is styled the *Pacific*, or more significantly, the *Grand Ocean*. It occupies the extent of the earth from north to south; and its breadth, between Africa and America, measures upwards of sixteen thousand miles; and between Asia and America exceeds twelve thousand. Towards the south, it encircles the earth. This extensive sea assumes various names according to its situation. That part of it which lies south of Asia, is called the *Indian Ocean*; when it rolls between the continents, it is denominated the *North and South Pacific*; and when it surrounds the pole beyond all the large portions of the land, it is styled the *Southern or Antarctic Ocean*. Like the Atlantic, it has many branches, which derive their names from the countries to which they are contiguous.

The intense cold which locks up the polar regions, both north and south, from all access by strangers, leaves it doubtful whether they are occupied by land, or by water condensed into rocks by the eternal frosts. Great exertions have been made in various ages to penetrate these inhospitable recesses; but hitherto they have been unsuccessful; and these realms will probably long continue unknown.

From this succinct and very general survey of the land and sea as they now exist, without descending at present to any inferior particulars, we ought to feel sentiments of admiration and reverence for the adorable Being who first called them into existence, disposed them in proper situations, endowed them with useful properties and has sustained them through so many ages. Assuming the extent of the habitable

parts of the earth to be, as formerly stated, sixty millions of square miles, and that it contains eight hundred millions of human beings, let us endeavour to form some clear conception of the dimensions of this vast space and of the individuals that compose this almost inconceivable number; and reflect on the power of Him before whom "The nations are as the drop of a bucket, and are counted as the small dust of the balance; and who taketh up the isles as a very little thing."

Let us then turn to the mighty deep, and stretch our faculties to their utmost extent to attain distinct notions of the quantity of water which is contained in it. The overwhelming idea confounds the strongest imagination; and we labour in vain to comprehend it. A moderate river pours into the sea upwards of five thousand cubical feet of water daily; and it is computed that all the rivers throughout the world discharge more than a thousand times this quantity; so that more than five millions solid feet of water are every day poured into the various parts of the ocean, by the rivers that run into it. Now, supposing the sea to cover one hundred and forty millions of square miles, as formerly stated, and to be of the average depth of only two miles, it would contain nearly three hundred millions of cubic miles. And it is easy to shew, by a plain calculation, that were the bed of the ocean emptied of its waters, it would require more than twenty thousand years before it could be again filled, by all the rivers in the world running into it, at their present rate and quantity. Indeed, the mass of water contained in the ocean, is sufficiently large to cover the whole globe of the earth to

the height of more than eight thousand feet. This immense mass is constantly urged to motion by powerful agents; and is, in fact, continually agitated, and frequently in the most violent manner. It rises into mountains, rushes onwards with irresistible impetuosity and threatens destruction to whatever opposes its course. But when overwhelming ruin seems to impend over every surrounding object, the roaring waves are restrained in their progress, recoil on themselves, and, unless when permitted by their Sovereign for some wise purpose, settle quietly in their appointed receptacles. Now, what is the mighty invisible power that preserves the universe from the natural consequences of these tremendous convulsions? The sacred volume alone supplies an answer at once sublime and satisfactory. It is the Lord God of Hosts the Creator of the ends of the earth, the High and Holy One, who "measured the waters in the hollow of his hand," "who shut up the sea with doors when it first brake forth as if it had issued from the womb; who made the cloud the garment thereof, and thick darkness a swaddling band for it; who brake up for it his decreed place and set bars and doors; who said, Hitherto shalt thou come but no further: here shall thy proud waves be stayed." Surely that Being who thus restrains the raging of the waves of the ocean by so slight a barrier as the sand, and who governs them with his word, ought to be both trusted and feared; and may justly say to his rebellious creature, man; "Fear ye not me? Will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass? And though the

waves thereof toss themselves, yet shall they not prevail; though they roar, yet can they not pass over it?"

But we shall perceive still more clearly the power, wisdom and goodness of the adorable Creator as we proceed, in subsequent papers, to notice the *general features* of the land and sea.

THE DUTY OF SERVANTS TO THEIR MASTERS.

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SERVANTS, and particularly servants in christian families of the same brotherhood as their masters, are strictly enjoined by gospel rules "to count their own masters worthy of all honour."¹ To do this sincerely, several things must be considered.

1. That God himself hath instituted human society on such principles, that some must be superiors and others inferiors, for the mutual help of each other. All cannot be princes; some must be subjects. Without government all would be confusion in the state; and without obedience and subordination all would be disorder in a family. The servant must not therefore say in his heart "Lord, why hast thou made me thus?" or, "Why hast thou set such a man in a higher state than me?" But, considering himself to be placed in his present station by the sovereign Ruler of all, who best knows what is proper for him, learn like Paul, "in

¹ 1 Pet. ii. 13.

whatsoever state he is, therewith to be content."²

2. That the way to be accepted of God is, not to grow weary or discontent with the place in which he has set us, be it higher or lower; but to be faithful in our stations, and diligently discharge the duties required of us in them. For it is written, with a special view to encourage those servants who with good will do service as to the Lord and not to men, "that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."³

3. Servants ought also to consider, that, in God's own time, he will either raise them to a more honourable state of life; or put a period to their servitude, by removing them to that blessed world where all earthly distinctions shall cease, and every man shall receive according to his fidelity, and diligence in doing the will of his Maker, not according to the rank he held in this life. Where, Lazarus, the beggar, shall repose in Abraham's bosom; while the rich but wicked nobleman, "who had fared sumptuously every day, shall lift up his eyes in hell, being in torments."⁴ Little, indeed, will it signify then, whether their short pilgrimage on earth was passed as servants or as masters.

Keeping these considerations in mind, let me address a few words of direction to those servants who wish to be obedient to their masters according to the flesh; "as the servants of Christ doing the will of God from the heart."⁵

1. Let all servants, especially christian servants, always labour to nourish a true affection towards

their masters; for otherwise they will not make their master's business their own. Doubtless, as love is the fulfilling of our whole duty to our neighbour, so, in a great measure, it is the fulfilling of the law to our superiors; because it induces a servant to do all things for the greatest content and advantage of his employer.

2. Let all good servants cultivate a principle of fear and reverence towards their masters. Without this no person is fit to be a servant in a family; as the want of this disposition renders him impertinent and careless. Hence the advice of the apostle, "Servants be obedient to your own masters according to the flesh with fear and trembling;"⁶ for even in services of this nature, we do in the first place serve the Lord Christ; and "shall of the Lord receive the reward of the inheritance."⁷

3. Faithfulness in a servant is a most necessary qualification; without which masters are exposed to be robbed and spoiled insensibly from day to day. For whether a servant purloins his employer's goods, or wastes them extravagantly, or is idle and spends his master's time unprofitably, yet, in all these courses, he is continually robbing him, and God will certainly be the avenger of all such wrongs. He that is guilty of these things, is worse than an open thief upon the high-way. No man puts trust in known thieves; but we are obliged often to trust to our own servants, and leave all that we have in their hands. This robbery by servants the apostle calls, "purloining," and opposes it to "good fidelity." This fidelity should be in all servants, but most especially in all

² Phil. iv. 11.

³ Eph. vi. 7, 8.

⁴ Luke xvi. 19-21.

⁵ Eph. vi. 6, 7.

⁶ Eph. vi. 5.

⁷ Col. iii. 23, 24.

christian servants ; and being found in them, they “ adorn the doctrine of God their Saviour in all things.”⁸

4. Servants must be obedient to their masters, and endeavour to please them well in all things ; that is, in all lawful concerns. For a servant to dispute his master's will ; and, instead of performing it, begin to make objections, is highly criminal, and expressly forbidden by the Holy Spirit. “ Exhort servants,” says Paul to Titus, “ to be obedient unto their own masters, and to please them well in all things ; not *answering again*.”⁹ The same apostle, in other passages, describes the obedience which servants owe to their masters in a manner peculiarly affecting. It is to be rendered “ in singleness of heart, fearing God ; knowing that of the Lord they shall receive the reward ; and he that doeth wrong shall receive for the wrong that he hath done : for there is no respect of persons.” This important duty must be performed “ not with eyeservice as men-pleasers, but as the servants of Christ doing the will of God from the heart.”¹⁰ Peter adopts similar language, and extends the duty even to those servants who have the unhappiness to serve unreasonable masters. “ Servants,” he exhorts, “ be subject to your masters with all fear ; not only to the good and gentle but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief suffering wrongfully.” Here christian servants in unconverted families may be specially intended ; and hence they may learn, that though they are, as the apostle styles them, “ Christ's freemen,” yet they are not, on that ac-

count, discharged from the duties which they owe to their earthly masters. They must not only perform their service as formerly, but must expect to suffer, in such families, some wrongs for Christ's sake, which they might otherwise have avoided ; which, being for his sake, they must bear patiently, after the glorious example of their Saviour, which he sets forth at large for their imitation.¹¹

5. There is a great evil under the sun. Some persons, when they become christians, think themselves less obliged to humility, in giving reverence to their masters who are also christians, than they were before ; and too often behave themselves carelessly and insolently in their places. But this is contrary to the plain directions of the apostle who, speaking of persons in such circumstances, says expressly : “ And they that have believing masters, let them not despise them, because they are brethren ; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.”¹² Christianity is the greatest preserver of all moral duties : it enjoins every thing that is lovely, honest, of good repute, or that hath any virtue or praise in it.¹³

6. But we wish by no means to prevent a christian servant from discharging any christian duty in things religious towards his believing master. He may remind his superior of his indiscretion, if he observe him acting contrary to his profession ; and he may, even in civil and domestic concerns, give him a hint of advice. But then, he must not lose sight of that civility

⁸ Tit. ii. 10.

¹⁰ Col. iii. 22, 24.

⁹ Tit. ii. 9.

Eph. vi. 6.

¹¹ 1 Pet. ii. 18.

¹² 1 Tim. vi. 8.

¹³ Phil. iv. 8.

and respect which we often find among those who make no profession of christianity. When Næaman's servants observed that their master had acted imprudently, they ventured to give him good counsel; but then they did it in such a manner as shewed that they were sensible both of his dignity and their own inferior capacities. They approached him respectfully, and said "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather when he says unto thee, wash and be clean?"¹⁴ Let all christian servants learn from these heathens to use civility, modesty and gentleness in their expressions towards their superiors, that the name of God and his doctrine be not blasphemed; for it is the manner of men, when they see failings of that nature in christians, to reflect immediately on their profession; and say, "Is this their religion?"

7. Finally. Let all christian servants beware of disclosing the secrets of the families in which they dwell, whether they have believing masters or not. It is most probable that some infirmities will be found in the best of men; and if not, their lawful concerns may require secrecy. Since the apostle gives positive and general rules against tattling, against being busy-bodies in other men's matters, against whispering and backbiting, and expressly forbids christians to speak evil of any man;¹⁵ how greatly does it behove christian servants to avoid these evils in the families where God has placed them. It is a mean and wicked custom in some servants, when they meet, to deride

and vilify their employers; whereas, if they were honest and faithful, they would suffer no indignity or reproach to be cast upon their superiors which they could prevent, or for which they could offer proper apologies. I would, therefore, affectionately advise and exhort all christian servants to be much with God in prayer in secret, that they may be kept from the temptations attending their state of life; which they are too apt to despise, and of which human pride renders them impatient.

Christianismus Primitivus,
Book iii. Chap. 13.

HINTS ON RESPECTABILITY.

—
"Let no man despise thee." John ii. 15.

—
THERE exists a passion in every human breast, that incites him to desire the approbation and esteem of his associates. Indeed, it frequently goes farther, and causes him to aspire after the good opinion of his fellow-creatures, though he is not particularly connected with them. This feeling is implanted in our hearts, by our great Creator, for good and wise purposes; and, as long as the attainment of its object is pursued by proper means, it deserves encouragement. Solomon assures us that "a good name is better than precious ointment," and "rather to be chosen than great riches." And the great apostle of the gentiles, when addressing the most affectionate advice to Timothy and Titus, his own sons in the faith, presses upon them the importance of acting in such a manner as would secure them respect and reverence. To the former, he says,

¹⁴ 2 Kings v. 13.
2 Thess. iii. 2.

¹⁵ 1 Tim. v. 13.
Tit. iii. 2, 4.

“ Let no man despise thy youth ;” and to the latter, in more general terms, “ Let no man despise thee.” As if the venerable man of God had said to these young men, for whose welfare and usefulness he felt a paternal solicitude, take care so to choose your principles, and so to act upon them in all your transactions with your fellow-creatures, that you may not merely gain their love, but that they may honour you ; and feel that your character and conduct make you worthy of their esteem, approbation and confidence.

But the nature of this character, and the means of obtaining and supporting it, are too often deplorably mistaken, especially by those in younger life ; and these mistakes frequently lead to consequences highly pernicious both to the parties themselves and to society at large. For their sake, therefore, it may perhaps be useful to offer a few hints on this subject. The importance of respectability admits of no debate. It bestows on the man who possesses it an influence among his associates, which enables him more effectually to introduce and prosecute plans of usefulness ; to prevent the mischiefs arising from the weakness or wickedness of others ; and to advance the interests of humanity and religion in the world. It also assists much in promoting a person’s own interest, with honour to himself and advantage to his neighbours. But, above all, conduct founded on principles that obtain the respect of good men, will, at the same time, secure, to the individual, the approbation of his own conscience and the smiles of his Maker.

But let not the young reader deceive himself, for deception in this case may prove fatal. Respecta-

bility does not depend on riches, nor on any thing which riches can procure. A man may be very wealthy, and, like Nabal, have large possessions, and yet be the terror and contempt of his connections, and even of his servants : “ such a son of Belial that a man cannot speak to him.” Nor will rank or station alone secure respect to the possessor, unless he dignifies his office by a consistent conduct. Outward reverence may be paid to persons of rank ; and, in the ordinary intercourse of society, it is proper that it should be so paid ; but respect can only be secured by personal worth. As well might the stupid ass who carried the idol through the street, arrogate to himself the worship paid by the spectators to the image which he bore ; as a weak or wicked man claim, as his own, the respect that is given to his rank or office. “ Better is a poor and a wise child, than an old and foolish king who will no more be admonished.” Even the hoary head, which, when found in the way of righteousness, is a crown of glory, cannot preserve the aged transgressor from the contempt of men or the vengeance of God : for “ the sinner being an hundred years old shall be accursed.” Nor can knowledge alone, though the noblest distinction of a mere human description, render its favoured possessor permanently or deservedly respectable. A man may have a mind well stored with the treasures of learning, he may be an excellent linguist, a profound mathematician, or a skilful naturalist ; and yet, through a want of uprightness in principle or consistency of conduct, he may justly be the object of aversion and contempt. And natural endowments, however excellent, are insufficient to insure respect.

We may admire the extent of a man's understanding, feel the whole force of his eloquence, and pay a just tribute of praise to the strength of his judgment, the brilliancy of his imagination, and the accuracy of his taste; but while we do this, some defect in his social or moral character may cause us properly to despise him as a moral agent or a member of civil or religious society. On the contrary, a man may be, and frequently is, truly respectable and highly respected, who possesses none of these advantages. The individual, who without affectation or parade, discharges steadily and conscientiously the duties of the station, whether high or low, in which divine Providence has placed him, will enjoy the esteem and confidence of those who know his worth, though he be destitute of riches, place or science. The tenant of a cottage may command more real esteem than the owner of a palace.

Again: respect is not mere affection. A person may be beloved as a child, when he is little respected as a man. A sort of infantine fondness of behaviour and easiness of temper may excite a feeling of regard to an associate, as an agreeable companion or diverting plaything; when, in the absence of qualities more solid and more useful, we may entertain a very low opinion of him as an efficient member of the great family of mankind.

These mistakes respecting the true nature of this character are noticed here, with a view to prevent the deplorable results which they too often produce. Young persons, who imagine that respectability attaches to wealth or station, are in danger of being tempted to seek the attainment of these ob-

jects by means hurtful to themselves and their connections, and utterly destructive of the object which they wish to obtain. They may dress and live in a style above their incomes: because, as they will not scruple to avow, they must maintain a respectable appearance. Or, they may resort to the basest arts and employ the vilest methods to gain access to office and power; because they vainly believe that rank will insure esteem. But these misguided men richly merit and will certainly gain, as far as their conduct is known, the contempt and indignation of every honest and independent man. How much more honourable and estimable is he, who, acquiescing in the dispensations of an allwise and gracious Providence, endeavours cheerfully to discharge the duties of his station, and conscientiously to regulate his dress, his furniture and all his expenditure by the real amount of his income. Such a man will never be driven to adopt those disingenuous, and often dishonest, shifts to procure supplies and pacify clamorous creditors, which are completely inconsistent with the profession of christianity; and subversive of the tranquillity and reputation of those unhappy men who practise them. "A poor man is better than a liar." "Better is a poor man that walketh in his uprightness, than he that is perverse in his ways, though he be rich."

True respectability then must be founded on a regular and consistent regard to moral and religious principle. No man who is known to disregard the law of God or to despise the demands of equity, can be truly respected by an intelligent observer. Sin, in its very nature, is as foolish as it is wicked: as justly deserving of contempt, as of detes-

tation. And, though an upright man may sometimes, in the present depraved state of society, draw upon himself even by his most commendable actions, the reproach and ridicule of the thoughtless or profane; yet, when it appears by the constant tenor of his life, that he really intends and labours to fulfil the commands of his Maker, and to do to others as he would they should do to him, the most abandoned, and those who are the foremost to calumniate and scorn him in their speeches, will feel a sincere respect for him in their hearts; and, in spite of themselves, be compelled to yield to his character both esteem and confidence. And the God of Providence, who has the hearts of men and the events of time under his controul, will, in his own time and method, "bring forth his righteousness as the light, and his judgment as the noon-day." He has promised, and he will assuredly perform it: "He that honoureth me I will honour; but he that despiseth me, shall be lightly esteemed."

But, though this sincere regard to religious and moral principle be essentially necessary as the only foundation of genuine respectability, without which it cannot exist; yet a man who conscientiously aims to act right, may, through various imperfections in his temper and conduct, diminish or destroy that character which is so requisite to his usefulness and his happiness. We do not here refer to vicious principles, or to conduct glaringly immoral; which are totally destructive of respectability; for it is true of individuals as well as of communities, that "righteousness exalteth a nation; but sin is a reproach to any people." We allude to those failings and defects which

may well accompany integrity of intention and piety of heart. These failings, if not carefully noted and vigorously corrected in early years, gain strength with advancing life, and render the miserable objects of their influence a burden to themselves and the contempt of their acquaintance. A few of the principal of these defects may be mentioned here, as a specimen, to excite the caution and energy of our youthful readers to guard against them; and, with the divine assistance, to eradicate them, lest they grow up into incurable habits.

The first that may be noticed is *vanity*, or a wish to shine on every occasion, and to be the chief object of attention. This is offensive in its very nature, and a strong symptom of an empty head and an un-sanctified heart. It defeats its own purpose. A man, who is always calling on his friends to admire him, is in danger of exposing his weakness by the very attempts which he makes to display his excellencies. He may, at first, catch the unthinking and superficial, in his flimsy nets, and for a time enjoy their worthless plaudits; but their admiration will cease when the novelty has worn off. In the meantime; the judicious and intelligent will smile at his weak ambition, and pity the imbecility of his intellects. But their pity will be much more closely allied to contempt than respect.

Instability, or a want of perseverance in laudable pursuits, is another great enemy to respectability. When a person undertakes any thing with eagerness, and commences the execution of it with vigour; but, long perhaps before he has brought his proposed design to maturity, relaxes his exertions and finally discontinues them, to pursue

some other object though it may be equally laudable, he disappoints his co-adjutors and deranges their plans. They can hardly, in such cases, avoid feeling in their companion's conduct a want of that steadiness and firmness which ought to distinguish a man of principle and of good sense. And, if such conduct be repeated, they naturally abate in their respect to his character and dependence on his engagements. This failing ought to be vigilantly guarded against, by persons of every age and condition; especially by young persons in their first setting out in life; and still more resolutely by those who sustain public characters, whether civil or religious. It is highly honourable to any person, when his friends can say, as the result of long experience: "We know that he will perform whatever he undertakes." Want of *punctuality* too, might very properly be mentioned here as producing similar results; for when an engagement is not performed at the promised time, it might frequently as well be wholly neglected. And he who is always too late in what he has undertaken to perform, very justly forfeits his respectability.

Precipitancy is likewise a very serious bar to the acquisition of lasting respect. When a man determines hastily on any course of action, without looking forwards and examining carefully its connections and consequences, he is in imminent danger of involving himself in unpleasant intricacies, which might often have easily been foreseen and obviated. And it is a sorry apology, in such circumstances, to say, "I did not think of it." "A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished."

Hastiness of temper, and a readiness to take offence is another weakness which frequently deprives a man of the respect of those with whom he is called to act. It betrays a desire to dictate, a jealousy for his own dignity and an impatience of opposition which sinks him in the estimation of his friends; and, if frequently indulged, will induce them both to neglect and despise him. "Anger resteth in the bosom of fools," says the wise man: and surely fools are not the peculiar objects of respect.

But, without entering more at large on this detail, which might very easily be done, let us close these desultory hints by earnestly advising all our young readers, who wish to deserve the esteem of their associates, to study carefully the writings of king Solomon; and diligently labour to exemplify, in their conduct and tempers, the character of the *wise man* as described by that inspired penman; and anxiously to avoid the actions and dispositions imputed by him to the *fool*; and respectability will be the happy result. NESTOR.

THE BAPTISMS OF CHRIST AND OF JOHN.

In reply to a Query.

Gentlemen,

As no answer has yet appeared to the query, signed S. T. in your Number for March last, you will oblige me, if you esteem the following observations worthy of the privilege, by inserting them in your next.

Your correspondent requests a few explanatory remarks on the difference between the baptism of John and that of Christ, as stated in Acts xix. 1-7. His purpose will be best answered, by taking a concise view of the circumstances recorded in that passage.

Paul had paid a transient visit to Ephesus, some time previous to that here recorded; and left Priscilla and Aquila in that city, who no doubt had borne witness to christianity when occasion offered. Acts xviii. 18, 19. It is probable that the twelve men, whom Paul found there at his next visit, were Jews, who, after they had been baptized of John, had resided in countries distant from Judea, and known little of the progress of christianity after the death of its Founder; or of the wonderful manner in which its truths had been attested by the miraculous gifts, bestowed on its followers by the effusion of the Holy Spirit. These Jews might become acquainted with the ministers whom Paul had left at Ephesus; and finding their testimony respecting Jesus conformable to the preaching of John, they professed themselves to believe that he was the Christ; and joining with the others who made the same profession, like them, were called disciples. The apostle, on his arrival, not observing in them any of the extraordinary effects, which then usually followed the reception of the Holy Spirit after baptism, inquired whether they had received the Holy Ghost since they believed. In reply, they candidly confessed they had not so much as heard whether there was any Holy Ghost.

This is a singular assertion from persons who had been baptized by John; and lived some time in communion with the disciples of Christ. The former had borne express testimony to the existence and power of the Holy Spirit, Mat. iii. 11. Luke iii. 16.; and the latter, especially Priscilla and Aquila, had enjoyed the instructions of the great apostle of the gentiles. These words, therefore, can hardly be understood literally, as expressing their ignorance of the existence of the blessed Spirit; nor, indeed, was that the subject of Paul's inquiry. "Have ye received the Holy Ghost since ye believed?" That is, his extraordinary influences, by which christians are enabled to speak with strange tongues and work miracles? In reply to this, they very naturally stated, that they had never been informed that such miraculous effects had been experienced by the disciples of Christ. Understanding the words in this sense, there is still sufficient ground for the apostle's next question. He knew that all who professed to believe in Christ, were, according to the Saviour's express command, baptized in the name of the Holy Ghost as well as of the Father and Son; and that those who were thus baptized were generally received into the church by imposition of hands, and received those

extraordinary powers which the Saviour had promised when he appointed the ordinance of baptism, just before his ascension to glory; and he asked, with evident surprise, "Unto what then were ye baptized?" How could you make a profession of repentance and faith, and unite with the followers of Jesus, in a regular manner, without hearing of these things? The individuals to whom this question was addressed, frankly confessed they had only received John's baptism; and gave the apostle an opportunity of explaining the difference between the nature of the ordinance, as administered by John and as administered by the followers of Christ. The one was a profession of repentance for past sin, a promise of future reformation and a looking forwards to a Messiah who was shortly to appear: the other, a solemn profession of faith in a Saviour, who had already appeared, accomplished the great work of his mission, and risen again from the dead; and a declaration of entire submission, obedience and devotion in future to this glorious Saviour. The good men, on hearing this distinction, avowed their willingness to become, in a more regular and direct manner, the disciples of Christ, and requested christian baptism; which was administered to them. After this had been done, "Paul laid his hands upon them, and the Holy Ghost came on them, and they spake with tongues and prophesied."

It does not appear that, in the earliest promulgation of the gospel, it was usual, when any one made a profession of Christianity, to inquire whether he had been baptized by John or not; or to make any distinction between candidates, on that account. Had this been done, we should doubtless have found some intimation of such a distinction in the accounts of the reception of the thousands of converts who were added to the churches on and near the day of Pentecost. But these Jews, of whom we have been treating, through their ignorance of the progress of christianity, supposed that it was not necessary for those whom John had baptized, to be baptized afresh when they professed themselves disciples of Jesus.

It may be proper to inform your correspondent, what he is most probably well acquainted with already, that some eminent critics have considered the fifth verse as a continuation of Paul's explanation of the nature of John's baptism; as if he had said, that those who heard John and attended to his instructions, were, by him, baptized in the name of the Lord Jesus: and have concluded that, in this instance, the

apostle did not re-baptize these twelve men, but only communicated to them the miraculous gifts of the Holy Spirit, by the imposition of hands. But we have no hint of such a form of administering the ordinance in the history of the forerunner of Christ; and the scope of the passage will hardly bear this exposition.

Yours,
RESPONSOR.

VARIETIES.

CATHOLIC CLAIMS.—We now proceed, according to our promise, to notice a few facts connected with this subject, which want of room obliged us to postpone in our last Number.

Oath. The following Oath is required, by the Catholic Relief Bill, to be taken and subscribed by every Catholic, previous to his admission into either house of Parliament.—“I, A. B. do sincerely promise and swear, that I will be faithful and bear true allegiance to his majesty King George the Fourth, and will defend him to the utmost of my power against all conspiracies and attempts whatever, which shall be made against his person, crown, or dignity; and I will do my utmost endeavour to disclose and make known to his majesty, his heirs, and successors, all treasons and traitorous conspiracies, which may be formed against him or them. And I do faithfully promise to maintain, support and defend, to the utmost of my power, the succession of the crown; which succession by an act entitled, “An act for the further limitation of the crown, and better securing the rights and liberties of the subject,” is, and stands limited to the Princess Sophia, Electress of Hanover, and the heirs of her body, being Protestants; hereby utterly renouncing and abjuring any obedience or allegiance unto any other person claiming or pretending a right to the crown of this realm. And I do further declare, that it is not an article of my faith, and that I do renounce, reject and abjure the opinion, that princes excommunicated or deprived by the Pope, or any other authority of the See of Rome, may be deposed or murdered by their subjects, or by any person whatsoever. And I do declare, that I do not believe the Pope of Rome, or any other foreign prince, prelate, person, state, or potentate, hath, or ought to have, any temporal or civil jurisdiction, power, superiority, or pre-eminence directly or indirectly within this realm. I do swear, that I will defend to the utmost

of my power, the settlement of property within this realm, as established by the laws; and I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present church establishment, as settled by law within this realm; and I do solemnly swear, that I never will exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant religion, or Protestant government, in the united kingdom; and I do solemnly in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever.”

“So help me God.”

Petitions. From the time when the intention of the government to grant concessions to the Catholics was announced from the throne, at the commencement of the session, petitions from almost every class of the community poured into both houses of Parliament, in rapid succession. Many of these petitions were sanctioned by thousands of signatures; others by tens of thousands; and several, according to the statements of the nobles and gentlemen who presented them, by hundreds of thousands. The whole number of petitions that were presented has been variously stated. According to an account in a cotemporary publication, two thousand nine hundred and eighty-eight were presented to the Commons, and three thousand five hundred and thirty-five to the Lords: of the former, two thousand and thirteen were against the measure, and nine hundred and fifty-five for it; of the latter, two thousand five hundred and twenty-one were against it, and one thousand and fourteen in its favor. Hence it appears, that four thousand five hundred and thirty-four were decidedly hostile to any further concessions to the Catholics; while one thousand nine hundred and sixty-nine were friendly to the proposed relief: leaving a majority of two thousand five hundred and sixty-five opposed to it. This statement seems to be carefully drawn up; but the Duke of Wellington, who doubtless narrowly watched the proceedings of the senate, fixed the number much higher. In reply to a charge made by Lord Eldon, on the last debate, that the country had been taken by surprise, the Duke observed, in his closing speech, that the numerous petitions presented, amounting to no less than ten thousand, was the strongest proof that there had been no surprise.

Which of these statements is correct, we

pressing not to say; but we do most sincerely lament the mean and dishonourable methods adopted, in some instances, by both parties, to get up petitions and procure signatures: methods which, we fear, for a long time to come, will cause the legislature to view with less respect, this mode of expressing popular opinion; and to consider it less indicative of the real voice of the people, than they have lately been disposed to do, on several important occasions.

Conversion. Secretary Peel was not singular, in the unexpected change which took place in his sentiments on this important subject. In the House of Commons, he had sixty-seven companions, who had all voted against the Catholics in the present Parliament, which was called only in 1826; besides fifty-one others who did not vote at all on the present occasion. In the House of Lords, about fifty peers, amongst whom was one royal Duke, the Duke of Wellington himself, and six bishops, had all, in the same period, received new light on this puzzling question; and changed their zealous opposition into active support. We make no comment on this fact; but simply record it as a singular trait in the history of the human mind.

RELIGIOUS REVIVALS.—One of the earliest and most celebrated revivals in America was under the ministry of Dr. Jonathan Edwards, at Northampton, in New-Hampshire. When he settled in that town, the greatest part of the inhabitants were immersed in the cares and pleasures of this world, and peculiarly insensible and unconcerned respecting religious subjects.—The zeal and animation of the young minister roused the attention of the people to the concerns of their souls. A sermon, which he preached against Arminianism, for he was the champion of Calvinism, produced surprising effects. Five or six persons were suddenly converted; and several of them were affected in an extraordinary manner. The news flew through the town; and most of the young persons, with many of the more aged, appeared deeply impressed with it. From this time, religion was the general topic of conversation. The town, says Mr. Edwards, seemed full of the presence of God: it never was so full of love, nor so full of joy, and yet so full of distress. The sensation spread through the country, and whole towns were seized at once with concern for the safety of their souls. Numbers of persons joined Mr. Edwards' church; and they had soon six hundred and twenty communicants, which

comprized nearly the whole adult population of the town. This was about 1734. A subsequent declension ensued; which was succeeded by a second revival, about seven years after the first. But, in 1744, not three years afterwards, Mr. Edwards was informed, that many of the young members read obscene books and indulged in lewd conversation. On examination, the distressing report proved to be true; and the minister, very properly, strongly recommended the exercise of a just discipline. This the offenders resisted; and their parents justified their conduct, refusing to have their domestic affairs made the subject of public animadversion. The result was, that Mr. Edwards was dismissed from his station of pastor of the church, by a majority of two hundred to twenty. The singular appearance of visible religion and good order which had prevailed among the public soon gradually decayed; and the youth became more wanton and dissolute than ever. (*Congregational Magazine for May, 1829.*)

What lessons of caution, prudence and modesty does this short history suggest to every serious mind on the subject of revivals! Mr. Edwards was a decided Calvinist, and he found, as he thought, many strong arguments in favour of his system in the number and suddenness of these conversions. It appears that they had not been frequent, in his days, amongst the Arminians, as he styled them; and he boldly challenged them to shew similar effects produced by the preaching of their doctrines. Since that period, however, the opposers of Mr. E.'s favourite tenets have enjoyed their share of these extraordinary seasons. May they never participate in the declensions which their opponents experienced!

OBITUARIES.

AFTER a long and painful illness, which he bore with exemplary patience and resignation, Mr. JOHN SUDBURY, of *Spalding*, departed this life, June 11, 1828, in the forty-eighth year of his age. At an early period in life, he manifested a criminal indifference to the honour of God and the salvation of his own immortal soul. But about the year 1800, he was induced to attend on the ministry of the late Mr. Burgess of Fleet. The labours of that faithful minister were blest to the awakening of

our departed friend, from his sleep of carnal security to a sense of his sin and danger. He was led to inquire, "What must I do to be saved?" and, after an interval of anxiety, obtained peace in Christ. He soon offered himself to the church as a candidate for fellowship; and, the account of his experience and views being highly satisfactory to his friends, he was baptized, June 28, 1801, by Mr. Burgess. From that solemn hour to the day of his death, there is good reason to believe that he felt, that the vows of God were upon him; and that he was bound by the most sacred obligations to devote himself entirely to his Redeemer, and to adorn the doctrine of God his Saviour in all things. He continued an honourable and respectable member of this church for fourteen years; during which his piety, zeal, stability and steady perseverance in the work and ways of the Lord, gained him the esteem and affection of his friends. They elected him to be a deacon; but his removal from Fleet to Spalding, which took place in March, 1815, prevented his being ordained to that office.

After he removed to Spalding with his family, God smiled upon his endeavours, and crowned his efforts to provide honest things in the sight of men with encouraging success. He was diligent in business, upright and honourable in all the transactions of trade; but still fervent in spirit, serving the Lord. In all his conduct, he maintained the character of a kind husband, an affectionate father, a steady friend, and an humble christian. He was affectionately and honourably dismissed from the church at Fleet to that at Spalding; and heartily took an important part in all the designs and exertions of his new friends for promoting the cause of the Saviour. He was ready, on all suitable occasions, to co-operate with his brethren, as far as he had ability, in every plan which had a tendency to diminish the load of human woe, to ameliorate the condition of man, or to diffuse abroad in the earth, the knowledge of the Saviour's name and work.

But while he thus actively favoured the success of public institutions, he did not neglect the cultivation of his own vineyard. He cherished a spiritual and devout frame of mind; and endeavoured, in humble reliance on the influence of the Holy Spirit, to keep alive in his own soul the life and power of vital godliness. He loved the habitation of God's house and the place where his honour dwelleth. Most gladly did he hail the return of the christian sabbath, and was wont to say to his beloved family: "Come, let us go up to the house

of the Lord; for he will teach us of his ways, and we will walk in his paths." He was never more delighted than when waiting on God in the ordinances of his house; and could say, with holy David: "One thing have I desired of the Lord; and that will I seek after—that I may dwell in the house of the Lord for ever."

His religion was uniform and constant. Follow him from the public means of grace to his own habitation; and contemplate him in the family circle. Happy in the partner of his cares and in the children whom God had given him, he was an example to all around him, in spirit and conversation, in all that was pure, lovely and of good report. The mourning survivors will long remember the seasons when he appeared as a priest in his family, reading the holy scriptures, instructing and admonishing his children, and bowing his knees unto the Father of our Lord Jesus, to implore temporal and spiritual blessing for his dearest connections. Blessed be God! his prayers were heard; and the pious parents had the unspeakable happiness to see several of their children walk in truth. Nor was the christian fortitude and calm resignation of our deceased brother, in circumstances of peculiar trial, less conspicuous. He was called to the exercise of these christian graces on several painful occasions. One deserves especial notice. About two years before his own decease, he was bereaved of a most endeared son, the child of many prayers, who had early devoted himself to the service of the God of his father. This beloved child, at the interesting age of twenty, was snatched from his fond hopes, by a cruel disease which gradually undermined his constitution and brought him to the grave.* This was a trying stroke; but though the afflicted parent felt as a man, he could adopt the language of his Redeemer and say, "Not my will, but thine be done." He observed to his sympathizing friends, "It is the Lord; it must be right:" and thus kissed the rod and glorified him that sent it.

For the space of two years previous to his dissolution, he was subject to frequent and violent pain in his left side, which sometimes threatened to deprive him of life itself. Under these agonizing attacks, his faith and patience was exemplary; he was never heard to murmur under the most excruciating pains. Medical aid was called in, and every means used to remove the complaint; but it baffled the skill of the physician and bade defiance to the powers

* See G. B. R. & M. O for 1826, p. 218.

of medicine. But "none of these things moved him; neither did he count his life dear to himself, so that he might finish his course with joy. Within a few weeks of his departure, he was frequently visited by his pastor and other christian friends, who usually found him resigned, tranquil and serene: living and dying under the influence of a good hope through grace. For though, as he frequently observed, he had no extacies or transports of joy, of which some have boasted under similar circumstances, yet he enjoyed a settled and solid peace; a scriptural and well-grounded hope of immortality. As his poor tottering tabernacle decayed and hastened to dissolution, his better part, the inward man, was renewed in vigour day by day. At length, he turned his pale face to the wall, bid a last adieu to all terrestrial things, and departed out of this life to be with Christ, which is far better: and left a disconsolate widow, one son and three daughters, to mourn his loss; and, we hope, to imitate his virtues, and follow him to glory. His remains were interred in the G. B. burying-ground, on the following Lord's-day evening; when Mr. H. Everard improved the solemn event, to a large and deeply affected congregation, from Psa. cxvi. 15. "Precious in the sight of the Lord is the death of his saints." H. E.

Mrs. ELIZABETH WILKINSON was, for nearly forty years, a worthy and honourable member of the G. B. church at Ashby-de-la-Zouch, Leicestershire. Having been blessed with pious parents, she was taught from her early days to attend the means of grace, and to regard the instructions of the sacred Scriptures. It was by gradual accessions of divine light that she became acquainted with the truth as it is in Jesus. She proposed herself for christian fellowship, and was baptized at Packington in the days of Mr. Francis Smith.

From the commencement of her christian profession, she was steady, upright and consistent in her devotedness to Christ, and desired to adorn the doctrine of God her Saviour in all things. She was decidedly attached to the General Baptists both in doctrine and discipline. No people, in her estimation, were like her *own* people; and hardly any minister like the person she was generally accustomed to hear. That she had imperfections she was deeply sensible, and often felt humbled before God on account of them. But her views of herself—of the person and work of the Lord Jesus Christ—and of the way of salvation by faith in the great atonement, were clear and

consistent, being derived immediately from the sacred word. "Ah," she would sometimes say, "what poor feeble creatures we are in ourselves! how needful to depend humbly and entirely on our blessed Redeemer! There is our help and our hope: we have no other. No, we have no other; and we want no other."

Her disposition and habits were rather of a retired and secluded character; owing, most probably, to the manner in which she had been brought up by her parents. On these accounts, she was not at times so easily accessible to her christian friends as might have been wished. As a wife and a mother, she was exceedingly diligent and industrious; and in the early part of her time, (when in low circumstances) she knew well how to make the best use of her slender income. What the wise man says of the virtuous woman may, without any misapplication, be applied to her character:—"The heart of her husband safely trusted in her, so that he had no need of spoil. She did him good and not evil all the days of her life." Prov. xxxi. 11, 12. As a parent, she was indulgent, at times, perhaps to a fault. She possessed a tender sympathy towards her suffering fellow-creatures; and after she had ability, in her latter days, often administered to their wants.

She always possessed a weakly frame of body, yet scarcely ever was laid aside by illness. During the last two or three years of her life, however, her constitution gradually gave way, and her health visibly declined. She seemed well aware of the alteration that was taking place, and looked forward to the period of her dissolution with calmness and resignation. Her invariable desire was, that she might not be left a widow; and in this the Lord granted her request. When visited with the first attack of her indisposition, on her recovery, while her husband was expressing his satisfaction on that account, she replied, "Ah, I should have liked to have gone through the valley when I was so near it; and to have finished my course, if the Lord had pleased." She was not afraid of death, but often felt afraid of dying, lest she should linger in its pangs. But from this she was preserved. The day before her death, she seemed more cheerful than for some time previous, visited several of her neighbours, and appeared rather better. She sat with her husband, ate her supper as usual, and retired to bed at ten o'clock. About one she awoke and complained of a violent pain in her chest, sweat profusely, but felt very cold. She seemed conscious that her end was near; and told her hus-

band it was the sweat of death. She had scarcely time to say any thing except a few words respecting her family, and to express her reliance on her blessed Redeemer. "I have loved him," she said, "and trusted in him many years, and I desire to trust in him still—I have no other—I want no other." Her husband then endeavoured to assist her to the chair, when she suddenly reclined her head and died, about one hour after she awoke, Feb. 6th, 1829, aged sixty-one. Her remains were interred in the burying-ground at Packington, Feb. 11th; and, the following Lord's-day evening, a funeral sermon was preached, on the solemn occasion, from Phil. iii. 21. "Who shall change our vile body," &c.—May her surviving family and friends, while they reflect on the suddenness of her removal, be prepared for a similar change; for "in such an hour as we think not, the Son of man cometh." J. G.

DIED, at Ashby-de-la-Zouch, Feb. 19th, 1829, Mrs. MARTHA HALL. She was baptized at Mcasham, April 30th, 1826. Her christian race was a short one; her days were cut off in the midst. Her slender frame was the subject of repeated attacks of a consumptive tendency. Although frequently flattered with the prospect of returning health, the insidious disease still lurked within; and, at the close of the last summer, became more alarming in its symptoms. Compelled by the violence of her complaint, she was gradually taught to relinquish first one object, and then another, and then another; until parents and husband and children were all given up. Her pains, at times, were very severe; but the Lord gave her strength according to her day. She not only bore them without murmuring, but sometimes rose superior to them. Being asked, by her minister, what was the state of her mind; she replied, "Happy, happy in the Lord!" speaking one evening of a glorious light which she thought surrounded her bed, she was asked if she could see Jesus? "No," she said, "I cannot see him now; but I know there is a Jesus; and I shall see him and drink of the rivers of his grace." At another time, a friend said to her, "you are going home, my friend." "Yes," she said,

"Strangers into life we come—
Lying is but going home."

And immediately added, "When this mortal shall have put on immortality then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'" At times, she had great confidence in the

promises; and would say, "O what should I do now without a Saviour: he is all— all my comfort: he has said, he will never leave nor forsake them that trust in him. I do trust in him; and I hope I shall never be confounded." Seeing her husband in tears, she bid him "take comfort and live to the Lord;" and then," said she, "we shall meet again!" A little before she died, she said, "Dying is hard work; yet not my will, but the Lord's will be done." Worn out, like a lamp deprived of all its moisture, she sunk into the arms of death. Her remains were interred in the G. B. burying-ground, Packington; and her funeral sermon was preached the following Lord's-day evening, from 2 Cor. v. 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." J. G.

CONFERENCES.

THE LONDON CONFERENCE was held, April 21st. 1829, at *Seven-Oaks*, Kent.—The state of the churches, as reported to this meeting, was, on the whole, pleasing. The congregations, in general, continue encouraging; some additions have been made to the members in several places, and more are waiting for baptism. The Sunday Schools, with one or two exceptions, are increasing in numbers. The circumstances at Aylesbury, Amersham, Tring and Staplehurst, however, still present the same deplorable aspect, as at the last Conference.

The friends at the Commercial Road, were advised to continue preaching at Paddington. The church at Ford were encouraged to erect a gallery in their meeting-house, provided they could raise two-thirds of the expense among themselves; and the neighbouring churches were requested to assist them in obtaining the remainder. The friends at Sevenoaks, were recommended to continue their Thursday-evening Lecture. The meeting-house at Sevenoaks being involved in a debt of nearly seven hundred pounds, it was resolved, that an application be made from this conference to the Midland conference, requesting the churches in that district, to take this pressing case into consideration, and lend it their assistance; and Mr. Hobbs was requested to make the necessary communications for this purpose; and that the churches in the London district be earnestly requested to use their utmost efforts, with as little delay as possible, to assist their li-

beral and deserving brethren at Sevenoaks. The friends at Staplehurst were advised to communicate with Mr. A. Taylor, of London, respecting the deeds of their property. Mr. Hobbs was requested to visit Thring as often as possible and preach there; and Mr. Diprose, of Ford, was desired to pay the same attention to Aylesbury. Messrs. T. W. Dunch and A. Taylor were requested to draw up an address, and circulate it among the churches in this district, recommending the Home Mission to their serious attention and liberal support. Five pounds were voted from the funds of the home mission to the cause at Sevenoaks; and the same sum to assist in the attempts making to introduce our cause into Paddington. Several useful observations were made, but no formal resolutions adopted, in reply to the question, "What more can be done, to render Sunday Schools more effective and useful to the scholars in after life?"

At this conference, Mr. Wallis preached, from 2 Cor. xii. 9; and Mr. Hobbs from Acts xiii. 38. The next conference to be held at Chesham, on the second Wednesday in October, 1829.

THE MIDLAND CONFERENCE, was held at *Archdeacon-lane, Leicester*, April 22, 1829.

1. The report from the churches, although not quite so animating as on some former occasions, afforded matter for devout gratitude to Almighty God. It appeared that, since the last Conference, above one hundred persons had been baptized; and many more than that number were then waiting, as candidates, for that holy ordinance. It may be right to state that reports were not received from a great proportion of the churches.

2. Several ministers, representatives and others, being late in their attendance, the chairman was requested to address them upon the propriety of a more early attendance.

3. Several friends addressed the meeting on the subject of religious revivals; and Mr. Payne, of Barrowden, at the request of the conference, stated the good effects produced in the neighbourhood of Stamford, through the labours of the village-missionary.

4. The secretary read over the minutes of the proceedings of the Committee, which were approved by the Conference.

5. Arrangements were made for the supply of Manchester, for the next three Lord's days; when Mr. Nicholson, a member of the Halifax church, who has been under the instruction of Mr. Ingham of

Slack, was considered a suitable person to be stationed there more permanently. The necessary arrangements respecting him to be left to the Committee.

6. An application from the church at Macclesfield was read, requesting advice in reference to the ordination of Mr. Kenney, who has been labouring amongst them since Midsummer. Mr. Derry was requested to visit Macclesfield, administer the ordinances, make inquiry into the state of things and report to the next meeting.

7. Application having been made by the friends at Northampton to be formed into a church, Messrs. Goadby, sen. and J. F. Winks were requested to go to Northampton; the former to form the friends into a church, and the latter to assist in obtaining subscriptions towards the erection of a small meeting-house.

8. It appearing that the cause of religion at Fleckney is, and has been for some time, very low; Messrs. Grocock, Hull, and Holmes, of Leicester, were requested to visit the place, consult with the aged minister and friends respecting measures calculated to raise the cause, and report to the next Conference.

9. The Siston and Queniborough case was referred to the Committee.

10. The churches in the Midland District were seriously and earnestly recommended to deliberate on the propriety of setting apart a day for humiliation and prayer to Almighty God, for a revival of religion. The day to be left to their own appointment.

11. Messrs. Orton, James Taylor and J. Goadby, sen., were requested, principally for the information of several conscientious friends, to write their thoughts on the subject of "*Fasting*," and insert them in the "*Repository*."

12. The Midland churches, at which the Conferences are appointed to be held, are respectfully requested to allow a home missionary meeting to be held on the evening of the day of the Conference, instead of the sermon; and to make the usual collection for the Home Mission after that meeting, and not as now, after the morning sermon.

13. The chairman of the Conference was requested to apply to the "*Religious Tract Society*" for a vote of tracts, in their name, for distribution by the village missionaries.

14. As the new plan of holding the conferences on a *Wednesday*, is found to be generally inconvenient, it was agreed that in future, they be held, as formerly, on a *Tuesday*.

15. The next conference to be held at *Broad Street*, Nottingham, on Tuesday, in Whitsun week, June 9. Mr. J. G. Pike, of Derby, to preach in the morning. In the evening, the annual meeting of the Home Missionary Society for the Midland District will be held; when the report of the past year will be read, addresses delivered, &c.

At this meeting, Mr. Pike prayed and read in the morning; and Mr. Goadly, sen. preached from Psal. lxxxix. 27. In the evening, Mr. Payne prayed, and Mr. Stocks preached from Rom. i. 16.

It ought to be stated, that the plan of having a plain refreshment instead of a dinner at a public-house, recommended by the Wineswold conference, was adopted at this meeting. Much praise is due to the minister and friends at Archdeacon-lane, for providing the refreshments, for dinner and tea; which was a great accommodation to the friends, at half the usual expense.

THE WARWICKSHIRE CONFERENCE met at *Sutton Coldfield*, May 5. 1829. In the morning, Mr. Butler preached on the importance of diffusing religious knowledge. His text was Prov. xv. 7. "Disperse knowledge." He illustrated the nature of religious knowledge, described the means of dispersing it, and shewed the importance of its diffusion. At the close of the service, Mr. Cheate administered the Lord's supper. In the afternoon, met for business. Some of the churches are receiving additions by baptism, and others, though not increasing, are united. As Mr. Peggs had not written to all the churches in the neighbourhood of Nun-Eaton, respecting our preaching in that town, he was requested to attend to this appointment without further delay. The thanks of the meeting were voted to Mr. Starkey for his past services as treasurer for the home mission in this district; and, on his resignation of the office, Mr. Hawkes, of Birmingham, was requested to fill it the ensuing year. Pecuniary assistance was voted to Sutton and Tipton, up to next May. In the evening, a home missionary meeting was held, when all the ministers present addressed the people. The next conference to be at Wolvey, on the last Tuesday in September: Mr. Barnes to preach, on the subject he was to have discussed at the last meeting, "The importance of a right improvement of time."

THE YORKSHIRE CONFERENCE was held at *Birchcliff*, December 25, 1828. Mr. Thomas Smith opened the meeting by

prayer, and Mr. R. Ingham preached from Psa. xc. 16. Nothing decisive was done concerning Acerrington. Seven persons were appointed to fix on the most promising place into which to introduce the G. B. cause. Mr. R. Ingham was appointed to write concerning the supply of Ashford and Bradwell. The churches in Yorkshire and Lancashire were desired to pay their proportion of the debt owing by the Home Mission; and to collect for the people at Staley Bridge, to liquidate the debt on their new chapel, before next Midsummer. Mr. R. Ingham, of Heptonstal Slack, was appointed the agent to correspond with Mr. A. Taylor, of London, on behalf of the churches in the Yorkshire district.

This Conference met again at *Allerton*, April 20. 1829. Mr. D. Gaythorpe opened the meeting by prayer; and Mr. R. Ingham preached, from 2 Cor. viii. 5. The most influential members at Bradwell, &c. did not encourage the friends from Yorkshire to supply them on account of the expense. An enquiry to be made at the next conference, whether the churches have collected for the debt on the Home Mission. As Mr. W. Nicholson has consented to remove to Manchester, the people at Clayton were directed to brethren B. Phelou, J. Taylor, Dan. Wilson and Jonas Noble to supply them. The people at Lineholm applied for pecuniary assistance. The friends at Allerton approve of Mr. J. Shackleton's labours among them; and desire him to continue. The church at Tarporley, have purchased ground to erect a new chapel on. The Conference do not object to their building; but advise that they should be prudent and economical.

The next conference to be held at Queenshead, on Whit Monday; preacher, Mr. H. Astén; Inn, Queenshead.

ORDINATION.

ON Tuesday, April 21. 1829, Mr. Jos. GOADBY, jun., was solemnly set apart to the pastoral office over the G. B. Church, assembling in *Dover Street*, Leicester. Mr. Butler, of Longford, commenced the service with prayer; Mr. T. Stevenson, of Leicester, gave out suitable hymns; Mr. R. Stocks, of Castle-Donington, read select and suitable portions of scripture; and offered the general prayer. Mr. Pike, of Derby, delivered a solemn and appropriate introductory discourse, from Acts xx. 28. "The church of God, which he hath purchased with his own blood." Mr. Orton,

of Hugglescote, proposed the usual questions to the church and minister, and received the minister's confession of faith; and then offered a suitable ordination prayer, accompanied with the imposition of hands. Mr. Goadby, of Ashby, the father of the young pastor, delivered a faithful and affectionate charge, from 2 Tim. ii. 1. "Thou therefore, my son, be strong in the grace that is in Christ Jesus;" and concluded the service with prayer.

In the evening, Mr. Derry, of Barton, opened the service by reading the scriptures, and prayer; and Mr. Stevenson, of Loughborough, addressed the church, in a very interesting and judicious discourse, from Luke iii. 10. "And the people asked him saying, And what shall we do then?" Mr. Scott, of Quorndon, concluded with prayer.

The attendance at these services was exceedingly good. In the morning the chapel was crowded, so that it became necessary to bring forms into the aisles. The services were unusually solemn and impressive; an abundant measure of the Divine Spirit and presence was experienced; and all who were present, retired deeply affected, acknowledging with gratitude that they had enjoyed a good day.

Thus has this infant church been hitherto prospered by the great Head of the church. May his smiles continue to rest upon them and their young pastor; and may the solemn union which is thus formed be lasting, happy and highly prosperous!

L.

ANNUAL ASSOCIATION.

To prevent inconvenient mistakes, we are requested to state, that the ANNUAL ASSOCIATION of the *Ministers and Representatives of the New Connection of General Baptists* will commence, at Loughborough, at six o'clock in the Evening, of Tuesday, the *thirtieth day of June, next.*

REPORTS OF RELIGIOUS INSTITUTIONS.

THE revolution of the year has again brought forward the season, when many of the noble Institutions, which adorn and dignify our highly favoured country, hold their Annual Meetings. We have only room, at present, to introduce a concise

abstract of a few of the *Reports of the Proceedings* of these Societies, during the past year; by which our friends will learn a little of the benevolent exertions that are making for the instruction of the ignorant, the relief of the wretched, the reformation of the wicked and the diffusion of scriptural religion. We reserve to future opportunities such gleanings from the eloquent speeches which were delivered at these assemblies, as may appear likely to interest and edify our readers.

RELIGIOUS TRACT SOCIETY.—This flourishing Institution is extending its increasing exertions into every part of the known world.—Into China, that interesting country, from which and its numerous inhabitants christianity appears to have hitherto been interdicted, thousands of its silent missionaries are gaining admittance, by means of its agents and auxiliaries in Singapore, Penang, &c. In the extensive regions, known under the general name of East India and its dependencies, millions of religious tracts in the native languages are circulating and read with avidity; which are distributed by several respectable auxiliary societies formed in those remote regions.—An opening appears to be preparing for extending the efforts of this Institution into the hitherto little known realms of Georgia, Armenia and Persia. Even the coasts of New Holland and Van-Dieman's Land have received thousands of its little messengers of mercy, and are contributing their portion to augment its funds. The Georgian, Society and Sandwich Islands, which bedeck the bosom of the Grand Southern Ocean, have been plentifully supplied, chiefly by means of the American Tract Society. Southern and Western Africa, and the large island of Madagascar have shared the benevolent attention of the committee. In the New States of South America, a most deplorable want of the means of instruction in genuine christianity prevails amongst every class of society. This has not escaped the notice of this vigilant institution; which has, since the last Report, printed, five new Spanish tracts and sixteen children's books, and sent fifty thousand copies of them into Spanish America. To the West Indies, the British American Colonies and Newfoundland, large grants in tracts and money have been voted, which appear to be very gratefully received and industriously applied. During the year ending March 1. 1828, the Tract Society of the United States of North America, distributed upwards of five millions of tracts; and pre-

vions to March, 14, 1829, five millions in addition. The Paris Tract Society issued more than three hundred thousand tracts during the past year.

At home, the proceedings of the Parent Society have been active and successful. To Ireland alone, more than one hundred thousand tracts have been issued since the last Report; and nearly three times as many have been distributed at the Pleasure Fairs in London and its vicinity. The total circulation of publications, during the past year, amounted to ten millions one hundred and thirteen thousand, four hundred and sixty-three; being an increase of nearly four hundred and sixty four thousand over the circulation of the preceding year. The total amount of the Society's receipts during the same period, was £22,731, which exceeded the receipts of the previous year by £2,802. The expenditure however has increased in full proportion to the income. But the Committee look to the christian church, and plead the spiritual necessities of millions as the most powerful argument for increased support. They hope that an enlarged benevolence will be displayed, and that it will increase until the knowledge of the Lord shall be universally diffused. This enterprising Society had two public meetings this year. One, in the West of London, at Willis's Rooms, King Street, on May 7, when the Marquis of Cholmondeley took the chair; and the other, at the City of London Tavern, on May 16, when Thomas Pellatt, Esq., the Treasurer, presided.

THE NAVAL AND MILITARY BIBLE SOCIETY, held its forty-ninth anniversary, May 12, 1829, at Freemasons' Hall, Lord Lorton in the chair. The Report furnished a cheering account of the avidity with which both seamen and soldiers received the Holy Scriptures. Particular attention had been paid by the Committee to the wants and exigencies of boatmen, bargemen, &c. &c., and, in one very extended district, it was ascertained that there was not a single copy of the Scriptures in any of the boats. During the past year, the Committee had received an address from the Edinburgh Bible Society, advising them, if possible, to retrench their expenditure. The Committee requested several gentlemen, unconnected with their body, to assist them in revising the plan of the Institution; and, after three days investigation, it was determined to abandon the office of Travelling Secretary. Within the last twelve months, the society had sustained the loss of its president, the Archbishop

of Canterbury; one of the vice-presidents, Sir H. Torrens; and one of the committee, Major Henley; all of whom had been removed by the hand of death. Subsequently to the last anniversary, ten thousand two hundred and eighty-three copies of the Scriptures had been circulated. The pecuniary receipts of the Society amounted to £3,771. 18s. 6d. But the disbursements had so far exceeded the receipts, as to leave a balance due against the Society of £704. 5s. 3d.

THE SUNDAY SCHOOL UNION celebrated its anniversary at the City of London Tavern, May 12, 1829, Mr. W. B. Gurney, chairman.—The Report first referred to the progress of religious education and Sunday Schools in *foreign countries*. In France, the Sunday School committee at Paris, had been assisted by a grant of £20, and Sunday Schools were increasing among the Protestants. In Germany, the Hamburg Sunday Schools were proceeding prosperously, though opposition had been excited. In Denmark also, Sunday Schools had been formed, the expenses of which were paid by the Union. The Greek Sunday Schools were continued, and efforts were making to increase them. In various places in India, religious education was making considerable progress, and increasing attention paid to Scriptural instruction. In Ceylon, about thirty thousand of the population had been in the Missionary schools, and the rising youths were discovering the folly of idolatry. In New South Wales, New Zealand and the Society and Sandwich Islands, the prospects relative to the young were encouraging. In South Africa, many of the Hottentots and Caffres were under instruction. In the United States of America, Sunday Schools were advancing rapidly: twenty eight persons had devoted three hundred and sixty-six weeks to labour for the American Sunday School Union, as Sunday School Missionaries; and Bible classes had been found eminently useful. In Canada, Newfoundland, and the West Indies, the cause was advancing. At Buenos Ayres, the interesting Sunday-schools established there were continuing their efforts.

Domestic Proceedings.—The report noticed the varied and useful labours of the Sunday-school missionary: his efforts showed the great importance of this measure, and presented powerful claims on the benevolence of the public. This object was strongly recommended to the increased support of the liberal. The Sunday School

Union, from their limited means, had made foreign grants of 112*l.* 17*s.* 1*d.*, and home grants of 76*l.* 1*s.* 3*d.*. The sales at the Depository amounted to 5024*l.*, and consisted of 880,853 different articles. The number of Sunday Schools, reported in Great Britain and Ireland, was 9,328, containing upwards of 90,000 teachers, and 979,093 scholars, being an increase of 62,164 scholars. The Committee recommend Mr. Gall's system to their fellow-labourers. A legacy of 100*l.* was acknowledged, and some other donations. The Committee consider that the experience of the past year has added to the proofs of the beneficial influence of Sunday Schools, and therefore their friends have great reason to "thank God and take courage." But in order still further to extend the benefits of religious instruction, it is of unspeakable importance that these three objects should be kept continually in view: 1st. That in all our schools increased attention should be paid to apply religious instruction to the understandings and consciences of our children. 2dly. That Bible classes, or Catechetical classes, should be formed to include *all* the young people in our respective congregations who are not comprehended in Sunday Schools. 3dly. That peculiar attention should be paid to qualify the teachers to fulfil their important duties in the most efficient manner. The progress already made in these particulars is encouraging; but much yet remains to be done.

THE Annual Meeting of the PROTESTANT SOCIETY for the Protection of RELIGIOUS LIBERTY was held, May 16, 1829, at the City of London Tavern; at which Lord Viscount Ebrington presided. The Report was read by J. Wilks, Esq. the Secretary; and, after expressing the gratitude of the committee for the encouraging advances that had recently been made in the noble cause for which the society had been instituted, and their sanguine expectation of a still more rapid progress, went on to state several instances of intolerance which had called for their attention during the past year. These petty acts of paltry oppression consisted of claims for poor and other parochial rates on dissenting meeting-houses—for small tithes and Easter offerings—for toll, when going to, or returning from, divine worship—for double fees for the interment of dissenters' children—and for refusing to read the burial service over unbaptized persons, &c. &c. A few cases of riot and disturbance of public worship had also occurred; and various personal grievances had been presented. In many

of these cases, the Committee had afforded effectual assistance, and in others had given good advice. They have also prepared for the prosecution of several important objects which they hope to be able to attain. These are—the termination of the power of the clergy respecting burials—the amendment of the Toleration Act—the exemption of all places of religious worship from the poor-rates—and, a substitution of Registries of the Births instead of the Baptisms of Children; by which Dissenters will be placed on a level with churchmen. The report closes with stating a fact which we are sorry to learn has any existence: the great declension of the Annual Contributions from churches and congregations. Now, as the contribution required is only two pounds annually from each, and as so much good has already been done by this Institution, and such important objects yet demand their attention, we trust the cause of this complaint will be speedily removed: and the Committee amply supplied with means to prosecute with effect their laudable designs.

An event occurred at this meeting, which appeared deeply to interest the feelings of the numerous attendants. Daniel O'Connell, Esq. who has long been known as the grand leader of the associations of Ireland for obtaining the Catholic claims, visited this assembly, to use his own words, "as the representative of the Irish Roman Catholics, to express their gratitude for the exertions made in their behalf by their Protestant Dissenting brethren." He spoke nearly half an hour; was loudly cheered; and, after hearing a few speeches, withdrew amidst the acclamations of the company.

REVIEW.

A SUPPLEMENT to the GENERAL BAPTIST HYMN BOOK: being a Collection selected from more than sixty different Authors. By ROBERT SMITH.

18mo. 414 Hymns, price bound 2*s.* 6*d.*
Winks, Loughborough.

THE venerable compiler of this collection rested from his labours, a few months after its publication; and left it as his dying legacy to the churches. This fact gives it an interest which renders our recommendation less necessary. Mr. Smith's design was to supply suitable hymns, on subjects on which the General Hymn Book was de-

Review. In selecting them, he laboured to make the sentiments agree more nearly with the doctrines of those professors for whose use they were intended; but he found this to be a more difficult task than he anticipated, on account of the high strain of Calvinistic doctrine, assumed by the most popular of our religious poets. Hence, in the selection of some of the hymns, he confesses that he has sacrificed elegance of diction to divine truth. But this modest apology might have been well spared. Many of the compositions are excellent, both for their divinity and their poetry; and few sink below mediocrity. They are in number four hundred and forty four; and are arranged under the following heads:—The Being and Perfections of God—Praise—Providence—Religion—Worship—Scriptures—Gospel—Christ—Figurative Representations of Christ—The World—Sinners—Youth—Christian—Christian Characters; Faith and Hope, Love, Joy and Rejoicing, Consolation and Perseverance—Prayer—Church—Baptism—Lord's Supper—Seasons—Death—Judgment—Ministry of Angels—Heaven—Varieties. Good Indexes of the Subjects, the First Lines, and the Texts of Scripture on which the Hymns are generally founded are subjoined.

We esteem this a good Collection, well suited for the purpose designed; and as such cordially recommend it.

LINES occasioned by the Death of the Rev.

ROBERT SMITH, late Pastor of the General Baptist Church, Broad Street, Nottingham. By J. TYERS.

12mo. pp. 28, price stitched 6d.
Winks, Loughborough.

THIS is a well merited and highly affectionate tribute of respect to a worthy Christian, who, for nearly half a century was a diligent, able and successful minister of the gospel in the New Connection. A few leading events of his useful life are noticed by way of introduction; but we hope soon to be favoured with a more extended Memoir for this Miscellany. Meanwhile we have read this effusion of Christian esteem with pleasure. It not only passes a just eulogium on the deceased; but contains many judicious hints of advice, admonition and encouragement to living ministers, which we hope will not be without a proper effect. The "Lines" are honourable to the feelings and piety of the author; and we extract the address to the bereaved

church, contained in the two concluding stanzas, as a specimen of the poetry.

"Thou church, from whom the prophet's
torn,
O see, inscrib'd around his urn,
Your brief terrestrial stay:
Imbibe his faith, his zeal, his love,
Who turn'd you to the realms above,
And led himself the way."
"To prove his mem'ry you revere,
With holy watchfulness and prayer
Pursue the path he trod:
With your affections upward borne,
Let ev'ry grace your live's adorn,
Then, at the resurrection morn,
You'll meet him with your God."

LITERARY NOTICES.

Just Published.—The Case of the Baptist Church, meeting in Somerset-Street, Bath, heard on a motion for an Injunction, before his Honour the Vice-Chancellor, March 10, 1829.—2s.

Memoirs of the Life and Character of Mrs. Susanna Pearson, Author of "Essays and Letters," &c. by George Pearson.—3s.

Shortly will be published.—Gideon, and other Poems, by the Author of "My Early Years for those in Early Life;" "Jane and her Teacher;" "George Wilson and his Friend," &c.—12mo.

LINES

On the Death of the late W. HAYES, of Diseworth.

William's no more! his race is run,
And we lament so dear a friend;
But he is safe, his work is done;
His joys are great and ne'er will end.

We feel the loss of one so dear,
Whose conduct was by all admir'd;
But he's secure from every fear,
He now enjoys what he desir'd.

The Husband—Father—Brother—Friend
Has left the cares and toils of life;
And, Lord! to thee we now commend
His children dear and mourning wife.

Be thou their strength, and thou their guide,
Till toils and troubles ever cease;
Till with their Saviour they abide,
Where all is joy, where all is peace.

Adieu, dear HAYES! farewell! farewell!
For we shall see thee here no more;
Soon shall we meet with thee, and dwell
In raptures sweet, on Canaan's shore.
W. B.

Missionary Observer.

JUNE 1st. 1829.

General Baptist Missionary Society.

DEATH OF MR. CROPPER.

WE have this month to record the removal of one of our devoted labourers from this transitory state. The event must excite painful feelings in the hearts of those who long for the extension of the Saviour's cause; yet it should be recollected that INFINITE WISDOM AND LOVE have inflicted the stroke.—God has done it—God who giveth no account of his proceedings—who moves in a mysterious way—who has clouds and darkness round about him, but all whose proceedings are ordered in wisdom and in goodness. Mr. Lacey's letter to the Secretary, containing this painful intelligence, cannot fail to be read by many with considerable interest.

VERY DEAR BROTHER,

About ten days ago I wrote to you informing you of the death of brother Cropper and promising in a few days to send you a more particular account of the afflictive event; I hope you have received that letter: and now, as my feelings are somewhat recovered from the shock and my energies are returning, I sit down to fulfil my promise. My mind finds a kind of melancholy pleasure in ruminating over the event which closed his short but useful career, and I could sit for hours reading over his letters, papers, and journal, and in thinking on the expressions he uttered and appearances he exhibited just before he left us. As he drew his last

gasp, in thought I accompanied the disembodied spirit in its flight to heaven. Bright angels were waiting the event, and as soon as the spirit was released from the fallen tabernacle, they led it swifter than lightning through the skies; and he soon entered heaven and proceeded through the bright ranks of congratulating saints and angels till he came into the presence, the bright presence of his Saviour and his God. He fell down at Jesus's feet, he adored him for all the love wherewith he had loved him, now he arose and looked on that dear that beautiful countenance he had often seen through the veil, he sees the hands, the side, the feet, that had bled for him, and his soul becomes filled with all the transports of love, and again he falls down in unspeakable adoration: the Saviour raises him up, and he commences with all the redeemed multitudes that happy song of Moses and the Lamb which he shall delight to sing for ever and for ever. Here my thoughts left him, and I said happy, happy Joshua! thrice happy brother! escaped for ever from earth and all its woes, happy for ever in the presence of Him you loved and served below.

I shall commence my relation from the commencement of his journeys into the country in the prosecution of which it is likely he inhaled the poisonous seeds of the dreadful malady of which he died. He commenced his first tour on the 18th of November in company with Gunga Dhor, at least from the second day: after various experience of pleasure and pain, encouragement and discouragement, he returned home on Saturday evening the 22nd. As he was passing over a branch of a river on his way home his horse fell down and he got wet, he afterwards complained of a cold he took from this accident, and it probably contributed towards

his fever though it might not be an immediate cause. On Lord's-day, the 23rd, he assisted me in the English and native preaching, but complained of soreness from his exposure to the wet mentioned above. On Tuesday the 25th, (and not on Monday as stated through mistake in his journal), he commenced his second, and, alas! as we think, for the poor Oreahs, his last tour. He enjoyed some excellent opportunities in this trip, and also he enjoyed much pleasure and feeling in them. He related some of the particulars to me afterwards with great delight, and said how the Lord helped him to feel and speak the Gospel. On this journey he felt some soreness, and his body and his hand trembled. The latent seeds of the dreadful fever of which the dear youth died appear to have been working into his very constitution and undermining his life at that early stage.

Bainpore was the last village which was favoured with his ministrations. The entry he made in his journal at this place is particular: he says "Thus am I arrived at my last village *this tour*." He hoped to have many more tours and many more village congregations to address. On the night before he wrote this he had a remarkable and impressive dream. He arrived at Cuttack early on Saturday afternoon Nov. 29th, and was remarkably cheerful and happy; as soon as he had taken a little dinner it was time to go down to the bazar, and although fatigued by exertion he would accompany me to the people. On Lord's-day the 30th, the last that dawned of labour for him, he took his share in the native and English services. It was his turn to preach to the school-masters and the boys who accompany them, which he did. Mrs. L. heard him and was surprised at his pathos: before he had finished his address, himself and the men were dissolved in tears. His subject was the death of the Saviour for their sins. I have asked the school-masters since about this opportunity and they answered with much feeling, "The Sahib manifested great feeling, great love, and spoke to the children with great affection." He was particularly fond of youth, and he often spoke to the native youth, and made them sing aloud of salvation through the Saviour's name, and he did so this evening. The opportunity he closed with a prayer in Oreah. This address will witness against these men at last if they regard it not, but they will not soon forget it. He dismissed them to see them no more till the last day. In the morning he preached his last sermon in English from that beautiful text Zech. ix. 12., "Turn ye to the strong holds ye prisoners of hope." He was animated and particularly earnest in

warning sinners, and at the close repeated some beautiful passages of poetry. In his prayer he was very earnest for the out-pouring of the Holy Ghost. The extraordinary influences of the Spirit have long occupied our thoughts and our prayers, and he quite believed it was our duty and our privilege to have them. We spent a happy hour after we arrived at home, and we shall not soon forget the share he took in it, the thankfulness with which he took a few hints respecting his sermon, the fervour with which he talked about the future prosperity of the Saviour's cause were particular. On Monday December the 1st he employed himself in corresponding with some friends; in the evening it was his turn to pray for the Saviour's presence and blessing before we went down to the natives, on these occasions he was wont to be more than ordinarily in earnest for the Holy Spirit; he was very fervent this afternoon, and no doubt carried a portion of the holy fire with him among the people. He proceeded to the stone in Chowdry bazar and preached the Gospel. This was the last time he declared the message of mercy to the poor Oreahs. Every thing becomes interesting connected with such an opportunity. He met with many objections from the people but was enabled to answer them. After he had made his entry of this opportunity he concluded with the following short, but important prayer for his hearers, a prayer uttered not with that inconsideration and levity which too often characterize such prayers, but with seriousness and strong desire; it was the language of a heart panting after and striving for their conversion. It is the last sentence which his hand recorded in his journal, "*The Lord convert their hearts.*" Thus ended dear Cropper's labours and prayers for Orissa. His work was now finished and he had only to suffer and enter into his rest. On Tuesday he had concluded to visit the son of Mr. Cooper who was ill of a consumption, but circumstances occurred to prevent his visit, and he prepared his letters and some sketches which he had prepared for the Collectors' Quarterly Missionary Papers for the Carn-Brea-Castle, and wrote a note to accompany them to a friend in Calcutta. He felt a little indisposed this day, eat little, lay a good deal on the couch, and could not accompany me to the bazar. After worship in the evening he observed very significantly as it now appears, that he seemed to have nothing to do. He had that day finished for ever his correspondence with his friends in this world in twelve or fourteen English letters. In about an hour after this he complained of an uneasy feeling which had come over him, and he took us by the hand, and then went to bed. Saw him about ten o'clock

when he still felt poorly, advised him to take medicine, he said he would in the morning. On Wednesday he arose poorly, and while washing his mouth and taking his medicine he fainted, and leaned against a pillar in the veranda; his bearer placed him in a chair where I found him still in the fainting fit; with the salts, bottle and cold water, he soon recovered, and proposed accompanying me to see a poor man at Boolaboodnapoor, who was sick of a fever; I endeavoured to dissuade him, but he said he wished to go for he hoped the ride would do him good. On the way he complained of a sore pain in his eyes, and general uneasiness. After we had visited the patient we walked together to see a School we have in that village, and then came away. On our return he went and laid down on his bed, and about ten o'clock I perceived some fever on him, and Mrs. Lacey gave him ten grains of calomel, and afterwards other medicine. Most of the day he kept his bed; towards evening he came into the middle room and laid on the couch. His symptoms were very unpleasant and he was feverish and restless. I gave him ten grains more of calomel, and he retired to rest. On Thursday morning, the 4th, he did not rise from his cot but was poorly and had great uneasiness of feeling. Gave him some opening medicine and he rose at eight o'clock. He did not wish to have the Doctor called as he hoped the medicine would give him relief; at ten o'clock his symptoms grew worse and we called for the Dr. who came immediately; and after examining his symptoms, prescribed for his complaint with promptitude and despatch, for before twelve o'clock that evening he had taken near 100 grains of calomel besides other strong medicines. In the evening sixteen leeches were applied to his temples and forehead. Saw him in the middle of the night; he was sleepless and uneasy, and his leech wounds had bled a good deal, and I was alarmed at his indifference to it—bound up the places afresh. On Friday his mouth was affected with the mercury, and his symptoms were otherwise favourable—we hoped the fever had yielded to the prompt measures taken, and rejoiced. The Dr. now withheld mercury and gave him only senna mixture to work off the calomel. He continued better all day; came into the middle room and talked cheerfully till a late hour. We expected, that except the effects of medicine, the morning would return him to us nearly well. But, alas! his complaint appeared to yield only that it might gather strength to rally with more fearful efficacy.

* This poor young man died on the 7th as our Joshua died on the 8th, the first was 22 and the second nearly 31 years. Beware ye young, ye gay, youth offers no security from death.

He had a restless night, and at twelve o'clock the Dr. again commenced giving him calomel pills every three hours. His fever assumed a low nervous complexion, the worst kind possible. He was very low in spirits and exceedingly restless, but his pulse was not fast. The Dr. expressed his apprehensions at his symptoms to Mrs. L.

On Lord's-day, the 7th he appeared worse and the Dr. visited him extra, and expressed his fears as to his safety. He complained of pain in his right breast and had ten leeches applied; his breathing became difficult and he sometimes sighed deeply, which too plainly showed that his internal organs were encroaching on his lungs. He this day informed me of a conflict he had had with Satan. The tempter upbraided him with folly for coming to India—mentioned the hopelessness of converting the Hindoos, and moreover told him he was now caught in the attempt, &c. He also told me how he had been dreaming that he had warned sinners with great liberty, and that he felt great disappointment at awaking and finding it all a dream. His mouth could not be affected with the calomel and the fever made rapid progress. Visited him several times during the night, and found him very low and restless—dressed his breast which bled from the leeches.

On Monday morning Dec. 8th, the last day that dawned for him—a brighter day dawns on him now, a day without a cloud, without a night; whose sun is the Lord of Glory, and whose light is the smiles of the Saviour's face—I was shocked at his altered appearance, but checked my feelings till the Dr. had seen him. He came early and immediately was struck with the sad change, and the progress of the disease. He told me it was all over, that he must die. He called in the military Dr. and withheld his mercury and gave him ether, &c. This intelligence produced a shock that cannot be described: Mrs. Lacey could not rest without seeing him before he bid us farewell, and although she had been confined only the day but one before, i. e. on Saturday, I carried her in my arms to see him. They kissed and parted till they meet above. But, O! it was hard work to part with so lovely, so promising a youth, with whom we were united in the strongest affection: my dear Ann's mind was wonderfully sustained under the trial. About nine o'clock he became painfully restless, not from any exercise of his mind but from the uneasiness of his body—death was creeping on him and he felt his cold approach. He turned himself from side to side and from the top of the bed to the bottom, and frequently cried out to me, "O Lacey, my dear fellow, I cannot lie, I want to plunge into

water, or to be tied up:" in this restless state he continued for three hours, and as it drew toward twelve o'clock his uneasiness increased; about that time he turned himself violently, first on his left and then on his right side; when he gently turning on his back, clasped his hands over his breast, cast his eyes towards heaven, and breathed out his soul into the hands of the dear Redeemer!! I watched his last gasp, but O what a serious sight I beheld;—a dying young *Christian Minister* and *Missionary* possessing rare qualifications in each character; sent out with high expectations by his friends, and at a great expense by the Church on earth, and just entered on his vastly important labours in the midst of upwards of 12,000,000 of immortal souls perishing for want of the Gospel. This truly was a serious sight. But, O! let me check these feelings, for it is the Lord, let him do as seemeth him good; he did not die by chance, it was the Lord's doing.

But I must give you some particulars as to the state of his mind in the above distressing moments. He was perfectly sensible to the last, which was a wonderful circumstance in an Indian fever. There were many, very many, pleasing things dropped from his lips; a few of these will be sufficient to show that the Gospel can give peace and comfort in the bitterest distress and in the uttermost sensibility of approaching death with all its consequences. I asked him if he felt his mind composed and happy; he said not so much as he could wish. I mentioned the atonement Jesus made for our sins—how merciful the Saviour was—what promises he had made, and that faith which I knew he exercised secured them all to him. We afterwards prayed and the darkness withdrew from his mind, and he enjoyed settled, steady peace in Christ. Mrs. L. asked him some questions also, and he answered as above described. As he grew worse I said a good deal to him. Once I said, well my dear Cropper you are going to the Saviour you have recommended to others, to receive a reward at his own hands. "No" he replied, "I am going to receive mercy." At another time I asked him if he knew in whom he had believed; he answered with emphasis, "I know in whom I have believed!" I then repeated the remainder of the passage as a question, he said "Yes." Several Psalms were read to him by Mr. Santos or by myself, and he had much enjoyment in hearing those pious portions of the Word of God, and whenever the Psalmist's prayer suited his own experience, he gave his hearty amen. He also united very fervently in praise and prayer, particularly when blessing God for having laid our sins on his own Son, and thereby delivered us from the fear of death and hell. He most heartily re-

cognized and felt the blessedness of this glorious scheme of salvation.

I told him he could not stay long, and asked what I could do or say for him. He said I must take his books and defray the expenses of his funeral, that I must give his love to brother Pike, warn his father in particular, and all in general. Several members of the Church came to see him, to whom he gave ready answers. In this peaceable steady state of mind did our dearly beloved brother depart. His death was not what is commonly called triumphant, but it was peaceable and happy; and considering that he knew he was going to die, going to enter on an all-important and eternal state, it showed the power of the Gospel to support the soul in such solemn circumstances. How vain is philosophy, how vain are the false refuges of the infidel and the heathen; the Gospel alone can give a rational, well grounded hope in the trying hour. Trusting in the Saviour as exhibited in the Gospel, our dear Joshua could say even in the arms of death, and the same every trembling saint may say, "O death where is thy sting? O grave where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ." We had his funeral the next morning at half-past six o'clock, several gentlemen of the station attended. We sung a favourite hymn of our dear brother's, then sung and read. I intended to deliver an address, but it was with the greatest difficulty I could get through the above, and could not settle my feelings to speak a word on the occasion. We attempted to improve his death at the Chapel on last Lord's-day evening, from Psalms xcv. 7, 8. (middle clause) I.—By noticing the instruction and admonition this event afforded us, considered as the *voice of God*. And II.—The importance of paying a *serious and immediate* regard to it. And then concluded with a very few observations on the character of our beloved friend. We had hymns for the occasion, and particularly one made on hearing his last sermon, which produced a serious effect by bringing the truths he delivered in that discourse to the minds of our congregation. The books of our dear brother which belonged to the Society, we shall preserve for the next Missionary who will be sent out, and I hope it will not be long before one is sent. Send dear brother, and send soon to our help. We have now more work than we can do, consistent with health, and this work is daily increasing on our hands.

We fear the death of brother Cropper will produce a discouraging sensation among our Missionary friends, for with great reason he was much beloved, and as a Missionary exceedingly hopeful. To our Society, to us,

and to the poor benighted Oreahs, his departure seems a great loss; yet we are very short-sighted and cannot possibly judge. Besides God, who has taken him, loves the cause whose advocate he was, infinitely better than we can do, and would he have taken him away to the injury and detriment of that cause? I believe he would not. He undoubtedly means good to his kingdom on earth by the event. Does he always give us what is agreeable and pleasant to us in order to promote our sanctification and final salvation? and shall he not thus act with regard to the prosperity of his kingdom? He has not done so in times that are past. If we search the sacred volume and consult the history of his kingdom, we shall find that, frequently, what appeared the adverse providences of his throne, are among the most valuable causes of the prosperity of his kingdom. It ought to lead us seriously to examine our own hearts, to see if we cannot there discover the reason of this apparently severe procedure of our heavenly Father. Does he not hereby correct our motives, our ends, or means in the promotion of his kingdom among mankind? It has particularly struck me that hereby God corrects our views with regard to the means by which his kingdom is to be promoted. Have we not been expecting great effects to result, from the devotedness, the zeal, the superior attainments, and the general promising character of our dear brother? Our eyes and expectations have been too much on these; from these we have expected success—these qualifications have animated our hopes, have strengthened our faith, and have given energy to our prayers. With these in our view we have but dimly seen, or perhaps entirely lost sight of, supernatural Divine agency, which loves to operate by the weakest and most improbable means. Now if these have been our views at all, it was impossible for God to give us success, and yet he had no means of correcting them but by removing the beloved object of our fond expectations—he has removed him, and thereby taught us plainly. O! that the lesson may be as successful as it is plain, and then we shall soon bless God for this correction: that not by well chosen and well prepared means, not by piety or zeal, or general amiableness of character, does he effect success: no, this would be placing the cause too low to be consistent with the Divine character, the ultimate reason of all things. No: God gives success by the agency of the Divine Spirit, and generally under circumstances so foolish in human estimation, that the source of that success cannot be mistaken. This being the case, the excellency of the power does appear to be of God, and not of man. O then may we, one and all, compar-

atively lose sight of instruments, however accomplished, however promising, and expect all, trust for all, and pray for all, from the Divine agency, given on the preached Gospel by whomsoever done. A good knowledge of the language avails little; an ability to speak in the language eloquently, or other qualifications of piety and cultivation can avail but little here; 'tis God's spirit alone that can, that must convert souls: without this the only success we obtain is admiration of our character and learning from the natives among whom we labour. A sweet morsel indeed to the flesh and carnal man, but to the soul thirsting for the conversion of the heathen, the glory of God, the extension of the Saviour's kingdom, more sickening and more hateful than hell when it stands in the place of success like what the Missionary wants. Let it therefore not excite our sorrow and despair that our brother was not spared, but let it excite our earnest inquiries, and our grief that the Divine Spirit is not given. Let us seek for this—let us cultivate dependence on this—let us expect all from this—let us pray earnestly and faithfully for this, and then we shall soon have reason to rejoice. There are, moreover, various considerations which should prevent sorrow and discouragement in reference to this apparently sad event, and which our friends should well consider. Let them remember that their young and beloved labourer was spared to do essential service in the Saviour's cause. This has appeared from results here, but will more fully appear above. Who knows what that seed may produce which he was permitted to sow? Let them remember there is a road to heaven from Orissa as well as from England, and that way our brother found and is now rejoicing in the presence of the Saviour he served below. Let them remember that one year's labour in India is worth several in England. That a long ministry is not always the most successful, or the standard of reward above—how short was the Saviour's ministry and also the ministry of some of his Apostles. Let them remember that final success does not depend upon numbers, not by many or by few, not by power or by might, but by the Spirit of God does success come. How God reduced the army of Gideon till, to all human appearance, it was folly and madness to face the enemy; yet then God gave success. Yes: for then could glory result to his name; otherwise it might have been ascribed to the number, or discipline, or valour, of his forces. Let us therefore not sorrow or despair but humbly take the correction his hand would give, and cheerfully go forward in full dependence on Divine agency, and we shall, we must succeed. The present is a time of

darkness for our Mission; one is called away to his reward, another is laid aside, at least for a time, by affliction. If our perverseness does not prevent it, perhaps our present extremity will be God's opportunity; or if not, we must not, we ought not to despair. As when afflictions rest upon us we must cleave closer and closer to God and Divine things; so now let us give ourselves with more ardour and with more faith to our beloved work; and God will undoubtedly establish the work of our hands: the work of our hands, O Lord, establish thou it. Dear Cropper left a very interesting and important piece of Journal behind him, it contains some very important remarks, particularly the first part of it; I will send it to you; also some sketches which we will send; also a Journal of his while he was with you. He, just before he left us, asked me to send this to you: his piety, his zeal, his diligence, &c., might excite many others to follow his example, and I have thought it would be exceedingly well to write a memoir of our dear Cropper's life. It would be a better than Spencer's or than Harriet Newell's, much better, and would do more good.

Mrs. Lacey has got up from her confinement, and is with the little girl exceedingly well. Our spirits have been sadly broken—we are better now, and I have again commenced my labours in the Bazar. Brother Bampton goes on board a Pilot vessel on the 20th. Brother Sutton is well, our dear sisters are well. Had a very encouraging inquirer yesterday; he has known the Gospel some time, and asks for baptism now. Perhaps he will be baptized soon.

I am, dear brother,
yours in Christ,
C. LACEY.

Cuttack, Dec. 18, 1828.

LINES

BY MR. SUTTON,

On Mr. Cropper's Death.

Go, our beloved brother, go
To yon fair scenes of light;
Go, and receive the bliss that waits,
To crown thy happy flight.

Yes! go and realize the joys,
For which you laboured here;
Go where our gracious God himself,
Shall wipe off ev'ry tear.

In vain we raise our souls to trace
The joys that crown thy head;
In vain we strive to paint the bliss,
That waits the faithful dead.

Thy faith, thy love, thy holy course,
Forbid a fear for thee;
We know that thou art sav'd in Christ,
And sav'd eternally.

Oh! may we learn to duly prize,
These solemn warnings giv'n;
Oh! may they lead our souls to love
The path which leads to heav'n.

May it be our great business here,
To serve our Saviour more;
And then remove to dwell with thee,
For ever ever more!

MR. BAMPTON.

A recent communication from Mr. Sutton states, "Brother Bampton has been with us a month, and in his general health has greatly improved. When he came he could scarcely stand, and could eat nothing: his appetite has now fully returned; his strength is surprisingly restored, and he gains flesh: yet his cough still remains and occasions a good deal of distress. We hope a sea voyage will do him good."

Mr. B. was, it appears, going on board a vessel for a short voyage. The latest account received by the Secretary states that he was better.

Wesleyan Missionary Society.

CAFFRARIA.

The last Report of the Wesleyan Missionary Society furnishes the following narrative, which may suggest various reflections on the care of the Most High over his servants; on the blessings Missionaries are instrumental in conferring on uncivilized and savage lands; on the need of their benevolent exertions; and on the way

which is prepared for the extension of Christ's kingdom by the prevalence of British power.

CAFFRARIA, OR CAFFRELAND, SOUTHERN AFRICA.—“The uncertain and perilous situation in which our Missionaries had been placed by the ambitious projects of the cruel and daring Chief Chaka, renders the following communication from Mr. Shrewsbury, peculiarly gratifying and satisfactory. It is dated, *Butterworth, Sept. 30th, 1828.*”

“*Butterworth, Sept. 30th, 1828.*—“When my last letter was written, this country was full of commotion and terror, and nothing but ‘wars and rumours of wars,’ was heard of from day to day. Our condition was very uncertain and precarious, as we were likely to be involved in the common calamities of the people among whom we dwell. But the path of duty was clear: to go on calmly in our work: to ‘be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, to make known our requests unto God.’ Obeying this blessed precept, and constantly remembering that ‘the government’ of the world is ‘upon his shoulder’ who is to ‘have the heathen for his inheritance and the uttermost parts of the earth for his possession,’ we have been enabled to view without dismay every successive event,—in its origin, progress, and issue.

“Of the name of Chaka, king of the Zulu tribe: of his cruelty, tyranny, wars, and unbounded ambition, augmented rather than satisfied by repeated conquests, you have frequently heard. Having subdued or destroyed several small chiefs and their people, a little more than three months ago, he fell upon Faku, a powerful Chief of the Mambookies; and though his life was not taken away, he has been so completely humbled, that he is sunk to the lowest state of vassalage. Both he and his people acknowledge Chaka as their absolute lord, and are now incorporated with the Zulu tribe as one people.

“At the time this attack was made upon Faku, Chaka was meditating a deeper and a bolder scheme. Stretching into the interior, he intended to have crossed the river Umzimvubu near its source; and passing Faku’s country altogether, he proposed to have fallen down suddenly upon Hintsa, and, according to his mode of warfare, exterminated every individual in his progress who would not join his army; to have returned home by Faku, now in his rear, and fought him on his way back to his own country. Had he attempted this scheme the terror of his name would have ensured its success. As he moves with unexampled rapidity, and makes his

attack in the dead of the night; and as he allows his warriors neither to retreat nor to give quarter, the carnage and bloodshed that would have taken place cannot be thought of without horror. But when his army was assembled together expressly for the accomplishment of this great undertaking, and just on the point of moving forwards, either daunted by the magnitude of the enterprize, or influenced by mere caprice, he commanded its execution to be suspended for the present, and Faku alone to be assaulted. Thus Hintsa’s tribe was preserved, and this Mission continued unaltered and undisturbed.

“Intoxicated with success (for immense herds of cattle were taken), immediately after securing the spoils, CHAKA sent messengers to HINTSA, demanding a present of oxen from him, which demand, if complied with, would, according to the national customs of these people, have been an acknowledgment of him as his liege lord. HINTSA returned a fierce and haughty answer.—‘I,’ said he ‘am a king as well as you; if you want my cattle, come and take them: we are cutting our shields and sharpening our assegais, and are ready to meet you in the field of battle.’ Enraged at such an answer, he was determined to take signal vengeance, when his purposes were frustrated from an unexpected quarter.

“As Chaka knew that the Caffres were frequently guilty of plundering the colonists, he supposed they must be very obnoxious to the British Government. He therefore sent two ambassadors to the Government at the Cape, in a small vessel from Port Natal, to announce his intentions, and to request an alliance with them; promising to leave the colony unmolested, if the British would only allow him to conquer all the people lying between, that he might be the sole monarch of Caffreland, and of all the tribes of South Africa. Those ambassadors remained some time in the colony. But when intelligence of CHAKA’S victory over FAKU reached the Government, together with some intimations of no very friendly designs ultimately against the colony, if his affairs prospered, those ambassadors were sent back by sea, although they requested to return by land through HINTSA’S country, and ordered to tell their master, that he must desist from his purposes;—that it was the desire of the British Government that all the tribes of Africa should enjoy the blessing of peace;—but that if he persisted in destroying all before him, he would find the British his enemies. This message has produced such an effect upon the haughty CHAKA, that yesterday an Englishman from Natal called at Butterworth, on his way overland as an ambassador to Government, with an authority to state that

CHAKA will cease to war: that he only requests two things:—that his people shall be allowed to trade through HINTSA's country, to the fairs on the British frontier; and that King George shall send him one of those men who teach the people about God—a Missionary.' From my plain, open-hearted countryman, I have learned much concerning the interior of this country, as he has been four years at Port Natal, and has travelled from thence by land to Delagoa-Bay.

When CHAKA's ambassadors were sent home by sea, the Government thought it expedient also to send a British officer direct to CHAKA by land. Accordingly, Major DUNDAS, accompanied by fifty men, arrived at Butterworth in July last; and, as I knew this country to be in a state of great excitement and alarm, I accompanied him as far as Dapa's residence over the Umtata; I then returned, and left him to pursue his journey. On the road we several times heard that two divisions of Chaka's army had passed us, and were advancing upon the colony; and this intelligence was confirmed when the English party arrived at Faku's residence. Alarmed at these movements, and apprehensive lest the colony should be attacked while he was on an embassy of peace, the Major quickly returned, and fell in with this advanced party at the head of the Umtata, not many miles from the place where we slept a few nights before. Here a skirmish ensued, in which the British were successful: (and about a fortnight after, the military and boors having been ordered to advance from the frontier, a battle was fought, when several hundreds of these marauders were slain. So terrified were the Caffres at the appearance and numbers of the enemy, that they scarcely dared advance against them, and the whole conflict was sustained between the enemy and the British.

One circumstance, however, seemed at first inexplicable. Though the language of this people, their dress, their mode of wearing their hair, their weapons of war, their agricultural implements, and their maxims of war, in all of which they differ from the Caffres, agree exactly with the Amazulu, or tribe of Chaka; though they have taken the very route which Chaka informed the British Government he should take, and precisely at that period, so that Major Dundas was prevented from reaching Chaka's kraal; still the women who were taken prisoners (for not a man would surrender), all declare that they are not Chaka's tribe, but distinct people, under a Chief called Matiwana; who, ignorant of Chaka's intentions, was advancing from the interior, where he had long been roving, with no less bloody designs against Hintsa, and the British colony.

That this is really a distinct people, though, two or three generations past, united under one chief, was yesterday abundantly confirmed by my countryman. A few years ago, they were situated at the head of the river Tutugela, above Chaka, who made war against them, and drove them from their country. Becoming unsettled, they wandered over Southern Africa, and living upon plunder, seized upon whatever they came near, and generally killed whatever human beings fell in their way. As they affirm that they have seen the sea where the sun sets, and likewise the Great Orange River, they are supposed to be a part of the people called Mantatees, who attacked Sifonello, and committed so many depredations among the Boschuanas, where the brethren Hodgson and Archbell are stationed. They are the same people who last year passed Butterworth about seventy miles farther inland, and came close to the colony, when they nearly seized the Llanddrost of Graaf Reinot, and a small party who were sent out to watch their motions, but perceiving that they were discovered and suspected, made a hasty retreat; and from that time till now, have continued their predatory habits, and were coming down upon Hintsa just at this crisis. From the direction, and in the manner I have described, being ignorant of Chaka's movements and purposes; and the British army supposing (as, indeed, they had every reason to suppose) that they were indeed engaging CHAKA's warriors, till after the battle was over, when they learned that they had been fighting with another tribe. Thus, by a most extraordinary concurrence of circumstances, HINTSA has been saved from the expected assault of an enemy he dreaded, and from the desolation of an enemy, of whose vicinity he had not the most distant idea. Thus has God saved our Mission; glory be to his holy name!

Of the result of the British negotiation with CHAKA you are already acquainted: I have stated he wants a Missionary. I must now inform you of the result of British arms, so far as MATIWANA and his wretched people are concerned. Last week he sent a present of twenty oxen to VOSSANI, a Tambookie chief, above Hintsa, with an embassy, proposing conditions of peace and permission to come through VOSSANI's people, and occupy a vacant tract of country lying immediately above HINTSA's tribe. This matter is not yet decided; but the fact shows that the sound of war is gradually dying away. If MATIWANA's tribe settle there, I shall immediately take them on my Circuit plan; while the Circuit eastwards, if peace be established with CHAKA, will extend to the spot where Brother THRELFALL was once station-

ed, near Delagoa-Bay. Those events which seemed unfavourable to the enlargement of Missions, are evidently paving their way, and will facilitate their progress. The facts which I have already stated, sufficiently establish this point; and it is with pleasure that I record two or three particulars that will serve further to illustrate it.

“The conduct of the British army has made a deep impression on the minds of Hints and his people. On their march they rested one Sabbath at Butterworth; and our chapel was filled with British troops and their officers, listening with deep attention to the Word of God. When they came near the field of battle, the evening before the engagement, Lieutenant-Colonel Somerset called Hints and Vossani, and requested that they would give orders to their people, not to kill any prisoners that might be taken, but to treat them with humanity; especially women and children. Each Chief was silent. At length, under the impression then resting on every mind, that they were about to attack Chaka's tribe, they replied, ‘Chaka kills our women and our children, and we must kill theirs also.’ The British Commander replied, ‘Then you must fight the enemy yourselves; if you will not show mercy to the vanquished, I will march my troops back again, and you shall have no help from me.’ This constrained them to comply. By this means the lives of many poor women and children were preserved, although several of them were, after all, cruelly and wantonly murdered. Almost the first news I heard after the contest was ended, was from a Caffre, who was driving a poor pregnant woman before him. ‘This,’ said he, ‘is one of them; but Somerset gave out his word that we were not to kill the women.’ I ransomed the poor creature from the Caffre for two cows, and immediately gave her her liberty. The grateful feelings of the poor woman quite overcame her; she called me her father and her only friend, and refusing to be conveyed to her own people, chose to tarry in my habitation. Another thing that has much astonished the Caffres, is the *strict justice* observed in the British army. Every thing that was required was paid for, and not a single beast stolen. This is so different from their practice, as times of war are, with them, times of general plunder, from friends as well as enemies, that they are utterly at a loss to comprehend it. A subordinate Chief lately speaking with me on this subject, remarked concerning the English—‘I have never seen such a righteous nation.’ What he individually expressed, may be regarded as the common views of the whole tribe. Thus Christianity, in however relax a manner its light may shine,

brings ‘glory to God in the highest,’ and tends to advance ‘peace on earth, and good will among mankind.’

“In reviewing the spiritual state of this Mission, during all these changes and alarms, there are some considerations of a pleasing nature. Those individuals who have been baptized, and those who are candidates for baptism, have felt a deep concern for the salvation of their enemies who were coming to destroy them. A weekly prayer-meeting has been established for the express purpose of interceding for them; for the establishment of peace, and for the enlargement of the kingdom of Christ far beyond the dominions of Chaka. Not only on that evening, but on all occasions, has prayer ascended up before God on their behalf. Seldom has a Caffre prayed in a chapel, or on the station, without offering up such petitions as these:—‘O God, let our enemies make peace with us.’—and, ‘O God, send our enemies the Gospel of Jesus Christ thy Son.’—and for Chaka they have almost always prayed by name. Nor have they forgotten the British, whom many of the principal men designate now by the name of, ‘The fathers of the Amaxosa or Caffre people.’ Whatever worldly men may think, I look upon the singular issues of all our late disturbances as answers to prayer, and as a verification of the words of the Prophet Isaiah—‘I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name.’”

AN APPEAL

To British Humanity and Justice,

By the Society for the abolition
of Human Sacrifices in India.

Price 2d. or 14s. per 100.

THIS is a valuable publication by the Society recently formed at Coventry, for abolishing the murderous practices of India. Within the compass of twenty pages it compresses much important and affecting information respecting Suttees, —Ghaut Murders, or the murder of the sick by exposure, &c.,—the mortality occasioned by pilgrim-

ages,—actual human sacrifices, &c., &c., &c. We most cordially recommend the pamphlet, and urge the friends of humanity and religion to promote its distribution and extensive circulation. The merchants of England and its large manufacturing towns are rising to exertion against what they deem the monopoly of the East India Company; but the friends of Christianity aim at a more important object than free trade with the East. Their object is the diffusion of the Gospel of Salvation, the enlargement of the Kingdom of Immanuel and the extinction of those cruel practices, which have not merely swept millions to an untimely grave, but which have rivetted the chains of a cruel superstition, and upheld the empire of darkness. Let the friends of Christianity bestir themselves. Let the gentlemen who manage the affairs of India be taught, that, in the view of Britons, a blot black as the darkness of the infernal pit, attaches to their rule, while widows are *burnt by their licences, idol temples supported by the revenues they raise for them, and pilgrims by thousands fattening the soil of India, who have been allured from their quiet homes by the exertions of pilgrim-hunters, who receive from British officers a premium for every pilgrim they bring.* Let the directors of East Indian affairs hear, by a voice too general and too powerful to be trifled with, and too plain to be mistaken, that the myriads of England who love Christianity deplore the direful connection of Britain with the cruel and demoralizing idolatry of the East:—that they view with horror the fact that hundreds of widows are annually burned alive under the express sanction of the British authorities in India:—that they be-

lieve the Majesty of heaven is insulted, and the awful God, who distributes crowns and kingdoms at his will, incensed, by British authorities, taking the management of idol temples; making their roads; collecting their revenues; defraying their expenditure; virtually supporting their pilgrim-hunters; appointing their officers and ceremonies; clothing their idols; and really giving all the honourable sanction of the British name to a system of desolation and horridly impure idolatry:—that they thank those friends of humanity, of Christianity, and of Britain, who have exerted themselves in behalf of burning widows and deluded pilgrims; and will support them in continuing those labours which are so honourable to Christian benevolence and so *important to the stability of the British Empire in the East*, till Britain shall no more be stained with the guilt of innocent blood, shed by her permission, and with the crime of giving **NEW CELEBRITY** and **STRONG SUPPORT TO IDOLATRY**; which the sacred Scriptures denounce, as so hateful in the view of the Eternal, that it exposed to his wrath, and to utter desolation under his frown, kingdoms and states once highly honoured with his favour.

On one subject of the pamphlet, whose title stands at the head of this article, that of taxing pilgrims, and defraying the expenses of Moloch's temple by the revenue thus raised, a communication received by a friend of the late Mr. Cropper, furnishes some affecting information. Mr. Cropper wrote, "It grieves me to think how often the people refer to the pilgrim tax exacted by Europeans; a man said to me to day, Juggernaut only wood! How many thousand rupees do you

Sahibs take to let the people see him. This does not come once a month or once a week merely: perhaps I have it some days thrown in my face six or seven times. *They believe we highly respect Juggernaut.* When shall the cursed practice stop! When, O my country will you cleanse yourself from idolatry! In these cases, I tell them there is no difference in the sight of God between Europeans and Oreahts, *they who believe not in Jesus Christ perish!*"

Again, we recommend the friends of Christianity to obtain this interesting tract, and to promote as widely as practicable its distribution.

General Baptist Missionary Society.

JAMAICA.

JOURNAL OF MR. HUDSON.

In consequence of another attack of illness Mr. Hudson is expected home for a short time to recruit his health, and to collect some assistance towards the building of a large chapel at Lucea, which is now greatly needed in consequence of the flourishing state of the Mission Station there. He has sent a Journal of which we now insert the greater part.—

Lucea, February 27, 1829.

I commence this letter in time, which contains my journal, in order that I may be ready by the sailing of the packet; you would have had it by the last, but sickness prevented it, as you would perceive by my last brief communication. I preached last night to a large

congregation, for the first time, at Lucea, since the 2nd of this month. This sickness was brought on by the excessive labours to which my journal refers. However, through mercy, I am now better, and hope to attend to my duties again with pleasure until our embarkation for England. May we be guided by Divine Providence in all our ways and promote the cause of Jesus in all our proceedings.

November 2nd, Lord's-day.—

Our chapel was crowded to excess both morning and evening. We cannot possibly find room for the people to hear the Word of God, which makes it very inconvenient and painful. When the chapel is so full the heat is so distressing. A place much larger is required and would soon be filled.

3rd.—To night we had our Missionary Prayer-meeting: besides a crowded audience there were many on the outside. Mr. Watson and myself conducted the interesting service. May we all feel more for the perishing Heathen!

5th.—Preached at Ginger-Hill to an interesting congregation, on Lot's escape from Sodom. Many of the people were deeply affected. Had some conversation with several of them after sermon, and was glad to believe that good impressions had been made upon some of their minds. The Lord deepen and carry on the work of grace to perfection, which we trust has been commenced.

9th, (Lord's-day,) Green Island.—Had prayers and gave a short address in the morning. Preached in the afternoon—conversed with a number of the Estates' people after service—went on the Bay, saw a sick man, prayed and talked with him—Returned in the afternoon, and preached in

the evening to a very large congregation at Lucea. These exertions are too much for the state of my health, but I could not be happy did I not labour much to spread the Gospel and bring many sinners to know and love Jesus.

16th. *Lord's-day*.—Not able to preach on account of a bilious attack.

23rd.—Preached at Green Island to a crowded congregation.

24th.—To day visited Negrill-Bay. This place is sixteen miles to leeward of Green Island, and contains but few houses. There is, however, a considerable population in the neighbourhood. On our arrival I was introduced to a white gentleman, by whom I was kindly received and cordially entertained during the day. As I intended to return in the evening, I informed him of my intention to hold a meeting and give away some Tracts among the inhabitants, if he felt no objection. He informed me that I was the *very first Missionary* that had ever been down there for the last hundred years, that not one of them could recollect such a circumstance; and that, for ought he knew, I was the first Minister who had ever gone to Negrill to instruct the people. "The people, (continued he), are anxious to hear you, and I can have no objection, you can have your meeting at my house, if you please." I thanked him, and said I should be happy in embracing the opportunity. A boy was sent to inform the neighbours, while I went and had some conversation with many families upon the Bay; upwards of fifty collected together in a short time. I read two chapters and preached from the one thing needful, about one o'clock. They were very serious and atten-

tive during the service. Several expressed their gratitude, and desired me to visit them as often as I could. Could I visit them on the Lord's-day, they said, no house in the village could contain the people. I distributed, after service, upwards of 200 Tracts, including a few Catechisms and small books for their children.

December 3rd.—Preached at Ginger-Hill to one of the largest congregations I have ever had there. Several have become inquirers, and I believe that many of the congregation are really desirous of knowing the way of heaven. Since preaching at this country settlement commenced, not less than 350 Tracts, Catechisms, Primers, and other books have been distributed among the people, besides several Testaments. These Tracts, &c., are circulated over a wide extent of country and among many families, as some of them come a good distance to hear the Gospel. Thus the good seed is scattered and souls are brought to seek their long neglected Saviour.

7th. *Lord's-day*.—To day our chapel was crowded to excess both morning and evening. Preached against the sinful amusements of the world, particularly dancing, from, "Abstain from all appearance of evil." Dancing grows up with the natives of this country; they are devoted to it. Many who profess to be Christians, think it harmless and practise it in Lucea. We have reason to be thankful that our members are kept from it. The want of information, the false constructions put upon it, and the coming season of festivity and riot, demanded that something should be publicly said to present this practice to the people in its proper colours. Some of our hearers ac-

knowledged themselves convinced, and declared they would not go again. May they be preserved from the pomps and vanities of this wicked world.

9th, *Tuesday*.—Held a most interesting meeting at Boggy-Hill, where I preached nearly two sermons, besides catechising children and distributing many Tracts. I first preached to the whole congregation, and then catechised children and gave away books. I read over one Tract, "The dying testimony of an infidel," which much affected the people. By the permission of the Gentleman, I then collected the negroes together at the door and gave them a very plain address; I have done this repeatedly; the negroes understand me better and feel more. After the sermon has produced but little impression, I have seen them brought to their tears by plain addresses and pointed questions on the state of their souls, as was the case on this occasion. "Thou art the man," when delivered with affection carries conviction to the conscience, and opens the eyes of poor blind and hardened sinners. Several times I have talked to them in this manner, both collectively and individually, with every eye upon me, until I have been completely exhausted, and obliged to tell them to go home till another time.

10th, *Wednesday*.—Preached at Waterloo to an increasing congregation. Saw several strangers who had not been before; some appeared deeply affected. A little boy, to whom I gave one of Dr. Watts's Catechisms on a former occasion, could answer me every question in it. These are most interesting meetings, as we have reading Tracts, catechising children,

private exhortations to individuals, and plain addresses to slaves by themselves. Most of the people will stay to the last, though I have often been engaged in these exercises for more than two hours. The interest of the people is excited and continued by the variety. The answers of the negroes to questions put to them on these occasions, will sometimes produce a smile; but their humble confessions of sin, and their earnest desires to know and love Jesus, have often drawn tears from the spectators.

17th.—Received a visit this afternoon from two soldiers belonging to the fort. As a few of them have attended chapel lately, I invited them to call upon me, and I would be glad to speak with them, and give them a few Tracts. To day they requested a few Catechisms and Tracts: I gave them a dozen Catechisms and upwards of seventy Tracts, of various kinds, besides three small books, which they engaged to read and distribute among their comrades about 100 in number. The soldiers at our Fort have been removed to other places, I think, three times since our arrival in Lucea. Each of these companies has been supplied with Tracts; these little, but faithful messengers, have thus fallen into many hands, and have been widely circulated, as the soldiers often move to various parts of the world. Not less than 300 have been given to different companies stationed here: some of them have been read with seriousness and devotion, and, we hope, they have led and will lead many of these soldiers to serve the Lord Jesus.

18th, *Thursday*.—Our service at Lucea was well attended this evening; the text was "Save your-

selves from this untoward generation," which formed the foundation of several remarks very suitable, I think, at this season, as numbers are preparing for the Christmas holidays. During the night and every morning, we hear the fifes, drums, singing, dancing, &c.; which form but a horrible prelude to the frantic scenes and sports of the coming Christmas.

21st, *Lord's-day*.—Had a lively and interesting Prayer-meeting early this morning, upwards of 100 persons were present. Expounded to them the iv. chap. of Jonah. Three of our members prayed. Preached in the forenoon to a good congregation, from the lxxxiv Psalm, 10 verse, "For a day in thy courts is better than a thousand, I would rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." After service had a meeting with the Members and Inquirers to caution them against the sinful pleasures and wicked practices of the Christmas holidays. Renewed many Tickets and received thirty-six new Inquirers. Did not finish the whole of the morning services until three o'clock. Preached again in the evening to a large congregation. Happy to see a few soldiers from the Fort present. Two of the Officers were on the outside all the time, but excused not coming in because we had no room without disturbing others. A Missionary Sabbath is really a laborious one. The fatigue, however, of labouring is nothing when contrasted with the pleasure you feel in seeing so many crowded together to hear the Word of Life: this pleasure is somewhat diminished in seeing our chapel so much too small for those who do attend, recollecting that many are prevent-

ed coming to the chapel from this consideration alone. May the place of our tent be abundantly enlarged, and may the great Head of the Church, without whose blessing and presence we should be deserted and accursed, ever dwell among us.

22nd.—Had a comfortable Experience-meeting this evening. Spoke to the people individually, and inquired particularly into the state of their minds, and whether they had any desire of being found in the sinful practices of the holidays, in which they formerly engaged with so much delight. Happy to find them seeking and praying every day for better things. Some of these poor people are well worthy the imitation of all Christians for their attention to prayer, as they will pray three times a day, and some of them more when they have time. They eat no meal, and seldom ever drink, even of water, but they will ask a blessing; and after having partaken of the bounties of Providence will not forget to return thanks. In my intercourse with them I have often seen these devotional services performed, and have good reason to believe they are general among the Christian negroes. Have reason to believe they are sincere, and while offering up their broken prayers, have faith in that Saviour who died for their sins and rose again for their justification.

23rd.—Have heard to day that they are going to have sets of reds and blues at Savanna lamar this Christmas. In a letter which a gentleman upon the Bay received from there, it was stated that this amusement would cost the parties £2000. What an awful prostitution of precious money to the service of sin and the flesh!! The year before our arrival at Lucea, there was

one of a similar kind. Our having none since may be attributed to the influence of the Gospel. There is no Missionary at Savanna lamar. It is said, however, that this will be the last exhibition of this nature in the Island. May the prediction be true!



MISSIONARY MEETINGS.

ILKISTON.—On Lord's-day, Nov. 16th, Sermons were preached here in behalf of the Mission by Mr. Jones. On the following evening an interesting Missionary Meeting was held, when Messrs. Pickering, Stocks, Jones, Pike, &c., pleaded the cause of Missions. Collections about £12.

NEWTHORPE.—On the following evening a similar Meeting was held in the Chapel recently erected at Newthorpe, when Messrs. Pickering, G. Pike, and J. G. Pike, addressed the audience. Collection about £2.

ASHBY AND PACKINGTON.—On Lord's-day, Nov. 23rd, Mr. Goadby preached in behalf of the Mission at Ashby. On Monday evening Ashby Meeting took place, and on Tuesday that at Packington. At the former Meeting the Independent and one of the Methodist Ministers, with Messrs. Goadby and Pike, addressed the audience; and at the latter, Messrs. Goadby, Winks, and Pike. Collections not known to the writer, but much more than last year. The friends here had judged it advisable, instead of having the Meetings at Ashby, Measham, and Packington, in the same week, to hold two of them at one time, and the other at another. This, as far as collections were concerned, answered much better than their former system.

BURTON-UPON-TRENT.—On Lord's-day, Dec. 7th, Sermons were preached for the Mission, and the next evening the Missionary cause was advocated by Messrs. Hawkins, Elliott, and Pike. Collections £3. 8s.

SMALLEY.—The Missionary services of this Anniversary were held on Lord's-day, Dec. 21st, and the following Monday. On Lord's-day a Sermon was delivered. At the Meeting, on Monday, Messrs. Shaw, Purcell, Barrow, and Pike, advocated the claims of the Heathen. Collections upwards of £8.

TICKNALL.—Jan. 18th, 19th. On Lord's-day (18th) Mr. Beardsall preached; and on the following evening Messrs. Jones, Naylor, Winks, Stocks, Pike, &c., addressed the audience on the interesting subject of spreading the everlasting Gospel. Collections not known by the writer.

Feb. 12th. An address on behalf of the Mission was delivered in a house at Quorndon, a village near Duffield. Collection £1.

DUFFIELD.—Feb. 15th & 16th. On Lord's-day a Sermon in behalf of the Mission was preached at Duffield, and the next evening was held the Anniversary Meeting. Messrs. Smith, Richardson, Winks, Stocks, Pike, and Purcell, addressed the audience. Collections not known.

CAULDWELL AND OVERSEAL.—Feb. 17th & 18th. On the evening of the 17th a Missionary Meeting was held at Cauldwell, when Messrs. Taylor, Norton, and Pike, addressed the congregation. On the 18th a similar service was held at Overseal. Collections not known.

LEICESTER.—On Lord's-day, Feb. 22nd, Sermons were preached in behalf of the Mission in the Meeting-Houses in Archdeacon-Lane, Carley-Street, Dover-Street, and Friar-Lane. Messrs. Jones, Creaton, Butler, and Pike, preached. The Missionary Meeting was interesting and well attended. Besides some of the brethren already named, Messrs. Mursell, (Sen.) Stevenson, Goadby, (Junr,) Winks and Mursell, moved or seconded resolutions. Collections at Dover-Street £5. 5s. At Archdeacon-Lane £6. 1s. 7½d. Ditto at the Missionary Meeting £6. 13s. 1½d. At Carley-Street £1. 1s. 7½d. The amount at Friar-Lane unknown to the writer.

COVENTRY, March 1st and 2nd.—On Lord's-day, Sermons by Mr. Butler: the next evening an interesting Meeting. Messrs. Gerard, Sibree, Franklin, Butler, Peggs and Pike pleaded the cause of the Heathen. Collections good, but the amount, as distinct from Subscriptions, not known.

LONGFORD.—March 3rd, a Sermon in the afternoon; and a numerously attended and gratifying Meeting in the evening; addressed by Messrs. Peggs, Franklin, Pike, Jarvis, Butler, &c. The trade of the district extremely depressed, but Collections about £11., and the income of the Association for the year, larger than in the preceding.

CASTLE-DONINGTON, SAWLEY, AND SHARDLOW.—On March 9th was held the Missionary Meeting at Donington. On Tuesday, March 10th, that at Sawley, and on Wednesday the 11th, that at Shardlow. At Castle-Donington Messrs. Stevenson, Naylor, Winks, Jones, G. Pike, Wilders, Stocks, and J. G. Pike, addressed the assembly: at Sawley and Shardlow some of these brethren. The Meetings at Sawley and Castle-Donington had hitherto been held at different periods of the year, and Sermons on the Lord's-day had latterly preceded the Meetings. On this occasion however it was determined to have no Sermons, and to have the Meetings in the same week. As far as

the interests of the Mission were concerned, the experiment, as was anticipated by some brethren, completely failed; neither the congregations nor Collections were so good as on the former system, though the amount of the latter is not known to the writer. In fact, it is not likely that one Collection at a place, should ever be as good as two or three, for supposing, (*which probably is never the case*), that every individual present gave as much at one Collection as he would give at two, still where there are more Collections there are more givers, for some persons are always present at one opportunity that are not present at another.

NETHERTON NEAR DUDLEY.—On Lord's-day, March 14th, Mr. Peggs, our late Missionary in Orissa, preached twice for the Mission in this place: the attendance and Collection on the Sabbath were encouraging. On the Monday evening a very interesting Missionary Meeting was held. Mr. Room, who now resides and preaches in this neighbourhood, introduced the service by giving out,

"O'er the gloomy hills of darkness,"

Mr. Rogers (Particular Baptist Minister at Dudley) engaged in prayer, and the Meeting was addressed by brethren Cheatle, Rogers, Morris, Peggs, and Williams. Collections, deducting some small expenses, £4 14s. 6d.

BIRMINGHAM.—Sermons were preached on Lord's-day afternoon and evening, March 14th, by Mr. Hammond and Mr. Binks, Independent Ministers of the town, and its neighbourhood. On Tuesday evening the Missionary Meeting was held: Mr. James (brother of Mr. J. A. James) presided, and the audience was addressed by Messrs. Peggs, Pike, and other Ministers. Collections not known.

TIPTON.—Mr. Peggs preached for the Mission at this place on Lord's-day evening, March 15th, from Luke xv. 7. The congregation at this station is encouraging, if a suitable Preacher could be obtained. On Wednesday evening a Missionary Meeting was held, which was addressed by Messrs. Cheatle, Peggs, and Green. Collections £1. 11. 6.

LOUGHBOROUGH.—March 22nd & 23rd. On Lord's-day Mr. Pickering preached twice, and a gratifying Meeting was held next evening. Messrs. Pickering, Goadby, Stevenson, New, Winks, Pike, &c., advocated the cause of Missions. Collections £30.

BELPER.—March 22nd & 24th. Mr. Smith preached on Lord's-day. On Tuesday evening a Missionary Meeting was held, when a respectable number of hearers at-

tended. Messrs. Gawthorne, Purcell, and Pike, pleaded for the Heathen. Collections, including a few small subscriptions, &c., between £5 and £6.

SHILTON.—March 22nd a Missionary Meeting was held at this place, which was very numerous attended. The audience was addressed by Mr. Birkby, Peggs, and Verow. But little has been done for the Mission since the last meeting, which is nearly two years ago. Collection £2. 6s.

HINCKLEY.—On Tuesday evening, March 23rd, a Missionary Meeting was held at this town. The attendance was encouraging. The congregation was addressed by brethren Goadby, (Junr,) and Stevenson, (of Leicester.) Peggs, Buckham, and Verow. Collection £3. 8s. 6d.

WOLVEY.—On the following day the Missionary services were held at this village. Mr. Peggs preached in the afternoon from "He brought him to Jesus." In the evening an interesting Missionary Meeting was held, when brethren Knight, Butler, and Peggs, pleaded the sacred Missionary cause. Much interest was excited at these three Meetings by the presence of a Hindoo Christian, native of Calcutta, and a member of Dr. Carey's Church in that City. The man could talk a little English, and was a sailor. Collections at the Meeting £6. 5s. 6d.

(To be continued in our next.)

Mr. Bromley was not taken into custody, though a vote to that effect was adopted by the House of Assembly, in Jamaica.

Answer to Correspondents.

"A lover of Truth" is informed that the writer of the lines he censures, sees no reason to alter his opinion respecting the correctness of the assertion contained in them.

MISSIONARY MEETINGS FOR JUNE.

- June 1st.—Broughton
2nd.—Knipton.
3rd.—Hose.
4th.—Widmerpool.
4th.—Spalding.
7th.—Boston Sermons.
7th.—Portsea ditto.
8th.—Boston Meeting.
8th.—Portsea ditto.
8th.—9th.—10th.—Meetings in different branches of Barton Church.
14th.—Newbury Sermons.
14th.—Sevenoaks ditto.
16th.—Sevenoaks Meeting.
29th.—Beeston Sermons.
29th.—Beeston Meeting.
Nottingham Sermons and Meeting, but the days not fixed.
Derby Sermons and Meeting, but the days not fixed.
Meetings also proposed at Lyndhurst and Smarden.
July 1st.—Annual Meeting at Loughborough.

THE
GENERAL BAPTIST REPOSITORY,

AND

Missionary Observer.

No. 91.

JULY 1, 1829.

VOL. VIII.

MEMOIR

OF

MR. ROBERT SMITH,

LATE PASTOR OF THE GENERAL BAPTIST
CHURCH,
BROAD STREET, NOTTINGHAM.

MR. ROBERT SMITH was born at Melbourn, in Derbyshire, Dec. 9, 1760. His father, Mr. *Francis Smith*, was the pastor of the General Baptist church in that place; and was deservedly held in great estimation for his piety and usefulness. The counsels, the prayers, and the exemplary conduct of this good man must have been of incalculable benefit to his children; and it appears that the subject of this Memoir was impressed with the importance of religion at a very early age. On one occasion, while repeating to his father, one of Dr. Watts's hymns for children, he had such a discovery of the evil nature of sin, and of the beauty of true religion, as very much affected his tender mind.

After receiving a few years' elementary instruction in the village school, he was hired, as a servant,

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to Mr. T. Bucknall, grocer, at Ticknall. In this situation, he did not long continue; for, at the age of about fourteen, he was bound apprentice to Mr. Joseph Donisthorpe, of Loughborough, a clock-maker; who was one of the ministers of the G. B. church in that town, and an intimate friend of his father. Mr. Donisthorpe had, however, nearly finished his earthly course when he received his young apprentice, for he died a few months afterwards; and Mr. Smith served the remainder of his term with Mr. J. Chapman.

During the greater part of his apprenticeship, the pious exhortations of his father seem to have been forgotten: For he "walked in the ways of his heart and in the sight of his eyes." Though he might sometimes recollect the solemn admonition, "for all these things God will bring thee into judgment;" yet he continued to walk after the course of this world, until he had passed his twentieth year. He was in the habit of visiting his father annually two or three times; and the good man embraced these opportunities of conversing with him on the subject of religion. On his return home from one of these visits, his father accompanied

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him a little way and pressed him, in the most tender and earnest manner, to seek the Lord with his whole heart. At parting, he took the hand of the youth, and said, in a peculiarly impressive tone, "The Lord bless thee, my son!"—The impression made upon his mind by this conversation, and the solemn benediction with which it closed, was never effaced.

He began to reflect upon the sins of his past life, with grief and shame. His mind was deeply affected with a sense of his vileness in the sight of God, and of his exposure to his righteous indignation. The wrath of God seemed to abide upon him: he felt and acknowledged that he deserved to perish. He read the scriptures, with great seriousness of spirit and with fervent prayer, in order that he might obtain peace with his offended Maker. He opened his mind to several pious members of the church. A poor woman, whose name and usefulness are still remembered, Ann Fowlks, directed him to look to the Lord Jesus Christ, "the Lamb of God that taketh away the sin of the world." The simple and scriptural manner in which this pious individual conversed with him gave him considerable encouragement, and he prosecuted his enquiries with the pleasing hope, that he should not seek the Lord in vain.

His mind continued, for a considerable time, perplexed respecting the nature of saving faith. He read Matt. xvii. 20. "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you." One day, as he was walking in the fields, it suddenly came into his mind, "Bid that post remove out of its place; and then

you will know whether you are a believer or not." But he was immediately checked by the thought—"If it should not remove, I shall be worse than ever." He therefore did not venture upon this trial of his faith.

He was also sorely tempted to disbelieve the truth of the scriptures; and even atheistical thoughts would frequently arise in his mind. "How do I know there is a God who made and who governs the world?" But he was happily relieved from this latter perplexity by Mr. Thurman, who, in a friendly conversation, convinced him of the evident marks of wisdom and design in the creation. "When you see a house," said he, "with windows to admit the light, and with various rooms suitable for the use and convenience of a family, you are convinced that the stones, the timber and the glass did not come together, and arrange themselves in that order in which you now behold them, by blind chance, or by any power inherent in these materials; but that the whole building was contrived and executed by an intelligent being." The application of this apt though common illustration to the works of God was so obvious and forcible, that his doubts were removed; and he rested in the firm conviction, that "the worlds were made by the power of God."

The temptations and difficulties which are frequently experienced in our first religious inquiries, though painful at the time, are generally productive of advantage afterwards. In order to remove these difficulties, we are under the necessity of examining, with particular attention, those subjects of divine revelation, on the knowledge of which our present peace and future happiness

depend; and the happy result is, a clearer perception and a deeper and fuller conviction of divine truth, than could otherwise have been obtained.

Mr. Smith had now laboured, for many months, under a painful conviction of sin, and his mind had been perplexed with many difficulties; but the time was approaching when he should "walk in the light of the Lord." A sermon, preached by that eminently useful and zealous minister, Mr. B. Pollard, was the means of enabling him to exercise that faith in the Lord Jesus Christ, which removed all his fears and filled his soul with joy and peace. He was baptized, and admitted a member of the G. B. church at Loughborough, in 1782, in the twenty-second year of his age.

Soon after his baptism, he removed to Barton; and spent a few months in the employment of Mr. S. Deacon. On his return to Loughborough, in 1783, he was encouraged to engage in prayer, and to expound the scriptures in the prayer-meetings. His attempts in this way being much approved, he was desired to preach in some of the adjacent villages; and, in a short time afterwards, he was appointed to deliver a discourse at Loughborough, in order that the church might be able to form an opinion of his qualification for the work of the ministry. The venerable John Grimley, pastor of the church, was present on this occasion; and, after the close of the service, told Mr. S. there were so many blunders in his sermon, that he did not know where to begin in order to correct them. "Well then," said the young preacher, "I'll try no more." "Nay," replied his pastor, "thou must not say so: thou must try again." Mr. Smith acquiesced in the decision; and re-

ceived such encouragement from his friends, that, according to some memorandums which still remain, in his own hand-writing, he preached more than sixty sermons during that year.

It was about this period that he wrote the following lines; and enclosed them in the case of a watch, which he had repaired for one of his brothers:

"See, see, the moments how they fly!
How swift they speed away:
O! Brother, there, as in a glass,
Behold your life decay.
O, waste not then your youthful prime,
In folly's crooked road:
Be circumspect; redeem your time;
Acquaint yourself with God."

The G. B. congregation at Nottingham having, at this time, no settled minister, was supplied with preachers from the neighbouring churches. In the course of that year, 1783, Mr. Smith supplied that congregation several times; and his labours were so acceptable that he was earnestly requested to become their minister. Unwilling to act in an affair of this importance without the concurrence and advice of his brethren, the case was referred to the decision of conference; and he was advised, by that meeting, to decline the invitation. In consequence of this advice, he dismissed the subject from his thoughts. But the friends at Nottingham still continued to desire his labours; and laid their case before the next Association, in 1784; stating their conviction that he would be a very acceptable and useful preacher amongst them. He was advised by that body, after the subject had been fully discussed, to comply with their request, and preach for them during one year.

Towards the end of June, in the same year, he removed to Notting-

ham, in conformity with this advice; and entered upon the scene of his future labours. The church then consisted of sixty-two members, almost all of them poor people. But they united in prayer for the blessing of God upon the efforts of their young minister; and the Lord heard them. Encouraged by the success of his labours and the increasing affection of the people, he acquiesced in their earnest desire to settle amongst them. He was received a member of the church at Nottingham, Sept. 11, 1785, by an honourable recommendation from the church at Loughborough. At the same time, some new officers were chosen by the church; and the affairs of the society conducted with more order than formerly. On July 30, 1786, Mr. Smith baptized thirty-two persons in the river Trent. On this occasion, the concourse of spectators was immense: it is supposed not less than eight thousand persons were present. This was a day of great rejoicing to the church. The large addition to their number was very encouraging; and pleasing hopes were entertained of the piety and usefulness of many of these converts. These hopes were happily, not disappointed; and only two of this number remain now in the church militant.

Our young minister did not confine his labours to his own place of worship; but carried the gospel, as he had opportunity, to the villages round about Nottingham. At Lenton he preached once a week, for a considerable time; and occasionally visited Plumpton, Aslocton, Bingham and Thurgaston. His voice was heard also in the spacious market place of Nottingham, proclaiming the unsearchable riches of Christ. He was anxious, to the extent of his power, to fulfil the command of

his Lord and Saviour: "Preach the gospel to every creature."

Mr. Smith was ordained to the pastoral office, April 1, 1788, in the presence of a large and deeply affected congregation. Mr. Dan Taylor, of London, preached to the people, from Phil. iv. 3; and Mr. William Thompson, of Boston, delivered the charge to the minister; from 1 Tim. iv. 6. The young pastor felt considerable backwardness to undertake this great work, but was induced to comply by the earnest and repeated solicitations of his friends. His answer to the first question, proposed to him at his ordination, will shew the views which he entertained of the importance of this sacred office.—"The pastoral office, I believe to be, of all others, the most important—it is awful and affecting. I hope, I in some measure feel the weight of it; and when I reflect upon my youth and inexperience, my inability for such a work, together with the solemn account I must give of their souls to God, I almost sink under the power of such reflections, and my heart replies, 'Who is sufficient for these things?' Yet, when I think of the necessities of this church—the disadvantages they have long laboured under for want of a pastor—their repeated solicitations—the improbability of their obtaining a more aged person for the work—my sincere desire to lay out myself for the profit of their souls, hoping they will afford me all the assistance in their power—and as I firmly believe Providence has hitherto led the way—I can, though with fear and trembling, yet with a degree of cheerfulness, take upon me this awful charge; knowing that he, whom I serve in the gospel of his Son, requires not more than he gives ability to perform."

The people having now a faithful and an affectionate pastor placed over them in the Lord, who watched for their souls as one who must give account, the Lord sent prosperity. Peace and love prevailed among them in a very happy degree; and additions were frequently made to their number. The congregation gradually became more numerous, and their ability to support the ministry was increased.—The Old Tabernacle, as it was called, in which Mr. Smith had hitherto preached, and which had been purchased of the Methodists, a short time before his removal to Nottingham, was now in a dilapidated state: and, as the situation was inconvenient, it was proposed that a New Meeting-house should be built in a more eligible situation.

This was accomplished in the year 1799, when the present chapel in Stoney-Street was erected. Having a larger and more commodious place of worship, the congregation was considerably increased, and the minister's sphere of usefulness enlarged. About this time, a place of worship was erected at Basford; and shortly after another at Bulwell. At New Basford also, a small place was built for a Sunday-school, and for preaching on Lord's-day evenings. Some considerable labour also was bestowed upon Arnold, a populous village about four miles from Nottingham.

In the following year, 1800, Mr. Smith experienced a very heavy trial in the loss of an excellent and affectionate wife. She was the eldest daughter of Mr. Robinson, of Melbourn. They were married in the year 1789; and had enjoyed great domestic happiness, founded on mutual esteem and affection. She was a woman of sincere piety, and a help meet for him; but it pleased

God to take away the desire of his eyes. He was left with five young children; one son and four daughters, all of whom survive him.

Mr. Pollard preached the funeral sermon for Mrs. Smith; and the first discourse the afflicted widower delivered after this painful bereavement, was founded on Psal. xxxix. 9. "I was dumb: I opened not my mouth; because thou didst it."—Although he lived twenty-eight years after this afflictive dispensation, yet he never married again.

[To be continued]

THE
REDEEMER'S ADMONITIONS
TO HIS CHURCHES.

"He that hath an ear, let him hear what the Spirit saith unto the Churches."
JESUS CHRIST.

It is highly desirable that the churches of Christ should be respectable in the eyes of the religious public; that they should be numerous and honourable, both as regards the character of their members and their transactions as a society; and that they should have able ministers and flourishing congregations. These are important advantages; but the highest privilege which they can enjoy, is to be such as their great Head, their adorable Redeemer, wishes them to be. In order to ascertain that they are of this description, it is desirable that we should know what conduct and principles the Saviour delights to observe in the assemblies of his saints: what he approves and what he censures in their spirit and proceedings. When this is once determined, surely every sincere disciple

of the holy Jesus will be anxiously disposed to listen to his advice, and to follow the exhortations which he gives, that he and the church, of which he forms a part, may obtain the approbation and blessing of that Divine Being, "who walketh in the midst of the seven golden candlesticks, and holdeth the stars in his right hand."

Now, we have, in the opening chapters of the Book of Revelations, seven Letters which were dictated by the blessed Saviour himself, to his servant John, addressed to particular churches in Asia-Minor. In these invaluable epistles, the exalted Redeemer freely commends the excellencies and censures the defects of each of those societies to which he wrote; adding, at the same time, such advice and exhortation, such promises and threatenings as the circumstances of each required. For, though these primitive churches had existed only forty or fifty years, at the longest, from their formation by the apostles, and had enjoyed frequent visits and many instructions from those inspired teachers of christianity; yet many corruptions had crept into their faith and practice, and many defects had debased the simplicity of their primitive characters. In this state of imperfection, in which they resembled all succeeding churches, the Saviour addressed to them these interesting letters; which, though they were directed to particular churches, were designed for the edification of every other christian society, that might then exist or should afterwards be founded, through all ages and in every country. The form, in which the adorable writer concludes each address, speaks, with sufficient clearness, the general application of its contents. "He that hath an ear," says the con-

descending Jesus, "let him hear what the Spirit saith unto the churches." Surely then it is the duty, and will be the privilege of the members of every christian church to obey the strict command and accept the kind invitation of their glorious Legislator; to study, with humble reverence and intense application, these heavenly epistles; and honestly to compare them with their own principles and practices; that they may correct what is amiss and confirm what is commendable. This is especially the duty of pastors and deacons and other members, whose rank or standing give them influence in forming the character and directing the affairs of churches. They ought to read this distinguished portion of the divine word with peculiar attention; and labour to derive from it that admonition and instruction which it is so eminently adapted to afford. Perhaps a few cursory remarks may assist their endeavours.

All these epistles commence by the announcement of a most important and affecting fact. The glorified Saviour says to each of the churches to which they are addressed, "*I know thy works.*" As if he had said, "Do not imagine that I am either ignorant of the proceedings of my churches, or inattentive to their character. I observe all their conduct; I duly appreciate its merit or demerit; and I will give to every one of you according to your works." And the contents of these letters furnished abundant proof that neither their excellencies nor their defects, their virtues nor their vices had escaped his penetrating eye. May this solemn truth make a deep impression on the hearts of all his avowed disciples. May they recollect that, though they are always acting un-

der the inspection of their omniscient Lord; yet he is particularly observant of what passes in the assemblies of his people. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." May his people, therefore, impressed with a sense of his more immediate presence when they meet to transact the affairs of his church, remember that he is King of Zion; and, laying aside all regard to their own interests or their own wishes, manage all things according to his divine instructions!

The first epistle is addressed to the celebrated church at Ephesus; and is opened with the approbatory notice, which the Redeemer takes of the diligence of that society in their efforts to support and advance his cause; and of the patience and fortitude which they exhibited, under the heavy trials and afflictions to which their adherence to the gospel constantly exposed them.—"I know thy labour and thy patience," says their condescending Lord. "Thou hast borne and hast patience, and for my name's sake hast laboured, and hast not fainted." This is high praise from such authority; and well adapted to animate those to whom it is given to more active exertions and more exemplary patience.—The same excellencies are ascribed to the church at Pergamos, the members of which were eminent for faith, courage and patience in circumstances of peculiar temptation and danger. "Thou holdest fast my name and hast not denied my faith; even in those days wherein Antipas was my faithful martyr, who was slain among you where satan dwelleth;" is the honourable testimony which the great Head of the church bears to the virtues and sufferings of his saints, at that seat of iniquity and scene of

persecution. How cheering! how animating! Would not every member of that highly distinguished church be fired with a holy emulation to imitate the noble example of their brother Antipas; that they, like him, might be approved and rewarded by their Lord; and have their names enrolled in the records of the faithful.—The church at Smyrna, though outwardly in deep tribulation and poverty, is nevertheless pronounced, by the same gracious Being to be rich, and the most cheering promises are made to it.—Though the majority of the professors at Sardis had a name to live while they were dead, yet there were a few who had not defiled their garments; and these, small as their number was, were not overlooked by their glorious Redeemer, but were declared worthy to share in his honors and his glory.—There were many defects in the christians of Thyatira, which the divine Monitor saw it necessary to notice and censure, yet he did not leave their charity, service, faith, patience and labours unmentioned, or without praise.—And, "because the church at Philadelphia have kept the word of my patience," said the Lord Jesus, "I also will keep it from the hour of temptation which shall come upon all the world." With such condescending regard does the adorable Immanuel observe the virtues and graces that adorn his churches; and with such divine complacency does he commend their imperfect labours. Surely he "will not break the bruised reed, nor quench the smoking flax, till he bring forth judgment unto victory."

But the adorable Jesus does not only require his people really to possess these christian virtues, he expects that they should continually increase in faith, diligence,

patience, charity and every other personal virtue. The ultimate design of the privileges of church fellowship is to build up the saints in their most holy faith; that, as a building fitly framed, they may grow together into an holy temple unto the Lord, an habitation of God through the Spirit. This growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, will not only augment the holiness and the happiness of individuals; but will also greatly promote the honour and accelerate the spread of the gospel. When therefore the searching eye of the Redeemer perceives that his churches are settled on their lees, make no advance in the divine life, and exhibit no anxiety to "forget the things which are behind, to reach forth to things which are before, and to press toward the mark for the prize of the high calling of God in Christ Jesus," it grieves his Holy Spirit and excites his displeasure. And when, on the contrary, their graces decrease, and their love towards him and his cause becomes less ardent and sincere, whatever outward prosperity they may appear to enjoy, or whatever regard they may manifest for the order and discipline of his house, they will not escape his sharpest censure and highest disapprobation. Hence he commends the saints at Thyatira, because their last works were more than the first; but blames and threatens the Ephesians because they had left their first love. "Remember," he exhorts the latter, "from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." O that every one that is called by the name of Jesus would

seriously ponder this alarming warning; and be aroused thereby to a rigid self-examination how far he is exposed to the awful sentence on account of the declension of vital religion in his own heart or in his peculiar society; and earnestly pray that the Holy Spirit may enable him to imitate the Thyatiran professors, and that his progress, and that of the church with which he stands connected, may, like the path of the just, be as the shining light that shineth more and more unto the perfect day.

Another trait in the character of these primitive churches, which the adorable Saviour honours with his approbation, was the vigilant and zealous care with which some of them guarded the faith and practice of their respective communities, against the false doctrines and the immoral practices, which, even at that early period, had disgraced the christian name. Several of these heresies are expressly mentioned, and others are alluded to in very significant terms. The heresies of Nicolas, Balaam and Jezebel seem to have been lamentably prevalent in too many places. At Ephesus they were vigorously opposed; and the abettors of them restrained by a laudable and effective discipline. To this church the Saviour says, "Thou canst not bear them which are evil. Thou hast tried them which say they are apostles and are not, and hast found them liars. Thou hatest the deeds of the Nicolaitans which I also hate." Other societies however appear not to have acted with the same vigour and consistency as the church at Ephesus. The church at Smyrna, probably in the depth of their tribulation and poverty, exhibited, in some degree, a similar zeal. But at Pergamos, the Balaamites and

the Nicolaitanes were tolerated if not countenanced. And, at Thyatira, there was a pretended prophetess, whether a real or figurative personage we stop not here to inquire, who taught the principles of impurity so successfully as to seduce several of the servants of Christ. What were the errors maintained by these early corrupters of the purity of the gospel, is not certainly known. Probably they taught that it was lawful for christians, at least in the time of danger, to comply with the external rites of heathenism; or, like some modern professors, they perhaps denied that the moral law was a rule of life to christians, and exemplified their creed by the irregularity of their conduct. But, whatever were their errors, the approbation which the blessed Redeemer bestows on those who opposed them, and the sharp censures and awful denunciations he directs against those who encouraged or tolerated them, ought to be duly considered by every church of Christ. May they learn the vast importance of exercising proper discipline against those corruptions of genuine christianity, with which wicked men and fallen angels are always labouring to debase it. While they affectionately embrace the truth as it is in Jesus, and grant to every human being full liberty to judge and act for himself in all the concerns of religion, let them steadily endeavour to preserve, in their own hearts and in their own churches, that purity which the scriptures require; and neither be allured by the flatteries, nor impelled by the ridicule of the advocates of popular liberality and ill-understood candour, to tolerate in their religious companions either doctrines or practices contrary to the

revealed will of their heavenly Master.

But the most severe reproofs of our blessed Saviour were levelled against that indifference and coldness in religion into which its professors too often fall; and which appears to have prevailed, to an alarming degree, in some of these early societies. The church of Sardis had a name to live while they were comparatively dead. They had declined from their primitive affection and sunk into a careless stupidity of mind. The graces of christianity in their hearts were weak and ready to die; and it required great vigilance and zeal to strengthen and revive them. But the state of the Laodiceans was by far the most deplorable. Those unhappy professors had lost all fervour and almost all real enjoyment in divine things; and yet they maintained a spurious shew of external regularity. They had sunk into a state of carnal security, founded on a mistaken estimate of their condition. They fancied themselves to be rich, and increased with goods and to have need of nothing; and were inflated to a high pitch of spiritual pride. But, at the same time, the omniscient Redeemer, who seeth not as man seeth, knew that they were, as to the real possession of true christian graces, "wretched and miserable and poor and blind and naked."

This spirit of indifference, formality, carnal security and selfish vanity is, alas! too often found in the religious societies of the present day. May all that are called the disciples of Christ, recollect that there is no defect noticed in the primitive churches against which their great Head denounces more severe threatenings, or of which he expresses greater abhorrence, than

he does against this Laodicean indifference. So offensive was it to his holy mind, that he loathed their character and threatened to cast off utterly their persons. O! that all his followers may be roused, by these expressions of his hot displeasure, to serious and close self-examination and prayer; that they may form a correct estimate of their religious character; and be humbled in the dust before their Saviour under a sense of their defects. Should this happy effect be produced by the alarming description of the awfully dangerous state of the Laodiceans, they will then be in a proper frame of mind to attend to the instructions and accept the invitations of their merciful Redeemer; who solemnly protests that he wills not the death of the most unworthy sinner; but that the wicked turn from his evil ways and live. In perfect conformity with this cheering protestation, the almighty and gracious Jesus says, to the lukewarm professors whom he had so severely censured, and through them, to every repenting backslider; "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

"He that hath an ear, let him hear what the Spirit saith to the churches."
S. O.

I.

THE PRACTICAL AND DEVOTIONAL STUDY OF THE SCRIPTURES,

Recommended to

YOUNG MINISTERS,

By the late MR. DAN TAYLOR.

1. THE great end of all our study and reading ought to be holy practice and pious devotion.

2. By practically applying all to ourselves, we shall be the better able to apply all to others. For, there is such a sameness in human minds, that what fits ourselves will be likely to suit our hearers.

3. We shall preach with greater freedom and boldness, that which we have found suitable to ourselves and reduced to practice.

4. Remember, what we are too ready to forget, that we are to be concerned for our *own* salvation, as well as that of others. 1 Tim. iv. 16. We must be accountable to God for the practice of what we preach.

5. By self-application we render a subject more familiar and interesting to our own minds; and can explain and recommend it more readily, more copiously and more freely to our hearers.

6. Recollect, therefore, and endeavour to be deeply impressed with a due sense of the Author, the design and the importance of scripture; lest you treat it slightly and superficially.

7. Read it, with solemnity and reverence, as the book that treats of everlasting joys and sorrows; and points out the way to each, to you as well as to your auditors.

8. Read it, as the book which must be obeyed by you and by all you address, or you and they will be eternally undone; but if obeyed,

that will lead you infallibly to endless bliss.

9. Read all the *practical parts* of this book attentively, slowly, with serious meditation and earnest prayer; but especially read with honest and careful self-examination and self-application; and with a sincere resolution, through grace, to practise its precepts, whatever it costs you.

10. Recollect its promises and rewards to encourage and animate you; as well as its precepts to guide your conduct. Labour earnestly and constantly "to be examples to believers in word, in conversation, in charity, in spirit, in faith, in purity."

II.

HINTS FOR IMPROVING THE MEMORY.

*Addressed to Students for the MINISTRY.
By the same.*

"If ye keep in memory what I preached unto you." 1 Cor. xv. 2.

A GOOD memory possesses a readiness to receive and admit with ease a variety of ideas, whether of words or things; a capacity to treasure up a copious supply of them; a strength or tenacity to retain them; and a fidelity to recal and suggest them when necessary. To improve this important faculty, these rules may be useful.

1. Keep the memory, as well as the other powers of body and mind, in regular exercise. "Use strength, and strength will come," is a maxim that applies to the corporeal and the mental faculties.

2. Labour to obtain a clear knowledge of your subject. Nothing can be well remembered that is not well understood. To this end, read

what you wish to commit to memory deliberately, attentively and frequently. Remember the sense, design, phraseology, of whatever you read. Read leisurely, a little at once: and fix upon something important and most worthy of remembrance, at every perusal.

3. Read distinctly and methodically. Divide the chapter, paragraph, or verse you have read, into several parts. Then endeavour to recollect and observe the number of parts, and the contents of each part.

4. Consider well the dependence of one part upon another; that is, examine carefully the connection, and note it down.

5. Often review and rehearse, to yourselves or to your friends what you would remember.

6. Write down on paper the principal paragraphs, you wish to recollect; and write it plain, full, large and regular, with proper divisions. The mind loves regularity, and is fatigued with the contrary. Review often your written notes, and recollect the rest. Once writing will fix more on the mind than reading several times.

7. Especially reflect upon and repeat, to yourself or to others, every night, what you have seen, read, heard, or learnt, by study in the course of the day. A good method: and I think generally best done in walking.

8. Keep from your minds, thoughts and speech, as much as may be, all useless subjects, they crowd and load the mind with lumber.

9. Labour after a composed temper. Beware of all perturbation by the various passions. They disorder, disturb and unfit for recollection, and meditation.

10. Pray much for a sanctified memory.

A CONCISE VIEW

OF THE
GOSPEL.LETTER IV.—THE EXTENT OF THE
PROVISION MADE BY THE GOSPEL.*Gentlemen,*

IN former letters, I have endeavoured to prove, that man, having transgressed the law of his Maker, had exposed himself to all the penalties threatened to such disobedience; that the first offender had entailed on his posterity a depraved nature, which had rendered them prone to evil, caused them to imitate the crime of their progenitor, and involved them in his guilt; that, being wholly incapable of making any satisfaction for their own offences, they must have remained subject to present and everlasting misery, had not their infinitely merciful Creator planned and executed a scheme of astonishing love and wisdom to restore to his favour all who accepted the offers of mercy; that to accomplish this benevolent design, the Son of God, the Lord Jesus Christ, took upon himself human nature, and by his obedience, sufferings and death in the stead of fallen man, made a full atonement for his sin; and opened a way of reconciliation for all who repent and believe the gospel. Having proceeded thus far, my next concern will be to maintain the first part of the seventh proposition,* which asserts, that "satisfaction was made by the Redeemer for the sins of *all* men; and designed and accepted by the Almighty as a propitiation for the sins of the *whole* world." Our present object then is to ascertain, whether the gracious provision, made by the gospel for the salvation of sinful man, includes, and is designed to benefit, all the sinful sons of Adam, or is restricted to a part of the human race.

Here it may not, perhaps, be improper to postpone, for a moment, the testimony of scripture; and, assuming the propositions which I have just recapitulated as established, inquire to what conclusion the principles of reason and analogy would lead us, on this very interesting subject.

It is freely granted, that, if the Sovereign of the universe condescended to propose a scheme for the restoring of his rebellious subjects to his favour, he would have an indisputable right to determine which of them he would receive, and to

* See G. B. Repos. p. 13.

prescribe the terms of their reception. And did the inquiry respect the conduct of a human sovereign, subject to the prejudices and controuling circumstances which often influence the decisions of imperfect mortals, it would hardly be safe to conclude, from general principles, what his actual determination would be. But, when the question refers to the proceedings of a Being of perfect wisdom, who cannot be deceived; of boundless benevolence, who cannot be drawn aside by any of the malignant passions; of inflexible justice, who cannot be biased by any private interest; and of irresistible power, who cannot be controuled by any external force; we may reasonably expect that the plans and designs of such a glorious and independent Being will be consistent with the genuine principles of equity and love. Now, when Jehovah saw all the human race in the lost and helpless state which has been already described, and was moved by more than maternal kindness to devise a way for their escape from misery and their restoration to happiness, it is not easy to conceive that the remedy would not be as extensive as the disease and include all whose circumstances required mercy, all who were exposed to the misery it was designed to remove. For, the omniscient Creator saw every individual of mankind involved in one common ruin, without any distinction of character that might influence him to prefer one to another. He wanted not power to rescue them all from this awful situation; for omnipotence cannot be controuled through weakness. His love to all creatures may be clearly inferred from the works of creation, and is strongly and repeatedly asserted in his word, and therefore no dislike to one or personal regard to another could lead him to a partial decision. Nor could the exercise of his love be restrained by the inadequacy of the means adopted; for, as our opponents cheerfully admit, the price at which redemption was purchased, was of infinite value, and therefore abundantly sufficient to include all in its benefits. Indeed, it does not appear possible to assign one reason why a single sinner should be left out of the general provision made for fallen man. If it is a fact that any are excluded, it must be resolved into the *arbitrary will and special design* of the Almighty. I say arbitrary will and special design; for it would be impious to suppose that the all-wise and just God could act without *knowing* the consequences of his actions, and *intending* to produce the necessary results. Such weakness and inattention might be anticipated from an igno-

rant and unprincipled human despot; but to ascribe it to the wise and holy Creator would be blasphemy.

We are, therefore, compelled to conclude that the plan for the restoration of fallen man must either include the whole of the human race without exception, or that the adorable Projector and Executor of that astonishing plan, designedly, and with a full knowledge of the awful consequences, left a portion of the sons of men exposed to inevitable and eternal destruction; and that this dreadful exclusion was thus purposely made, without any motive or cause discoverable by the utmost efforts of our reason.

But this conclusion is so totally inconsistent with every idea which we can form of the nature and attributes of the Deity, from any part of his works or his word, that we should have good evidence of its truth before we admit it. Whether it receives any support from the revealed will of God, I shall presently examine; but two arguments, urged against its opponents, from assumed facts in the actual dispensations of divine Providence, may, before we proceed, require some attention. These are the cases of the fallen angels, and the unequal distribution of the blessings of this life. Both these points have, however, been recently discussed in your columns;* and it will therefore be less necessary, on this occasion, to enlarge upon them.

It is assumed, that the fallen angels sinned against their Maker; and, in consequence, were doomed to everlasting misery, without any room left for their repentance, any provision for their restoration, or any offer of mercy; while pardon is offered to guilty man, and a Saviour is sent to die for him. Now, say these objectors, if God makes this distinction between two classes of his creatures, he may make a similar distinction between individuals of the same class. To this it is easy to reply, that we know very little of the history of the fallen angels. The scriptures indeed inform us, that "they kept not their first estate, but left their own habitation, and are reserved, in everlasting chains, under darkness, unto the judgment of the great day." But the same inspired writer uses similar language respecting the wicked inhabitants of Sodom and Gomorrah, and the filthy dreamers of whom he was then speaking. And this affecting representation may be justly made of every unhappy spirit which has left the body, without embracing the gospel of Christ and believing in him.

* In the Reviews of Hargreave's and Hinton's publications.

We are also told, that the Saviour "took not on him the nature of angels;" and it has hence been asserted that, as the angels fell without a tempter, they were left without a Redeemer. This, however, is asserting more than we know. We have no certainty, either that they fell without a tempter, or were left without a Saviour. All this is mere conjecture, or, at best, doubtful inference. The truth is, that the pages of divine Revelation, from which alone we can obtain any authentic information on the subject, state so very few particulars respecting the sin and punishment of these unhappy beings, that we are able only to guess at the most important circumstances attending them. The object of the sacred volume was, to teach fallen men the way of salvation which their merciful Creator had provided for them; not to detail his proceedings towards fallen angels, or towards any other tribe of intelligent beings in the vast extent of his boundless dominions. It therefore can never be safe to argue from facts of which we know so little, and that so very imperfectly; much less to set conclusions drawn from such doubtful premises, against conclusions derived from the most obvious attributes of the Deity, and the express declarations of his word. When those divines, who bring forwards the case of the fallen angels in support of personal election, will favour us with the evidence of the certainty of the facts upon which they ground their reasonings, it will then be time enough to consider their arguments. Till then, I must beg leave to decline the discussion of matters on which I am almost wholly ignorant, and concerning which I know not where to look for authentic intelligence.

Another objection which has frequently been urged against the sentiments which are attempted to be vindicated in these letters, is the unequal distribution of the blessings of Providence in this life. It has been said, that the Almighty does not, in fact, treat all men alike. Some persons are healthy, strong and seldom indisposed; while others struggle through tedious days and wearisome nights of sickness and debility, and rarely enjoy an hour of perfect health. One rolls in affluence, and indulges every species of pleasure; another is pressed to the dust under the iron grasp of poverty, and subjected to the most painful privations. This man succeeds in almost every thing he undertakes; while that, with perhaps equal prudence and diligence, is the constant subject of disappointment; and sees, with painful despondency, his most promising hopes frustrated and his

fairest schemes fail. Now, say our opponents, if God makes this, often unaccountable, difference between his creatures in temporal concerns, why may he not make a similar difference in his treatment of them in religious or spiritual matters? But it is obvious, that this objection assumes the fact that these cases are exactly parallel; it would otherwise be absurd to reason from one to the other. Yet the slightest attention to the subject will be sufficient to expose the fallacy of this assumption. The distribution of temporal blessings, for a few years on earth, cannot bear any comparison with the disposal of religious and eternal benefits. The consideration that the one is merely transitory and short, but the other is unchangeable and everlasting, affords alone a very satisfactory solution of the difficulty.

Should a judicious and affectionate parent see it necessary to exercise the fortitude and patience of his children in their youth, that they may be prepared, with greater ease and success, to discharge the duties and enjoy the gratifications of maturity; such a parent would be consulting the happiness and prosperity of his children through their whole life; though he might, with that view, subject them to transient seasons of sorrow and deprivations. Or, should an earthly father have two sons of opposite characters: the one froward, obstinate and dishonest; the other mild, docile and upright. If, in order to correct the vicious tempers of the former, he subjected him, during his minority, to a course of more severe discipline than the other; and imposed on him certain restrictions and privations, from which the good conduct and obedience of the latter preserved him: would not the corrective severities inflicted on the one be as real a proof of the love of the parent, as the indulgence shewn to the other? And, if the well-meant discipline produced the desired effect, would not the refractory child have just reason to bless his father, through every part of his future life, for the salutary, though painful, distinction which he had made between him and his brother; and which had been instrumental in averting evils that would have rendered his life miserable and his end wretched.—But this life is only a preparation for eternity. Man is placed here to be trained up for a state that will never end; and whatever tends to make that state happy, however painful during this probationary season, must be a positive and important benefit. Because the happiness which the creature will enjoy, through eternal ages, as the fruit of this preparatory

discipline, will far outweigh all the pains and sorrows that his all-wise and merciful Maker saw it necessary to exercise him with on earth. In that happy state, when he will see as he is seen and know as he is known, the christian will doubtless perceive clearly, that those dispensations of Providence which appeared to him the most dark and discouraging, while he was struggling through them, have been the happy means of preventing the most dreadful evils, and of securing the greatest blessings. He will then feel the force and the truth of the declaration of an ancient saint,—“Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” So that the Governor of the universe, instead of being accused of severity or injustice, will, through all eternity, be praised and adored for those very trials and afflictions which seem so grievous to us when we are passing through them.

But to return to our illustration. Suppose a person of rank and property had two sons who had both fallen under his just displeasure for some act of disobedience; and both exhibited the same disposition, being equally froward and refractory. Let us farther suppose, that the father, instead of treating these equally disobedient sons in the same manner, discovers and avows a strong partiality in favour of the elder: that he adopts prompt and effectual measures to rescue him from the consequences of the crimes of which he had been guilty; cordially forgives his offences, and, by a wise and benevolent course of discipline, gradually eradicates the faults of his naturally perverse temper, and fits him to act the part of an useful and honourable member of society; and at length makes him his sole heir and gives him possession of all his property. But with respect to the younger son, he pursues an opposite line of conduct. Instead of employing means to reform and save him, he suffers him to grow up neglected in ignorance and vice, exposed to dangers and temptations, unguarded and unwarned; and, after treating him harshly, during his youth, he totally disinherits him at last, and leaves him unprovided for, unprotected and disowned, to a life of wretchedness and to a death of ignominy. Now this imaginary case, revolting as it is to our best feelings, is but a very faint and imperfect picture of the conduct ascribed to the ever blessed Jehovah by a large class of divines. According to their theology, the Almighty selects certain individuals from among the whole number of fallen men to eternal

bliss. For these chosen ones he sends a Saviour to make atonement; to them he gives his Holy Spirit to lead them by an irresistible influence to embrace the gospel; and these, these only, he brings finally to heaven: leaving all the rest of mankind, though no less deserving than their favoured brethren, without a Saviour, and without the effectual influence of the Holy Spirit, to inevitable and eternal ruin.

The inconsistency of this system with the scriptures and reason will be the subject of future inquiry. It is only noticed here to shew the true nature of the two facts which our opponents wish to be considered as cases so parallel, that the existence of the one proves, or at least justifies the other. But the unequal distribution of the blessings of this life can neither prove the fact, nor vindicate the equity of the unconditional and personal election of individuals to eternal and unchangeable happiness or misery. The cases are totally dissimilar. The former is a corrective measure, designed and adapted to produce the most benevolent effects to the parties concerned: of the latter it is difficult to speak, without violating the reverential respect which is due to the adorable Being to which it is ascribed. It may, however, be observed, that it is not intended to reform; that it is not founded on mercy, nor is its object benevolent; and that it issues in never-ending sorrow. It has long surprised me, that this argument should have ever been urged by thinking men; and my astonishment has not been diminished on finding it advanced with triumphant confidence by some modern controversialists of good sense and sober thought.

I leave these desultory remarks, which a regard to the fact last mentioned alone has induced me to extend beyond my original intention, to the candid consideration of your intelligent readers; and shall, in my next, beg your permission briefly to examine the scripture evidence that Jesus Christ, by the atonement which he made, opened a way of salvation for all the children of men. In the mean time, I remain,

Yours, &c.

Kaol Sarepeshash.

MINASON.

ON

NEGLECTING THE SABBATH.

Gentlemen,

By the last Association, I and some others, were desired to communicate to you the

statements with regard to the duty of keeping the sabbath, advanced by each of us during the discussion of a case from the Commercial Road, London. The task assigned me was a very humble one, merely requiring the narration of two or three facts which I mentioned. One of the brethren has sent you his thoughts, arranged in good order, and well expressed; and I have waited in expectation of seeing in your publication the observations of the other friends, that a fair opportunity might present itself for bringing in my facts at the close. As none of them have, I presume, sent you their remarks, I scarcely like to have my anecdotes inserted in a naked form. I venture, therefore, to preface them with one or two reflections.

The sabbath is the nurse of religious sentiment; and the right improvement of it will, I conceive, consecrate the whole of our time. By devoting one day in seven to the more immediate worship of God, we acquire an elevation in principle, and an inward spiritual strength, which qualifies us to abide with him in our worldly callings, and to hallow every part of our time by some useful performance. The feelings excited on the Lord's-day, form a defence against the temptations of the week, and a preparation for the discharge of all its duties. Sabbaths are needful privileges. They were necessary in Eden, where man existed, free from the smallest taint of corruption; and how much more needful are they to sooth the sorrows and aid the virtue of man in his present fallen and wretched state? The person who violates the sacred hours by the habitual pursuits of profit or pleasure, knows nothing what religion or the fear of God means.

The morality of the sabbath law is of the same nature with that which enjoins the taking of suitable rest and refreshment. Without this branch of morality, we are no more fitted for pursuing a consistent course of well-doing, than the labourer could be who should obstinately refuse either to eat, drink, or sleep. The fourth command is not, I am persuaded, to be viewed merely as the injunction of a positive institute, it is a part of the moral law, and therefore, of perpetual obligation. With solemn and awful pomp, amidst clouds, and thunder, and lightning, and earthquakes, did God proclaim this among the other commands of the decalogue; and twice did he engrave it with his own finger on tables of stone. The ceremonial law abolished by Jesus Christ was written by the finger of Moses only; and never was it announced in the manner above described. To this,

Moses frequently alludes, as investing the ten commandments with such peculiar weight and dignity. Nowhere does the Saviour intimate that he came to abolish the sabbath; but he most plainly asserts that, "It is easier for heaven and earth to pass than one tittle of the law to fail." The consecration of one day in seven to the special worship of God, was a part of man's duty before the separation of the Jews, to whom the ceremonial law was given; and it will continue to be his duty, when external distinctions are done away, and Jews and Gentiles form one fold under one Shepherd.

If the above observations be true, to profane the sabbath is to neglect the means by which the knowledge and enjoyment of religion is sustained in the mind; it is to throw away the helps which are needful for our feeble virtue; and to live in the breach of a great command. No wonder, therefore, if such a profanation is the forerunner of religious declension and apostacy.

Mr. —, some years ago, was a member of a G. B. church. It happened that a situation of employment by which his income might be improved fell in his way; but he felt an objection to it, arising from the obligation it would impose on him to work on the Lord's-day. With this scruple of conscience, he waited on his pastor to ask his opinion. The answer was "You certainly ought not to accept the offer." The temptation, however, was too powerful for his principles. He entered into the place; and, from that time, his religion began to lose its savour. The public worship of God was gradually neglected, even when he could have attended it; the company of his brethren was shunned; habits of intemperance were contracted; and at length it became necessary to expel him from communion. About a fortnight after his expulsion, he fell into the river, near the scene of his labour, and perished in the waters. His wife also, having sunk into the same poor carnal state with her husband, was excluded at the same time, and died within a month from the period of his death.

Another instance, illustrating the evil of treating the Lord's-day with contempt, may be mentioned. The person now referred to was once a hopeful member of the same church, serious in his deportment, regular in his attendance on the means, active and useful; but, through entering into a similar situation, he experienced the same sorrowful change of character. Both he and his wife have been excluded; and

though they are still in the land of the living, one of them has frequently confessed, that, since their exclusion, every thing has gone wrong with them. O! ye temporizing professors, who spend part of your sabbaths, or the whole of them in seeking the pleasures or the profits of this world, tremble at the danger in which you are placing your immortal souls; for, there is great reason to believe that you will bring upon your heads that awful judgment and fiery indignation which will devour those who crucify to themselves the Son of God afresh, and put him to an open shame.

J. W. L.

VARIETIES.

THE THIEF RECLAIMED.—It was the custom of the late Archbishop Sharpe to have a saddle-horse attend his carriage, that in case of fatigue from sitting, he might take the refreshment of a ride. As he was thus going to his episcopal residence, and had got a mile or two before his carriage, a decent well-looking young man came up with him; and, with a trembling hand and a faltering tongue, presented a pistol to his lordship's breast, and demanded his money. The Archbishop, with great composure, turned about, and looking steadfastly at him, desired he would remove that dangerous weapon, and tell him fairly his condition. 'Sir! Sir!' with great agitation, cried the youth, 'No words, 'tis not a time—your money instantly.' 'Hear me, young man,' said the Archbishop, 'you see I am an old man, and my life is of very little consequence; your's seems far otherwise. I am named Sharpe, and am archbishop of York, my carriage and servants are behind. Tell me what money you want, and who you are, and I will not injure you, but prove a friend. Here, take this, and now ingenuously tell me how much you want to make you independent of so destructive a business as you are now engaged in.'—'Oh, Sir,' replied the man, 'I detest the business as much as you. I am—but—at home there are creditors who will not stay—fifty pounds, my lord, indeed, would do what no tongue besides my own can tell.' 'Well, Sir, I take it on your word, and upon my honour, if you will, in a day or two, call on me at, what I have now given shall be made up that sum.'—The highway man looked at him, was silent, and went off; and, at the time appointed, actually waited on the Archbishop, and

ured his Lordship his words had left impressions which nothing could ever destroy. Nothing more transpired for a year and a half, or more; when one morning, a person knocked at his Grace's gate, and with a peculiar earnestness, desired to see him. The Archbishop ordered the stranger to be brought in. He entered the room where his lordship was; but had scarce advanced a few steps before his countenance changed, his knees tottered, and he sunk almost breathless on the floor. On recovering, he requested an audience in private. The apartment being cleared, 'My lord,' said he, 'you cannot have forgotten the circumstances at such a time and place;—gratitude will never suffer them to be obliterated from my mind. In me, my lord, you now behold that once most wretched of mankind, but now, by your inexpressible humanity, rendered equal, perhaps superior in happiness to millions. Oh! my Lord, (tears for awhile preventing his utterance), 'tis you, 'tis you that have saved my body and soul; 'tis you that have saved a dear and much loved wife, and a brood of little children, whom I regard dearer than my life. Here are the fifty pounds, but never shall I find language to testify what I feel. Your God is your witness; your deed itself is your glory; and may heaven and all its blessings be your present and everlasting reward. I was the younger son of a wealthy man; your lordship knows him; his name was ——. My marriage alienated his affection, and my brother withdrew his love, and left me to sorrow and penury. A month since my brother died a bachelor, and intestate; what was his, is now become mine: and by your astonishing goodness, I am now at once the most penitent, the most grateful, and happiest of my species."

POPERY IN PORTUGAL.—A letter, dated Lisbon, May 2, 1829, contains a specimen of popish superstition, so similar to that of the Hindoos, that it deserves to be generally known. How little is popery better than paganism. May the efforts of protestants to promote the spread of the gospel in the world be increased!—"We enjoy at last some good weather, which is ascribed, by Don Miguel, to a miracle in his favour. Consequently a procession was ordered privately for last Monday, to the following effect:—That the favourite image of our Lord dos Passos should pay a visit to the Lady of the Rabbit-hole, (da Rocha,) from the convent of Grace to the cathedral, and remain there some days, until the weather became fine." Good care

was taken not to give orders for the procession until it was ascertained that there was no rain to be expected on the Monday; and consequently the intent of his majesty's following the image, was only published on the morning of that day, with the orders for the procession itself. It took place, and Miguel attended the farce; but to no effect, for the common people were heard to say, "That it was foolish to trouble our Lord dos Passos with such a visit; as the fine weather had already returned, and there was no necessity for so much display." The image continues still on its visit to the cathedral, but no good effect has followed; as the atmosphere has been very cloudy and threatens rain, to the great mortification of our infamous monastic quacks." J. P.

OBITUARY.

DIED at Diseworth, April 18, 1829, Mr. WILLIAM BARROWCLIFF, aged 68. Upwards of fifty years, he had been a member of the General Baptist connection; having joined the church at Leake and Wimeswold when he was about seventeen years of age. The early and decided attachment of his mind to religion, and to the sentiments of the General Baptists, our friend attributed, under divine influence, to the circumstances of the family in which he went to live as servant, at the early age of six years. At about this period of life, he went to Mr. Brentnall, of Normanton, with whom he continued about ten years. For the kindness of this gentleman, in instructing him to read and write, and directing his mind to fear and love the Lord, he always retained sentiments of sincere and warm gratitude.

The family of Mr. Brentnall was composed of persons of various sentiments. He himself was a Particular Baptist; and his servants were some of this denomination, others General Baptists, some Methodists, others attached to the established church; and our friend was assailed by first one and then another, who was anxious to make him a convert. "But I concluded at last," he says, "to be guided by no person's opinion, but to search the scriptures for myself, particularly the New Testament; and at last determined to be a General Baptist, considering that most scriptural."

When about twenty years of age, Mr. Barrowcliff settled at Kegworth, as a butcher; and became a member of the

church there; then under the pastoral care of Mr. Tarratt. Soon after he was chosen an elder; and subsequently removed to Diseworth, still in the same church, and continued there till removed by death to the church above. That his constitution was gradually declining had been apparent to those around him, for some considerable time; but three or four months before his death he was, in a great measure, confined to his house.

Our friend was anxious for the prosperity of the cause of Christ around him, and for the increasing purity and spirituality of the church. He was the principal means of the establishment of the Sunday-school at Diseworth; and continued to take an active part in its management, and a lively interest in its welfare, till the close of life.— His views of the great truths of the gospel were not fluctuating and uncertain, but steady and clear; and were attended with much of the consolation of the Holy Spirit. In the near prospect of death, he repeatedly said, he had not those lively and ecstatic feelings that he had perceived and heard of in others; but was well assured that the foundation on which he rested, was sufficient to support his whole dependence.— While his hopes, arising from confidence in the Lord Jesus Christ, as the almighty Saviour of sinners, were certain and animating, his views of himself were humble and debasing; and he said he could not more appropriately designate himself than in the language of the apostle, "The least of all saints." Thus, while his prospect of heaven became gradually clearer as he approached that happy state, he was less disposed to have any confidence in himself.— A discourse was delivered at his funeral, according to his own desire, from the words of the Apostle mentioned above.

APRIL 25, 1829, died at Diseworth, Mr. ROBERT GREGORY, aged eighty-three, a member of the G. B. church at Kegworth and Diseworth. He had long been a servant of the Lord Jesus, and rejoiced in the prospect of being called to be for ever with him. The infirmities of age, together with a paralytic affection, had so greatly enfeebled his strong constitution and athletic frame, that, for several months, he was scarcely able to go from home. In this state of confinement, he seemed to delight in the perusal of the scriptures, and a serious book or two on practical religion. His speech was so far affected, that he could not converse much; but he enjoyed the company of a friend, and there was no difficulty in understanding that the atoning

death and everlasting intercession of the Lord Jesus were the foundation on which he reposed with pleasure, in the prospect of death and eternity. Mr. Barrowcliff, mentioned above, frequently visited him; and as they were helpers of each other's joy in life, so they were not long separated by death. For several days previous to his dissolution, he was not able to speak, and appeared unconscious of anything that passed around him; at last, the friendly hand of death, for which he had long been waiting, released him from the infirmities of mortality, to the vigour and happiness of eternal life.

DIED at Diseworth, May 5th, 1829, Mrs. RUTH HAYES, aged sixty-four. She had been a member of the G. B. church twenty-four years; and had adorned the doctrine of God our Saviour by a very exemplary deportment. More than two years before her decease, she received a bruise from a cow, which did not, at the time, cause much inconvenience; but it continued unseen to gather strength, until it became a decided cancerous wound; and gradually preyed on the vitals, till it terminated in death. "It is appointed unto man once to die;" and, by whatever second causes, this event may be brought about, still it is the sole prerogative of God to kill as well as to make alive. Our friend was deeply convinced of the reality of divine Providence: and though the mortal wound was inflicted by apparent accident, she could not suppose that human life, under any circumstances, passes away, but by the will of our heavenly Father; when not even a sparrow falleth to the ground without him.

Under this conviction, and supported by the glorious and distinguishing doctrines of the gospel, she received the visitation as a summons sent to call her into the immediate presence of her God and Saviour. In these circumstances, the value of true piety appeared unspeakably great. She beheld the certain approach of death, at a distance, and marked every step by which he daily drew nearer; but she did this in the full assurance of faith, that he would be to her, not the king of terrors, but a friendly messenger to introduce her to a better life. She frequently conversed about her approaching departure from this world, with true christian fortitude and pleasure; and with earnest desires that her death might be the means of spiritual life and increasing animation to her surviving relatives. This composure of mind was not merely occasional, and frequently interrupted with

doubts and darkness: it was uniform and constant as one clear day, unobscured by clouds, until the sun serenely set, to rise with greater strength and beauty in another world.

This composure and christian confidence of our esteemed friend, may be viewed as the fulfilment of the divine promise, "Them that honour me, I will honour." She honoured God, by trusting in his word and living upon it; by a diligent and serious attention to the means of grace; and by a general conversation, of which peacefulness, kindness and christian sympathy were prominent features:—and he honoured her with much spiritual enjoyment in life, and great support and comfort in death. The adorable Saviour of sinners was very precious to our friend. His obedience unto death was the foundation on which her hope of heaven rested; and the prospect of seeing him in all his glory, and of being entirely conformed to his image, were ideas most pleasing to her mind.

Thus, by death, has this church here been deprived of three of its members almost together. But though their presence with us was desirable; yet, as we trust, by the riches of divine grace, they were made meet for heaven, it is the duty of their surviving brethren not only to be resigned, but thankful, that they are taken from the field of toil and danger to the state of safety and repose. May our prayers be answered, that many more may be baptized to fill up the place of the dead; and that all may more diligently follow them who, through faith and patience, are now inheriting the promises! J. J.

Mrs. ELIZABETH BURGESS, was the daughter of Mr. *John June*, engraver; and born in London, February, 1749. Her parents were members of the established church, but were very irregular in their attendance. At an early age she lost her mother; and, to the great credit of her father, he, though by no means very regular himself, was particularly careful of her morals, and very strict as to the companions she associated with; and also careful in procuring good and serious teachers to conduct her education; the last of whom, a Mr. Hughes, she has often mentioned with gratitude as a sensible man, and a decided christian.

About this time, several of her youthful companions, attracted by the preaching of those eminent servants of God, George Whitfield and John Wesley, readily persuaded her to join their company and hear them; and many a time this little group

formed a select party, in a widely extended congregation of probably upwards of thirty thousand, in Moorfields; and were witnesses of the word being accompanied with power to many hearts. All this was very novel, especially to Miss June, whose father treated it all as enthusiasm; but, as it kept her out of bad company, he left her to spend her sabbaths as she pleased. But her attendance on the means of grace was, at this period, confined to no particular place. About her sixteenth year, she was led, in one of her Sunday rambles, to hear Mr. John Brittain, the predecessor of the late Rev. Dan Taylor. The first sermon she heard from him so much arrested her attention, that she resolved upon hearing him again: and, after a short time, the word, which is sharper than a two-edged sword, pierced her to the heart; brought her at once to see herself a lost and ruined sinner; and, compelling her to abandon all self dependencies, led her to seek salvation alone in Jesus.

From this period, her attendance upon the public means of grace, was principally restricted to Mr. Brittain's ministry. Her constant and attentive manner, it appears, was noticed by some of the friends, who encouraged her at length to open her mind to that minister with a view to be baptized; which she found was an imperative duty, binding upon her from the command of her Lord and Saviour. But here arose some difficulties of rather a formidable appearance. She had no one at home, that approved of her being religious at all; but her becoming a baptist she expected would be past bearing. She had also a considerable dread of water, and was apprehensive that she might not go through the ordinance itself with becoming decency; and thus bring down derision upon herself, and upon the good cause with which she was about to identify herself. Some painful months past in this state of anxiety. However, at length, she determined, with the advice of her christian friends, to make known the state of her mind to Mr. Brittain. On arriving at his house, her fears all returned with renewed force; and she actually passed his door several times, walking about for the space of two hours, hesitating whether she should call upon him or no. After many a struggle, she ventured to knock at the door, not without a sort of secret hope that it might not be heard; and if so, she fully meant to return without knocking a second time. The door was however opened; and the applicant, with a palpitating heart, was ushered into the presence of Mr. Brittain, who kindly sym-

pathized with her, and encouraged her in the good ways of the Lord. He was satisfied with her experience and views in religion; and appointed a time for two of the deacons to have further conversation with her. Her fears considerably subsided; and she was baptized and became a member of the church, when about eighteen years of age.

Having now publicly put on Christ, she considered it her duty more particularly to spread abroad a savour of his name, and to be very circumspect in her conduct, and particularly in the choice of her companions. She made conscience, not only of secret prayer, but as far as she could, of family prayer also. In the latter important duty, she was interrupted by the house-keeper, an elderly female, who had been in the family many years, observing aloud, "I cannot see what need such a young thing as you are, have to cry so much for pardon and mercy, and make such ado. With such an old creature as I am, indeed, it would be a different matter." After a time, this person got some benefit, it is believed, from the example and instruction she received from her pious young friend. By the grace of God, however, she was enabled to set her face as a flint against all opposition of gain-sayers; and to maintain a steady walk. She joined several young friends, most of whom were members of the same church, and held prayer-meetings at each others houses, which were found highly conducive to their spiritual interests.

In 1773, she married Mr. W. Burgess, who had then lately become a member of Mr. Brittain's church; and who in the course of succeeding years was called to the work of the ministry, first at Halifax, Yorkshire, in the year 1787; and afterwards at Fleet, in Lincolnshire, in 1791; and from thence he was taken to his reward, in 1813. Mrs. B. was his affectionate companion, and sharer in all his joys and sorrows, griefs and comforts during the forty years the Lord was pleased to spare them to each other. Since that period she has continued a widow indeed; and died, happy in a well grounded hope through Jesus Christ of a joyful immortality, on March 10th, 1829, in her eighty-first year.

We do not mean to say, that this good woman was without her failings. Of these she herself was well aware; and often deplored them. But, we may be allowed to observe that she had many excellent qualities. Her love was ardent to all who appeared to bear the image of Christ; but

particularly so to such as had boldly dared to own their Lord in his own appointed, though much neglected, ordinance of baptism. And many are yet living who can attest the fact, that, under the blessing of God, her arguments and epistolary correspondence with them, have contributed in bringing them to a decision on this important point. Her love and reverence to the holy scriptures were great, saying, "The Bible is my loaf of bread that supports my life;" and frequently repeating the hymn, commencing

"Precious Bible! what a treasure,"

Her regard for the ministers of the gospel was also very strong; esteeming them very highly in love for their work's sake. Her attendance was very regular upon public worship. The last time she was at the chapel was on Lord's-day, March 1st; and on returning home, she said she had experienced great comfort in the ordinance of the Lord's supper, and in the preaching of her esteemed pastor. She was a great lover of christian and spiritual conversation, and those visits and occasional interviews with her religious friends, in which this was wanting, were to her very insipid. Nearly the last ten years, she resided at Spalding, and was a member of the G. B. church in that place.

Her death was rather sudden; but she was waiting for the coming of her Lord. A little time before she departed, she said, "She knew in whom she had believed, and that he would keep that she had committed to him against that day. Mr. Everard preached her funeral sermon, from "Precious in the sight of the Lord is the death of his Saints."

Spalding.

H. B.

CONFERENCES.

THE MIDLAND CONFERENCE was held, at *Broad Street, Nottingham*, on *Whit-Tuesday, June 9, 1829*. At this meeting,

1. Reports were received from only about twenty of the churches; but in these, since the last Conference, one hundred and ten have been baptized—one hundred and forty-one are waiting as candidates—and one hundred and ten are hopeful inquirers. On this subject, it was agreed that, as the custom of receiving verbal reports at these conferences has been found interesting and encouraging, this meeting earnestly requests each church in this district to send, at least, one representative to each of our conferences, to give a ver-

bal report of their state, mentioning distinctly the number baptized since the last meeting, and the number of candidates and inquirers, with any other intelligence respecting the revival or depression of the cause; noticing also the circumstances which led to that revival or depression. Should any church be prevented from sending a representative, they are requested to desire some neighbouring minister, or representative, to state their case.

2. The Report of the committee being read, it was resolved that it be approved.

3. The churches at Barton, Melbourne, Burton, Kegworth, Broad Street, Ashby, Donington, Leak and Wineswold, Stoney Street, Loughborough, Woodhouse, Ilkington, Broughton and Hose, Carley Street and Rothley were reported as having paid in their proportion towards the Home Mission debt. Those churches that have not sent in their quota, are again affectionately requested to do so by the 22nd of this month; and the secretary is desired to write to them on the subject forthwith.

4. A letter was read from Mr. Derry, stating his views on the subject of the ordination of Mr. Kenney, at Macclesfield; when, after some discussion (interrupted a little by the appearance in the meeting of the noted infidel, Robert Taylor, late a clergyman of the established church, but now a deistical missionary) it was resolved, that this meeting sees no objection to the ordination of Mr. Kenney, providing the committee of the Education Society approved the measure.

5. Resolved, that this conference empower the committee to regulate the matters connected with the debts on the meeting-houses at Manchester and Macclesfield; but whilst they wish them to do all they can in these matters, they do not empower them to contract for any more meeting-houses, school-rooms or buildings.

6. Mr. Sleath having proposed a query respecting the propriety of our churches dismissing members to independent churches; after some discussion, it was resolved, that, we recommend Mr. Sleath to send this query to the Editor of the Repository.

7. Application was made from the friends at Warsop, a branch of Mansfield church, for advice respecting writing out their trust-deeds, and chusing proper persons as trustees, and, collecting for the debt. Resolved, that we refer this case to the next Association.

8. Some conversation took place respecting the late attendance of the friends on these occasions. Some friends proposed that the Conference be opened half an

hour later in order to afford more time for the friends to get together. But this scheme was not adopted; it being the opinion of several that many would still go beyond the time. It was also suggested, that the morning service might begin and conclude earlier, and thus more time would be allowed for dinner. No resolution however was adopted; but the friends were requested to consider the propriety and importance of being present, ready for the opening of the Conference with prayer.

At this Conference, Mr. Payne, of Barrowden gave out the hymns, read the scriptures and prayed; Mr. Goadby, sen., preached from 1 Thess. ii. 4. In the evening, the first Annual Meeting of the Home Missionary Society for the Midland District was held; when Mr. Pickering, presided, and Messrs. Goadby, Tyers, Stevenson, S. Taylor, Orton, Payne, Cook, (the village missionary) Abbott and Winks addressed the meeting, moving or seconding the various resolutions. The meeting was well attended, and the various speakers delivered their sentiments with considerable feeling and energy. Robert Taylor attended on this occasion also, and took notes of the proceedings. No collection was made; but a most excellent feeling was produced. The next Conference to be at *Melbourne*, on the last Tuesday in September. Mr. Stevenson, sen., to preach in the morning, and a Home Missionary Meeting to be held in the evening.

N. B. The application to the Religious Tract Society for a grant of Tracts for our Home Mission stations, was kindly and promptly met, by a vote of 30000 handbills, broad-sheets, magazines, &c. &c. It is intended to divide them at the Association to the various conferences.

REPORTS OF RELIGIOUS INSTITUTIONS.

SOCIETY FOR THE PROMOTION OF PERMANENT AND UNIVERSAL PEACE.—The thirteenth anniversary of this amiable Institution was held, May 19, 1829, at the Friends' Meeting-House, White Hart Court, Gracechurch Street. This increasing society has for its principal object, the suppression of all war, both civil and foreign. Indeed, its principles, if crowned with complete success, would remove all violence and injustice from among men; and restore

the happiness, security and innocence, with which the fancies of poets have adorned their golden age. But, though this is a consummation ardently to be wished; yet it is not perhaps likely to be attained, till the happy period when the sublime doctrines of christianity shall be acknowledged by every state, and its glorious principles influence every heart, and govern the proceedings of societies as well as of individuals. This institution is endeavouring to call the attention of the nations of the earth, both more proximate and more remote, to consider the evils, the baneful effects, and the unchristian nature of war in all its modifications. With this view, they circulate Tracts, form auxiliary societies, and use every peaceable method to spread their sentiments and feelings. Auxiliaries and Branches are already established in many of the principal towns in Great Britain, from which the accounts received by the parent society, since the last report, have been full as favourable as during previous years. In Wales, a considerable feeling has been excited in favour of pacific principles. During the last year, one new Tract, in three parts, has been printed for the committee, and several others republished. Tracts, Addresses, Reports, &c. to the number of seventy-three thousand, have been issued from the press, by this society, in the same period, making a total of nearly five hundred thousand since its formation. The amount of subscriptions, donations, &c. during the year, has been upwards of six hundred pounds. Several of their publications have been translated into the French, Italian and Spanish languages; and extensively circulated, on the continents both of Europe and America. The subjects of the United States of North America heartily enter into the views of this institution; and many flourishing Peace Societies are in successful operation in various parts of the Union, and in Nova Scotia. The Committee derive considerable encouragement from the pacific disposition exhibited, on several important occasions, both by our own and foreign governments; and hail the readiness which they have lately manifested to decide their disputes rather by negotiation than the sword, as a symptom that the peculiar sentiments which they patronize are gaining ground. We sincerely hope their anticipations will be realized.

TEMPERANCE SOCIETIES.—These are institutions designed to discountenance, and, as far as practicable, to suppress all intemperance in food; but especially to

abolish entirely the use of spirituous liquors. They are numerous in the United States; but we have not heard that they have been hitherto imitated in Europe. It is asserted, that there are upwards of six hundred distinct societies of this nature, composed of from ten to four hundred members each, in the various states of the Union; besides multitudes who are not formally recognized as members, who are acting on their principles. Much success has already been enjoyed, and many individuals of the higher classes of society have given their support and patronage to the plan. Rum drinking, which had long been the peculiar sin and disgrace of the North Americans, is rapidly declining. Upwards of fifteen hundred merchants and distillers have discontinued all traffic in ardent spirits, from conscientious motives: and so far has the consumption diminished, that, in many towns where there were, a year ago, nine or ten retailers of that poison, there is now not one. We hope these useful Associations will increase in numbers and in influence.

LONDON HIBERNIAN SOCIETY.—This Society is the oldest of the institutions formed to promote the moral and religious instruction of that long neglected country, Ireland; and has existed twenty-three years. The schools supported by it, which are divided into Day-schools, Adult-schools, Sunday-schools and Bible-classes, have increased three hundred and six since the last year, and now amount to one thousand three hundred and fifty-two; including seventy-six thousand four-hundred and forty-four scholars; which is upwards of nine thousand more than was stated in the last Report. By means of this society, four thousand five hundred and forty-two English and Irish Bibles, and eighteen thousand four hundred and fourteen Testaments have been distributed during the past year: raising the whole number which it has put into circulation to upwards of two hundred thousand. The Receipts of the year were £7809; and the Expenditure, £8917.

THE IRISH EVANGELICAL SOCIETY, is a kindred institution to the preceding, which has been in operation fifteen years. The Report alluded to the death of the late venerable Matthew Wilks, who had been a steady supporter and a liberal benefactor to this society. It proceeds in its labours with diligence and, in many instances, with pleasing success. During the past year, the Academy, which it had maintained at

Dublin, for the education of Irish preachers and readers, had been closed for want of students. The Receipts of the past year have been £3719; and the Expenditure £3433.

THE IRISH SOCIETY OF LONDON has been established seven years. Its object is to promote the scriptural instruction of the natives of Ireland, both in their own country and in England, by means of the Irish language; which many of them understand more perfectly than they do the English, and have a strong partiality in its favour. This Society supports two hundred and twenty-six schools in Ireland, which instruct upwards of nineteen thousand children; fourteen thousand seven hundred adults, of whom five hundred and thirty-three are upwards of fifty years old; and two thousand three hundred and fifty Irish females. It has distributed, since the last Report, eight hundred and forty-seven Bibles and two thousand and forty Testaments; besides prayer-books, and nearly eleven thousand primers. Its Receipts have been £4327, and its Expenditure £4767; of which £4133 have been spent in teaching alone.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, supports schools, circulates the scriptures, and adopts other means for hastening the happy time predicted, both in the Old and New Testaments, when "all Israel shall be saved." Upwards of four hundred Jewish children have been educated, by its agents, in the principles of christianity; among whom instances of conversion of a very encouraging nature have occurred. During the last year, two thousand and twenty complete copies of the Hebrew Old Testament, and ten times the number of select portions of that sacred volume, have been distributed. As the Jews, in various countries, use different dialects of the Hebrew, this society endeavours to meet their case, by dispersing Translations of the scriptures in those dialects.— Since the last anniversary, nine hundred and nineteen copies of the Books of Moses, in Polish Hebrew, have been distributed; twenty-seven of the Prophets in German Hebrew, and one hundred and twenty-seven copies of the New Testament in Hebrew and German Hebrew, besides fourteen thousand Tracts in various languages, had been circulated among the descendants of Israel, through the agency of this active society. Its Income the last year amounted to £12830; and its Expenditure, to £15319.

THE CHRISTIAN INSTRUCTION SOCIETY, though young, appears to be active and vigorous. Its object is to carry the gospel

and the precepts of christianity home to those, who from their habits and circumstances, would probably never go abroad to hear them. By the Report we learn that, though this society has existed only four years, nearly one thousand gratuitous agents are employed by it, in conveying religious instruction to upwards of twenty-four thousand families, including one hundred and twenty thousand individuals. Lectures on sabbath evenings have been opened in neighbourhoods destitute of places of worship, and are well attended. Eighteen Loan Libraries have been established in proper situations; and an Irish reader has been appointed to read the scriptures, in their own tongue, to the thousands of his countrymen resident in and near the metropolis. Numerous Tracts have been distributed, at those nurseries of vice and misery, the fairs near London. An antidote to the persevering and reckless attempts, now making to spread infidelity, has been widely circulated, in an excellent little publication, by the amiable and learned Dr. J. P. Smith.

REVIEW.

DISSENT FROM THE CHURCH OF ENGLAND JUSTIFIED: Three Letters to the Rev. Francis Mereweather, M. A. &c. &c. occasioned by his Remarks on "A Brief Sketch of the Doctrines and Discipline of the New Connection of General Baptists," in his "Letter to the Rev. W. Holme, B. D. of Loughborough, on the Comparative Merit of a Shop for the Publications of the Society for promoting Christian Knowledge, and of the General Baptist Depository; both open in that Town."

Svo. pp. 40. Stitched 1s.

Winks, Loughborough.

We have copied this long Title, because it, at once, introduces our readers to the history, the design and the nature of this publication. The encouraging success which has attended the exertions of our friends for the spread of the gospel in the midland counties, for some years past, has doubtless been sufficiently mortifying to some of their neighbours. As long, however, as the schismatics confined their attempts to the winning of souls, they appear to have been submitted to without much grumbling. But, when they ventured to open a shop and become public competitors for the money of their neighbours, the encroachment assumed a character too serious to be borne, without some attempt to check it. The alarm spread on every side; and the church was declared to be in danger. Such a crisis required an illustrious defender;

and the "Rev. F. Mereweather, M. A. Rector of Cole-Orton, Vicar of Whitwick, and Chaplain to the most noble the Marquis of Lansdowne," gratefully stepped forwards, as the champion of his indulgent mother. He took the field; and directed his first attacks against the Depository in Baxter Street; where the enemy had collected their principal warlike stores, both offensive and defensive. Against this important fort, he levelled his heaviest artillery; and doubtless anticipated its speedy destruction. It was high time for those who were interested in its preservation to buckle on their armour, and prepare for its defence. But, while they were deliberating on the best mode of securing its safety, a bold adventurer, who could boast neither degrees, benefices nor patronage, coolly placed himself between the magazine and its high-titled assailant; and by dismounting his favourite guns and silencing his most formidable batteries, stopped his career, and rescued from ruin the Depository, in which some of his own offspring had taken shelter.

When Goliath saw David approach him with a sling and a few pebbles, we can scarcely suppose that the giant viewed the stripling with more contemptuous feelings than this reverend champion of the church indulged towards the threatened interference of such an opponent. But, when the giant felt the stone from this stripling's sling penetrate his brain, and his enormous bulk sunk helpless on the earth, his sentiments respecting his rashly-despised antagonist would suffer a material change. A similar change, we presume, would take place in the feelings of the Rev. F. Mereweather, &c. &c. on a serious perusal of these Letters from a Birmingham "operative," or, in the language of our less learned fathers, a Birmingham mechanic; as the writer has recently, with equal modesty and magnanimity, avowed himself to be.

But to be serious. In attacking the various Tracts, &c. published at the G. B. Depository, Mr. M. had made some observations, on the "Brief View," published by Mr. Jones. These observations have drawn from the author, the three Letters now before us. We are glad that this effect has been produced; as Mr. J. has not only vindicated his own publication from the censures of his reverend opponent; but has also, with equal spirit and ability, justified himself and his friends from the charges of heresy and schism brought against them by the clergyman, for their dissent from the national church.

We have no room to enlarge; and, if we had, we should be unwilling to forestal the pleasure and instruction which our readers will derive from the perusal of the pamphlet itself. It is a sensible, well-arranged composition. The Defence of Dissent is con-

ducted, generally on principles well known to those who have studied the subject, and no other principles could be expected on a point so often and so ably discussed; yet the reasoning is clear and satisfactory, and, in our opinion, unanswerable. The worthy author has written with an ability and a temper that do him great credit. And we are persuaded, that no honest nonconformist, though he has not perused any other work on the subject, after reading with attention this pamphlet, will feel any difficulty, either in satisfying his own mind on the propriety of his conduct, or in defending it against the fair and ingenuous attacks of the most able adversary.

We shall copy one short passage from Mr. Jones's Letters as a fair specimen of his style and spirit. After shewing how far the officers in the church of England differ from the officers recognized in the New Testament and employed in the primitive church, he proceeds thus:—"Besides, the manner in which the christian officers were appointed and constituted, in the apostolic age, is essentially different from the manner usual in the Church of England. In the "Brief Sketch," before referred to, it is said, "The General Baptists think it right for every distinct society, united together as a church of Christ, to meet and choose for themselves a pastor, to minister the gospel and the ordinances of religion to them, and to maintain a general oversight of them in the Lord." This right you say, "I distinctly deny. I am ready to maintain my denial against any one that shall impugn it." To maintain this denial effectually, Sir, will require strength and courage of no ordinary kind. The charge given to christians to take heed what they hear,—to beware of false prophets,—not to believe every spirit, but to try the spirits,—incontestably proves them to have a right of judgment and of choice relating to this matter; and that this right, which God has given them, it is their duty to use. When an apostle was to be chosen in the room of Judas the traitor, [the whole body of the disciples were applied to, who appointed, by common suffrage, two from their whole number to be candidates for that office, (Acts i. 15—26.) When deacons were appointed, "The Twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." (Acts vi. 2, 3.) We need no other evidence than this, for the right we claim; yet, if the practice of the Church in its first and purest ages be inquired after, this will be found to be decidedly in our favour."

Missionary Observer.

JULY 1st. 1829.

General Baptist Missionary Society.

EXTRACTS FROM THE JOURNAL OF MR. LACEY.

October 30th, 1828.—I had entered some extracts from the Bhagbot into my journal, but on reading them over, I find them so filthy and abominable, that I am induced to destroy the whole for their sake. I find not much difficulty in writing and speaking of the abominations of the Hindoo gods for the purpose of exposing them to the people, but it requires more hardihood and impudence to speak or write of them in English. I have been in the habit lately of dragging the conduct of Krishnoo before the people, and it has produced a favourable impression, and the people have heard of Christ with more attention and with an apparent conviction of his superior claims.

We have been uninterrupted in preaching lately, and many have heard the Gospel which is able to make them "wise unto salvation." Several stout opponents have become mild and submissive, and more particularly a Mussulman. One evening in particular, he gave us much pleasure; we requested him to tell the people what he knew of the Gospel, and he explained the way of salvation through the atonement of Jesus Christ clearly and pertinently. One of the hearers asked, "Did he die to save the poor as well as the rich?" to which the man replied by saying, "Does it not rain on the thorn tree as well as on the chunnun tree! so Jesus Christ came to save all." I think this man is not far from the kingdom of heaven. We invited him to come and see us, and he promised to do so. He has distributed a good number of Tracts to those whom he can influence. We have several candidates for baptism, but not many of them afford us much hope.

Brother Gunga Dhor has been to Pooree to visit Atmaram, our inquirer, and he re-

turned with him on Tuesday. Have had several opportunities of conversing with Atmaram, and see nothing but what is calculated to give the best hope of the sincerity of his profession, and soundness of his conversion.

Encouraging letters from Brother _____ have had a pleasing influence on our prayers lately. O how delightful to hear of Zion's old habitations becoming too small for her, and of souls being brought to the Saviour. Our Sutya baj inquirer gives us hope, but his heavy debt contracted to bury his father, makes us suspect his motives, though we have no reason to do so from any thing which he has broached regarding it. Just finished a Sermon on Judgment, forty-eight pages, which I hope will be useful to me and the people. Am now preparing Tracts and correcting proof-sheets daily.

The following is an account of two Suttees given to me this day by an unexceptionable eye-witness, and the relations may consequently be depended on. "As soon as I was informed of the circumstance, I took a guard of soldiers and hastened to the spot. I found the woman greatly intoxicated, but the preparations for the sacrifice were in a state of forwardness. The pile was constructed in the following manner. The pile itself was raised to the usual height, but around the pile at a small distance from it was a fence or enclosure six feet high, constructed of underwood platted strongly, and bound together at the four corners. At one end of this enclosure, was a kind of ladder made of the same materials, reaching to the top, sufficiently slanting to allow the victim to ascend with ease. From the top of this ladder the victim was to precipitate herself upon the flaming pile beneath. I expostulated with the persons principally concerned in the sacri-

fire regarding the enclosure, and demanded that in whole or in part it should be removed so as to admit of an escape should the woman attempt it; and accordingly a part of one side was broken down. The ceremonies and perambulations being over, fire was put to the pile, upon which the corpse was already laid. The fire burnt furiously, and on account of the height of the fuel, the heat upwards was extreme. The woman now ascended the ladder, and arrived at the top, but at that instant the flames from the action of the wind above the fuel, met her, and she immediately drew back. In a few seconds she again attempted the sacrifice, but was again repelled by the curling flames, which now rose with great violence. It must now appear a doubtful case to the brahmun and relatives; however she again attempted, and to prevent the failure of the third attempt, in spite of the guard of soldiers placed to prevent the use of force, a brahmun followed quickly behind the victim, and as she arrived at the summit of the fence, he thrust her headlong into the flames, where she was suffocated in a moment. This brahminical wretch was allowed to escape with a few months' imprisonment.

In the second instance the woman was not intoxicated; many arguments were used to induce her to alter her resolution, but used in vain; she said she had made the same sacrifice several times in former births, and that she should complete her felicity this time. Offers of maintenance were made her but these were ineffectual also. The pile was constructed as above described, but not having any authority invested in my hands, I could not interfere. The woman rose from her sitting, and taking rice cowries, &c. she distributed them to the people, who were eager to receive them. She completed her perambulations round the pile, and then with a steady foot and apparently cheerful countenance, ascended the ladder, and having reached the top of the enclosure, she unhesitatingly threw herself upon the burning pile beneath, where the corpse was already consuming. In a few moments she was seen scrambling up the inside of the enclosure attempting to escape; and, contrary to expectation, she succeeded in getting into the river just at hand. The people got round her to force her again into the fire, and would have accomplished their purpose, had not the proper authorities interfered: with some rough handling they succeeded in saving the woman from her murderers. She was taken and placed in security, but survived only a few days; and there were the best reasons to suppose that her death was occasioned by the operation of slow poison administered before her attempt to burn, to secure her

death within eight days, in case she should escape the flames. She was burnt very little. The advantages resulting from sacrifices of this kind are secured if the victim can be despatched within eight days after the husband's decease.

November 2nd.—Heard Gunga Dhor preach in the Bazar last evening, and we seldom have had a better opportunity. The Gospel seemed to disarm the people of the power of objecting, and they stood and listened with great attention to the relation of love. I now and then assisted our native brother by way of confirming and applying his remarks. Walking from the Bazar last evening, Atmaram mentioned his objections to baptism to me, the principal of which was, the fear that we should require him to eat meat. He said that if he merely saw a piece of meat at the distance of an hundred yards, it made him sick; and that he was afraid there might be some mixed with the bread used in the administration of the Lord's supper. He prayed that I would not require him to eat meat. I told him he would be left to eat rice, or greens, or fruit, or whatever he might please, and he seemed satisfied.

Preached in English this morning, from "And be not conformed to this world." Of this sinful conformity, we have too much in our congregation and Church, men fashioning themselves after the maxims of this world, —women loaded with jewels and ornaments very costly, but few who can spend their property for the glory of Christ. O may this spirit receive a check and disappear from us.

Third monthly Missionary prayer-meeting this evening, and Oh! what did we hear,—Gunga Dhor pleading for his benighted country,—that dark Orissa might be enlightened. My heart bounded at the thought of an Orah brahmun praying that his fellows might leave idols and serve the Saviour, at a monthly Missionary prayer-meeting. He offered a sweet prayer. He first adored the blessed God by several appropriate and striking names, as "True Juggernaut;" "Undivided Burmah." "Unter-jarmee," (searcher of hearts,) &c. then said, "the works of thy hands would adore and pray to thee; and after returning thanks for an atoning Saviour, he prayed for his brothers and sisters of the Church, and for lost Orissa. Felt my heart much moved with these affecting lines of lovely Doddridge, which I gave out.

"Why then, Almighty Saviour, why
Do wretched souls by millions die?
While wide th' infernal tyrant reigns
O'er spacious realms in pond'rous chains.

And shall he still go on to boast,
Thy cross, its energy, hath lost?"

And shall thy servants still complain
Their labours and their tears are vain ?

Awake, all-conq'ring arm, awake,
And hell's extensive empire shake,
Assert the honours of thy throne,
And call the ruin'd world thy own.

Scarce can our glowing hearts endure
A world, where thou art known no more ;
Transform it, Lord, by conq'ring love ;
Or bear us to the realms above."

We had a comfortable meeting, and some power to pray. Our Church and candidates were present. We have been refreshed to day with a parcel of reports, letters, &c. Received the second proof-sheet of the second part of the History of Christ, from Serampore, and read it over to be ready for transmission to-morrow.

4th.—Gunga Dhor took leave of us for his house this morning, and Atmaram also left us for his own country. He took letters to Balasore, Serampore, and Benares. I think he is a converted man, but he wishes to delay his baptism till he arrives at home, as he says he shall pass more uninterruptedly on the way. I spent much time and arguments to convince him of his duty, but after all he still persisted ; and we could not retain him. He said as he went away, he had seen which was milk and which was water ; and should his friends attempt to persuade him that water is milk and milk water, he should never believe them. We hope he will find his way to heaven. Gunga Dhor was not pleased with him for wishing to go so soon, and before he was baptized.

Saw two candidates this forenoon, but am not satisfied with their condition ; and though we have six candidates, I fear we shall not raise a baptism. Got off a proof-sheet this afternoon : hope we shall have the first part ready in a month's time.

5th.—Last evening we had a very comfortable Church-meeting. Several pleasing testimonies to the piety of two of our candidates were produced, and they were received into the fellowship of the Church. The one is the wife of our brother Santos, who has been long a stubborn Roman Catholic, the other an adopted daughter of brother Santos named Amelia George. The rest of the candidates were not approved, and their cases consequently postponed. We hope to have a baptism on Lord's-day November 16th. After the candidates' cases were disposed of, it was agreed that the Church should provide a garment for the Minister on baptismal occasions, and two for female candidates. Our friend Mrs. Bryant was appointed to prepare these, which she undertook to do. Considering that the Church enjoys a seventh part of the Missionary's labours, it was thought that it ought

to use exertion itself to collect something for the General Baptist Missionary Society, and it was resolved that the attempt should be made. The Church appointed Mrs. Bryant and Miss George, Collectors ; and Mr. Cropper, Secretary and Treasurer ; and these friends engaged to undertake to act in these characters. Mrs. L. promised to accompany the Collectors on their first round. Some of the members expressed their regret and sorrow that they had been too guilty of conformity to the world in dress and some other things, and we hope they will now devote their attention to a better cause, and their zeal and resolution this way afford encouragement. The collections are to be made every fortnight.

The proceeds are to be transmitted to the funds of the General Baptist Missionary Society, and not to be expended here.

6th.—Last evening preached in the large road, and also heard brother Cropper preach. Brother C's difficulties have begun to yield, and he now speaks increasingly intelligible to the people, and will soon be able fully to express the doctrines of the blessed Gospel : of his desire and indefatigable efforts to do this, I bear him record.

November 25th.—Enjoyed an encouraging season on Telinga-bridge. After disproving the power of Juggernaut to save them, I directed the people to look to Jesus. Was favoured with some feeling and clearness in addressing the multitude, and as I came away, although the greater part shouted Juggernaut, some few called out for God, saying, that I had spoken the truth. Sixteen or eighteen books were given away to persons who appeared able to read them. Have visited the son of Mr. Cooper, who has attended our preaching and who is near his end. The state of his mind appeared encouraging, he seems to be trusting alone to the atoning blood of the Saviour for pardon and acceptance with God, and if his faith be sincere he will not trust in vain. Warned him of false confidence, and from the replies he made have reason to hope he is on the right foundation. He joined in prayer heartily, and added a loud Amen. Afterwards visited with Mrs. L. the house of our poor Orah female friend ; every thing was poor, but clean and comfortable ; endeavoured to settle some differences between her and a neighbour about some rent. The poor woman being of an humble disposition is sadly imposed upon. Coming home we called on our new School-master whom we found bad of a fever : Mr. Sunder remains till he has recovered. Heard the boys read and repeat some hymns and Scripture pieces to Mr. Pijou, who was examining the School.

28th.—Going down to the bazar this afternoon passed by the jail where the officers

of justice were flogging thieves. The poor wretches were tied to a tree and received twenty or thirty lashes each. Hundreds were collected to witness the exhibition, yet thieving is as prevalent as ever. Took my stand in the middle of chowdry and after exposing the people's vain hopes for worshipping a piece of wood, proclaimed salvation through the Saviour's name.

29th.—This afternoon brother Cropper returned from the country, where he has been favoured with some good opportunities. We both went down to the town and published salvation through a Saviour's blood; enjoyed some liberty and affection, and the people appeared to feel. Concluded with prayer and then distributed Tracts. I have lately entered into a particular examination of the *extraordinary communications of the Divine Spirit*, and have felt my own mind greatly benefitted—my expectations are enlarged and my faith confirmed, and I have been favoured with much more of a spirit of prayer and supplication. O that we could expect more and believe more, and then I am sure we should receive more.

Lord's-day, 30th.—Preached with some power and liberty this morning, from Acts xi. 23. O that good may be done! I am more desirous than ever that good should be done, and that our Church here should shine forth. Felt much drawn out in prayer for the salvation of the heathen, so that I almost forgot other blessings. A young brahmin from Chosapur called to day, we had some talk with him on the salvation of his soul; he appeared serious and took the "Death of Christ," and "Jewel of Salvation." Mrs. L. suggests that my expectation of the extraordinary influences may be a temptation of the enemy to draw off my attention and tease me. I know he sometimes appears as an angel of light, and at other times quotes Scripture, &c. but I hardly think he is the author of what leads to more expectation of mercy to fallen men, more prayer, more searching of the Scriptures, more faith, &c. these are not signs of the devil's work, notwithstanding all his cunning, and I am encouraged to believe that we shall before long be favoured with more power and more success. Visited the Bazar in the afternoon, and amidst much disputation and noise, succeeded in making some understand the way of life. I first proved that we could not expect pardon by the performance of good works, and then led them to the Saviour. The people were sometime before they would acknowledge the uselessness of works, but I read to them the case of Mrug Raja related in their Bhagbot, and they could not then deny what I maintained. In establishing any doctrine extracts

from their books are exceedingly useful, and every Missionary to the Hindoos will be ill qualified for his work without a knowledge of them. Paul took this method to convince his hearers, and his example justifies the practice to a certain degree. The proof from their shastras which I brought forward this evening, is always successful. Mrug Raja was a king in the neighbourhood of Krishnoo's incarnation. He performed a vast quantity of meritorious work, but he once through ignorance happened to give a cow away a second time, which had strayed back to his herds. For this the former owner, a brahmin, cursed him, and he became a lizard in a dark well in Brindaban. From this curse Krishnoo released him, and as soon as he was set at liberty, he gave his deliverer the following relation of himself, which is what I repeat to the people.—

"Hear O Krishnoo with attention, I made many gifts of cows; as the dust of the earth; as the stars in the sky; as the drops in the rainy season: according to this calculation I gave gifts of cows. They were all in a state of youth and excellence, as large and round as mountains, their calves with them. These were the purchase of riches properly obtained, and their ancles shone bright with silver. But hear, O Krishnoo, and in your presence I will relate what more I bestowed, gifts of oxen, land, gold, various diamonds, and precious stones, common elephants and horses; gifts of female slaves; of all kinds of seeds and in large quantities, and of the best quality; gifts of all kinds of conveyances, as palankeens; gifts of male elephants, &c. But how can I count them over in order before you? Thus I presented gifts, but O! I committed a small sin. In a little time I died; but O, Bhogwan here my story. In the time of death the angel of Jum (Hindoo regent of death) stood before me, and binding my body carried me to Jum. At that instant the regent of death gave me much commendation, and after examining my merit and demerit, beholding me, spoke thus, 'Hear, O King, greatly meritorious, who can relate your merits? but you have committed a trifling sin, go and receive its punishment.' Thus speaking he commanded one of his officers to turn me into a lizard; in that form to bear heavy afflictions in the well in the wilderness. Jum thus speaking, I assumed the form of a lizard." After this relation I ask the people what hope there is for them from works whose sins are so much greater and whose merits are so much less, when they generally answer, "True Sir, true sir; then what must we do?" Brother Cropper engaged with the Schoolmasters this afternoon, and preached in the evening, congregation small. This has been a day of

more than ordinary pleasure. "How amiable are thy tabernacles O Lord of Hosts."

December 1st.—Heard from brother Bampton this morning, he is generally better, but his cough remains, and he has a pain in the chest. This afternoon I have been almost distracted with my bilious head ache, and was thereby rendered unable to go out to the bazar. Called on Mr. M.; Mrs. Pigou applied for Mr. P.'s Guide, as a present for a pious friend in another part of India, who is without religious ordinances. We had just one copy. More would be very useful. Mr. P. would not part with his, he is so very fond of it.

WITH ME JESUS;

OR,

The Missionary's Prayer on going to the Bazar to preach.

Now blest Saviour, Lord of missions,
Lo, I go to preach thy name;
Full of weakness, blind, and sinful,
Lord I now thy promise claim.

CHORUS.

With me Jesus, with me Jesus,
With thy feeble servant go;
On me pour thy mighty Spirit,
Sinners teach thy grace to know.

'As when Peter highly favour'd
First proclaim'd thy saving name;
Felt thy pow'rful presence with him,
Saviour let me feel the same.

With me Jesus, &c.

That my tongue may preach thy Gospel,
Teach my heart to feel its pow'r;
And that I may be successful,
Now thy Spirit on me show'r.

With me Jesus, &c.

Let me preach a present Saviour,
Urging sinners to obey;
Nothing doubting—all believing—
Jesus will his pow'r display.

With me Jesus, &c.

2nd.—Visited a man at Boolaboodrapoor this forenoon, who sent his old father to tell me how ill he was of a fever. I gave him ten grains of Calomel and a good dose of salts. In the evening preached in the bazar to a tolerably attentive audience. In argument we are always triumphant, and the pious men always retire worsted or stand in silence; but this does not satisfy me;—it is the work of man. I long to see the divine Spirit descend and own the doctrine of salvation through a bleeding, dying, Jesus. When Peter preached to the first Gentiles particularly, and mentioned pardon of sin through a crucified Lord, the Holy Spirit descended on

them. Oh brethren, friends, all, pray that we may be favoured with this extraordinary influence. O Zion, "arise and shine for thy light is come, and the glory of the Lord is risen upon thee."

3rd.—Brother Cropper is indisposed with an attack of fever, and his symptoms are serious; however, he is willing to apply remedies and prepare himself for the worst, which is a very favourable circumstance and what few are willing to do. Had our Schoolmasters for their monthly wages this afternoon; they, with some of the elder boys formed a tolerable congregation; and I addressed them from "Sirs what must I do to be saved?" I felt serious and so did they; may they "*flee from the wrath to come.*" Gunga Dhor has spent two days with us and has preached several times; this morning I spent some time with him showing him how to speak from texts, I hope he will soon be able thus to preach; lent him a few sketches of sermons, in Oreah, as a guide for him. His preaching is principally relation, and is sometimes very affecting. Writing to England to day on the Extraordinary influences of the Holy Spirit. My heart was full to day while reading J. G——'s defection from the blessed and distinguishing doctrines of the Gospel, as received by the General Baptists. I could bear the blow to the Connexion, but that the doctrine of free grace to all mankind, should lose an advocate, is to me a cause of pain.

5th.—Last evening I was confined to attend on our doctor and his patient, and was not out in the town. This morning Colonel Todd sent us in twenty-seven pieces of good flannel clothing, to give to any poor object we might be acquainted with.

This evening was confined at home till too late for the bazar, therefore called on Mr. S. In the house of Mrs. Bryant, I found an Oreah school, consisting of eight children, taught by a man employed by Mrs. B. for the purpose. This was very pleasing. Mr. Cropper has had a sharp attack of fever, but under the Divine blessing, prompt means have stopped the fever, and he is better, and will I hope be sent out again in twelve or fourteen days.

20th.—Alas what have we experienced since I last wrote here. Dear Cropper is now gone, he has been in his grave eleven days. My feelings have been paralyzed, I have had little desire for any thing; I have been able to do but little besides writing about him. I feel somewhat recovered from the shock now, and am getting fixed down again. I have also to record mercies: my dear Ann has been safely delivered from the danger and pain of the hour of nature's sorrow, and has given me a little daughter

whom we call Mary; may she be a Mary and sit at the Saviour's feet and learn his words. I will sing of mercy and I will sing of judgment, but both are intended for good. The heavy and important work of this station will now again devolve on my own hands. I hope we shall have another help-fellow soon; I am sure we need one. Colonel Todd, to day, sent us 1170lbs. of grain to be given to the poor, and Mrs. T. made Mrs. L. a present of a beautiful cow. Have had good opportunities in the bazars the last three evenings, and a good number of books have been distributed. May the Holy Ghost seal the Gospel on the hearts of the people. They have ceased to make objections for a while, as their scruples have been so frequently removed, how long they will continue in this desirable mind I know not. I long for their salvation. We have an encouraging inquirer. Preached in Telinga bazar this afternoon. Commenced by saying a little in Hindoosthanee to some jattes who were complaining how their cloths had been stolen at Juggernaut; this brought a large congregation together. Prepared them for hearing the Gospel by proving to them, that what they erroneously worshipped as Juggernaut really was not such.* You acknowledge, brethren, that there is but one God without a second, and you moreover know that this one God is Juggernaut. But what kind of a Juggernaut is yours? Behold, he has a nose, and eyes, and ears, and tongue, and legs, and arms: how, therefore, can he possibly be the true Juggernaut? where are all these appendages come from? Nay, brethren, but you are wrong, you are certainly wrong." They were all silent and I allowed them to remain so for half a minute, when they demanded, "Whom then shall we worship?" I would tell them more about Juggernaut not being Juggernaut, but they said they were convinced. Directed them to Jesus the Saviour of sinners, the Son of God. At the mention of his loved name some of my hearers started away, others, and the greater part, remained to hear more, and some were serious. The Lord convert their hearts. Distributed thirty books of sorts.

21st.—Had an encouraging time in Chowdry bazar this afternoon; commencing by saying that as we should be rewarded after death according to our works, I feared that my hearers had little hope that was well founded of obtaining life; then spoke of what hell was. If an insect flying into a lime kiln, is burnt up in a moment; if a sut-

tee is so soon burnt; if they could not bear to put one finger into the fire, such mean, such cold fire, could they bear to burn in hell for ever? They said no, and demanded how they must obtain deliverance. "Not by serving gooroos but by serving Jesus Christ the Son of God," was the answer at some length. No objections to night.

LETTER FROM MR. BAMPTON.

The following letter from Mr. Bampton was addressed to a correspondent in England. It does not contain information of a much, if any, later date than what appeared in our last number, but being more full will interest the many friends of the laborious writer.—

*On board the Pilot Schooner,
Sea Horse;
Saugur Roads, Dec. 23, 1828.*

My dear Brother,

It is some time since I wrote to you, and it is proper and necessary for me to make you acquainted with my present circumstances. The past year has been a year of considerable affliction. I hope you will know before you receive this, that I went to Ganjam in September, 1827, where I remained several weeks. During that time, I caught a bad cold. I had previously been subject to a cough, but it then fastened itself, and I believe I have never been free from it since. It was partly on account of the cough that I spent all the cold season at Berhampore, though there were other reasons which perhaps rendered it proper for me to do so. After my return to Pooree, I thought it right to abstain from preaching for several weeks in hopes that rest would be a means of removing the complaint; but that not being the case, I resumed my work cauti-

* To perceive the Missionary's design, it must be remembered that Juggernaut signifies "The Lord of the World."

ously; and in May, 1828, I went to Berhampore again, partly to strengthen our new brother Erun, and partly to go on with my work among the other people. I believe I intended to be from home a month, but being taken ill, I was kept out six weeks. Soon after my return the Rut Jatra came on, and not being able to preach myself I spent a considerable portion of the time pleasantly in giving away books, and strengthening the hands of brother Sunder, who was with us about a week. Sutton and Lacey were at Pooree during part of the festival, and I seemed mending. I went with them to Cuttack to spend a little time at brother Lacey's, and had been there but a few days before I thought that I might safely go into the bazar and preach, provided I did it carefully. I did preach with caution, and should, perhaps, have escaped unhurt, but towards the close a brahmun came up to dispute, and in opposing him I got off my guard, and the result of the whole was, that my cough grew worse, and has never since seemed so likely to leave me as before. After my return home, I think I preached a few times every other evening, but was soon taken with a fever, which, as I expectorated considerably, I was afraid was the hectic fever of consumption, but in this I believe I was mistaken. The Doctor of the station kindly did what he could for me, but I grew little or no better, and eat scarcely any thing for about a month; during this time I was chiefly supported by milk and broth, which I was able to take. Dr. Brander at length advised my coming to sea, advice which perfectly coincided with my own judgment, and I left home with Mrs. B. sometime about the 25th of October. We rested ourselves a day or two at Cuttack, and then proceeded to Balasore. I had much fever on the road, and I believe brother Sutton was alarmed at my languid appearance when I arrived; but after remaining two days at Balasore, I began to amend, my appetite became good, and I partly regained my strength. As the place seemed to suit me, I staid a month, mending all the time; and if the cough had also declined I should have remained there instead of coming hither; but as that was not the case, I thought it right to take the Doctor's advice, who wrote to me at Balasore, urging me forward. After having spent a month at brother Sutton's I came on to Calcutta, and as soon as possible, though it was not till I had been a fortnight at the presidency, I got on board on the 20th instant. Before I left Balasore I felt some pain as I thought, in my chest, when I coughed or breathed hard; this I was afraid indicated internal injury, but the journey to Calcutta was a means of removing it. It however returned just before I came on board, and I feel it now in an increased degree; but it is produced by external as well as internal action, and I am nearly persuaded that its seat is *external*, and that it is nothing but the rheumatism in my left shoulder and the upper part of my back. The kindness of my dear partner and of my brethren, both in Orissa and Bengal, would not be easily stated, and when I was in the weak state in which I left home, the thought of it has been almost too much for me to bear. Notwithstanding Mrs. B.'s great aversion to the water, she was anxious to accompany me hither; but I suppose eight rupees a day must be paid for my single accom-

modation for the first fifteen days, and six rupees afterwards; and if she had accompanied me, as we must necessarily have had a cabin to ourselves, the *additional* expense would have been no less than fourteen rupees a day; and as I am now strong enough to do without a nurse, she is to remain till my return, part of the time with our brethren Pearce, Penny, and Yates, and part at Serampore. Before this reaches you, I suppose you will have heard of the death of our dear brother Cropper. I was in a poor state when I parted with him, on passing through Cuttack, and could not help thinking that we might not meet again; but did not ever think of his removal. He has however finished his course, and received a crown of righteousness. That course, though short, was well ran, and our loss will be long regretted. We were all much attached to our dear brother, and consequently treated him accordingly, so that we cannot regard his removal in the light of a blessing withdrawn because abused; and with respect to the reasons of this visitation and the uses to be made of it, our thoughts have been engaged, but mine would take up too much room to be inserted in this letter.

The day after I received the mournful intelligence, I communicated it by a note to brother Robinson, who after mentioning in his reply the high opinion he had entertained of brother C. and his sorrow on account of our loss, concluded by saying "I hope you will take the hint and try to live as long as you can. Why should we be deprived of you both in one day?" I recollect my dear brother, your mentioning your age in one of your letters, and from what I recollect, yours and mine are nearly equal.

I was forty-one on the 12th of March last. We have both lived long enough to learn from experience and Divine teaching, that there is nothing here which is worth keeping out of heaven to enjoy, but a wish to do more good, and be more prepared for a large reward by the attainment of superior piety, would incline me to wish for a longer time of probation, but when I think much on the subject I can, commonly, acquiesce in whatever God may do with me as I feel assured that he will do what is really best. I also recollect your once saying something on the epithet "Reverend," to which I would say, that in our necessary correspondence with gentlemen in India, and even with the Government we are *usually* termed Reverend, and I have thought that some persons by the omission intended to deny our Ministerial character, but we could tell such that we are more than indifferent about it; I have indeed for a long time thought that "Reverend" was contrary to the spirit of "neither be ye called Rabbi," nor has Campbell in his dissertation on the subject convinced me of the contrary. In our correspondence with each other in Orissa I believe we have all quite dropt it, and if you direct to me Mr., or if you please William Bampton, Missionary, you will I believe do me no harm, and I am sure you will give me no offence. With respect to our work it will perhaps appear eventually that our lamented brother Cropper by turning our attention to one subject has been of immense use, that subject is "the expectation of success." If Dr. Carey was not wrong when he said "expect great things," I am much inclined to think that we and our supporters are wrong in

expecting so little. The obstacles in the way of this people's conversion are great: great perhaps beyond the conception of all who have not been among them, but what are all these when opposed to Omnipotence, and if faith can engage Omnipotence on our side we may not only "expect great things" but "attempt" them with success. I am much inclined to think that the difference in point of formidableness betwixt an army confident of victory and an army dispirited by considering the immense power of the enemy would not be greater than the difference betwixt Missionaries confident of great success, and Missionaries expecting to be little more than mere pioneers to their successors. On at least two occasions I can recollect rising to an expectation that God would *then* do something by my instrumentality, and though on both those occasions I was in a bad preaching frame I saw indications of effect which I have seldom seen at other times; I cannot but believe that God would have the people to be saved, and I think it very probable that he would do much more if we had more confidence in his love and power. You will hear Christians sometimes praying "that the labours of their Missionaries may be very useful, that their hearts may soon be cheered by hearing that multitudes in India are pricked in their hearts and crying men and brethren what must we do," &c. &c., but if you should ask them at the chapel door whether they expect such things they would probably answer "No." Query, should not our faith rise to the height of our requests, or else our petitions descend to the level of our faith? if the latter, would not the following be a specimen of our

prayers, "O let a *few* Oriyas be converted in the present generation, we ask not many, but we pray that the work which is to go on in future generations may just begin. We further pray that the minds of a considerable number may be a little enlightened and their prejudices somewhat weakened, that succeeding Missionaries finding less to contend with than the present ones may (as it is naturally to be expected they will), be more successful. Thus we pray that the Gospel may gradually prevail, and in other things we hope to be heard because we regulate our prayers by our reason, expecting no more than is naturally to be expected without any great regard to supernatural influences."

I confess that I have not examined this subject so closely as I think it deserves to be examined, but, perhaps, you will not think it unworthy of your serious attention. Perhaps the above specimen of such prayer as corresponds with common faith may be thought ludicrous, but if it be a good picture my only fault is that of drawing it. You mention somewhere the propriety of staying longer in places where any thing hopeful appears, instancing the carpenters at Ganjam, and you will find from my journals that I have more than once spent several weeks at Ganjam, and I was at Berhampore the greater part of last cold season. With respect to the Serampore case and the obloquy thrown on Dr. Marshman which you mention, so far as I can judge, Dr. Marshman and his brethren are ill used. Charging those men with a worldly mind, is, I think, like charging Lord Nelson with cowardice.

But I must draw to a close, whether my affliction will or will not con-

tinue till you receive this is uncertain, but I assure myself of your prayers, I can do nothing or little, but I am in good hands, the affliction is well intended, He who sent it, though he corrects all his children, does not afflict willingly. My dear brethren in Orissa pray for me, and I have heard brother Sutton particularly with much fervency plead the promise that the prayers of two or three shall be answered, and on the whole I rather expect restoration than the contrary. I believe I could get an English congregation here, or near, if I could preach to them, as we have several pilot vessels always in sight, and I learn that Townley has assembled the men and preached, when cruising for health, I have, however, sent among them a number of Tracts and I think sixteen copies of the Rise and Progress. On board of this vessel I find that they are read, and I am not without hopes of doing in this way and by conversation some good. May God grant it. I shall set you an example in the way of direction.

W. Bampton.

Church Missionary Society.

EGYPT.

In this, on many accounts, interesting country, some pious labourers of the Church Missionary Society, are endeavouring to diffuse the light of Divine Truth. Some of these Missionaries were sent out with the design of labouring in Abyssinia, but have been spending a little time in Egypt. From their published communications we extract the following particulars.

STATE OF THE MISSION.

With respect to our labour of faith in Egypt, we have reason to be thankful for the manifold opportunities which the Lord affords us of doing good in this benighted country. On Sunday we have the opportunity of preaching the Gospel in Arabic, Italian, English, and German. During the week, some of us visit and make further acquaintance with Native Christians, and receive visits from them: others superintend the School, and sell and distribute the Word of God in Cairo; and others travel about with that treasure of Divine Knowledge. Thus we are going out to sow and to plant, humbly hoping that the Lord will give the increase.

As to the opinion which the Natives have of us, we are inclined to think that the better-instructed class think rather favourably of the work in which we are engaged; others, that we are political persons, or spies, sent by the British Government to explore the country, and to prepare the way for the English.

At Alexandria there are a few serious and inquiring persons, and one high in authority reads the Bible diligently. Mr. Gobat furnishes the following interesting information:—

Scarcely any day passes without visits of Arabs, Italians, Frenchmen, Germans, Englishmen, &c., and especially of Jews. No fruits, indeed, are as yet to be seen, but that the Scriptures are read diligently in many houses.

There are several learned Frenchmen here; who have been sent out by the French Government, with the charge of transcribing and illustrating the hieroglyphics. Their head is the renowned Champollion; who reads the hieroglyphics with as much readiness as his native language, and states that he finds all in the hieroglyphics that the Bible relates of Egypt, &c. This will give a mighty stroke to the learned infidels of Europe. I have often seen these gentlemen, and hope to meet them in Cairo. M. Champollion stated, that, among the higher classes in Paris, and France in general, there was prevailing so much religious excitement as must absolutely produce great events; either Catholicism must be completely reformed or all France must become Protestants: People want the Bible!

Of the spirit of the Papists, and of the light in which the Missionaries are viewed; Mr. Gobat writes, The Catholic Priests warn, not only the

Greek, Copts, and Armenians, but even the Turks, against the danger into which they say that we are trying to precipitate their religion. A learned Mussulman has for some time been giving lessons to Mr. Mueller and Dr. Kluge. They had often spoken to him on the subject of religion; and the Sheikh began, perhaps, to doubt the truth of the Koran; and accepted a New Testament, which he promised to read with attention. When he came, the day before yesterday, he was again the old Moslem; and began to reproach Br. Mueller with having given him a forged Gospel. He quoted several Catholic Christians, and especially one Priest, who had told him, that it was a dangerous book, which the English had made in order to seduce people thereby: then they brought him a book, of which they asserted that it was the right Gospel; and compared them both, upon which it was found that ours was deficient and corrupted: they also exhorted him to have nothing to do with us. The consequence of all this was, that the Sheikh fell back again into the old prejudices of the Moslems; viz. that neither we nor the Catholics have the right Gospel, but that it is lost.

We are, in general, reported here to have fellowship with the devil; and that he appears amidst us in our private meetings, or in company with those connected with us. Hence people say, that whoever comes to us is bewitched, so that he cannot keep from us. On this account we have already had visits of persons who wanted to view the whole of the house; they probably are persons not so utterly superstitious but that they would ascertain whether we are indeed necromancers or not. However none, as yet, have asked that question when alone.

Mr. Mueller relates an interesting account of a discussion with Mahometans at Rosetta:—

We were introduced to a Mahomedan Hadgee, or Saint; and were soon informed that he had been seven times in Mecca: he went five times on pilgrimage to pay his adorations at the shrine of the Prophet, and twice he went on business; and is, no doubt, considered by his countrymen, as one well skilled in the traditions of their elders.

We began to call in question the religion of his Prophet, the inspiration of the Koran, and the possibility of its precepts being obeyed by men of all nations: we adverted to the Fast of Ramadan,* and showed the impossibility of observing it within the Polar Circles when it happened to fall in summer, as the sun is then above the horizon in some places se-

veral months together. He listened with evident emotions of impatience; and, when we had finished, instead of replying to our arguments, he commenced chanting a few verses from the Koran, which he thought would be sufficient to refute all that we had advanced. We soon, however, informed him, that we could not receive his quotations from the Koran as arguments, for we did not believe it to be a revelation from heaven: on the contrary, we considered it as a mere fiction, and its author as an impostor. "It is true," we remarked, "there are some good things in it; but it is only like base coin, which will not bear examination." He was wonder-struck with our boldness; and, turning to one of his friends, he sighed with a countenance which bespoke, "Behold what infidels these Englishmen are!"

As an inducement for him to continue the conversation, we declared that we were ready to embrace Islamism, provided that he could prove the Divine Authority of the Koran. He answered, in an indignant tone, "I will not only give one, but one hundred proofs;" and forthwith began again to quote his Koran.

We told him that one strong objection to the Koran is, that it does not correspond with the former Revelations which God gave to men: if they are true, the Koran is false, and *vice versa*. "But," continued we, "all Moslems acknowledge that the Law, the Psalms, the Prophets, and the Gospel descended from heaven." "Yes," he replied, "but at the same time, the Koran was also from God." Taking up a letter from our friend Mr. M., it was remarked, "This is our friend M's hand writing and seal; and provided he were our correspondent, we asked how could we detect a forgery? Was it not by comparing it with what we knew to be really genuine! Now," added we, "we have compared the Koran with the former Revelations which came down from heaven, and we find the hand-writing is not the same, nor has it the impression of the same seal."

"Besides," we observed, "if your religion is true, some intimation would have been given in the former Revelation of the advent of such an eminent prophet as you say Mahomet is: but no such intimation has been given; for, while the Law, the Psalms, and the Prophets have testified to the coming of the Messiah, there is not a single word spoken of Mahomet!" He now stormed, and declared that we were "liars; for Jesus Christ, in the Gospel, has spoken of the sealer-up of all prophecy, namely, Mahomet; upon whom be peace!" We solemnly assured him that he was imposed upon; for we had perused the Scriptures of Truth, and could bear witness that the name of his prophet did not exist there.

* During this Fast the Mahomedans are required to fast for several days from sun-rise to sun-set.

We further remarked, that Jesus Christ had warned his followers to beware of false prophets, and not to believe in them. He replied, "The Christians have adulterated the Scriptures!" We answered, it was impossible, as he himself very well knew; for the Jews were always enemies to the Christians, and would have at once discovered the imposition. He now began to feel the force of our argument, and a smile of confusion pervaded his countenance.

One of our friends, who till now was a hearer, struck in, and thought to silence us by quoting a verse or two from the Koran; but our Hadgee soon told him, it was in vain to quote the Koran, as we did not believe it.

Perceiving their confusion, we now insisted on their believing the Gospel of Christ; and spoke to them of the love of God in sending his Son to die for sinners; and requested the Hadgee to accompany us to our lodgings, and told him that we would put into his hands the true Word of God; begging him to read it with earnest and solemn prayer, and to compare it with the Koran; and if he found that the evidence in favour of the Koran preponderated, we had no objection to his continuing a Moslem.

During the course of conversation, he swore that he had never met "such fellows," who dared thus to insult his prophet.

After some hesitation, he agreed to accompany us to our lodgings; and we, on our parts, promised not to speak against his prophet. When we returned to our lodgings, we found two Christians waiting upon us; and regretted that we could not invite them to come into our room, as the Hadgee might be annoyed in being found in company with NATIVE Christians. We presented him with an Arabic Bible—i. e. the Old and New Testament—which he received thankfully, and requested Br. Macpherson to write his name in it, and to say that it was given him by an Englishman, and that no person may presume to take it from him. We preached to him the Gospel of Christ, and exhorted him to believe on the only-begotten Son of God. He once and again entreated us not to call Christ the "Son of God." We told him that we could not relinquish this; for, without a belief in the Son of God, we could not be saved. We then explained to him the sense in which we viewed Christ to be the Son of God, and read with him Luke i. 26—38. He now appeared somewhat more reasonable; and expressed his regret that he had not known of our arrival at Rosetta, or otherwise he would have come to converse with us every day. He promised to read the Bible; and said that he was much pleased with our conversation.

He now began to speak against the Government, its oppression, &c. By way of re-

ply, we read with him the Thirteenth Chap. to the Romaps, and exhorted him to be subject to the higher powers. When we read verse 13, *Let us walk honestly, as in the day; not in rioting and drunkenness,* "Oh," said he, "I perceive that wine is forbidden, according to your religion." I replied, "We only use wine as medicine; we never get drunk." The Hadgee lifted up his hands, and declared that he had never heard such words from Christians; "for," said he, "the Franks here are all infidels."

He remained with us till we embarked. May the Lord make him wise unto salvation! When the Mahomedan sword is broken, then will be a glorious field for Missionaries! Lord, how long?

American Board of Missions.

This Society has published a memoir of an Indian convert, John Arch, a Cherokee; part of this account having been published in this country we make some extracts from it:—

John Arch was born about the year 1797. His mother died when he was very young; and his father taught him scarcely anything, except to hunt deer and other wild animals of the forest.

When he had become fully instructed in the art of hunting, and old enough to travel all day through the woods with a gun on his back, his father bought him a good rifle, and bade him seek his own support. He was remarkably successful in hunting, always killing more game than his companion, and received a great deal of praise whenever he returned to the village: it was customary for two to hunt in company, though each retained without division whatever game he had acquired. The last year which he spent as a hunter, however, he had a poor gun, and then his companion succeeded better than himself; which so mortified him that he was ashamed to return home, and

resolved to hunt no more. In speaking of this period of his life, five years afterward, he said, the world then appeared empty and vain—life seemed a burden. A deep melancholy seized upon his spirits, and nothing could afford him relief. This was in the year 1818, when he was about twenty-one years of age.

Going, soon after, with several of his countrymen, to Knoxville, in East Tennessee, he there met one of the Assistant Missionaries among the Cherokees. The Missionary soon perceived that John was desirous of learning to read, and advised him to apply for admission to the School at Brainerd. He was so much interested in the prospects thus opened before him, that he could not wait to revisit his home; but travelled through the woods nearly an hundred miles, to the late Mr. Hick's—an excellent Christian Chief; and there inquired the way to the Missionary School.

His dress and appearance, when he came to Brainerd, showed at once that he belonged to the most uncultivated portion of his tribe: he had spent so many years in savage life, that the Missionaries received his application with reluctance; but, having heard his story, and noticed the marks of intelligence which his countenance exhibited, they consented to take him on trial. He informed them, that, having lived on the borders of North Carolina, and near the white people, he had attended school a short time when quite young, and had learned the letters of the alphabet. After his removal from school, he studied his Spelling-book till it was worn out, and had ever since desired to learn to read; but, being too poor to support himself at school, and having worn

out his book, he had relinquished the hope of learning, and nearly forgotten all that he had known. He once travelled to Washington, where he received some tokens of kindness from Mr. Madison, then President of the United States: but it was the state of despondency, into which he had been thrown by his unprosperous pursuit of the chase during one whole hunting season, which was the principal cause of his looking for enjoyment beyond the confines of his native forests.

His views on religious subjects, before and after his coming to Brainerd, as he subsequently described them to one of the Missionaries, were as follows—

He always believed, that there was a "Great Being above," but supposed that He took little or no notice of His creatures here below. With regard to man, his prevailing impression was that when he died he ceased to exist, and that there was no future state. He had heard it said, however, that men lived after death, and that the good went to a place of happiness, and the bad to a place of misery; and he sometimes thought this might be true: but he was persuaded he said, if this was true, he must go to the place of misery; for he was bad, and had no idea that his character could be changed.

Not long after his coming to Brainerd, he was convinced that there was a future state of rewards and punishments; but he saw not how any, who had been once sinners, could be pardoned and saved. On this account he became very much distressed: and the more he saw of his own sinfulness, the more distressed he was; until he began to wish that he had never known any of these things. He had in-

deed heard the Missionaries say that the greatest of sinners could be saved through the blood of Christ; but he did not believe it: in his apprehension it seemed plain, that the sinner could not become holy, and thus gain admittance to heaven. When, however, the method of salvation, as revealed in the Gospel and exemplified in the experience of good men, was more fully explained to him, he saw his error. But, perceiving in himself a repugnance to this method, that repugnance seemed to him more criminal than all his other sins, and his distress became almost insupportable. One whole night he lay awake, as he said, expecting sudden destruction; and such was his terror, that he trembled all the while, to use his own comparison, like one in an ague. But, in the morning, a new scene was opened: then the way of salvation through the Lord Jesus appeared perfectly reasonable, and exactly suited to his case; and the thought of being saved in that way, and in no other gave him unspeakable joy.

“From that time,” says one of the Missionaries who knew him well, “John Arch lived a consistent Christian.”

Near the close of the year 1819, ten Months after John entered the school, his father came to take him home. This was a season of severe trial to John: who loved his father, and was desirous to please him: he loved his Saviour, also, and was willing to leave all for his sake. Anxiety to be qualified for usefulness among his countrymen, was his ruling passion. Happily, the old man, after spending several days with the Missionaries, was so wrought upon by kindness and persuasion, that he consented to leave his son in the school.

After this time there was an occurrence which strongly developed the character of this young man. One of his schoolmates wrongfully accused him of doing an improper act; conscious of innocence, and yet not having the means of exculpation at command, he could not well brook the charge: that evening and night he was missing, and it was supposed he had absconded; but, in the course of the forenoon, he made his appearance. On being questioned respecting his absence, he made this reply—“I felt angry and knew that it was wicked: but I could not suppress it. I, therefore, went to the Saviour, that he might reconcile my heart.” He had spent the night in devotion.

Being now able to read and write with tolerable correctness, and possessing naturally a good judgment, John was employed, with another young Cherokee, to assist one of the Missionaries in preparing an Elementary School-book in Cherokee, which was afterwards printed. About the same time, he was examined as to his religious attainments, and was admitted a Candidate for Christian Baptism.

In February 1820, the members of the Church being fully satisfied, as to his knowledge of the doctrines of the Gospel and the genuineness of his piety, he was baptized.

It having been resolved to establish a school at Creekpath, about 100 miles west of Brainerd, Mr. Butrick was appointed to that service, and was permitted to take John Arch with him as an assistant. John was wholly devoted to his work; and pursued it with judgment, intelligence, and delightful animation.

In the autumn, John visited his father and other relatives. The sight of their moral degradation

called up the tenderest feelings of his heart; and he warned them of the scenes and events of a future world. At first, he was listened to with a silent amazement—then, with uneasiness—and, at length, some left the house. He then proposed prayer; and, while he was praying, others retired, till he was left almost alone. These things greatly discouraged him; and, for a time, he knew not what to do: but he finally resolved to be familiar and cheerful in his address, whenever he went among his people: and to converse respecting their hunting and other customary avocations, until he had secured their confidence, and then to introduce divine subjects as they were able to bear them.

About this time, he had the satisfaction of witnessing an important step taken by his people in the career of improvement. The National Council divided their country into Eight Districts—appointed four Circuit Judges—laid a general tax to build a Court House in each district—and took such other measures as were deemed necessary to facilitate and secure the administration of justice: this incipient jurisprudence secured the respect of the people. The Council also engaged to furnish such of the young men of the nation as should learn any trade with a set of appropriate tools, as soon as they were qualified to commence business.

In January 1822, he accompanied Mr. Butrick on a tour of two months and travelled above 500 miles.

John was now brought into close connection with the Missionaries as an interpreter; an employment for which he was well qualified.

In the autumn of this year, John accompanied one of the Assistant Missionaries to a place called

Willstown, near the Western limits of the state of Georgia, to aid in forming a Missionary Station there. The year had not expired, before he was engaged in active measures with a view to another Station further east, near the E-tow-ee or Hightower River, and about seventy-five miles from Brainerd: he made one or two journeys to the place, in order to consult with the chiefs and other leading men: wicked white men had taken much pains to prejudice and mislead the minds of these people, and to some extent had succeeded; but John finally made them understand and pursue their best interests.

During the winter he accompanied Mr. Chamberlain in several tours. On this occasion, he said, he distinctly perceived a gradual increase of religious light among the people, as he approached a Missionary Station, and a gradual diminution as he receded; until, at considerable distances, he often seemed to have come into total darkness: but he added, that the people everywhere have a disposition to hear the preaching of the Gospel, and he greatly desired to spend his days in proclaiming it to them. He was willing to devote his life to the employment of Interpreter, if that was best; but he would do anything in his power to become qualified to be himself a Minister of the Gospel.

In October, he made a circuit through the eastern part of the nation, on a visit to his relatives and the friends of his early years. He was delighted to see the change which had taken place among them, since his visit a year before. He no longer found them averse to instruction; the inmates of almost every cabin were disposed to serious inquiry. He declared that the Cherokees in all that part of the

Nation were ready to receive the Gospel; and so animated was he by the discovery, that he desired to go and spend a year among his countrymen in the wilderness of the Arkansas, to assist in making them ready also.

He returned to Brainerd by way of Newtown, or New Echota, the seat of the Cherokee Government, and where the Cherokee Printing-establishment now is, and spent a Sabbath with the national council; which had ordered, that no business should be done in the Council, and no secular work in the neighbourhood of the Council, on the Sabbath. He said he found every one cleanly dressed on that day; and that the observance was apparently strict and solemn.

In the spring of 1824, John accompanied the Corresponding Secretary of the Board to several places in the Cherokee and Choctaw Nations. During this journey of 400 miles or more, in the course of which visits were made to a considerable number of families in the White Settlements, to several Missionary Stations, and to many of his own people, he was everywhere treated with respect, and everywhere left a favourable impression of his character. He was a pattern of mildness and amiableness, in his whole conduct.

The dropsy, of which he died, began to assume a serious aspect in March 1824; he employed himself, however, in translating the Third Chapter of John into Cherokee: he wrote it in the syllabic alphabet invented by George Guess: the translation, thus written, was received with wonderful avidity; and was copied, as was supposed, some hundreds of times, and read by multitudes: all who understood both languages, strongly approved of it.

In April, his health was better, and he resumed his usual labours. He rode with Mr. Chamberlain to Brainerd, 50 miles distant; having considerable intercourse with the natives by the way: but the exertion was too great. At Brainerd he was afflicted with a hæmorrhage, which constrained him to relinquish, in a great measure, the hope of life; and he expressed the wish that he might spend the residue of his days at that place. He said, he came first to Brainerd—there he received his education—there he received a knowledge of the Saviour—and there he desired to die. He was not left in doubt, as to the disposition of his Missionary Friends at that station to render him every attention in their power.

In June, two days before his death, he was visited by Mr. Chamberlain. He said that he had often heard about Ministers visiting the sick and dying, but never before knew what a comfort it was to receive such a visit. He declared that he was entirely willing to trust himself, in life and death, to his Almighty Saviour. He died calmly, on the 18th of June 1825. When told, that in a few minutes he would be in eternity, his countenance indicated great pleasure; and raising his hand, he said, "Well, it is good!" These were the last words he was heard to speak. How great the difference between the Cherokee hunter and the dying Christian!

NOTICE.—Accounts of many Missionary Meetings have been forwarded to the printer, but for want of room are necessarily deferred till next month.

MISSIONARY MEETINGS FOR JULY
Several proposed, of which the definite arrangements are not completed.

The kind donation of Tracts has been received and will be forwarded to the East and West Indies.

THE
GENERAL BAPTIST REPOSITORY,

AND

Missionary Observer.

No. 92.

AUGUST 1, 1829.

VOL. VIII.

MEMOIR

OF

MR. ROBERT SMITH,

LATE PASTOR OF THE GENERAL BAPTIST
CHURCH,

BROAD STREET, NOTTINGHAM.

(Concluded from page 245.)

BUT domestic bereavements, however painful, did not cause this devoted servant of God to interrupt, or even to relax his exertions for the promotion of the cause of his Saviour. He laboured assiduously in the work of the ministry; was instant in season and out of season; and "the hand of the Lord was with him." An abundant evidence of this was afforded by the great success with which it pleased his divine Master to crown his labours. The number of members, composing the church, which, in 1784, when he removed to Nottingham, was only sixty-two; had increased in 1816, to four hundred and fifty; and in the same interval, there had been six hundred and sixty added to the church by baptism.

For several years, the number of stations occupied and the increase

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of the cause had rendered it necessary to employ an assistant minister; who usually preached once every Lord's-day at Nottingham; and at other times laboured in the adjacent villages. Messrs. Rogers and Hurst had successfully filled this office; but in 1816 it was vacant. The church being desirous of enjoying the benefit of more extended ministerial privileges than it was possible for their pastor to render, applied to the Association at Boston for advice and help. That meeting referred them to a young minister who had been some time in connection with the church at Slack, in Yorkshire. He was accordingly invited to Nottingham; and received with great cordiality by Mr. Smith and his brethren. It was hoped he would prove a good minister of Jesus Christ and be a blessing to the church; but, alas! these hopes were painfully disappointed.

In a few months after his arrival, some very unpleasant circumstances transpired which deeply affected his moral character, and demanded serious investigation. Many of the elder and more experienced members believed that the charges were fully proved; and thought it their

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duty to oppose the employment of the young man in the sacred work of the ministry. Mr. Smith, being fully convinced of his guilt, felt himself called upon, as the solemnly appointed guardian of the flock, to take a decided part, and express his sentiments plainly on the impropriety of continuing to sanction him as their preacher. But the majority of the church, excited by a few turbulent characters, adhered to the young man; and the most deplorable altercations ensued. It would, however, be highly improper to enter into a detail of the particulars of this contest. Suffice it to observe that, through the whole trying scene, Mr. Smith's conduct was honourable to his piety, his sincerity and his fortitude. Those who had the best opportunities of marking his conduct and discovering his real motives, have no hesitation in saying, that his efforts sprang from the purest motives: regard to the honour of God and to the safety and edification of those souls for which he watched as one that must give account. The painful issue was, that Mr. Smith was excluded from the pulpit, by the dominant party, without any charge whatever being preferred against him; and that a division of the church took place in consequence of this very extraordinary proceeding. Mr. Smith and about one hundred and fifty of his friends formed a separate church, united by the most honourable bonds, mutually attached to each other, and esteeming their pastor very highly in love for his work's sake.

This little society assembled, for a time, in a chapel belonging to the Wesleyan Methodists, which was then unoccupied. But, in 1820, two years after the division, a new meeting-house was erected in Broad

Street, by the friends of Mr. Smith, which cost about one thousand nine hundred pounds; in which he preached the everlasting gospel, during the remainder of his life. The sum of one hundred and seventy pounds was subscribed by the professors of religion of other denominations in the town, towards the erection of this place of worship, besides what was given at the opening: a convincing proof of the esteem which was generally entertained for the character of our departed brother.

Though Mr. Smith was not insensible to the unkindness which he had experienced, but felt it painfully; yet he nourished no disposition to injure his opponents, much less did he indulge any malevolent feeling towards them. He believed that many of them had been misled by false representations; and cordially adopted his divine Master's petition: "Father, forgive them; for they know not what they do."

The mind of this pious minister was, indeed, fully occupied with concerns of far greater moment. He was now fast drawing near to the end of his course. He had frequent attacks of sickness, especially in the winter season; and was at all times afflicted with an asthma. Impressed with the importance of his own salvation, "he looked not at the things which were behind, but was reaching forth unto the things that were before; pressing towards the mark for the prize of the high calling of God in Christ Jesus." It was pleasing to see his mind so calm, and his confidence in God so firm, amidst the decays of nature and the desertion of so many of his former friends. His greatest grief appeared to be, as he frequently observed, that he feared many souls

had been injured by the eager disputes which had existed.—The church and congregation under his care in Broad Street, slowly but gradually increased: the former at his decease consisting of two hundred and fifteen members.

He attended the Association at Wisbeach, in 1828; and opened the public service in the morning with reading and prayer. He spoke also at the Missionary Meeting with his usual animation; and returned home in better health and spirits than he had enjoyed for a considerable time previously. But towards the close of the summer, he took a cold; with which he struggled for some time, and continued to labour as usual. His strength however gradually declined, and his asthmatic complaint became very distressing.—Wearisome days and nights were appointed to him. At length, symptoms of dropsy began to appear; and though a physician was called in, no relief was afforded. His last sermon was delivered only three weeks before his death. It was a funeral discourse for two of his friends, who both died on the same day. The text was, “There remaineth therefore a rest for the people of God.” Though it was with great difficulty he performed this service, on account of his extreme weakness, yet the animation of his mind was very conspicuous. He spake as a dying man; and the contemplation of that rest seemed to impart divine joy to his own soul.

About a week before Mr. Smith's dissolution, one of his friends called upon him; and asking him, how he felt in the prospect of eternity, he replied, “I cannot express my views and feelings more correctly than in the language of an aged minister, whom Dr. Watt's visited in his last illness.” He then produced a paper

in which he had written the language of the dying saint, as recorded by the Doctor in his 41st Sermon. “I am going up to heaven; and I long to be gone, to be where my Saviour is. Why are thy chariot wheels so long in coming?” Then, with both arms stretched up to heaven, he exclaimed, “I desire to be with God. I hope I am a sincere christian; but the meanest and most unworthy. I know I am a great sinner: I hope, I shall find acceptance in Christ Jesus. I have trusted in him and I have strong consolation. I have been looking into my own heart; what are my evidences for heaven. Has not the Scripture said, ‘He that believeth shall not perish but shall have everlasting life?’ John iii. 16. Now, according to the best knowledge I have of what faith is, I do believe in Christ, and I shall have everlasting life. Does not the Scripture say, ‘He that hungereth and thirsteth after righteousness shall be filled?’ Matt. v. 6. Surely I hunger and thirst after it, I desire to be holy. I long to be conformed to God, I love Christ, I desire to love him more, to be more like him, and to serve him in heaven without sin. I have faith, I have love, I have repentance; yet I boast not, for I have nothing of myself; I speak it all to the honour of the grace of God. All are nothing without Christ, and I trust in him alone. My friends, I have built on this foundation, Jesus Christ. He is indeed the only foundation. This is my hope; is it not your hope also? I shall see you at the right hand of Christ. There I shall see our friends who have gone a little before me. I thank you, my friends, for all your kind offices of love; you have prayed with me; you

have refreshed me : I love and honour you now ; but I shall meet you in heaven. I go to my God and your God, to my Saviour and your Saviour."

A few days before his death, his brother asked him, "How do you feel in your mind, when you view the prospect that lies before you?" He replied, with the greatest composure, "Quite comfortable—and I shall soon be put in possession of those good things which God has prepared for them that love him. For I know in whom I have believed, and am persuaded that he is able to keep what I have committed to him—I long for the time: indeed I have looked for it with desire and expectation." Next day, a friend remarked to him, "Not only life, but death is ours!"—"Yes," he replied.

"Were death denied, poor man would live in vain :

Were death denied, to live would not be life."

He added, "I have been looking for it with a degree of impatience." It was replied, "It will come at the right time:" with a smile, he said, "O, yes, it will ; and what a mercy I have no pain ; but so weak."

On the morning on which he died, a few short sentences dropt from him—"O ! Lord, give me a bright prospect—make me meet for glory." Then turning to his daughter, he said, "There is mercy, grace, peace and comfort in knowing the Lord: even in dark days there is some comfort arising to the christian." After a pause, he continued, "The Lord is all my desire. I am wearied ; but"—his daughter said, "but there remaineth a rest for the people of God." He said, "Yes"—his eyes brightened, and he seemed pleased she had caught his meaning. After this he was in a doze for several hours :

and died without a struggle or a groan, a little before six o'clock on the morning of Lord's-day, Jan. 11th, 1829, aged sixty-eight years. The last words he was heard to say, were, "Come, Lord Jesus." The church, as the last testimony of their esteem for the character of their beloved pastor, paid the expenses of his funeral, which was numerously attended. The pail was borne by four highly respectable ministers ; two Independents and two Baptists.

From the foregoing account, some general idea may be formed of the talents and character of our departed friend. But it may be pleasing to many readers to be informed more particularly respecting the habits of his mind, and his general deportment as a minister and a christian.

1. Mr. Smith possessed in an eminent degree soundness of judgment. He was not led astray by a warm imagination or by fancied analogies ; but saw things as they really are. He was capable of a close and patient attention to any subject of inquiry : and his conclusions were in general correct ; at least, he was always able to state with clearness the grounds on which his conclusions were founded. He could seize the strong points of an argument : he saw the hinge on which it turned, and directed his attention principally to that. All who have heard him speak in our associations and conferences must have observed this quality of his mind.

2. He had an ardent thirst for knowledge, and was well acquainted with the best writers in the English language on moral and religious subjects. Reading was his delight. His memory, as it respected words, appeared rather deficient ; but all

that was original and valuable in the ideas and reasonings of an author he made his own.

3. As a preacher, his talents were duly appreciated by the connection to which he belonged; for he was frequently employed on public occasions. His thoughts were just, arising naturally out of the text, and expressed with great clearness and force. There was a breadth in his ideas, if we may so speak, which commanded the attention of his hearers. In his ministry, the way of salvation by faith in the sacrifice of Christ, was exhibited with a distinctness and fulness which perhaps few attain; and which showed that his knowledge was derived immediately from the Holy Scriptures. For human systems of divinity he had but little regard. His business was "to preach the word," and that word he studied with incessant care. The effect of his preaching was very much aided by the strength of his feelings; and whether he was describing the terror of the Lord, or the sufferings of Christ, or the hopes and joys of the christian, his whole heart was in the subject, and his hearers could scarcely fail to be impressed as well as instructed.

4. He was truly excellent in prayer. For solemnity, for reverence for the Divine being, for the correct expression of devotional feeling, and the variety and suitability of his petitions, he was excelled by few.

5. His friends will long remember his affectionate and impressive addresses at the table of our Lord. A solemn and delightful sense of the great subject presented to our view in that holy ordinance, filled his own soul. All that he said directed the mind to Him that was crucified for us; yet there was no

want of variety. The extent of his knowledge on this subject, and the depth of his feelings supplied an abundance of appropriate ideas.

In short, he was well furnished for every part of his sacred work; not only by a knowledge of divine truth, but by the spirit of wisdom and of the fear of the Lord. Many preachers have delivered more eloquent or more learned discourses, but few have kept in view more constantly the great end of preaching; and few comparatively have been honoured with greater success in the conversion of sinners and the edification of christians. Yet our dear brother was deeply sensible that he who planteth is nothing, and he who watereth is nothing, but God who giveth the increase.

If in his natural temper, he was rather reserved; yet he possessed notwithstanding an affectionate heart. He sympathized with his friends in their afflictions; and, though he spake little of his feelings on these occasions; yet the sincerity and warmth of his affection towards his brethren was never doubted by those who were intimately acquainted with him.

One of the leading traits of his character was sincerity. This virtue appeared in all his words and all his actions. He knew not how to give flattering titles to men, nor to shape his discourse with a view merely to please: Perhaps, on some occasions, he gave offence, unnecessarily and without intending it, by a certain bluntness of manner. If this were an error, it was the error of a sincere mind; and much more pardonable than the contrary extreme: for when smooth and flattering things are said, the motive is generally selfish.

Another striking feature in the character of our departed brother, was a noble disinterestedness of

mind. He received less than twenty pounds a-year from the church for some time; and there is reason to believe that, in the early part of his ministry, he was frequently straightened in his circumstances; but no complaint ever escaped his lips. And such was his known independence of spirit, that his kindest friends, when they supposed that this might be the case, felt a difficulty in mentioning the subject to him. No mean or selfish end ever mingled with his sacred engagements.

He possessed the grace of humility in an eminent degree, and this was more conspicuous towards the latter part of his life. No self-complacency ever seemed to be experienced by him, either in reference to his attainments as a christian, or his labours as a minister. His language was, "What a poor unprofitable servant I have been! and I am utterly unworthy of the notice of my God." Bold and fearless in the defence of truth, he was at the same time meek and lowly in spirit; and those beautiful lines of Dr. Doddridge, might with great propriety be applied to him:—

"Is there a lamb in all my flock
I would disdain to feed?
Is there a foe before whose face
I fear thy cause to plead?"

The zeal of our beloved brother for the interests of true religion was fervent and uniform. His labours contributed, in no inconsiderable degree, to the advancement of the General Baptist cause. He attended every association except two, during the whole course of his ministry: and took an active part in the discussions and labours of those annual meetings. It is well known that the Foreign Mission had his warm and cordial support; and nothing that concerned the pros-

perity of the Redeemer's kingdom on earth was indifferent to him.

At the association, held at Kegworth, in 1797, some remarks being made on the paucity of ministers in the connection, Mr. Smith pointed out, in a very striking manner, the advantages which the churches would derive from the establishment of an academy for the education of young ministers. Such was the effect of his observations, that a subscription was immediately entered into for the accomplishment of this desirable object; and Mr. Dan Taylor was chosen tutor, and Mr. Smith, secretary, to the proposed academy. The necessity of such an institution, in the present improved state of society, though opposed by some at the time, is now generally acknowledged. Mr. Smith sincerely rejoiced in all the benefit which has resulted from it.

But we must close these observations. Our dear brother has left this state of darkness and imperfection; and it is a matter of thankfulness, that, by the grace of God, he was preserved from the power of temptation, and remained faithful unto death. May we follow him as he followed Christ! And may God raise up amongst us many ministers as sound in the faith, and as humble, zealous and faithful, as our dear departed brother!

Nottingham.

N. H.

ON REGULAR MEETINGS

FOR

INQUIRERS IN RELIGION.

In reading the interesting memoirs of the late Legh Richmond, of Turvey, Bedfordshire, recently published, among many plans of use-

fulness and christian activity, I was interested with the following; which I beg to recommend to the attention of the ministers, deacons and active members of our churches. "An increase of religious inquiry and anxiety among his people," says his pious daughter, "produced a corresponding increase of visiting and teaching on his part. He regularly met a party of his pious poor at a neighbouring cottage, on Tuesdays; frequently a different set on Thursdays; and on Sunday nights, after the fatiguing duties in the church, he met those who had been newly awakened to spiritual life. His heart seemed particularly interested in this last little party, which he used to call, 'his spiritual nursery.' I have looked at him with astonishment, when he came to us on Sunday nights. Unceasingly occupied from ten in the morning till late at night, he met us with his usual cheerfulness, and entered into animated and interesting conversation, as if no fatigue was felt." p. 606.

The necessity of meetings for inquirers in religion appears evident. It forced itself upon the attention and roused to activity in nurturing incipient impressions of religion, this useful clergyman. An excellent article upon Inquirers' Meetings appeared in the Evangelical Magazine, for June, 1829, to which I would refer your readers. It was well remarked by a gentleman, with whom I travelled some time since,—"*We must fold the people.*" For the want of such meetings, how many are "ever learning but never able to come to the knowledge of the truth." Impressions are made by the word, but are dissipated when the subjects of them enter into the world.

For want of a pious acquaintance or two, how many hopeful resolutions have failed in the time of temptation. The words of the wise man are very pertinent to this purpose—"Two are better than one; because they have a good reward for their labour. For, if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up." Ecc. iv. 9, 10. The adoption of these meetings, in connection with proper advice and encouragement seasonably afforded to young converts, could not fail of being very useful in building up the walls of Zion.

Of *their nature* it is scarcely necessary to say any thing. Their very name sufficiently designates it. As it respects the time and manner of holding them, and the persons by whom they may be conducted, a few remarks may be necessary.—Perhaps the most suitable time is the Lord's-day evening; for half an hour after the usual service. I know one of our most useful ministers who has a meeting at this time of the Sabbath for females, and another for the other sex on a week day evening. I once heard, in a very populous town, a notice given from the pulpit, that the minister would be happy to converse with any person in the vestry, on a given day, and, I think, from twelve to four o'clock in the afternoon. Let circumstances determine the time; but let no circumstances preclude an opportunity for such a meeting of the lambs of the flock. The manner of conducting them, is evidently by conversation or making familiar observations, suited to the characters present. If ministers are not able regularly to attend them, the assistant preachers, officers, or ex-

perienced members may very properly—"speak a word to him that is weary."

The *utility* of these meetings is very great. Where they are most adopted, or any thing approximating to them, "much people are added to the Lord." Three or four individuals, deeply impressed with their state as sinners, and, "asking their way to Zion with their face thitherward;" thus associated and instructed, form a centre of attraction. These persons find others of kindred feelings; they bring them to the meetings which they have found useful to themselves, and thus many are brought under serious impressions; and this nursery of the church affords encouragement, and sometimes astonishment to the pastor; who is led to exclaim "Who has begotten me these? Who are these that fly as a cloud, and as doves to their windows?" The difficulty of establishing these meetings is often imaginary. Last Lord's-day, I exchanged with a brother for the purpose of preaching our Sunday School sermons. A young person, who had been led to the chapel through seeing the missionary bills, in October last, and professed to be convinced under my sermon, wished to speak to me. I gave notice of a meeting to converse with those under serious impressions after the evening service; and, to my surprise, the vestry was filled. I need not say, I enjoyed the opportunity. Let our ministers and village preachers endeavour to collect their serious hearers for conversation and prayer. A few meetings of this nature would be useful to many above the ordinary means of grace. To encourage us thus to speak good of the Lord and lead men to fear him,

it is written, "Then they that heard 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. And they shall be mine saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." Mal. iii. 16, 17.

Coventry, EXPERIENTIA.
July 14th, 1829.

A SURVEY OF THE EARTH.

MOUNTAINS.

"The Lord weigheth the Mountains in scales, and the Hills in a balance." Isa. xi. 12.

HAVING in our last, cast a hasty glance over the principal divisions of the land and water, which occupy the surface of our globe, let us now concisely notice the leading features which distinguish these portions. The most prominent of these are *mountains* and *valleys*.

Every point in the surface of a perfect sphere being at an equal distance from its centre, the whole convexity will be uniformly level and smooth. This, we observe, however is not the case with the surface of our earth. It continually rises into eminences or sinks into hollows; and by this deviation from the strictness of figure, many important advantages are bestowed on its inhabitants. These elevations of the surface are of various magnitudes and heights. Some of them stand in plains unconnected with any other eminences; but more frequently they form chairs or

ridges of vast extent. A *chain* is a continued series of mountains, united at their bases.

The most noted of these mountainous chains in Europe, are the *Alps*, which rise in Italy, pass through Switzerland, and divide Germany from Italy; which are composed of stupendous rocky masses, piled on each other, in many places to the height of nearly three miles from the level of the sea: the *Pyrenees*, which divide France from Spain, and extend upwards of two hundred miles; the highest summits rising ten or eleven thousand feet above the surrounding plains: the *Apennines* which run through Italy: the *Carpathian Mountains* which divide Hungary and Transylvania from Poland, extending upwards of three hundred miles; and various other clusters in the north of the continent. In Asia, an immense chain crosses the regions of India and divides Hindostan from Thibet. It branches off in many inferior chains; and contains some of the highest mountains at present known on the face of the globe: the most elevated rising to nearly five and a half English miles in height. The ancients called this immense group *Caucasus* and *Imaus*; but the moderns designate it the *Himalayan*, or *Himmaleh* chain. There are numerous other noted mountains in Asia, which we cannot even enumerate. Africa is but little known; yet it contains several extensive and lofty chains. The ridge called *Atlas* extends from the coast of the Atlantic eastward to Egypt, upwards of two thousand miles; and raises some of its summits to the altitude of nearly twelve thousand feet. The *Mountains of the Moon* are more extensive and elevated than those of *Atlas*; stretching from Negro-

land, through Abyssinia, to the Indian Ocean. The lofty mountains of *Sierra Leone*, also, and others, of magnitude scarcely inferior, diversify this part of the world; and probably many others which are yet unknown to Europeans. America is distinguished by the most magnificent mountains. The *Andes* run along the coasts of the Pacific in South America for more than four thousand three hundred miles; and some of their tops rise to nearly four miles above the neighbouring ocean. Though situated chiefly in the torrid zone, their summits are covered with eternal snow.—Many others of almost equal bulk might be mentioned, did our limits permit. These however may suffice to convey some faint idea to the youthful mind of the number and magnitude of the rest.

The vast altitudes, to which many mountains raise their lofty heads, carry them through various regions of the atmosphere; and cause interesting changes in the temperature. At their bases, the traveller is oppressed by the intense heat of a tropical summer. The ground is covered with verdure; and trees, plants and herbs flourish in full vigour and size. When he has ascended to a certain height, the heat abates; an agreeable coolness succeeds; and the vegetable creation appears diminished in bulk and less luxuriant in foliage and fruit. But, when he approaches their hoary summits, he looks around with surprize. The whole face of nature appears totally changed. Having ascended far above the reach of the reflection of the sun-beams from the surface of the earth, and arrived in an atmosphere more rare and penetrating, the cold becomes extremely inconvenient; the ground is covered

with heaps of snow which have been accumulating for ages, and remain unthawed by the rays of a vertical sun; and vegetation has disappeared. Huge masses of frozen snow which have gradually increased to a disproportionate magnitude, are frequently detached, without any previous warning, from the tops and sides of these elevated cliffs, and, rushing down the declivities, force every thing before them, and overwhelm the country below in one general ruin. Herds and flocks, villages and towns, and their unhappy inhabitants are buried deep beneath the dreadful masses which the avalanche, as it is termed, precipitates upon the devoted valleys, with tremendous violence and horrid uproar.

Many of these "everlasting hills" ascend literally above the storms that vex our lower heavens. When the traveller, placed on their summits, enjoying the bright shining of the sun, and a sky cloudless and serene, looks down on the vales that surround him, he often observes, with astonishment, that they are filled with fleecy vapours, which roll over each other like an ocean of the purest snow; and continuing his observations, he not unfrequently sees the lightning flash, and hears the thunder roar and the tempest howl far beneath his feet, while, above his head, all is clear and tranquil.

But there is one painfully interesting subject connected with mountains, which must not be passed unnoticed, even in this hasty sketch. From several of these elevations, columns of smoke and flame, mixed with clouds of dust, and ashes, and fragments of rocks, often of an enormous size, are occasionally thrown up with a force that carries them many miles high

into the air above the place from which they were ejected. These are succeeded by torrents of flaming matter, rendered liquid by the extreme heat of the internal fires, which, as it were, boils over the edges of the apertures, which burst open in the restless mountain, and roll down its sides in flaming streams. These burning mountains or *volcanoes*, have usually the openings or *craters*, through which they emit their fiery contents, near their summit; and exhibit a spectacle of indescribable sublimity and awful grandeur to a distant observer. The quantity of matter or lava thrown out in these eruptions is almost incredible. In the year 1794, it was computed that Mount Vesuvius, in Italy, discharged a mass of lava, which would have filled a channel ten yards deep, a hundred yards wide and one hundred and thirty six miles in length. Immense torrents of lava have, in some instances, extended forty miles in length, and several miles in breadth, from the crater of Mount Etna; and buried whole cities beneath its congealing waves. Centuries afterwards these cities have been accidentally discovered in digging into the ground for other purposes. So lately as 1815, a volcanic eruption took place in one of the Indian islands of a most appalling description. It was accompanied with violent earthquakes, the shocks of which were felt, and the noise of the explosions distinctly heard, like the discharge of heavy artillery, throughout a circle of two thousand miles in diameter. At Java, which lies three hundred and forty miles distant, the sky was overcast at mid-day by clouds of ashes; showers from which covered every thing to the depth of several inches. In the more immediate vi-

imity of the volcano, thousands of the inhabitants perished; and immense property was destroyed.

No part of the earth is wholly exempt from these scourges. There is however but one, Mount Etna, on the continent of Europe; and twelve in the islands belonging to it. In Asia and its islands, sixty-six are known to exist, and one hundred and sixteen in America and its dependencies. Hence there are nearly two hundred of these flaming mountains in actual operation; besides many which appear to have burnt themselves out, and are denominated extinct volcanoes. Probably also there may be others which have not yet been discovered, both in Africa and America. Much has been said on the causes which produce these terrible eruptions: but nothing very decisive has been ascertained. They are obviously connected with earthquakes; and by giving vent to the subterranean fires, they may, dreadful as their effects are, prevent more direful calamities. The christian, however, may rest assured, that He who called them into existence, can controul their operations and regulate their effects; so as to render them instruments of his mercy or his judgment, as he sees most conducive to the wise and merciful ends of the moral government of the universe.

It has been supposed, by some theorists, that no mountains existed before the flood; and others have ventured to question the wisdom or the goodness of the Creator in forming them: esteeming them rather defects than excellencies in the system. But, though there can be no doubt that great alterations were produced in the structure of the earth, by the convulsions which brought on the deluge; yet, when we reflect on the many and great

benefits which are enjoyed by means of mountains, it cannot be conceived that they were not included in the original plan of the Creator; and formed a part of that work which he saw and pronounced good. We can only hint at a very few of the advantages which we derive through their instrumentality. Hills produce many useful minerals and fossils which are not to be obtained in plains; and nourish plants, trees and vegetables which could not be cultivated in lower situations. The pureness and lightness of their atmosphere afford a retreat for persons of delicate health, where they can enjoy life with more ease and pleasure than they otherwise could do; and shelter many kinds of animals which avoid the valleys. Their lofty and outspread shadows skreen the adjacent countries from the cold or unwholesome winds to which they would, without them, be exposed: and reflecting the rays of the sun, they greatly promote the growth of plants and the ripening of the fruits of the earth. They are nature's bulwarks against the inroads of enemies; and often protect the countries where there are but few inhabitants, from the lawless attacks of the most powerful invaders. They add greatly to the sublimity and beauty of the scenery of nature; which would be dull and insipid, were the landscape uniformly smooth and level.

But the principal advantage which we derive from the inequalities of the surface of the earth remains to be noticed. It is to them that we owe the circulation of waters and the existence of springs, fountains and rivers. Were all the earth perfectly smooth, as every point would be equally removed from the centre of attraction, it would have

the appearance and all the properties of a plain perfectly level. Liquids can only flow from a higher to a lower position: and therefore every liquid, placed on such a plain, must stagnate, as no currents could be formed. The land would be parched with incessant draught, or covered with putrid lakes. Streams of every kind, from the smallest rill to the most magnificent river, would be dried up or converted into reservoirs of motionless or offensive water; unfit for the support of animal or vegetable life, and useless for the purposes of navigation. The whole world would be converted either into burning sands or noxious marshes. But the all-wise Creator has effectually prevented these evils from taking place; and has accomplished this important object by means admirably simple. By raising the ground in some places, and depressing it in others, all liquids that are on the surface, from their natural tendency to the centre, flow, in the most convenient channels, from the higher to the lower parts; and thus currents are produced and maintained. And, as the same infinite wisdom has caused the inland parts of continents, islands, &c. to be elevated, in a greater or less degree, above the shores, all the water that is found upon them, after uniting in forming streams of various magnitudes, either finds or forces for itself a way into the sea; and thus prevents any inconvenient accumulation of water; and produces all the pleasure and profit which are derived from springs and streams of every description.

For it may be remarked further, that mountains and hills not only give motion to the streams which adorn and fertilize the earth; they are also the principal instruments in producing and collecting the wa-

ter of which they are composed.— The inconceivable quantities of water, which are constantly exhaling from the sea by the heat of the sun, float about in the atmosphere as vapour; till they become condensed, when they assume the shape of drops, and return to the earth again in the forms of mist, dew, or rain. Now this condensation is principally caused by the obstruction which the vapours encounter, in their floating through the air, from the numerous mountains which so frequently raise their swelling breasts to various heights above the ground. The progress of the clouds being thus interrupted, they deposit their moisture on the tops and sides of the hills; which either penetrates their substances, and oozing through the earth, breaks out in distant springs; or trickling down their surfaces, and uniting as they proceed, form rills. These rills, pursuing their course and receiving constant accessions from other parts, at length become rivers; which, after contributing largely to the convenience and fruitfulness of the regions they beautify, at last discharge their streams into the ocean, from which they were originally exhaled.— This constant interchange of the waters from the sea to land, for which we are chiefly indebted to mountains, seems to have been known to Solomon. “All rivers,” says that inspired philosopher, “run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.”

So far then are the elevations and depressions on the surface of the earth from being a disadvantage to its inhabitants; that they are productive of many of their highest and most essential comforts. Well might the devout psalmist exclaim,

the Lord "sendeth the springs into the valleys which run among the hills. He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works." Or, as another sacred penman expresses it. "He calleth for the waters of the sea and poureth them out upon the face of the earth: the Lord is his name."

Mountains, whether we consider their immense magnitude and extent, their astonishing altitudes or their various properties, are peculiarly adapted to excite sublime ideas in the reflecting mind: and the poets of all ages, both sacred and profane, have borrowed some of their boldest and happiest images from them. It would be easy to exemplify this remark at great length; but we must content ourselves with just referring our young readers to a few specimens from the volume of revelation. When Deborah wished to express the ease with which the Almighty destroyed the powerful army of Sisera, she says: "The mountains melted from before the Lord; even that Sinai from before the Lord God of Israel." What an inconceivable power must that Being possess, before whose presence such stupendous masses of solid rocks dissolve and flow away, like melted wax before the flaming furnace. *Psa. xcvii. 5.* So broadly extended and so firmly fixed are these enormous piles of nature's structure, that they seem to bid defiance to any assault, and remain unaffected by the most mighty efforts. They are indeed considered as fixed in their station, by a peculiar exertion of divine energy. The Lord "by his strength setteth fast the mountains; being girded with power." Yet these masses, immovable and solid as they are, tremble before the frown of their Creator,

and vanish at his nod. "I beheld the mountains, and lo, they trembled;" says Jeremiah, "and all the hills moved lightly." "The mountains quake at him and the rocks melt." "When God came from Teman and the Holy One from mount Paran, he stood and measured the earth, and drove asunder the nations; the everlasting mountains were scattered and the perpetual hills did bow: his ways are everlasting." "God removeth the mountains and they know it not; he overturneth them in his anger." "At the presence of the Lord, the earth trembled, the mountains skipped like rams, and the little hills like lambs." On the other hand, these mountains, on account of their strength, are used as expressive figures of the safety and peace which they enjoy who are under the protection of the God of heaven.—"They that trust in the Lord shall be as mount Zion which cannot be removed, but abideth for ever. As the mountains are round Jerusalem, so the Lord is round about his people, from henceforth even for ever." Again. How encouraging is it to the servants of God to know that, though obstacles oppose their path as formidable and apparently as insurmountable as the loftiest mountains, yet, by the power of the Almighty, they shall disappear and become a plain. *Zech. vi. 7.*—And let us frequently recollect, that an awful day is approaching, when every mountain and island shall be moved out of their places; and when the ungodly shall call upon them in vain, dreadful as that shelter would be, to "fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb."—But we forbear; and advise our readers to pursue the subject for themselves.

REGULAR ATTENDANCE
ON
MEETINGS FOR WORSHIP
AND DISCIPLINE,
THE DUTY OF
CHURCH MEMBERS.

—
Gentlemen,

SOME time ago, the "MINUTES of the Cumberland Baptist Association, held in Livermore," in the United States, were transmitted to me by our American brethren. On looking them over, I thought that the Circular Letter from that assembly might be useful to many churches in our Connection; and, as coming from such a distance, could not be suspected of any personal application. If you should, on reading it, be of a similar opinion, the insertion of it, at your convenience, will oblige,

Yours, &c.

SELECTOR.

THE ELDERS AND MESSENGERS OF THE CUMBERLAND ASSOCIATION, TO THE CHURCHES WHICH THEY REPRESENT, SEND CHRIST-AN SALUTATION.

Dearly beloved,

The ever rolling wheel of time, has borne us along another annual round of our short life. Once more, under many circumstances of mercy, are we permitted to assemble in Association. Many important changes have transpired, since as a body we last convened. Numbers, who were then alive and some whose names were recorded on our church books and in our minutes, now sleep in the dust, whose spirits are enjoying eternal felicity in the great Association above. In the wise providence of God we are destined to wait a little longer for our returning Lord. Assembled, as we now are, by the good hand of our God, to transact business relative to Zion, we would, after our accustomed manner, address you in a few words, earnestly praying that God the Holy Ghost would make the application. Among many subjects, upon which we might, perhaps with profit, address you, no one, at present, appears more suitable, than that of *attending with punctuality upon the public worship of God, and as far as possible upon all the meetings appointed by the church of which we are members.*

It will be recollected, that we are addressing the disciples of Christ, and those of them too, who profess to aim at obeying all his commandments. At first view, it would seem unnecessary to press upon

such the importance of attending divine worship. But painful observation and experience go far to shew, that even christians need to be exhorted, not to forsake the assembling of themselves together.

In calling your attention to the duty under consideration, we would notice, *first*, the public worship of God on the Lord's-day. Our limits forbid a discussion of the point, whether it is an express command of God to observe, as a day of rest, the first day of the week. All christians readily admit that the appointment of one day in seven, as a day of rest from worldly care and manual labour, is a blessing. That this rest, however, is not a rest of inactivity will be at once seen. It partakes much of the nature of, and bears a near resemblance to, the rest of heaven. It does not consist wholly in the solitary worship of an individual; but equally at least, if not principally, in the public social worship of assembled saints.

Some reasons, will now be offered, why, as the professed disciples of Christ, we should punctually attend upon the public worship of God on the Lord's-day.

1. Has the church a pastor? The punctual attendance of its members will have a salutary effect upon *his* mind. If he sees the seats of such left vacant, it will be likely to produce in his mind painful sensations. He has trials, if he aims to be faithful, which none but ministers can know. If he declares the whole council of God, he expects the world will be displeased. If, in addition to this, he finds himself partially deserted by his brethren, how are his other trials augmented! In such a situation, what but the power of omnipotence can prevent him from abandoning his work? On the contrary, if the church are regular in their attendance, and thus give him their countenance and support, his spirits are cheered, and he feels fresh courage to go on in the faithful discharge of his arduous and self-denying labours.

2. Has the church no pastor; it seems, if possible, still more important that the members punctually attend. If the deacons or other leading members find their brethren negligent in attending public worship, they can feel but little confidence to go forward. In consequence of this neglect, some churches, have, for a season been obliged to lose their visibility. The officers and leading members have been too much discouraged to proceed in their public work. It must naturally be supposed, that all the encouragement, which the church can possibly give, is sufficiently

small to enable private christians to carry on comfortably the public worship of God. It cannot, therefore be difficult to perceive that punctuality, under such circumstances, in attending public worship, is very important.

3. As an example to the impenitent, this duty is important. It can scarcely be expected that the world will appear in the public assembly on the Lord's-day, if professors of religion do not set them an example by promptly attending themselves. If they see those who are church members loitering at home or attending to worldly business, (Alas! brethren, is this possible?) they will feel emboldened to do the same. "Ye are," said Christ to his disciples, "the light of the world." Let us beware of giving a false glare to mislead the bewildered sinner to ruin.

But there are, brethren, reasons still more important, why we should punctually attend public worship. A regard to the glory of God should influence us. When the church appears in public with a right spirit, according to divine direction, she exhibits the glory of her mystical bridegroom. In her, God is glorified in all his perfections. Also the good of the whole body is promoted by the observance of this duty. When, as in apostolic times, the whole church is gathered together in one place and with one accord, they strengthen and comfort one another. They feel that as iron sharpeneth iron, so does the countenance of a man his friend.

In this way too is our own individual happiness increased. In the public assembly of saints, Christ according to his promise is present. And his presence is at the foundation of all our happiness. And often can saints, after having, in the congregation of the Lord, bowed down before him in prayer and praise, express with feeling, the poet's language:

"One day amidst the place,
Where my dear God has been,
Is sweeter than ten thousand days
Of pleasurable sin."

In this holy place, holy resolutions are strengthened, holy zeal is increased. The glory of the world is eclipsed, eternal things appear real and infinitely important. In the sanctuary, we behold the happiness and glory of the saints and the awful end of the wicked.

We are aware that when in the immediate enjoyment of religion, believers are prompted by their own feelings to go to the house of God. It is however very different in a time of coldness and declen-

sion. Dear brethren, we must be sensible that the word of God, and not our own feelings, ought to be the rule of duty. It can, surely, be no less a duty, to assemble with the saints in a time of religious indifference than in a revival; when we are luke-warm, than when we are lively. Some persons endeavour to excuse themselves, by saying, they are not edified, they can get more instruction at home. But ought not such to reflect that they have entered into solemn covenant with the church, to maintain the public worship of God. Would it not become them before they absent themselves, to inquire of the Lord what is the cause of not being edified; and to expect, in compliance with covenant obligations, to be more edified, than in the open violation of them.

Thus far our remarks have been limited to Lord's-day worship; permit us to subjoin a few, respecting meetings appointed by the church—1st. For discipline. These meetings in general are by no means pleasant. But are they on that account to be neglected? Our sympathy for each other ought to resemble that of the different members of the human body; when one suffers all suffer. If the brethren feel as they should feel for the purity and honour of the house of God, they will attend meetings of this description, and be willing decidedly to act. But even our feelings aside, have we not covenanted before God, angels and men to meet with the church and to assist it in all its labours? How then, can we escape the charge of violating covenant obligations, if we live habitually in the neglect of this duty? It is sometimes objected, especially by the young members, that their attendance at meetings of this kind can be of no benefit to the church. To this the answer is, that though they may not be able to impart, they may receive, instruction. Meetings of this description may be very profitable, if they are not pleasant. Besides, if members are absent, when the church transacts business, they are exceedingly liable to be dissatisfied with the proceedings of the church. In fine, it is evident that no church can travel well together, whose members do not feel themselves bound to observe with scrupulous care, as far as possible, all its appointed meetings. These remarks on attending church meetings for business, are specially applicable to the brethren. 2d. As regards social meetings, much advantage unquestionably arises from frequenting them. We are incited to this, by the example of ancient saints, who spake often one to another; and of the apostles, who

being let go, went to their own company ; by the many promises which have a direct reference to meetings for prayer and praise ; and by the great spiritual profit which has been derived from them.

Beloved brethren, your good, in connection with the divine glory, has, we trust, induced us to suggest the foregoing remarks. Receive them in love. And may the God of all grace bestow upon us abundantly of his good spirit, that as individuals, we may be steadfast, unmoveable in the truth, always abounding in the work of the Lord ; and that as churches we may maintain that unity of affection and sentiment, that purity in discipline, and that obedience to all the commands of Christ, which shall evince the reality of experimental religion and show to a gainsaying world, that Zion is rightly called a Glorious City, a City Sought out and not forsaken.

HINTS

ON RELIGIOUS REVIVALS.

Dear Brethren,

IN reading the *Varieties*, in the number for June, of your useful Miscellany, my mind was forcibly struck with the history of the revivals of religion in America, in the years 1734 and 1744, and of the subsequent declensions. I am not without fear that some, from reading this history, may form an opinion, that declensions akin to these, will almost necessarily follow religious revivals ; and they will therefore conclude, that a revival of religion is more to be dreaded, than desired. Should this opinion be formed, however desirable revivals in religion may be, that are permanent in their effects, they will not occur ; though under the blessing of God, the means of them are always possessed by the disciples of Christ. The writer considers it one of the happiest events of his life, that among the people with whom he stands connected, an encouraging revival is now in progress ; an account of which he may, if spared, send you at some future time.

It is highly proper that lessons of prudence, and caution, should be learned by the failures of those churches, where revivals have been followed by proportionate declensions ; and especially by those individuals who are the active instruments in promoting these occurrences. But the his-

tory of religious revivals in America of more recent date, while they are calculated to inspire the mind, with an ardent zeal in the great cause, afford, at the same time, a pleasing satisfaction, in regard to the permanency of their sanctifying effects ; and, this not in a solitary instance, but in many, if not in most of the churches, where revivals have taken place. A quotation from the "Evangelical Magazine," for June, in reference to this deeply interesting subject, will be read with pleasure and advantage. The Rev. H. F. Burder, thus writes, "It is now at least eight years since my attention was first directed to the remarkable revivals of religion in many of the American churches. I believe that not a few of them had taken place a considerable time previously to that period. I have been assured by those whom I regard as enlightened, well informed and competent judges, that the history of many (and I have reason to believe of most) of these churches, since such revivals, has given augmented confirmation of the evidence that the work was of God, in the consistent character and exemplary holiness of a great proportion of those who were added to the churches during the revivals. It has also been confidently stated, after extensive enquiries, that it is very frequently found, that such converts are distinguished by a peculiarly elevated character of spirituality and of devotedness to God. That exceptions to this state of things may be discovered, is by no means improbable, but let the researches be extensive, let the comparison be equitably made ; and the advocates for the opinion, that these revivals display the power and grace of God, even amidst human infirmities, need not fear the result of the inquiries. Some persons appear inclined to suspend their judgment on the case till there shall have been "a probation of at least fourteen years." I believe that some of the American churches, which have been favoured with a revival, have already passed through the greater part of that period ; and I should have imagined, that even less than a seven years character for holy consistency of deportment would have been deemed worthy of christian confidence : it would unquestionably have been so regarded in the days of the apostles."

June 14, 1829.

E. P. Q.

AN

EXCELLENT EXAMPLE.

Dear Sirs,

THERE is no doubt but it affords real pleasure both to yourselves and the readers of your valuable Repository, to insert in its columns accounts of the opening of New places of worship. This would doubtless be particularly the case in reference to the account from Loughborough, published in the number for February. At least, the reading of it had a very happy effect amongst us as a church, which, as a hint to others in similar circumstances, you may, perhaps, think worthy of a place in your pages.

The G. B. cause was introduced into Wirksworth, in the year 1816. Some premises were purchased; and a part of them fitted up for a place of worship, at a considerable expense. In 1820, it was considerably enlarged; which involved us still more deeply; and, as we never collected any thing from the churches, we began to feel ourselves burdened. We attempted for a while to assist ourselves by weekly and monthly subscriptions; and they promised to be useful; till the building fund became the subject of conversation. This had a very unhappy effect; and when it was abandoned, our hopes seemed to be cut off. But on reading the account from Loughborough of the very liberal collection made there, we felt desirous of imitating their example in some humble degree. We immediately commenced a subscription among ourselves; and appointed a day for a public collection. Brother Pike, of Derby, preached for us, on the occasion, three valuable sermons; and we collected at the close of each service. The sums thus obtained with the previous subscriptions amounted to more than two hundred pounds. Thus a very considerable relief from a burden which seemed ready to crush us to the earth, has been the happy result; for which we would be sincerely thankful to God and our kind friends.

If any of our churches, in similar circumstances, should be induced to "go and act likewise," the insertion of this short account will not be in vain. We are taught "to provoke one another to love and good works."

Wirksworth.

J. R.

VARIETIES.

BIBLE CONVERSIONS.—The following interesting facts were stated by the different speakers at the late anniversary of the British and Foreign Bible Society.

Some time since, in a northern, or rather Midland, county, in Ireland, a discussion took place, arising from the operations of the Reformation Society, between a Roman catholic and a protestant clergyman. Many farmers and peasants from the neighbourhood attended that discussion; and being under the influence of infidelity, they did so merely for the purpose of ridiculing and censuring the contemptible arguments (in their opinion) which were brought forward by the two clergymen. Many of the farmers and peasantry who attended were themselves deeply read, or, at least, well acquainted with the writings of Paine and Voltaire; whose works, strange to tell, especially the former, have been circulated, in print and manuscript, through the country! They ridiculed the circumstance; it amused them; and they said, "We will have a discussion of our own." "You shall be the Roman catholic," said one, "and I will be the protestant; and our friends here shall be judges who displays the most ability and ingenuity." They carried their blasphemous object almost into effect: the time was appointed, and they seriously set about preparing for the contest. It was agreed that they should do what they had never done before—read the Scriptures, in order to prepare for the attack. And the result was, as might have been expected; that those who did so, became convinced of the truth of that book, and were converts to its contents. And a neighbour of theirs, from whom I had the particulars, was able to unite with this fact, no less interesting and valuable; for he told me that one of the persons who first brought Paine's "Age of Reason," and similar publications, into that part of the country, was so conscience stricken, that he could not rest in his bed; but once, while his family was asleep, he got up, lighted a fire on his little hearth, and did not retire to bed till the last mouldering fragment of that book was consumed to ashes.

The American Missionaries had established a Bible depot at the foot of Mount Lebanon, where they met with the greatest opposition from all sides; but they succeeded in establishing nine schools, two of which were female schools; such a thing as never was seen there before. The secretary of

P p

the patriarch of Mount Lebanon, a learned young man, was desired to write against them; and to prepare some document, to refute their principles, and to prove the danger of circulating the Arabic scriptures. But he was a little too simple in his work; for he began to search the Scriptures, to find some texts to bear him out in his argument. How ill he succeeded for the purposes of the patriarch, and how well for this society, I shall prove, by just reading one text which he happened to stumble upon in the Arabic Scriptures, while in pursuit of passages to support him in his work. It is found in the 29th chapter of Isaiah, and is as follows: "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark: and they say, who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" The very allusion to Lebanon touched his heart. It led him to a sense of the evil of ecclesiastical oppression, and induced him to change his course: upon which he was immediately exposed to the severest persecution, even to stripes, to bonds, and to imprisonments. And where he now is, we know not; save only that we are persuaded he is resting on the affectionate prayers of the American Missionaries, and of many others in the Mediterranean.

A Doctor of Divinity, in Silesia, was, some time since, one of the greatest enemies to the gospel; but while he was endeavouring to write against it, and to settle himself more steadfastly in his own principles, it struck him that he had never read his Bible, though he had preached from texts in it. He began to read it; but had not long been reading the first pages, when it struck him that if this book was indeed the truth, then all the edifice he had built for himself must be broken down. This conviction increased more and more, till it pleased the Lord to impress him with the spirit of that book; and he is not only now a truly pious and converted christian, but he has been the means of turning many from darkness to light.

PURITANICAL ELOQUENCE.—The following specimen of the style of preaching, more than two centuries ago, is extracted from "A Treatise of the great and gene-

ral Day of Judgment," by *Henry Greenwood*, A. M., and preacher of the word of God; the sixth edition of which was published, in 1664. The text is Matt. xii. 36.

"Then shall the book be opened; that is the evidence of thy works in this life, recorded freshly in the testimony of thine own conscience, and in the true and infallible memory of God's eternal wisdom. Then shall thy sins be set in order before thine eyes: heaven and earth shall witness against thee, yea, thine own conscience shall condemn thee. And thy conscience is a thousand witnesses against thee. The devil shall plead hard, most pitiful wretch, for thy soul and body; accusing thee in this manner:—'O most just Judge, thou hast, in the abundance of thy love, suffered many torments of hell, upon the cross, at Golgotha, for the redemption of this wretch: thou hast offered him, times innumerable, redemption, justification and endless happiness; yet nevertheless he hath despised thee, and hated thy instruction; and hath chosen rather to follow me than thee; rather to walk in iniquity after my example, than in holiness of life, after thine. He hath chosen to be my servant, rather than thine. Therefore what remaineth, but that thou shouldst refuse him that refused thee, and that I should receive him to everlasting torments, that hath hitherto served me!'"

"When thou, poor soul, shalt hear this pitiful plea; and confess the same to be too true; what shall become of thee? Whither shalt thou turn thee for comfort? Alack! alack! thou shalt have no hope of salvation. For, above thee thou shalt see the Judge angry with thee for thy sins; and the blessed angels rejoicing at thy destruction. Beneath thee thou shalt see hell open and the fiery furnace ready to receive thee to torment. On thy right hand, shall be thy sins accusing thee; on thy left, the devils ready to execute God's judgments upon thee. Within thee, shall lie conscience gnawing; without thee, the condemned crew bewailing; and on every side, fire burning. Then shalt thou receive this lamentable sentence, 'Go from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' Every one of these words is able to cut thy heart asunder. As if the Judge should say, 'Go from me. Hitherto I have been a Father to thee. I have bestowed many comfortable benefits upon thee. I have had great care of thee; but now, go from me into torments inexpressible; where thou shalt cry, but I will not hear thee. In torment, thou shalt lie comfortless; in hell thy torments shall be endless. I will put a gulph

between me and thee, to make thy misery remediless. Thou shalt be dying always, yet never dead; thou shalt seek death but never find it."

"The consideration of these things should stir up every christian to look about him; to be careful and circumspect in all his ways; that he tread not his shoes awry at any time; that he offend not this fearful Judge in any thing; that at this day of judgment he may find him a gentle and loving Lamb, not a Lion of Judah. For as to the wicked, this Judge is terrible; so to the godly, he is a Friend, and a welcome Judge; as to the wicked, the day of judgment is a day of desolation, a day of clouds and blackness; and so to the godly it is a day of redemption. Yea, the godly shall leap for joy at that day. For the coming of that day, the blessed spirits in heaven cry out, 'How long, Lord?' while the blessed ones on earth join in the earnest request, and say with John, 'Come, Lord Jesus, come quickly.'"

OBITUARY.

MR. WILLIAM TUNNICLIFF, of Castle-Douington, departed this life, May 31, 1829, in the eighty-first year of his age. He was born, in the parish in which he died, February, 1749. Of his very early history we know but little; only that he was naturally thoughtful and serious. At the age of twenty-three he began to see more clearly and feel more deeply his state as a fallen creature and, by nature and practice, a sinner against God. The impressions made upon his mind were so deep and the anxiety for the safety of his soul so intense, that he could not rest. He went to hear the word in the established church, in the search of comfort; but he found it not. He attended the preaching of the Wesleyan ministers; but though he heard of salvation by faith in Christ, he could not comprehend it. He afterwards began to frequent the G. B. meetings, at Douington; and, as he hungered and thirsted for the bread and water of life, he was at length enabled to accept the offers of divine mercy. Having given himself up to the Lord, he gave himself to his people, according to his word.

From that period to the time of his departure, being upwards of fifty-six years, he held on his way heavenward, with a perseverance and circumspection, honour-

able to himself and the cause he had espoused. Such was his astonishment when he found the Saviour to be his, and such the undisturbed peace he enjoyed for some weeks afterwards, that he began to imagine his mountain stood firm, and never would be moved. But it pleased the Lord to visit him soon afterwards with a painful affliction in his eyes, which so effectually tried his resolution and the nature and depth of the work of grace in his heart, that it taught him to live by faith not by feelings.

Such was the propriety and blamelessness of the conduct of this young professor, and such his apparent ability to be useful in the church, that he was elected an elder near fifty years ago; and, through this long period, the church never had occasion to regret their choice; but, on every remembrance of the event, have felt thankful to their great Head for guiding them to so useful and excellent an officer.

In the early part of his life, he possessed few advantages for mental improvement; and, though he was, in after life, neither brilliant nor profound, yet he was intelligent, thoughtful and discriminating; and earnestly desirous to perceive and embrace the truth. As a hearer of the word, he was no critic; but he had good sense enough to hear for his own comfort and edification; and, perhaps understood the sermons he heard, their probable bearing upon the human mind, and their fitness to answer the great ends of preaching full as well as many who make higher pretensions. Those who best knew our departed friend will not readily blame us for classing him among the most eminent of the followers of the Lamb, who have adorned religion in that vicinity for the last half century.

Mr. T. was a General Baptist for conscience' sake. He was convinced that the doctrines taught and the discipline maintained by that body of christians, came the nearest to the primitive standard. On this principle, he became a member among them, at the first, in the twenty-fourth year of his age; and, from this persuasion, he continued a member till he breathed his last: never leaving the church on earth till he joined the church in heaven. Whoever changed their sentiments, William Tunnicliff stood firm. Whoever were lost in labyrinths of mysterious speculations, till they made shipwreck of faith and a good conscience, he still held the Head even Christ: being careful never to exchange plain scriptural truth for human inventions, however specious. His conduct was uniform. He was the same steady,

pious, devout, blameless and harmless character in his family, in his shop, in the market and in the church of God. Such was the power of divine grace upon his heart and conduct, that it seemed natural for him to be and say and do that which was right. He had such a command over his subdued temper, that it was not easy to ruffle him; nor by any means common to see him irritated, or to hear him speak in an angry tone. His friendship was constant and sincere. He was not apparently warm and affectionate one day and cold the next: he was always warm. Thus he drew round him a large circle of friends who loved, esteemed and revered him. Even his neighbours who had embraced a creed different from his, held him in high estimation, as a worthy man and consistent christian. A reproof from him would be more congenial to the feelings of a thoughtful person, than the warmest commendations from others. Every minister who has resided at Donington has enjoyed his intimate friendship. For it ought to be recorded, and the writer records it with a full heart and trembling hand, when he collects the loss he has sustained, that whoever laboured there, had William Tunnicliff for his faithful, affectionate, and steady adviser and supporter. He was remarkably humble; and had the lowest views of himself as a fallen, erring creature. He was low in his own eyes; and therefore was not censorious towards those who differed from him on religious sentiments: being not only peaceably inclined, but actually a peace-maker. He knew well that religion can exist in no heart which is not the abode of peace; and esteemed all the trivial subjects of dispute among the members of a church as scarcely worth a thought, when we reflect, that we are hastening into eternity, and that the Judge of all the earth will soon settle all the affairs of his church and of the world.

His exertions to promote the interest of religion were numerous and unwearied. He was always ready to invite, again and again, his careless neighbours to attend the means of grace; and to second, in private converse, what his minister advanced in public. He was ready, at the call of the church, to attend to cases of discipline, as circumstances required; either in the town where he resided or in the other branches of the church, in the adjacent villages. And neither the unfavourable state of the weather, nor the case being attended with difficulty and pain ever caused him to shrink from the path of duty, or to neglect the concerns of the church.—When the sys-

tem of sabbath-school instruction was proposed, he entered warmly into it, and became an active and very effective teacher; and frequently addressed the teachers and scholars with singular seriousness and affection, which often made a deep impression on the minds of the young persons that will, it is hoped, turn to good account and not be soon forgotten. In short, the ruling principles which governed all his actions, were, to enjoy religion himself, and, to the utmost of his ability, to promote it in all around him. His piety was sterling; for it sprung from faith in the Redeemer. His Saviour was all his confidence, all his salvation, all his joy, and, indeed, all his desire. He was satisfied, perfectly satisfied, with the scriptural plan of salvation; and with good reason. He had experienced it to be light in darkness, consolation in trouble, strength in weakness, and a pleasing, hope, a delightful anticipation of a brighter and better world.

For some years past, our beloved brother was afflicted with a disease of a very painful nature; but the affliction was more painful, and the symptoms more alarming for eight months previous to his decease. Wearisome days and nights were appointed to him. Sometimes he literally cried out beneath the pressure of pain. Yet a murmuring word never escaped his lips; but, with astonishing patience and christian meekness, he frequently remarked that he felt thankful he was no worse. Through his long affliction, partly from the nature of his complaint and partly from the natural equanimity of his mind, he was not ecstatic in his feelings; but maintained a steady and unshaken confidence in the Lord Jesus Christ: often saying, in conversing on religious subjects, "It seems to be the Lord's will that I should not be on the mount; and perhaps it is the best for me. I am on the Rock. I love him and he loves me. There I rest. With this I am satisfied. And when he sees right to release me, I have no doubt he will take me to himself to be with him." It was delightful and edifying to converse with him on these interesting subjects; for he was equally devoid of the irritation sometimes produced by heavy and long continued affliction, and that feverish excitement and those short-lived raptures which too often mislead the judgment. He was serene, peaceful, full of faith, abounding in hope, and waiting with patience for his happy change; which at length took place; when he sweetly fell asleep in Jesus and entered upon the "rest that remained for the people of God."

His remains were interred, in the G. B. burying ground, on the following Wednesday: when R. Stocks preached a discourse, principally to his mourning relatives, from 2 Sam. xxiii. 5. And, on Lord's-day, June 21, he improved the event to a large congregation, from 2 Cor. xiii. 11. "Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you." This text was his own choice, as his last adieu to his beloved christian friends.

He has left, to mourn their loss, an affectionate widow who has been the partner of his joys and cares, upwards of fifty years; and eight sons, who have witnessed the piety of his conduct, the fervour of his prayers, and often listened to his paternal advice for their eternal welfare. O that he may see in heaven, what he desired on earth, the salvation of every soul!

The church, of which he was an ornament, mourns beneath these repeated bereavements. May they prove incentives to the survivors to work while it is day! and may it please God, with whom is the residue of the Spirit, to raise up many more to supply the places thus made vacant!

R. S.

MR. WILLIAM BARTON of Rosliston, Derbyshire, departed this life, Dec. 21, 1826, in his seventy-third year. His father made no profession of religion; but his mother attended the Methodists. He was bound apprentice, in early life, to a tailor at Castle Donington; where he attended the G. B. preachers. Being brought to a knowledge of the truth, he was baptized and joined the church. About five years afterwards, having changed his residence, he was dismissed to the G. B. church at Cauldwell; of which he was an useful and honourable member for upwards of forty-five years, till he was removed to the church triumphant.

Mr. Barton was a man of strong constitution, and capable of much exertion. He was warmly attached to the cause of Christ, and punctual in his attention to its interests. He was seldom absent from public worship, and constant in his attendance at church meetings. Whosever place might be empty on these important occasions, his was always filled. Having tasted that the Lord was gracious, he was anxious that others should enjoy the same blessing;—with this view he kept his own house open for the preaching of the gospel, for upwards of thirty years.

Mr. B. was taken unwell on his return from Burton-upon-Trent, where he had

been on business; and continued poorly a few days. On the evening preceeding his death, he attended a meeting for prayer with his brethren; and, at the close, spoke with feeling on the love of God, and the willingness of the Saviour to save sinners. He retired to rest as usual; and, on rising in the morning, took a walk into the garden, where he was soon afterwards found lifeless.

His remains were interred in the G. B. burying ground at Cauldwell. The solemn event was improved by Mr. Barwell, of Ibstock, to a large and attentive congregation, from Job xxxiv. 20. "In a moment shall they die, and the people shall be troubled at midnight and pass away: and the mighty shall be taken away without hands." May we all, like our departed brother, prepare to meet our God; so that, however sudden and unexpectedly the summons may come, we may be ready to obey!

W. N.

MARCH 30th, 1829, died SARAH HICKLIN, of Sibley, Leicestershire, aged forty-three. As she lived highly respected, so she died much regretted, by all her acquaintance. She was a stranger to the joys of religion the first thirty-two years of her life. About 1817, the people called ranters excited considerable attention at Sibley. Sarah was one among others who went to hear them; and afterwards spoke contemptuously of them. But something which she had heard, made an impression on her mind which she could not shake off; and which led her at length to pray to God for salvation: and in December, 1817, she found rest through faith in her Saviour. She afterwards united with the methodists, and remained a honourable member among them till she joined the G. B. church at Rothley. The circumstances which led to her becoming a baptist are nearly as follows. One of the female friends among the methodists was baptised, and still remained among her old friends; one or other of whom, were always hinting in conversation, and sometimes in prayer, as our sister thought, at that circumstance. She felt sorry that any one should say any thing that was likely to make the poor woman uncomfortable in her mind; and was led herself to wonder whether the woman was right or wrong in being baptised. She was soon led to conclude in favour of baptism: and being in possession of a principle of integrity which led her to be willing to suffer the loss of all things, that she might but finish her course with joy; she left the methodists and was baptised and

joined the G. B. church at Rothley, June 1, 1828. As a neighbour, she was universally respected; not for her possessions, for she was poor; nor for her accomplishments, for she was always plain and rough in her address; but for her honest, sedate, sincere and zealous attachment to her Redeemer's kingdom, and the eternal welfare of her fellow-mortals. In her health, she used to visit her neighbours in affliction, whether rich or poor; and in her affliction, both rich and poor visited her, and administered far more than enough to her earthly necessities. Her last illness was exceedingly painful; but she was enabled to bow with christian resignation to her Lord's will. Her funeral sermon was preached to a very crowded congregation, from Psalm xxiii. 26: when her minister embraced the opportunity of returning his sincere thanks to all who had shewed kindness to his departed sister; and urged them, with full purpose of heart, to cleave to the Lord.

S. T.

Sibley, June 29, 1829.

ANN WARTNABY, the wife of Edward Wartnaby, of Broughton, Nottinghamshire, exchanged this state of sorrow and conflict for that rest that remaineth for the people of God, June 9, 1829, in the sixty-fourth year of her age. It was her happiness to remember her Creator in the days of her youth. She sought her Saviour and devoted herself to him, in the morning of life: then she united herself to the church at Wineswound and Broughton; and continued an honourable, pious, and faithful member about forty-four years, till death removed her to the church triumphant.— During her long union with the church, she was never censured for misconduct; nor was she ever involved in any quarrel or animosity with any of her christian friends. On account of her amiable temper and deportment, she was greatly esteemed both in the church and out of it.— She sustained a character which adorned her profession. Her humility was very conspicuous. She was adorned with a meek and quiet spirit, which is in the sight of God of great price. Having long learned to live a life of faith on her Redeemer, it supported her soul through many a painful vicissitude; and in that long protracted affliction which preceded her death, her confidence in her atoning Saviour remained unshaken to the last; her evidences were bright, and her hopes clear and animating.

She was very regular and punctual in all the means of grace till incapacitated by affliction. When she was deprived of the privilege of worshipping with her christian

friends, she often regretted it; yet she was greatly resigned. In her death, the church at Broughton has lost a pious and worthy member; and her family a most kind and affectionate relative. May the event be sanctified to the survivors!

Her funeral sermon was preached, the following Lord's-day, by Mr. Hoe, from a text chosen by herself, viz. Psalm lviii. 14. "For this God is our God for ever and ever; and will be our guide even unto death:" highly expressive of her own confidence in her God and Saviour.

T. H.

QUERIES.

Gentlemen,

WILL any of your able correspondents favour me with a scriptural illustration of the death of Moses: viz.—Deut. xxxiv. 6. and Jude 9. Who buried Moses? Why was the place of his interment kept secret? And, why durst not the angel, when contending with the devil respecting his body, bring a railing accusation? W. S. G.

Gentlemen,

PERMIT me respectfully to request, through the medium of your Miscellany, an illustration of the meaning of our Lord, Matt. xxiv. 15. W. S. G.

REVIEW.

FAITHFUL MINISTERS OF RELIGION, UNDER GOD, THE SAFEGUARDS OF THE CHURCH. *A Sermon, occasioned by the Death of the Rev. R. Smith, late of Nottingham, preached in the General Baptist Meeting-House, Ely Place, Wisbeach, Jan. 25, 1829, by J. JARROLD.*

8vo. pp. 36; price, stitched, 1s.
Winks, Loughborough.

THE worthy Author has published this Discourse partly from a regard to the memory of the deceased, and partly from a hope that it may be acceptable and useful to survivors. It appears to us to be well adapted to both these purposes. It is founded on the exclamation of Elisha, when he beheld the translation of his master and friend, Elijah. "My Father! my Father! the chariot of Israel and the horsemen thereof: And he saw him no more." 2 Kings ii. 12.

We frankly confess that we have been accustomed to apply this text in a manner rather different from that adopted in this sermon; and to suppose that it referred, more immediately, to the splendid scene referred to in the verse preceding; "And it came to pass as they went on and talked, that, behold! there appeared a chariot of fire, and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven." As if Elisha had said, "Behold, my father, the glorious equipage and the effectual defence provided by the Almighty for his servants, the true Israel." Nor was this the only instance in which the protecting care of Providence over his people was exhibited, to this favoured servant of God, in a similar manner. Some years afterwards, when the king of Syria sent horses and chariots and a great host to seize Elisha; and his servant despaired of his safety; the prophet prayed the Lord to open the eyes of his fearful attendant, and "the Lord opened his eyes, and he saw, and behold, the mountain was full of horses and chariots of fire, round about Elisha." And, when the king of Israel visited the same prophet on his death-bed, he reminded him of the glory and pomp in which he had seen the translation of Elijah: probably designing to encourage him to hope for an equally safe and happy transit to the world of glory, though in a more natural and usual mode.—As, however, the application adopted by Mr. J. is sanctioned by many learned and judicious commentators, and as the doctrine which he derives from it, is unquestionably true, we forbear to enlarge.

The doctrine is, that "the faithful ministering servants of God, with respect to the spiritual Israel, are, under him, its chief defenders; and to them, as instruments, its safety and prosperity are owing." This they are, he observes, on account of the solicitude they feel for the prosperity of religion,—of the instructions they deliver in the exercise of their ministry and the effects thence resulting—of their firmness and zeal in opposing and discomfitting the enemies of Israel—of their promoting the good of Israel by their example—of the institutions they set on foot and patronize for the promoting of religion—and of their prayers for the welfare of Zion. Having discussed these topics briefly, but clearly and practically, Mr. J. gives an interesting and though a friendly, we think, a just and faithful sketch of the labours and character of his deceased brother; and concludes with noticing the lessons of instruction suggested by the death of pious ministers.—

We ought to be thankful to God for raising them up and continuing them so long for the good of the church—to be sensible of and mourn the loss we sustain in their removal—to pray that others may be raised up to supply the places thus made vacant—surviving ministers should be reminded of their own mortality, and of the importance of being faithful and diligent while life and ability are continued,—we should reflect that, though ministers die, Jesus ever lives and is unchangeable—and be reminded by the death of ministers of our own approaching change.

This is a serious, plain, affectionate and judicious discourse. It will be read with pleasure and profit by every sincere christian; and it cannot fail of being peculiarly interesting to those who were connected, either by the ties of nature, friendship or religion, with the venerable and worthy servant of God, whose decease occasioned its delivery. We could, with pleasure, transcribe largely from his description of the character of his departed friend; but, as a large portion of our columns, have this month, been occupied with that subject, we shall copy a short extract from the applicatory part of the sermon.

"Surviving ministers are admonished of their own mortality, and the importance of being faithful and diligent while life and ability are continued. How great the alteration which in a few years is made in christian societies by the hand of death. Most of the brethren, who, in our own denomination, but a short time since, had the chief management of its affairs, who were most concerned for its prosperity, to whose judgment and talents was paid most deference, and on whom, in times of emergency, we principally relied for aid, are now no more. Our Grimleys, our Deacons, our Pollards, most of our Taylors, and many others whose names are justly endeared to the connection, are gone: and now to their number must be added our Smiths. Our honoured brother was almost the last survivor of the race of ministers referred to. May the few that still remain be long spared; and as our Elijahs are taken from us, may their spirit rest upon our Elishas. Those of us who were yesterday in the junior class, now find ourselves in the senior; in a little while we also shall go the way of all flesh; an individual or two perhaps, having their years protracted, the remnant of former days, may a short time survive the rest. May we have grace, while spared, to be faithful, zealously to serve the cause of the Redeemer, and to transmit it, not only unim-

paired, but improved and extended to our successors. 'I must,' said our Lord, 'work the works of him that sent me, while it is day: the night cometh, when no man can work.' John ix. 4. Soon will the night of death come to us in the ministry, who as yet survive, when all work will be at an end. May the consideration quicken our activity; and when we are called to render an account of our stewardship, may an approving Saviour graciously accept us. What a blessing in the near view of death, to be able to adopt the apostle's words, 'I am now ready to be offered, and the time of my departure is at hand; 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.' 2 Tim. iv. 6—8."

A DEFENCE OF THE BAPTISTS; or the Baptism of Believers by Immersion shewn to be the only Baptism of the Christian Dispensation. Second Edition, enlarged.
By GEORGE GIBBS.

Svo. pp. 376, price boards 9s.

Simpkin and Co. London.

At the commencement of this Miscellany,* we noticed the first impression of this work, at some length and in terms of commendation. We are glad the author has been encouraged to review the subject and publish a second edition. In its original state, we esteemed it an able and satisfactory Defence of Believers' Baptism; and the additions, which have increased the volume to twice the size of its predecessor, are in general both interesting and instructive; and fully compensate for the advance in the price. We hope that the writer's wish, that his publication may be instrumental in bringing back the churches of Christ to the primitive simplicity of the gospel ordinances, will be amply fulfilled. The examination of the principal arguments for Infant Baptism drawn from Jewish proselyte Baptism and the Abrahamic Covenant, which we esteemed very clear and cogent in the original edition, has been considerably enlarged; and, in our opinion, fully justifies the author's assertion, that they "are neither natural nor conclusive."

Mr. G. justly observes, in the preface, "that this subject has been so repeatedly

examined by able and experienced controversialists, that there is little hope left for the display of novelty; and the path he pursues has been so completely beaten by the footsteps of those who have preceded him, that there is scarcely a point on which he can stand to tilt a lance, that has not been previously occupied by some sturdy champion in the same cause." This is certainly true; and new arguments are not to be expected. If, however, Mr. G. has not been able to bring many new forces into the field, he has marshalled the old ones, and displayed their strength and numbers in a manner highly creditable to his skill in polemic tactics; and exhibited a phalanx which will not be easily broken or dispersed.

This author, who seems to be a Calvinist of the old school, has taken several occasions to represent Infant Baptism "to have arisen out of the most subtle system of Arminian policy ever devised; and to be the most powerful practical expedient for supporting and propagating its doctrines."† On this hypothesis, the distinguishing principles of Arminianism must have been very early and very widely prevalent. The cause must precede the effect; and the effect began to appear in the third century and soon became very general. But the fact is, that Infant Baptism is as inconsistent with the principles of those who are often stigmatized as Arminians, as it is with the doctrines of the highest Calvinist. The former insist that no person is a proper subject for baptism or church-fellowship till he professes faith in Christ and obedience to him, and gives credible evidence of the truth of his profession. Surely, no principle can be more decidedly opposed to Infant Baptism than this. The system, that individuals are personally elected to eternal life from all eternity, is far more consistent with the practice of making new-born infants the subjects of gospel ordinances. But our limits forbid enlargement. We trust the author's observations on this topic, will not be lost on Calvinistic paedobaptists.—We highly approve of the Work: and hope it will be popular and useful.

LITERARY NOTICE.

Just Published, by the Coventry Sabbath-Observance Society. An Appeal to the Friends of Religion on the Establishment of Societies for Promoting the Observance of the Christian Sabbath, 8vo. pp. 16. 2d.—We hope to have room to give an Account of this Society and its Appeal in our next number.

* G. B. R. & M. O., Vol. I. p. 22.

† See pp. 241, 247, 312, 321, &c.

Missionary Observer.

AUGUST 1st. 1829.

General Baptist Missionary Society.

FURTHER ACCOUNT OF ERUN.

A journal of Mr. Bampton's, that not long since came to hand, contains various information respecting Erun, the first Hindoo baptized by our brethren in India. The account cannot but be interesting to the friends of the worthy writer. Since our last publication no further information has been received from him respecting the state of his own health.

Berhampore, January 3rd, 1828.
—Sometimes the people are disposed to triumph over me on account of my little success. "You have preached," say they, "so long, and who has received your doctrines?" And some have pressed me hard for an answer to this question, but I decline answering it, and say, "That be they received or not received, the doctrines I preach are true, and those who receive them will be saved, but those who do not will certainly be lost." Sometimes the people, in opposition, say to me, "Your shastras are false and wicked." But I reply, "The great difference between you and me is, that I prove what I assert, while what you say are mere naked assertions." One day a man said that my God was wicked; but I told him that with the

most benevolent views I advised him to abstain from such language as it was highly dangerous.

One evening Erun opposed the worship of Juggernaut, by inquiring whether the people took care of Juggernaut, or whether he took care of them; and as they gave Juggernaut the credit, I inquired why they locked him up by nights, if he could take care of himself. Erun has manifestly grown in knowledge since we have been here, though I at first thought he advanced very slowly, and I was afraid that he should rest his hopes of salvation on his serving God according to his own notions, but I had one day, some time since, a conversation with him, in which I endeavoured to show him the importance of a magistrate not suffering his laws to be broken 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 depend. He often visits me at my tent, and has very seldom been absent from my evening exercises in the town since I have been here. On the 19th of December 1827, he ate with us, and was to be baptized on the 21st,

but on being particularly informed that he would be required to eat bread and drink wine with us in remembrance of Jesus Christ, he drew back, as he manifestly dreaded the loss of caste. He expressed a hope, that by waiting a little longer he could bring some other persons over with him, and he talked of waiting until the expiration of a year from the time of my first acquaintance with him, particularly as some people were watching to see what would, in that time befall him, and he tried to ground this waiting a year upon something I had said in conversation. He and I were never so likely to jar as on this last point; I, however, told him, that I could not recollect every conversation I might have had with him, but I knew that my duty was to urge immediate compliance with the commands of Jesus Christ; and with respect to waiting a year, I told him that he might, before the expiration of that time, die under the guilt of disobeying a plain command of Jesus Christ.

Friday 4th.—With respect to bringing others over, I told him that he was likely to do the most good by coming forward himself; as when a man wishes to get a flock of sheep through a passage they dislike, if he can induce one to go forward the rest are likely to follow. I had also told him previously, that as a man who boldly went first in the field of battle, had the best chance of preferment, so would the man who ventured first in the neighbourhood, to oppose the world, by obeying the command of Jesus Christ. I also, from time to time, read such parts of Scripture to him, as were calculated to stimulate and encourage him; but told him he must choose for

himself, and would never be forced to profess Christianity against his will. I continued to treat him in the same friendly way as before, and it is pleasing to observe his friendly feeling, and the confidence which he always appears to repose in us.

Monday 7th.—To continue the narrative.—After Erun had declined baptism he did not appear comfortable, and I still thought he would come out. Among other things I let the English congregation know that I expected his baptism on the 21st, but as he drew back I was obliged to let them know, as probably some of them might have come to see the ordinance administered and have been disappointed. I told Erun this, who seemed to feel ashamed of being thought cowardly, and he soon expressed his determination to face every danger and go forward. He even urged me to fix a time to baptize him, but still some fear with respect to loss of caste remained, and no man, who considers what the loss of caste is, will be very forward to severely censure such a feeling. After all the difference made by divine grace, men are still men, and, in a measure, depraved. Owing to the operation of various causes, the minds of Hindoos are generally weaker than the minds of Englishmen, but there are few, if any, English Christians, who have been called to display so much Christian heroism as is displayed by a Hindoo who gives up his caste, especially if he be the first in the neighbourhood who receives the Gospel.

Here follows the interesting account published, from a letter, in our last volume, respecting Erun's baptism. The narrative then proceeds.—

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 several weeks before his baptism, but the younger still remains with him, and he has a child by her, (I think the only one he has alive,) a pretty little girl of three years old. After the first shock had subsided, this woman seemed determined to share his lot. I had bought native clothes of our brother, a little before his baptism, to the amount of ten rupees, and advised him to let me keep the money to see how the family behaved; as they might possibly, in a rage, pillage him of all they could; and he not only took my advice, but also brought some webs of new muslin and put under our care for the same reason. His wife, he says, asked him where the ten rupees were, that he got for the Sahib's clothes, and he ingenuously told her the truth; at this she laughed, and said that she should lose so much more by leaving him than it was scarcely to be supposed that she should run away with ten rupees. Erun prudently advised her when she went out for water, not to say anything to any body, and to avoid touching any of the other women, or their vessels, as they would probably have thought her touch contaminating.

I believe Erun is no ways unwilling to receive the old woman again if she would return, but he is manifestly desirous of retaining her who remains; and we hoped at first that things would go on very smoothly and comfortably. But in a little time one of their neighbours died, and they were omitted in the general invitation to the funeral; this, though nothing more

than was to be positively expected, made the poor woman feel again: and soon after a little gratuitous enmity was displayed by one of the caste, telling our friend that they had been in the habit of going to each others' houses, but that now they must keep quite apart; and this was indeed pure enmity, for no man's caste is endangered by such intercourse, if the parties do not eat together. She however thought that they were likely to be placed in a greater degree alone in the world than she had expected, and she began to talk of a separation.

Wednesday, 9th.—To proceed.—We advised our friend to be mild, and promise her kind treatment if she chose to remain, but to take care if she went away not to let her have the child, as it was his duty to educate it as a Christian. We also advised him to take as much care as he could of his property. Some of the public prints have indeed lately made it appear doubtful whether a man does not forfeit his property if he lose his caste. Erun's house is better than most of the Hindoo houses, and had he lost all it was my intention to furnish him with shelter and the means of working for his living at the expense of the Society; but I never told him so, and indeed, though I had, he seemed not to have any thoughts of his right to his property being questionable. If his property had been seized, and could not have been recovered by legal means, I should certainly have consulted some of my wisest friends as to the propriety of trying whether such an iniquitous system could not be altered by application to Government. It was not my intention to put him into better circumstances than those he is now

in, and perhaps they would not have been so good, so that the enemies of Missions would have had no ground to say that he became a Christian for money: but, to leave him destitute would have been to a man of any proper feeling impossible. We had reason to suppose that Erun's wife, by living with him, and eating with him, had really forfeited her caste, and hoped that she would have been the more easily dealt with; but she soon began to be very unpleasant, sometimes she cooked for him at unseasonable hours, and sometimes not at all; she also, I believe, adopted the whim of eating nothing he had touched, in fact she *entirely separated* herself from him, except that she remained in the house to cook for him when she pleased, and to plague him constantly. Erun manifestly wishes to keep her, and, particularly for her sake, would have been glad if the people would eat with him again, and he inquired whether I could not oblige them to do so by appealing to the authorities. I however well knew that the authorities could do nothing in the business. It is quite fair to add, that our friend never manifested the least wish to regain his caste by giving up his christian profession, or by neglecting his christian duties. When any new trouble arrives he seems to come regularly to my tent, and it is pleasing to observe that he commonly goes away more cheerful than he came. I have exhibited to him the promises made to those who are persecuted for righteousness' sake, and they cheer him. One day, soon after his baptism, I went to his house to see how things were going on. A number of people collected together,

and I happened to say to Erun "If all these people forsake you the Lord will not," on which he turned to the people and said "If any of you had a son who ran about and lost his caste, when all his neighbours disregarded him would you refuse to notice him and take him in?" To which they said "No." "Then (said our brother) if you all forsake me the Lord will not." Sometimes he magnifies his profession and tells the people that he is not of a low caste, his caste, he says, is God's caste. Indeed hitherto if his family would but be kind, except in the single article of eating with his neighbours, I see little that he loses. People of a very low caste could not be allowed to stand among a group of people to hear me preach, and they never presume to think of coming near enough to touch their supposed superiors, but Erun can still stand in a crowd without fear of contaminating them, and in the heat of conversation he lays hold of them and they of him as before his baptism. With respect to his wife, I am well aware that Paul (1 Cor. vii. 12.) advises a Christian if he have an unbelieving wife not to put her away if she be pleased to dwell with him, but it is my opinion that this woman, though she remains in our brother's house, does not (in the Apostle's sense) dwell with him; hence fearing that such a state of things might possibly be productive of other bad consequences, I have advised him, if she will neither settle, nor of her own accord go away, to insist upon her leaving; and I am very much inclined to think, that such a step would conquer her, for though she gives him trouble, she does not seem to relish a total separation; yet she has recently as-

sumed a higher tone than before, and required him to go away and leave her in possession. This proposal, however, our friend thinks ridiculous, and he says that if a separation take place she must go, and he requires her to leave not only her child but also her gold and silver ornaments, which are worth, I suppose, 150 rupees. The other woman has taken her ornaments with her, and they are worth 200 rupees; but I have advised Erun not to make any disturbance about them.

The chief man of the caste has advised the remaining wife to stay awhile to see how things will go, a step for which I know not how to account. Her caste according to their rules is now at best doubtful, but I suppose they mean to be very lenient with her; and I am somewhat apprehensive that they want to keep things in an unsettled state till I get out of the town, that they may not be troubled with my interference.

Finding our friend low I determined last Saturday, or Friday, (I do not exactly recollect which) not to bring anything formally before the magistrate, but to consult him privately as to the state of the law in such cases, in order to know what could be done, but I did not find the magistrate at home; and the woman influenced either by this step or something else gave up her ornaments to Erun. On Monday the magistrate returned, and I called on him and learned that if our brother were attacked by lawless force he would protect him, but that the question of the property and child constituted a civil case, which did not come under his cognizance; but must, if agitated, be referred to a gentleman at Chicacole. After this, thinking our friend's duty to bring up the child in the nurture and admonition of the Lord

paramount to every other consideration, I advised him, in case of his wife leaving, to retain the child by force and tell any who were dissatisfied to seek legal redress; and as that could not be obtained here, I am in hopes that the expense and trouble of seeking it so far off as Chicacole would deter them. I did not fully acquaint Erun with the law of the case, and he has assumed a bolder tone, which, as I expected it would, seems to operate considerably on the wife. Indeed if her relations and neighbours would but let her alone I think she would be pretty easily managed, but, Erun says she is turned about like a child by what every body says, and is in one mind one hour and in another the next. Before I went to the magistrate this woman's mother came one morning to my tent accompanied by her son and bringing with her Erun's daughter. Their principal object seemed to be to get my consent to the removal of the child, for it seems they think I am a powerful being, but though I treated them with all possible civility, I told them firmly that the removal of the child would meet with my most determined opposition. I gave the child sweetmeats, which the old lady encouraged it to take, and she was far from being violent, but she said that though she had received Erun as her son she should now consider him dead, and she further observed, that people might worship God as they thought best, but she could not suppose it proper to throw away their caste. After a good deal of chat they civilly made their salam and went away, and I think the whole family is far from being so headstrong as some families are. I inquired of them how long Erun had been married to this woman, and they said, ten years; I further asked if he had used her well during that space, and they said, yes.

Thursday 10th.—After I thought that there was no reason to be afraid of Erun making a bad use of such an intimation, I told him that in case of his being quite forsaken, and there being no reason to hope for his wife's return; I would exert myself to procure him a Christian partner, as I think the declaration, 1 Cor. vii. 15, that a "brother or a sister, is not under bondage in such cases," justifies such a step. He one day told his wife this, and it did not seem to be relished, for Erun says she remained silent and covered her face. On the whole, I think she will finally consent to live with him, but she, at present, gives him much trouble. It appears from what our friend says, that till yesterday some persons might possibly doubt whether his caste was really gone or not. There was yesterday another general meeting of the caste to another entertainment, connected, I believe, with the demise I have mentioned before, and Erun told me that on his not being invited to that entertainment, it would be universally admitted that his connections had rejected him, and the approach of this deciding circumstance made his wife more uneasy, but she is now much as before. Two or three evenings ago, I left the people sooner than usual for fear of rain, and as Erun stood talking to a man after I was gone, a stone was thrown, most probably at him, but it struck his companion and drew blood from his face. Erun showed me the stone, but the person who threw it was, of course, unknown. Our brother has partaken of the Lord's-supper in our tent, each of the two Lord's-days which have elapsed since his baptism, and seems to understand the principal design of the ordinance. He is, of course, a child in knowledge and has some wild fancies. He once thought of going to Pooree, and he thought that the rajah, himself, and

I, might all go into the temple, and if Juggernaut refused to give us some proof of his divinity, we were, I think, to kick him, and show the people that he was nothing. Again he wanted a commission to go about the country to break all the idols. Another of his schemes was, to go to England, and by means of an interpreter, to prevail on the honourable Company to fill all the offices in the country with pious men; and on its being hinted that the Company chiefly wanted money, he seemed to think that a propensity of that kind might soon be cured, as money is of use for so short a time. It is, he says, "teen deenoro kotto," i. e. a three day's word. I have been engaged twice every day, I believe, during the period now under review, except that I spent the former part of two days in visiting my English hearers.

MISSIONARY MEETINGS.

SUTTON BONINGTON.—On Lord's day, March 29th, Mr. Jones preached in different branches of this Church, and next evening with brethren Winks, Pike, Wilders, &c., advocated the cause of the perishing heathen. Collections not known, though not so good as in former years.

SYSTON.—On Tuesday, March 31st, a sermon was preached at Syston in the afternoon, and a Missionary Meeting held in the evening. Speakers, Messrs. Scott, Goadby, Junr., Winks, and Pike. Collections, as distinct from Subscriptions, not known to the writer.

HUGGLESCOTE and WHITWICK.—April 6th, and 7th. Brethren Goadby, sen., Orton, Winks, and Beardsall, addressed the congregations.

WISBEACH.—On Lord's-day, April 12th, two sermons were preached and collections made for the Mission. On the following evening an interesting Missionary Meeting was held in a very crowded chapel, Mr. Jarrom presided, and Messrs Holmes, Wright, Sarjant, Pike, Brown, Reeve, Judd, &c., moved or seconded the resolutions; one of which expressed thanks to the female friends who with so much commendable spirit and zeal exerted themselves in conducting the Bazar last year; a few articles then unsold were disposed of after this Meeting

and that at March on the following evening. Collections not known by the writer.

MARCH.—The next day the Annual Missionary Services of this Association were held. In the afternoon there was a sermon, and in the evening the Missionary Meeting, when Messrs. Jarrom, Ewen, Sarjant, Pike, and Messrs. Reeve, Judd, and Poulter, Students at Wisbeach, advocated the Missionary cause. Collections not known.

CHATTERIS.—On Wednesday, April 15th, the Missionary Services were held here. In the afternoon, as at March, a sermon was preached; and in the evening Messrs. Lyon, Sarjant, and Pike, assisted by the brethren studying under Mr. Jarrom, advocated the sacred cause of Missions. Collections not known.

NORWICH.—On Lord's day, April 26th, Mr. Peggs preached for the Mission at St. James's in the morning, on the Valley of dry bones, from Eze. xxvii. 3; in the afternoon on the Mission of Christ, from Isaiah lxi. 1—3; and in the evening, on decision in religion, from Exod. xxxii. 26—29. The attendance was encouraging. On the Wednesday evening a Missionary Meeting was held. Mr. Puntis, Minister in the late Mark Wilk's Chapel, presided, and the Meeting was addressed by Messrs. Farrar, and Hunt, (Methodists) Beaumont, Peggs, and Wood. Several of the Ministers were from home, which occasioned a lack of assistance. Collections £2. 6s., besides a small subscription for the expense of the platform. In March nine persons were baptized, and the cause is evidently reviving. "O Lord, we beseech thee, now send prosperity."

FORSYTH.—On Tuesday evening, April 28th, a Missionary Meeting was held at this place, which was addressed by brethren King, Wood, and Peggs. In consequence of the extremely unfavourable state of the weather, the congregation was small. Collection 17s. 6d. The cause of religion in this neighbourhood appears to make but little progress. A Collection for the Mission was promised at Wrenningham, on the Norwich road.

YARMOUTH.—On Thursday, April 30th, Mr. Peggs preached for the Mission at this populous town, from Phil. iii. 8. In the evening a very crowded and interesting Missionary Meeting was held. The chair was taken by Mr. Creek, (Independent Minister) who introduced the business of the evening by some very appropriate remarks. The audience was addressed by Messrs. Squarebridge and Jewitt, late Missionary in the West Indies, (Methodists) Church, Wood, Atterby, Peggs, Crick, and Turner, the Minister of the Chapel; great interest was manifest and many people could not gain ad-

mittance. Collections £4. 18s. 2d. A commodious house is now built adjoining the chapel (including the vestry) which has much improved the property, and the aspect of the state of religion here is encouraging.

PETERBOROUGH.—May 5th, Mr. Peggs, on his return out of Norfolk, preached a Missionary discourse in this city, from Luke i. 76—79. In consequence of a mistake about the time the Meeting was not expected that evening, but the congregation assembled at a very short notice, and was encouraging. £1. was received for the Mission. The Lord revive his work among our few friends in this place. Mr. Peggs preached at Stamford as he went and also on his return. A small Collection was made, but it was thought desirable, in the infant state of the cause, that it should be appropriated to the young interest, the prospect is encouraging.

LEAKE AND WIMESWOLD.—On Lord's day, May 3rd, Mr. Winks preached at these places in behalf of the Mission. On Monday evening an interesting Missionary Meeting was held at Leake, when Messrs. Henham, Winks, and Pike addressed the audience. On Tuesday evening, the same brethren, with Messrs. Stevenson and Tyers, pleaded the cause of Missions at Wimeswold; this also was an interesting Meeting, both were respectably attended. Collections understood to be more than last year, but amount not known to the writer.

ROTHLEY AND SILEBY.—On Monday, May the 11th was held the Missionary Meeting at Rothley. Messrs. S. Taylor, Beardsall, Wigg, Pike, &c., addressed the audience. The next afternoon a sermon was preached at Sileby, and in the evening an interesting Missionary Meeting was held. Speakers Messrs. Wigg, Taylor, Pike, and Heathcote. Collections not known.

ARNOLD AND BULWELL.—On May 18th a Missionary Meeting was held at Arnold, and the next evening another at Bulwell. At Bulwell a few young female friends had exerted themselves to furnish a small Bazar, and the product of their sale exceeded the amount of Collection. In Bulwell, this year, the Missionary fund suffered through a departure from the previous practice of having sermons on the Lord's day, in connection with the Meeting.

BILLESDON.—Messrs. Stocks, Creaton, and Pike, attended this Meeting on Wednesday, May 27th, in the afternoon, and a sermon was preached in the evening. A Bible Meeting had been held the day before, which might tend to render the Collection not so good as usual, scarcely reaching £3. The whole amount raised at Billesdon, however was more than had usually been collected.

BARROWDEN.—Interesting Missionary services were held here on the regular day, the last Thursday in June. In the morning Mr. Stocks preached, the Missionary Meeting was held in the afternoon and was numerously attended; Messrs. Stocks, Bottomley, Payne, Pike, &c., advocated the cause of the perishing heathen. Another sermon was preached in the evening. The day was gratifying. Collections above £10.

BROUGHTON, KNIPTON, HOSE, AND WIDMERPOOL.—On June 1st and three following days, Messrs. Hoe, Henham, and Pike, attended Missionary services at these places. At Broughton Mr. Henham preached in the afternoon, and at each of the other places there was also an afternoon sermon. The Missionary Meetings were held on the evenings of those days. Collections at Broughton not known, at Knipton £4, at Hose about £3., at Widmerpool about £2.

GOSBERTON.—The Anniversary of this Association was held on Thursday, June 11th, at two o'clock in the afternoon. Mr. Wake, of Boston in the chair, the Meeting was addressed by brethren Bissill, Wigg, Yeats, Cheeswright, and Bruce, (Wesleyans). In the evening an impressive sermon was delivered by brother Wigg. Collections £4. 6s. 8d.

SPALDING.—On Friday, June 3rd, two sermons were preached in behalf of the Mission at this place, by Mr. Wigg, as the representative of the parent Society, in the morning and evening. In the afternoon a Missionary Meeting was held, brother Everard in the chair; appropriate addresses were delivered by brethren Bissill, Thompson, Hewlings, (Independent) Wilkinson (Methodist) and Wigg. It was a pleasing opportunity. Collection £12. 1s. 6d.

BOSTON.—The Anniversary Sermons were preached on Sunday the 6th of June, in the morning by brother Thompson, of Gosberton, afternoon by a Student from Highbury College, who was supplying at the Independent Chapel for Mr. Haynes, and kindly took the service for brother Wigg, of Leicester, who was indisposed, but was sufficiently recovered to preach in the evening. On Monday evening the public Meeting was held; Mr. William Small, Surgeon, in the chair; when, after prayer by Mr. Pretty, Wesleyan Minister, appropriate addresses were delivered by brethren, Bissill, Pretty, Pickance, Wigg, and Thompson. Collection about £14. At this Meeting the plan of moving and seconding resolutions was dispensed with, which gave general satisfaction, and produced a pleasing effect, which was heightened by a verse being sung between each address. Brother Bissill concluded with prayer.

BARTON, BARLESTONE, AND BAGWORTH.

—On Lord's day, June 7th, Mr. Beardsall preached at Barton, &c., and Mr. Derry at Congerston, in behalf of the Mission. On Monday, instead of a Missionary Meeting, Mr. Pike preached at Barton. On the two following evenings Meetings were held at Barlestone and Bagworth, when, at the former, Messrs. Derry, Swan, and Pike addressed the audience, and at the latter the same brethren with the exception of Mr. Swan. To promote the cause of religion at home, in connection with these Missionary services, previously to the Meetings at Barlestone and Bagworth, sermons were preached in the open air. Collections, Barton, £6. 5s. 6d. Congerston, 14s. 6d. Barlestone, £2. 16s. Bagworth, £1. 5s. 6d.

PORTSEA.—June 7th and 8th. Sermons were preached on the Lord's day by Mr. Peggs, from Phil. ii. 14—16. Mic. iv. 5; and Matt. xx. 1—16. On the following evening an interesting Missionary Meeting was held, which was addressed by Messrs. Brand, Davis, Griffin, Birt, Fox, (late Missionary in Ceylon) and Peggs. The attendance was not so good as last year, the time of worldly festivity does not appear the most suitable for Missionary Anniversaries. Collection £5. 7s. 5d.

SOUTHAMPTON.—9th and 10th. Mr. Peggs preached in Mr. Crabb's Chapel on the Tuesday and Mr. Draper's on Wednesday. At the former Chapel a Collection was made for the Mission, of £3. 3s. 7d., a small part was given by the children of the Sabbath-school. A few donations to the amount of £1. 7s. 6d. were given to Mr. P. to promote the circulation of his pamphlets on India. Mr. Crabb is desirous that this visit should be paid every year.

LYNDHURST.—11th. Mr. Peggs went to this place, but the festivity of the season was considered unsuitable to hold a Meeting. A few persons have been baptized here, and the cause appears to be reviving.

DOWNTON.—14th. The peculiarly distressing state of the cause in this place, led Mr. Peggs (especially as the friends at Newbury had declined collecting for the Mission) to spend the Sabbath at this place. On the previous day, with Mr. Good and Mr. Saffery, of Salisbury, and the trustees at Downton, arrangements were made for Mr. Mead to resign his pastoral office. On the Sabbath Mr. P. preached in the old Chapel in the morning, in the Particular Baptist in the afternoon, and to about 500 persons in the open air in the evening. The Particular Baptists gave a collection to promote the gratuitous circulation of the Sutees' Cry, amounting to £1. 13s. 6d. The same evening at Salisbury, a lady gave one pound for the same

object. Our chapel in this city is now shut up.

SEVEN OAKS.—16th. The Missionary sermons were preached on the Sabbath by Mr. Wallis, of London, and collections made, and on Tuesday evening an interesting Missionary Meeting was held, T. Chapman Esq. presided, and the Meeting was addressed by Messrs. Sanders, Perkins, Peggs, Wallis, Brown, Souther, Broader, and Lunn. Collections very liberal for the congregations. £11 2s. 6½d.

SMARDEN.—The brethren Wallis and Peggs proceeded to this place, where a Missionary Meeting was held in the evening. The attendance was very good. Collection about £4.

STAPLEHURST.—Brother Wallis visited this deserted place and preached to the people. Collection not known to the writer. This chapel is falling to decay. The Lord raise up in our Connexion in all our borders and desolate places, "The repairer of the breach, the restorer of paths to dwell in."

NOTTINGHAM.—On Lord's day, June 21st, two sermons were preached by Mr. Naylor, in Stoney-Street Meeting-house, in behalf of the Mission. The following evening a gratifying and numerous attended Missionary Meeting was held. Mr. Alliot presided, and with Messrs. Jarman, Hudson, &c., &c., addressed the audience. Collection about £29. Much interest seemed felt in the Missionary cause.

ASHBOURNE.—On Lord's day, June 21st, Mr. Hudson preached in behalf of the Mission, and with Messrs. Richardson, G. Pike, and J. Pike, addressed the audience on Tuesday evening. The Meeting was encouraging. Collection £6. 17s.

BEESTON.—On June 28th, two sermons were preached by Mr. Jones, and on the following evening the Annual Meeting of this active Association took place. Mr. Kirkland presided, Messrs. Jones, Pike, Hudson, and a warm hearted Methodist brother, advocated the claims of the heathen. Collections between £7. and £8.

DERBY.—The Annual Sermons of this Association were preached on Lord's day, July 6th, by Mr. Hudson. The Missionary Meeting on Monday evening was numerously attended; Mr. Gawthorne presided, a brief statement respecting the Orissa Mission was given by the Minister of the Meeting-house, and Messrs. Hawkins, Kingsford, Hudson, and Stocks, addressed the audience. The form of Resolutions was laid aside, and the more simple mode of singing an appropriate verse between each address adopted. Collections £22. 16s. 6d.

ANNUAL MEETING OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting of the Society was held at Loughborough, on Wednesday, July 1st. Mr. Heard, of Nottingham, presided. After a part of the Report had been read by the Secretary, the following Resolutions were adopted;—

1. That the Report, part of which has now been read, be received and printed under the direction of the Committee.

2. That this Meeting devoutly acknowledges the goodness of God to the Orissa Mission, bows with resignation to His mysterious, but doubtless all-wise procedure in the lamented death of Mr. Cropper; offers thanksgiving to Him for raising up in India several brethren qualified to preach the unsearchable riches of Christ; and, as the prospects of success have begun to brighten, recommends that the Committee use every exertion to increase the number of Missionaries in that long benighted land.

3 That the gratitude of this Meeting is especially due to the Most High, for all the favours which he has bestowed on the Society's Western Mission; that the Meeting contemplates with pleasure the rapid progress of divine truth among the suffering children of Africa, and earnestly recommends the Jamaica Mission to the support of the friends of religion, and the continued blessing of the God of Missions.

4. That this Meeting humbly recognizes the solemn truth that from God alone must descend that blessing which will crown missionary labours with rapid and extensive success; and recommends the friends of this Institution, by fervent and unwearied supplication, to implore the abundant effusion of the Divine Spirit, to prosper the operations of this Society, and of those elder and more powerful kindred Institutions, that are so vigorously striving to bless benighted nations with the glad tidings of Immanuel's love.

5. That the best thanks of this Meeting be presented to Mr. Robert Seals, for his past valuable services as Treasurer, and that, he having resigned his office, Mr. Thomas Roberts be earnestly requested to act as Treasurer for the ensuing year;—that the thanks of the Meeting be presented to the Committee, the Secretary, and all the active

friends of the Institution, especially those who have travelled to plead its cause, or who are collectors of its funds; that the Secretary be requested to continue his services for another year; and that Messrs. R. Seals, J. Smith, W. Stevenson, junr., and G. Stevenson, be added to the Committee in the place of those brethren who go out by rotation, and of our late reverend friend Mr. R. Smith, whose useful life and successful ministry have recently terminated together.

The World Newspaper, for July 8th, contains an ample account of the interesting Meeting at which these Resolutions were adopted, and we could almost feel disposed merely to refer to that able and *Christian Journal* for such information; but as many of our readers may have no opportunity of seeing that paper, for their sakes we shall extract from its columns some account of the Meeting.

At half-past two o'clock the assembly was convened to transact the business of the Foreign Missionary Society. Mr. HEARD, of Nottingham, was unanimously called to the chair.

The CHAIRMAN said, that were it necessary for him to enter upon the propriety of Missionary labours, or to enforce upon the meeting the importance of such an undertaking, he should shrink from the station in which he had been placed; but he was confident it was unnecessary. The meeting was not now convened either to have the importance of Missions inculcated upon them, or to be induced for the first time to give them their assistance and support; they had come forward hand and heart in the service. He trusted the language of their souls was, "Thy kingdom come, thy will be done, on earth, as it is in heaven." The Meeting had offered up their prayers to Almighty God, and had dedicated a portion of their worldly substance to the particular objects for which they were then assembled, and were come to hear what progress the Society had made, what remained to be done, and what were the prospects of success for the ensuing year. Such being the motives of his friends on this occasion, he would proceed without farther comment by calling upon the Secretary to read the report.

This being done, Mr. SEXTON, of Chesham, said he could not address the Meeting without peculiarly interested feelings. When he looked upon the spacious building, and

the large assembly convened within its walls, he was led to exclaim, "What has God wrought?" In taking a retrospective glance, he recollected the efforts of a few pious and laborious ministers of the Gospel, and the very numerous difficulties with which they had to contend, when they first established the General Baptist cause in Loughborough and its neighbourhood. They were, however, then plowing up the fallow ground and sowing the seed of Divine truth, and it had pleased God to cause it already to produce a wonderful harvest. "The little one had become a thousand, and the small one a strong nation." In contemplating the increase that had taken place, must not his friends join him in saying, "The Lord hath done great things for us, whereof we are glad." The Lord had done great things, not only in the town of Loughborough, but for the connexion at large. Numbers had been stirred up by the zeal of the friends at Loughborough, and though they could not equal them, yet they endeavoured to *imitate* them. The Lord had done great things for the connexion, not only by the numbers who had joined it in the neighbouring counties, but in several other important particulars. Some years ago there was no such a thing as a seminary of any note in the connexion, but now there were three. He believed there were more places of worship than Ministers to occupy them, but God was raising up an increasing number, and was thus affording encouragement to hope that the cause would not stand still for want of labourers. He lamented the absence of one valuable and efficient Minister of Jesus Christ, Mr. Robert Smith, of Nottingham, but he had been removed to his heavenly rest. He then passed a warm eulogy upon his deceased brother, and proceeded to remark that the connexion had done great things with respect to the cause of Missions. It was almost as unlikely a few years ago for Missionaries to be raised up among the General Baptists as for the heathen to be converted to God. It was thought that if the attempt was made, it would only terminate in disgrace. Missions, however, had been established, and the cause was going on in different parts of the world. When the Association was last held at Loughborough, he mentioned the case of a young man, who, in consequence of his dissolute habits, went from England to India as a soldier, and was there converted through the instrumentality of a Missionary, and became a truly pious young man. He was taken from the army and became a Missionary. Little did his mother think, when she parted with him, that she should see her prodigal son the settled Minister of the Gospel, in that church where his grandmother

had been for many years a pious and useful member; and little did he (Mr. S.) expect that he should see him advocating the cause of Missions, and furnishing an interesting account of their progress. He then adverted to the decease of Mr. Cropper, and observed that it was customary to say of warriors, that such a one died "covered with glory." However much the propriety of the sentiment might be doubted with regard to a man who fell in the field of war, it was unquestionably true of his departed friend. He died in the battle "covered with glory," and though his decease greatly affected the hearts of his friends, they were somewhat consoled by the recollection that he was an honour to the cause in which he was embarked. When he heard of his death, he was particularly struck with the words of the Apostle, "Hold such in reputation, and esteem them highly in love, for their work's sake." After dwelling upon the early piety of Mr. Cropper, he called upon his young friends present to look to his (Mr. C's.) conduct, and imitate his example, and inquired whether they should not feel as anxious a desire to be engaged in the labours to which he had devoted himself. He then concluded by moving that the report be printed.

Mr. PICKERING, of Nottingham, said, it was not necessary at the present period to inform the judgment of any person concerning Missionary labours, nor to state the importance of such undertakings. That must be self-evident to every individual who acknowledged the reality of Christianity. It was the duty of Christians to lend their aid to every cause which had a tendency to ameliorate the evils that infested the human race; but it was their imperative duty to fix their eyes upon the eternal interest of their fellow creatures, and endeavour to raise the soul from the degradation and misery of sin, to dignity, honour, and glory. It was true the obstacles were many, but what were they before Omnipotence? His friend had said, that the Lord was on their side. He (Mr. P.) trusted that the sentiment was correct, and that every member of the Association would feel an impression upon his heart corresponding with the magnitude of the object in which he was engaged. The love of Christ so predominated in his heart, that he would voluntarily shed the last drop of his blood, not merely for Britons, but for the Hindoo and the Negro, and for every human being who was in abject wretchedness, both of body and soul. He entreated his brethren to meditate on these things, and to get every idea in their head well wrought in their heart, and become so restless that they could not live without seeing the cause of

Christ flourish around them, and without hearing that the sacred beams of the Sun of Righteousness had penetrated through every cloud and reached every quarter of the habitable globe. He need not say that there were circumstances which were cheering and invigorating, and there was no question that if they persevered—not in raising money merely, but in praying more frequently and fervently to the blessed God, he would make bare his holy arm, and eventually every fetter would be broken, every cloud would be dispersed, every idolatrous sacrifice would be done away with for ever, and every obstacle that opposed the progress of the cause of the Son of God, entirely removed. With those sentiments he begged to second the resolution.

Mr. JAMES PEGGS (late Missionary in Orissa) moved the next resolution, which referred to the success of the Orissa Mission, to the decease of Mr. Cropper, and to the necessity of an increased number of Missions. He observed that the general feature of the motion was of a highly encouraging nature. Time would not permit, nor was it necessary, after the very interesting report that had been read, to make any particular reference to the encouraging history of the Orissa Mission. There were, however, a few circumstances to which he would beg to call the attention of the Meeting. Orissa was a maritime province about 300 miles in length and 200 miles in breadth, and in a north westerly direction approached within fifty miles of Calcutta. Its contiguity to that great emporium of England's commercial influence was an interesting fact; but it possessed other peculiar claims. Orissa was to India what Italy was to Europe, and Palestine to Asia. There were but two or three other spots in India that could compete with it in point of importance. Within that province was situated the temple of Juggernaut. From Calcutta to Madras was a distance of 1000 miles, and there was no spot in that rout of equal interest. He was not aware of a place with the exception of a Gyah in the province of Behar, where the Hindoos went on a pilgrimage (to relieve the souls of their relatives from purgatory) that presented so many attractions. Allahabad on the Ganges, and Hurdwar (a place rather more celebrated for traffic than for religious resort) were places of pilgrimage. The fame of the temple of Juggernaut extended through the whole of Hindostan, which contained a population of about 100,000,000 of souls. The system of idolatry had a great influence upon the population; and the name of Juggernaut was considered as valuable by myriads of Hindoos as the name of Jesus Christ by a Christian. Until this

Society sent out its Missionaries, no Missionary ever held up his voice for a single month much less for a year at the shrine of the great idol Juggernaut. In the year 1809 the subject of Missions was first agitated by the Secretary of the Society; and would any person then have believed that at the expiration of twenty years the Society would have had twenty Missionary labourers engaged in their work. Such, however, was the case. It was peculiarly important as connected with the propagation of Christianity in Hindostan, China, Arabia, &c., that the spirit and the motives of the idolaters should be known, but it was infinitely more important with regard to the worship of Juggernaut. With these peculiar advantages, the Missionaries of this Society were invested. Yes, they knew the various classes of the servants of Juggernaut, they knew how often he was said to eat in a day, and what it cost to supply his table. They knew that the East India Company gave £7000 per annum to support that demoralizing and brutalizing system of idolatry! How important then for Missionaries to be settled near this temple! Let Christian Churches be established, not in the "Great North Road," but on the great South Road, from Calcutta to Madras, and not, as Mr. Hall, of Leicester, had said, *a farthing candle here, and another 500 miles off*, but let them be established at the distance of every twenty miles. And what, he would ask, would be the effect? Even Juggernaut would become the servant of Missionaries, because by his festivals, collecting the people together, they would hear the Gospel of Jesus Christ, which was able to make them wise unto salvation. This would be striking a blow at the root of idolatry. There were no Missionaries in Orissa, but those belonging to the General Baptist Missionary Society. Another encouraging feature in this Society's Eastern Missions, was the measure of success which God had vouchsafed to it. The Mission was but of yesterday. It was little more than seven years since the Missionaries first entered upon their work in Orissa, the success that had attended their labours furnished several material points of consideration. Ten English or European individuals had been brought into the field of Missionary operation in Orissa. It was true that there was *one exception*,—one of the labourers was an American lady, but that made the circumstance the more pleasing. She had been no expense to the Society. In addition to this, five or six natives had been actively and beneficially employed. He then enumerated some of their names, and stated that one of them, Mr. John Sunder, reminded him of the lamented Cropper. In India thirty

languages were spoken, and it was a gratifying fact that the Society's Missionaries had distributed Religious Tracts in several of them. In consequence of a letter which he wrote while in India to the Committee of the British and Foreign Bible Society in Calcutta, five cases of Bibles had been received, where they now were known only to Him who had promised that his blessing should accompany the dissemination of his Word, and that it should not return unto Him void. The impression made upon the inhabitants of India, by the preaching of the General Baptist Missionaries, was of a nature decidedly encouraging. There was another feature in the Society which had particularly attracted his attention, namely, the peculiar providence of God over their Missionaries. It ill became him to touch upon so delicate a view of the subject, and yet who had so great a right as himself to cherish reflections of this nature? Some of the Missionaries belonging to other Institutions had died before they reached their stations, but such a melancholy event had not befallen this Society. In seven years some Institutions had had to deplore the death of as many Missionaries, but this Society had only to lament over the death of two. Their valued brother to whom reference had already been made, Cropper, did not labour in vain. With such a mind as his, one year's labour in India might be equal to seven in England. He (Mr. P.) had no doubt that what the natives witnessed of his (Mr. C.'s) conduct, was such as would be calculated, under the Divine blessing, to produce a considerable effect upon their minds. There was another view of the influence of Missions both in India and Britain, respecting which he felt deeply, and to which he would beg for a few moments to allude. He referred to the support afforded to the idol Juggernaut by Englishmen. A statement had been laid before the Governor-general of India, subsequently to which, the subject had been discussed in the public papers, and since then it had attracted considerable attention. "Behold how great a matter a little fire kindled!" He would now call the attention of the Meeting to the subject of infanticide, and the burning of Hindoo widows. Missionaries had been established in India for nearly forty years, and yet scarcely anything had been done to put an end to those horrible systems. *Forty thousand widows had been burned alive in India since Dr. Carey first set his foot upon its shores!* It might be asked, what could be done? His friends must raise their voice against these evils. Every person to whom the subject

was mentioned felt its importance, and yet how little was done! It had occurred to him, and he would put the question to his brethren, whether, while so much innocent blood was shed, they would not cry in vain for the spiritual conquest of India? When they offered up their prayers for its conversion, would not God say "Your hands are full of blood?" By whom was the subject so likely to be taken up as by Christian Churches? Let thousands of petitions be presented to the legislature against the abominable practice, and it would no longer be continued. He demanded it of the Connexion, the representatives of which were now assembled, and he would give them no rest while the blood flowed in his veins, unless they forwarded petitions to Parliament against this atrocious evil. He trusted the Meeting would pardon his warmth of feeling, but it must be done. The voice of blood was reaching the skies, and he entreated his brethren in the ministry to depart with a full determination to do what was requisite. He then read several letters upon the subject, among which was one from the private Secretary of the Governor-General of India, dated the 7th of April, 1828, stating that it had been brought under the Governor's notice. A Society had been established at Birmingham, and another in London, and he wished that similar Societies were established in every part of the country. If such an event took place, in a short time the evil would be totally annihilated.

Mr. KINGSFORD, of Lincoln, cordially seconded the resolution.

Mr. THOMAS HUDSON, late a Missionary at Jamaica, moved the third resolution. His brother Peggs had furnished the Meeting with a detailed account of the Society's proceedings in the province of Orissa. The resolution which he (Mr. H.) rose to move especially referred to the Island with which he had been for a short time connected, and where the Society's Missionaries were now preaching "The unsearchable riches of Christ" to the suffering children of Africa. The report had alluded to that Island, and stated that a number of individuals had been brought under the influence of the Gospel of the grace of God; and certainly the Meeting ought to be grateful for what had been done for the Society. A great deal had been said relative to the Negroes in the West Indies, and taking it for granted that the Meeting were acquainted with their civil condition, he should more particularly call their attention to their spiritual state. The Lord appeared wonderfully to have worked upon their minds, and to have prepared them for the reception of the knowledge of his Son.

The language of their hearts was like the language of the Macedonians, "Come over and help us." This was a feeling generally existing among them. The negroes, in their native condition, were completely ignorant of spiritual and divine things. They were, in the emphatic language of the Apostle Paul, "Without God and without hope in the world." He had conversed with numbers of them relative to their Creator, and had inquired who made them, to which several had replied, "Massa, me not know who make me;" and others, "Massa make me, Misse make me." Their notions of a future state appeared equally dark and confused, and in many cases were exceedingly superstitious. The idea of transmigration appeared very prevalent among them, and some of them thought that after death they should become calves, wandering spirits, rats, or snakes. He would just refer to a few facts to show how unacquainted they were with the principles of natural religion, respecting which his venerable father had spoken in the morning, and also how unacquainted they were with the revelation which God had given to enlighten the minds of mankind, and to restore them from guilt and depravity to his own favour and image. He had asked hundreds what they knew of the Lord Jesus Christ, to which they answered, "Me no know him—only his name." That was all that hundreds of thousands knew of that Saviour who tasted death for every man, and who shed his blood for the sins of the human race. Their ignorance and licentiousness had been urged by the colonists as an argument against the labours of Missionaries, and they had often declared that the slaves were sunk so low as to be beyond recovery. He once heard a slave proprietor declare, that the Missionaries might preach to them as long as they pleased, but they would never be able to elevate their character, and bring them into a state fit for civilized society. So great was the power of Obeahism over the slaves, that many of them had been known to waste away and die. But it must be recollected that when the Missionaries preached to negroes the Gospel, the Spirit of the Most High attended their labours, and it was his firm conviction that many had been brought to the knowledge of the Lord Jesus Christ. He would state a few facts to prove the truth of an assertion he had before made; namely, that they were anxious to receive the Gospel. When he first arrived at Kingston, a poor female slave prayed that his labours might be abundantly successful in the glorious cause that lay near her heart. "Numbers," she said, "would be proud to hear him preach de Word of God, and tell dem about de Lord Jesus Christ." When the

chapels were opened for public worship, crowds attended to hear the Gospel, and become acquainted with the Lord Jesus Christ. Prayer-meetings were held on the Sabbath-morning at six o'clock, and many of the negroes walked fifteen miles for the purpose of being present. Some of them came over night, and lay upon the benches, in readiness for the commencement of service. This desire to hear the Gospel was not of a transient nature, otherwise they would not walk so many miles Sabbath after Sabbath to hear it. There were now 2,000 individuals connected with this Society's stations in Jamaica. He adverted to the desire which the slaves manifested to bring others to hear the Gospel, and refuted the statement that members were too speedily received into church fellowship. It sometimes happened that proprietors who opposed the truth, had sent their slaves to a distant estate to prevent them from receiving divine instruction; and he had known instances of negroes being sent away to an estate where there was not one praying soul. But they had not lived there long before, by their prayers and their persuasions, they had brought numbers to the house of God. One negro had brought seventy-five others to hear of the name of Jesus. It was therefore not a matter of wonder that so many should be joined to the church. It was neither his wish nor his intention to say any thing by way of disparaging the labours of the Society's Missionaries in the East Indies; but his mind was powerfully impressed with the idea that the importance of the West India stations was not sufficiently felt. He would say, without fear of contradiction, that no Missionary undertaking had been crowned with equal success in so short a time. God was bringing the negroes to the chapels in such numbers that they were unable to procure admission; and many of them were obliged to stand peeping through the windows. Before he concluded he would just impress upon the Meeting that they were labouring for eternity. Though the persons to whom they sent the Gospel might have different complexions, they all possessed immortal spirits, that must for ever be happy in heaven or miserable in hell. God grant that every person present might feel more love to Jesus, and that they might strain every nerve to disseminate the savour of his name!

Mr. GOADBY, sen., seconded the resolution.

Mr. PIKE, of Derby, moved the next resolution.

Mr. WALLIS, of London, was pleased with the latter part of the resolution. The Meeting was aware of two facts connected with the Mission; namely, that during the time in

which its operations had been carried on, it had effected as much good in proportion to its means as any other Society, and that in proportion to the means of its supporters more money had been raised by the General Baptist than by any other Foreign Missionary Society. He was highly gratified to observe, in the resolution which he rose to second, that there was a triumph over all sectarianism, and a general disposition to give praise where praise was due. As respect was always due to age, he was glad to perceive his friends around him were inclined to give honour to the elder institutions of other denominations. How could they refuse it? The Missionary cause elevated the mind above party prejudices, and raised the members of every denomination to that pure atmosphere where they hold communion with their God, who smiled on the humble exertions of all parties. The Missionary cause engaged the hearts of all who were embarked in it. The motion led him to speak of the necessity of the divine blessing; but was it necessary to dwell upon that topic? Was not that blessing necessary to crown their individual endeavours to obtain spiritual good for themselves? No man could obtain a free salvation upon any other principle. A man could obtain no knowledge of God—no experimental acquaintance with Christ—no saving interest in the things which belonged to his everlasting peace, without the Divine benediction. He might come to the task with great earnestness, he might send abroad his imagination, he might fix his attention upon all the acquirements he could command, and sound the depths of knowledge; he might muster all his energies, and having met with one repulse, attempt again and again; but without the Divine blessing it would be like beating the air, like a man without implements endeavouring to penetrate through the thick walls of a castle—like a man endeavouring to scale a battlement high as heaven—like a man endeavouring to arrest the sun in his course. It was necessary that with child-like simplicity they should use every effort to accomplish great things, and relying upon the Divine blessing they would undoubtedly effect them. As he had before observed, the Divine blessing was necessary for them to obtain good for themselves; but, if possible, it was far more necessary in their endeavours to do good to others. Every man had certainly more command over his own faculties than over the faculties of others; and every Minister knew how much easier it was to convince the judgments of people than to bring over their affections and will, and communicate to them the interest that he felt himself. While, therefore, his friends used

every exertion, let them seek to recognize the important principle avowed in the resolution. He then read the resolution, and remarked that a farmer would act like an idiot, who, having sown the seed, imagined that without the dew or the rain he could produce a harvest. So foolish, however, would be that Society of men who supposed that by their own personal exertions, without the blessing of that God who had promised to be as the dew unto Israel, they could accomplish the salvation of the soul.

The CHAIRMAN said that he must, on the present occasion, deviate from the usual course, and omit putting the resolution negatively.

Mr. CHEATLE, of Birmingham moved, and Mr. BUTTERS, of Spalding, seconded the next resolution.

The CHAIRMAN pronounced the Apostolic benediction, and the Meeting separated.

THE WORLD NEWSPAPER.

As the subject of the preceding article has led to a notice of this paper, there may be no impropriety in stating that it deserves the sanction of those who wish to support a *Christian Newspaper*. Some of our English Journals are edited by infidels, or men who are little better. Many of the daily or weekly prints are so conducted as to minister to the taste of the demoralized and brutal part of our nation. The columns of some that are edited by professed Christians are polluted with long accounts of boxing matches, races, cock-fights, play-houses, &c., &c., and debased with that kind of information that would please Satan if he were a reader of a Newspaper. Other public journals encourage the most scandalous profanation of the Lord's-day. This is true of every Sunday Newspaper. There can be no reasonable doubt that hundreds of thousands in this one Island, are hastening to hell

through wasting their Sabbaths on these hell-born publications. Every Christian that supports a Sunday Newspaper contributes to the profanation of the Sabbath, to the consequent damnation of immortal souls, and to all the mass of evil that these wicked publications occasion. Some of these derive their support partly from a Monday edition, but every subscriber to the Monday edition as really supports the impious Lord's-day one as he that professedly takes that edition: for the concern is one concern; and the Monday edition is chiefly printed from the materials prepared for that on the Lord's-day. That professing Christians read not a Sunday Newspaper on the Lord's-day lessens not the guilt of supporting such a publication. It matters nothing to the Proprietor of the paper *when* they read it, all that concerns him and gives the paper support is their *paying* for it. And he who pays to the support of a Sunday Newspaper contributes his money to a publication that employs its unhallowed influence in promoting the profanation of God's holy day, and thus literally in crowding the road to hell—in defeating the design for which the Saviour died—and in accomplishing the infernal ends for which Satan labours.

In America there are many Religious Newspapers. In this country but few exist, one of these is the World. It is a liberal paper containing, besides the politics of the day, much religious intelligence, and is published on a Wednesday. A paper of this description deserves the support of Christians.

BRITISH CONQUESTS PREPARING THE WAY FOR MISSIONARIES.

FROM an interesting speech on this subject by Col. Phipps, we extract one passage, because the Missionaries referred to were doubtless Messrs Bampton and Peggs.

On my arrival at Madras, I expected to join a regiment returning to Bengal from the capture of Seringapatam; and, notwithstanding I was afterward ordered to proceed by sea, I will relate what occurred on its march. On entering the district of Cuttack, which at that period belonged to a Hindoo Prince, the troops found the inhabitants about to attend the grand festival of the idol Juggernaut, whose celebrated temple lay in their route. Permission was asked by the Hindoo Soldiers to stop and join in the religious rites. They were left in charge of two Officers: one, an intimate Christian Friend, informed me, that no sooner had the Soldiers joined the Pilgrims, than the Brahmuns of the temple thought that a safe opportunity presented itself of gratifying their hatred of Christians: the Officers were insulted, and their lives placed in jeopardy. No sooner did the soldiers, however, perceive what was doing, than they ran to their tents—got their arms—returned speedily—surrounded their Officers—and told the priests that they had been desirous of joining peaceably in the worship of the idol; but felt indignant that those British Officers, who had so recently led them to victory, should be molested; and declared that they would shed the last drop of their blood in their defence. The Brahmuns perceived that it would be prudent to pacify the soldiers: the religious ceremonies were resumed; and when the Sepoys were about to depart, they chose to mark their sense of the conduct of the Brahmuns, and to leave some memorial of their having visited the temple. To effect this, they went to a large pound, in which the priests had confined many poor pilgrims, in order that their rich friends or any charitable persons might redeem them; the pound was soon broken, and the pilgrims released. After this exploit, the Soldiers continued their march to Bengal. The sovereign of the country having joined a league against the British Government, a war ensued, which added this District to the British Dominions; and the standard of England was planted near the temple of Juggernaut. In the course of my public duties, when on a visit to this place, I

well remember, that one evening an Officer returning home with his family on a large Elephant, some Mahometans were observed celebrating their grand festival of the Mghurrum. The Elephant was conducted close to the spot, in order that the ceremonies might be conveniently seen. A little girl, who was expected to take a lively interest in the pomp displayed, seemed rather absorbed in meditation; and the moment she got home, she earnestly entreated her mother to allow her to offer up a prayer to her Heavenly Father, that he would have compassion on the deluded Natives, remove the gross superstition and darkness in which they were involved, and teach them that there is no other Name under heaven by which they can be saved, but that of the Lord Jesus! Such was the deep interest excited in the bosom of a little child for the spiritual welfare of the people! Some months afterward, two Missionaries, at the hazard of their lives, came to Juggernaut; and the Gospel has been faithfully preached ever since. Thus the planting the Standard of England in the kingdom of Mysore, and the district of Cuttack, was followed, in the providence of God, by the lifting up the Standard of the Cross!

MISSIONARY MEETINGS FOR AUGUST.

August 2nd. Retford Sermons.

——— 3rd. Ditto Meeting.

——— 9th, and 10th. Bourne Sermons and Meeting.

PACIFIC ANTICIPATIONS.

Oh! when will that era so glorious arrive,
When warfare and tumult shall cease;
When nation with nation no longer shall
strive,

But dwell with each other in peace?

A pruning-hook then shall be made of the
spear,

A plough-share be form'd of the sword;
The olive its peaceable branches shall rear,
And earth its abundance afford.

The wolf with the innocent lamb by its side,
The leopard along with the kid,
Together in pastures of peace shall abide,
Together in harmony feed.

The din of the battle, it then shall be still'd,
The wicked and faithless shall flee;
For the earth with the fear of the Lord shall
be fill'd,

As the waters now cover the sea.

Herald of Peace.

THE
GENERAL BAPTIST REPOSITORY,

AND

Missionary Observer.

No. 93.

SEPTEMBER 1, 1829.

VOL. VIII.

THE
FIRST CIRCULAR LETTER
FROM THE
ANNUAL ASSOCIATION
OF THE
NEW CONNECTION.

It has been frequently suggested, that a few pages of this Miscellany might, with great propriety, be occasionally devoted to preserve from oblivion some of the *early official Publications of the Connection*; which are already in few hands, and will, probably, unless some precaution is adopted to prevent it, be soon irrecoverably lost. In compliance with this hint, we present our readers with the Circular Letter from the Annual Association, in 1772, the second year after the Union. At the preceding meeting, it was agreed, for the convenience of the ministers, to hold the Association in two divisions; one in the southern parts of the kingdom, and the other in the northern. The Association for 1772, assembled accordingly at Loughborough, in Leicestershire, on June 3 and 4; and at Bessell's Green, in Kent, June 10 and 11. This Letter was, at the request of the meeting, drawn up, during its continuance, by Mr. *Dan Taylor*; read at both Associations; signed by the ministers present; and, "appointed to be printed for the benefit of their several churches." It is as follows:—

Dearly beloved brethren,

We, the ministers of the several churches in connection with you, desire to testify and manifest our
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tender regard for your spiritual welfare, by giving you the following word of exhortation, which we intreat you to receive in christian simplicity; and to read over often, and reflect upon as seriously as possible.

1. As it is certain that in Jesus Christ "all fulness dwells," Col. i. 19, and dwells in him, for us; that by faith, in the proper and diligent use of ordinances, we may receive from his fulness, every necessary supply of our spiritual wants; we earnestly advise that you would constantly endeavour to keep your minds exercised in meditation, upon what Jesus has done for you, and is to you; and that you would be daily looking to him, by faith, in prayer, for the supply of all your necessities. Be assured every thing you want is treasured up in Jesus for you. In him is all your righteousness and strength. Isa. xlv. 24. By his righteousness, all of you who truly believe, are justified; by his strength you shall be, through the continued exercise of faith in him, enabled to withstand every temptation, to bear up under every burden, to overcome every sin, and to be more than conquerors in every respect, through him that has loved

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you : you shall go comfortably and honourably through life and death, to the blessed world above.

2. We earnestly exhort and advise that you would attend, with the greatest diligence and constancy to every ordinance of Jesus Christ. These are the means appointed by your gracious and kind God and Saviour, in order that you may increase in spiritual life, and grow more and more in the image of God ; that you may advance abundantly in true holiness, and real, solid happiness. Read the scriptures very diligently ; meditate on them very closely ; apply them to your own minds very faithfully ; and continually beg of God to enable you to feel the weight and importance of what you read in them. Continue instant in prayer. On every proper occasion, gladly embrace every opportunity of calling on your God and Father through Jesus Christ ; by whom a new and living way into the holy of holies is opened for you. Rejoice in drawing near to the Lord, to pour out your hearts before him ; and, if possible, all the day long, lift up your hearts and eyes to him, as the God and Father of all mercies.— He loves to hear the cries, and to observe the breathings of his saints ; and will so feed your souls with spiritual bread, that you will be strong in the Lord, and in the power of his might. Attend diligently to the word preached ; and always take care to mix faith with the hearing, as well as the reading of it. Remember, we intreat you, the very alarming words of the apostle, “ The word preached did not profit them, not being mixed with faith in them that heard it.” Heb. iv. 2. And take heed, O ! take heed, lest you should lose the benefit of hearing the word, by

not mixing faith with the hearing of it. As your ministers are only instruments in the hand of God, to promote your spiritual welfare, and the advantage of your souls, under them, depends so much upon the blessing of God attending their labours ; we beseech you to pray earnestly for your ministers, that they may be assisted in their studies, and in all other parts of their great work ; that divine power may attend the word preached to you, that it may be instrumental to quicken, strengthen, establish and settle you. So may you hope to feed plentifully on the sincere milk of the word, and to grow abundantly thereby. 1 Pet. ii. 2. Attend diligently and constantly to the ordinance of the Lord’s supper ; and endeavour to keep your minds, in that blessed ordinance, exercised on the great atonement made for your sins, by the precious and invaluable blood of your dear Saviour : so shall he feed you with the bread of life, and make you more able to run the christian race, and go through your spiritual warfare, with noble fortitude of soul, until you gain a complete victory over all your spiritual foes. Neglect not to meet together as opportunity admits, to exhort, admonish, and comfort one another in christian love and tenderness, and with christian faithfulness, prudence and freedom : and pray earnestly for one another ; so shall you grow up together as trees of righteousness, of the Lord’s right hand planting, and shall bring forth abundant fruit unto the praise and glory of your heavenly Father. Let every other ordinance be attended to by you all, in faith, humility and godly fear, and you shall assuredly find that God, even your own God, shall give you his blessing.

3. Be very faithful and upright, and very frequent, in the work of self-examination, to which you are called by the apostle. 2-Cor. xiii.

5. To this work we earnestly in-treat you to attend. This will abundantly promote your know-ledge of yourselves, and of God. It will be a means of making you humble under a sense of your weak-nesses, watchful against your in-ward and outward enemies; thank-ful to God, that looks down in love and pity on creatures so very un-worthy as you will see yourselves to be. It will lead you to value Jesus, his righteousness and grace; and will excite you to earnest prayer, that you may be endued with strength from above. Examine often the object, the foundation, and the exercise of your faith. If your faith be right, Christ Jesus is the object; the word of God is the foundation of it; and the proper exercise of it is the dependence of your minds on Christ Jesus, as set before you in the infallible word of God. Examine often the effects of your faith, and what evidences you have that your faith is real and genuine. Examine your growth in grace, and in the divine life, the bent of your minds, and the advan-ces you make, towards conformity to Jesus Christ, your great pattern. This should be the great aim of your whole life; and we advise you very earnestly to labour after it, and to be ambitious to increase in it. Often, brethren, examine if you do really increase in conformity to the dear Redeemer.

4. Endeavour to preserve peace, unity, and gospel order, among yourselves; and be unanimous in assisting each other in this very great concern. In all things make the scriptures your only rule, and especially respecting private quar-

rels and contests, should any thing of this kind ever happen. In such cases, keep your eye upon the di-rection of our blessed Lord, Matt. xviii. 15, 16, 17. Every one of you regard this direction as addressed to himself in particular. "If thy brother trespass against thee, go, and tell him his fault between thee and him alone;" not divulging abroad every miscarriage or offence of another; but keeping it entirely between yourself and your brother. "If he shall hear thee," i. e. hearken to thy admonitions, and become duly sensible of his sin and offence, "thou hast gained thy brother;" thou hast recovered him from his sin, and been the happy means of restoring him to peace and comfort; and you again enjoy comfort and pleasure in fellowship with him. But, after you have taken every proper method between yourselves alone, if the good end be not yet accomplished, "take with you one or two more," to converse with, advise and admonish the offending brother, in such a manner as may to them appear proper and necessary. If, when they have done this, he still "neglect to hear them," i. e. the one or two you take with you, then, and not before, tell it to the church; that all who are in fel-lowship with you both, may pass a judgment in the case; and such as are possessed of a sufficient degree of wisdom in divine matters, may give the offender proper advice and admonition. If he who has offended neglect to hear the admonitions or advices of the church, "let him be unto thee as a heathen man and a publican." This method of remov-ing private offences, is prescribed by our unerring Teacher, and ever-adorable Saviour. If this method be attended to, the effect is likely to be happy; and we cannot rea-

sonably expect a blessing from God, in the pursuit of any other method.

5. Observe very attentively the things which "grieve the Holy Spirit of God, whereby you are sealed to the day of redemption:" and avoid these things with the utmost care and diligence. Let the following exhortations to this purpose, from Eph. iv. 29, 31, 32, sink deep into your hearts. "Let no corrupt communications come out of your mouth;" never accustom yourselves to careless, idle, trifling conversation; but on all occasions avoid whatever has a tendency to carnalize one another's minds, or to alienate your affections from a lively, serious, active regard, and sensible nearness to the God of all grace. On the contrary, "let all your speech be seasoned with grace," and always such as is calculated to administer some kind of benefit and advantage to those with whom you converse; and continually let all bitterness of spirit, all wrathfulness of disposition, all anger of mind, all clamour, and noisy contentions, and every kind of evil speaking, backbiting, and whispering, be entirely put away from you, with every thing that tends to, or arises from, a hateful and malicious temper of mind. And always preserve a kindness of soul, and a tender compassionate regard one towards another. If offences should at any time be given, continually manifest a disposition to "forgive one another;" from this animating and melting consideration, that God, for Christ's sake, has already forgiven you all your numerous and aggravated transgressions.

6. And now, holy brethren, we leave these great things before you: hoping you will often and seriously consider that you are not of this

world, and therefore ought not to be conformed to it. "Love not the world, nor the things that are in the world; for if any man love the world, the love of the Father is not in him." Learn, we beseech you, brethren, to pour a holy contempt upon all those empty trifles by which the foolish minds of carnal men are so strongly intoxicated. Remember you have crowns and a kingdom reserved for you above, infinitely transcending whatever is esteemed excellent or valuable among men. There you have treasures, the value of which, no tongue can possibly express; treasures that will never fail; where thieves, or moth, or rust can never come. Let it be your grand concern, therefore, to "lay up treasures in heaven, and set not your affections on things upon the earth, but on the things that are above;" that glory, joy, and peace, which all that love the appearance of the blessed Jesus, shall enjoy through eternal ages.

Finally, brethren, if there be any thing desirable in solid comfort, joy, and peace; if any thing amiable or honourable in walking worthy of God, unto all pleasing; if you value your own peace, or the peace and prosperity of your ministers; if you would shine as lights in the world; if you would possess an eternal, glorious, shining crown in the heavens above; we beseech you by all that is sacred and important, by all that is pleasing and awful, by all that is amiable and honourable, by all that God has done for you, by all the obligations you are under to glorify his name; if you would give joy and pleasure to our souls, in life and in death, we intreat and beseech you, whatsoever things are true, whatsoever things are honest and honourable, whatsoever thing are just, whatso-

ever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things: and may the God of peace, that brought again from the dead, the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect, in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, AMEN.

JOS. DONISTHORPE.	WILLIAM SMITH.
JOHN GRIMLEY.	DAN TAYLOR.
SAMUEL DEACON.	GEORGE BIRLEY.
JOHN TARRATT.	JOHN BRITTAİN.
THOMAS PERKINS.	JOHN KNOTT.
NATH. PICKERING.	WM. SUMMERS.
FRANCIS SMITH.	JOHN STRANGER.
HENRY POOLE.	ROBERT FRENCH.
WM. THOMPSON.	JAMES FENN.

CHRISTIAN CIRCUMSPECTION.

"See then that ye walk circumspectly, not as fools, but as wise." Eph. v. 25.

WHEN a prudent man has to travel an unknown region, that abounds with dangerous quicksands, pitfalls and snares, is infested with robbers or haunted by wild beasts, he turns his eyes on all sides, and carefully marks what passes around him. He examines every suspicious place that may conceal an enemy; and ascends the eminences to reconnoitre the country, and to ascertain the difficulties or obstacles that may impede his future progress. He proceeds with caution, keeping a watchful eye and maintaining a constant vigilance, lest he should, through inadvertence, be involved in unexpected intricacies, or encoun-

ter unobserved enemies. This regular attention is circumspection; and he who exercises it, "walks circumspectly."

But the pilgrimage of a christian through this life, is frequently represented, by the inspired penmen, as a journey through a hostile, dangerous, strange and desert country. Christians are strangers and pilgrims on earth, as all their fathers were; who have no continuing city, but seek a better country that is an heavenly. In perfect conformity with this representation, they are exhorted to be watchful in guarding against the dangers and the snares to which they are exposed: to walk circumspectly, not as fools but as wise. They are sent forth as sheep among wolves, and therefore must be wise as serpents, yet harmless as doves. In understanding they must be men, though children in malice.

Now this circumspection which christians are required to exercise during their passage through their course here below, ought to be directed against every thing that might lead them aside into forbidden paths, hinder and interrupt their progress, or prevent them from attaining that heavenly country of which they are in search: It will therefore be useful for them to contemplate the sources from which these dangers arise, and the best means by which they may be avoided or overcome. They may be considered as arising from themselves, from their great adversary the devil, from the circumstances in which they are placed, the associates with whom they are called to act, and too often from their religious connections.

This is a state of imperfection; and the most sincere and intelligent believers feel most sensibly that

they are partakers of the defects and corruptions of human nature. They are conscious of their ignorance, and therefore of their liability to mistake the path of duty. They are painfully taught, by daily experience, that their hearts are still too prone to evil; that their graces are few and weak, their passions perverse and headstrong, and their affections too ready to fix on mean and wicked objects; that their memories are treacherous respecting divine subjects; and that their pride and self-love prompt them to take offence at the humbling doctrines of the cross, and excite them to exalt themselves and debase the Saviour. In short, that, though they trust they love God in sincerity, and are desirous of proving their love to their Saviour by being transformed into his image and doing all his will; yet, like the apostle of old, though they delight in the law of God after the inner man, they are constrained to confess that they feel another law in their members which frequently brings them into captivity, and involves them and their profession in disgrace.

As the traveller, when passing through an inhospitable wilderness, exposed to the attacks of savage beasts, or the more savage sons of plunder, will be constantly on the alert that he may be prepared either to avoid or repel their onsets; so the children of God, who are conscious of their own natural depravity, and alive to the evils into which it may betray them, find it necessary to guard against themselves with greater vigilance than against any other enemy. They apply with earnestness to the Father of lights for that wisdom which they know they lack. They keep their hearts with all diligence,

because out of it are the issues of life. They ardently supplicate a throne of grace for grace to help in every time of need. And, deeply convinced of their own inability to preserve themselves from falling, they incessantly and earnestly pray to their heavenly Father, in the words of the pious psalmist, "Hold up our goings in thy paths, that our footsteps slip not." They walk circumspectly.

All christians, during their journey through this wilderness, are also exposed to the assaults; either more open or more secret of satan the inveterate and powerful enemy of God and goodness. In evident allusion to the dangers of a desert, the apostle Peter informs his fellow-christians, that their, "adversary, the devil, as a roaring lion, walketh about seeking whom he may devour;" and urges this as a strong motive to sobriety and vigilance. Against his wiles at one time, and his fiery darts at another, the followers of Christ ought to be constantly on their guard; lest their experienced and artful enemy surprize them, at some unguarded moment, and lead them into actions, which may bring sorrow and repentance on their own souls, and dishonour on the sacred name by which they are called. They should study his nature, disposition and stratagems, in the pages of inspiration and in their own experience: that thus, being "not ignorant of his devices," they may be prepared to defeat them, and prevent him from "getting an advantage of them." Whether he advances to the attack transformed into an angel of light, or in the disguise of a crafty serpent, or in the more alarming, but not more dangerous form of a roaring lion; he must, under every shape, be vigorously resisted: and

christians who, indeed, walk circumspectly will watch his approaches, and stand ready, through divine assistance, to receive and repel all his assaults.

Again. The circumstances in which christians are called to act, and the companions with whom they are obliged to associate, sometimes render their journey towards the heavenly country perplexed and dangerous; and it requires great circumspection and watchfulness to persevere in the right path, and to make due progress towards the desired end. Sometimes their resources are so scanty and their necessities so urgent, that they are strongly tempted to murmur against Providence, to indulge envy towards those who enjoy more of the comforts of this world, or even to covet, to an improper extent, their neighbour's goods. Others, who are prosperous and affluent, are too prone to forget their obligations to God for all they enjoy; and their entire dependance on his bounty for the continuance of their blessings. They are ready to fancy themselves to be the makers of their own fortunes; and to sacrifice to their own drags and burn incense to their own nets. Placed in either of these extremes, and justly sensible of the temptations to which they are exposed, with what sincerity and intense desire will true christians adopt the prayer of the pious Agur, and cry, "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee, and say, who is the Lord? or lest I be poor and steal and take the name of the Lord in vain." And, as long as it shall please the allwise Governor of the universe to continue them in these states for the trial of their faith, patience and obedience, with

what holy jealousy will they guard their hearts from those impious conclusions, which their own depraved natures and the suggestions of the devil will unite to impose on their carnal reasonings.

Sometimes the sincere followers of the Lamb are intimately connected by their secular employments, with the irreligious and profane. Too often indeed they are united in the dearest relations of life with those who are without God in the world. In such cases they are exposed to peculiar temptations; and there is an imperious call for redoubled caution. The vicious and ungodly examples, which are constantly before them, have a most baneful tendency to diminish, if not to destroy, their own reverence for their Maker, regard to his word and love to his ordinances. But they will seriously consider the circumstances in which they are placed, and the sins which so easily beset them, in their present state; and feel it their indispensable duty to watch with double vigilance against those sins, and pray with increased importunity for grace to avoid those snares, by which they are surrounded. They will join most heartily in that important petition, which the adorable Jesus taught his disciples; "Lead us not into temptation; but deliver us from evil."

But it may be proper here to observe, that, as a man who was obliged to traverse a hostile country, would act very imprudently, did he not, before he set out, endeavour to learn what places were the most dangerous, and where his enemies were most in the habit of lurking for their prey; and labour so to arrange his route, as to avoid, as much as possible, those scenes of peril: so real christians will act wisely in anticipating the difficul-

ties, snares and dangers which necessarily attend certain situations and connections, and in laying their future plans, so as to escape those circumstances which are usually attended with such great disadvantages. That man who, either through inattention or presumption, rushes needlessly into the midst of flames must expect to be burned. "A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished." When a believer is placed, by the dispensations of divine Providence, or the dictates of duty, in stations of peril, he may then, with humble confidence, pray for heavenly guidance and protection, and cheerfully hope that his strength will be equal to his day. But the rash and the presumptuous have no promise to plead. A merciful God may indeed preserve and deliver them: yet, if they escape, it will be, like Job, "with the skin of their teeth."

Lastly. Dangers may sometimes arise from associates in religion; and even from those who are sincerely attached to the cause of their Saviour. Christianity too often is wounded in the house of its friends. Such is the weakness, the inconsiderateness and the inattention of many real christians, that it grieves, perplexes and frequently injures their brethren. In such cases, it requires great vigilance and grace, joined to fervent supplication, in those who behold these unhappy failures, and probably suffer from their baneful effects, not to confound their errors with their principles; and to maintain just and worthy views of the efficacy of divine illumination and of genuine faith. But a judicious and constant circumspection, a due consideration of the character and circumstances of those who are the actors in these

lamentable scenes, will have a happy tendency by discovering their true causes, to preserve watchful christians, not only from injury, in their own souls, but to enable them to correct the errors of their less cautious associates, and prevent, or at least diminish the mischief that might otherwise be produced.

This holy circumspection, which it is the design of these cursory observations to illustrate and recommend, is therefore of the highest importance to the welfare of individuals, of society and of the church. It preserves its possessor from many difficulties, perplexities and contentions, which might without it, harass his mind, injure his principles and endanger his safety. It promotes the peace and prosperity of churches, and gives consistency and effect to exertions for the propagation of the gospel, and the salvation of sinners. Its happy influence is experienced on earth, and will extend through all eternity. S. O.

MUSICAL INSTRUMENTS.

IN DIVINE WORSHIP INCONSISTENT WITH CHRISTIANITY.

THIS subject has divided our churches for many years; and we have been repeatedly importuned, by the advocates of both sides of the question, to introduce a free examination of it into this Miscellany. We have not been forward to comply, through fear of exciting unpleasant feelings; though a calm discussion, conducted with a proper spirit, would doubtless be useful. We now venture to insert the following paper, which has been long before us. It was written towards the close of the last century, by a worthy and pious minister, who has many

years ago ceased from his labours. We have no wish to provoke, or even to invite a controversy; but if any of our correspondents think that they can give a satisfactory reply to his arguments, we shall endeavour to make room for their remarks; provided that they are advanced with the same temper, candour and brevity, as are exhibited in the observations on which they animadvert.

I do not record the following plain remarks because I have been desired by any one to write on this subject: no human being is privy to the attempt. All the honour or shame of the performance therefore is my own. Nor is it because I wish to dispute, especially on such a subject. I had rather, much rather, it had never been known in the world; and I most sincerely wish that a person better qualified and more influential than I am, would stand forwards, and say what needs to be said about it. I have no wish to quarrel with any professor of christianity. I am so far from this, that, "studying to be quiet" is my daily trade. The true motive, as far as I know my own heart, is a conscientious regard to the dear cause of Jesus Christ and the truth which he has taught in his holy word. I observe, with unutterable grief, the strange awful and rapid progress made by superstition, enthusiasm and the doctrines of men; while, so far as I can see, the good rule, the word of God is most awfully disregarded. In the beginning of the glorious Reformation, it was a maxim which supported the minds of the people of God, while it was the honour of christianity, that the "New Testament is our whole rule, our only rule of faith and practice; especially in regard to every part of religious worship." This maxim is now forgotten, or perhaps disowned, by very many, of all parties, from the avowed

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followers of his holiness at Rome, to the despised Baptist.

I observe also, with grief, equally poignant, how greatly different the conduct of too many professors, of every denomination, is now from what it was thirty or forty years ago. Those things which would then have raised general indignation, and exposed those who proposed them to contempt, can now be treated with moderation and introduced into divine worship without much opposition. When I reflect upon these alarming innovations, I sigh and groan; and pray that some persons, valiant for the truth and well furnished for the enterprize, would rise and oppose their progress. How many there are of my brethren or how many of other denominations, whose views and feelings are similar to mine, I cannot say; but I have not the pleasure and comfort of knowing many such. As for me, I have little more to do with these things on earth. I must soon stand before the Judge of quick and dead to answer for myself. But I am distressed, when I reflect how little New Testament religion will be found in these kingdoms, thirty years after my decease, if the disposition and methods continue which have prevailed for the last thirty years. I am induced to commit a few plain hints to paper; and if they should ever be of any use in checking the evils I lament, or in recalling one christian to a more conscientious regard to the sacred volume, I shall rejoice when I know it; and God shall, I hope, have the glory.

Some of the reasons then which lead me to conclude that the use of musical instruments in christian worship is wrong, are these:—

1. The blessed Jesus never used them; or, at least, no instance of his

using them, is recorded by the inspired-writers. Is there any doubt of the accuracy of this assertion? Does any one pretend to know that He whom we call Master hath set us an example in this practice? I may venture to take it for granted that every one will be silent; and none will venture to say, "My Saviour did so."

2. It was not practised by his apostles and their co-temporaries. I suppose no one will assert that musical instruments were used in the first religious assemblies of christians. There is, therefore, no necessity of defending this proposition; and I leave it: only praying that it may be considered and improved as much as it deserves.

3. I do not know that the great Head of the christian church or his original ambassadors ever enjoined it. I do not find any command to use musical instruments in divine worship in any part of the New Testament, or even any direction respecting the use of them. If therefore I either used them or encouraged the use of them, I must be ashamed and dumb, were any one to ask me, "Who has required this at your hands?" A most mortifying and degraded situation, into which, I trust, this world and all that is in it will never be able to drag me. When such an important question, on a subject so solemn, is proposed to us, and we are unable to give a direct and sufficient answer, we are the proper objects of pity, if not of contempt.

4. As this practice has not the Lord Jesus, nor his apostles, nor their immediate disciples for precedents; so neither has it the example of the primitive christians for several ages. I pretend, indeed, to very little acquaintance with ecclesiastical history; but I believe it is

generally granted, that musical instruments were not introduced into the church, till it began to be depraved and corrupted with the inventions of men. This is, however, a matter of history; and it lies with those who defend the practice to bring forward the evidence of its inaccuracy.

5. It is certain also that this practice was considered as rank popery; and spoken against, and protested against, as such, by many of the noble reformers. This is a very strong argument with me to oppose and, if possible, to destroy it. It affects me much that many such eminent servants of God should shed their blood, and have their bodies consumed to ashes, to cleanse the dear cause of Christ from such pollutions; and that now, even now, when the Reformation ought to have been carried to a good degree of perfection, there are so many ready to take the part of the persecutors against the noble army of martyrs.

6. I am persuaded that it is wrong to use musical instruments in christian worship, because so many good and great men, of almost all parties, have spoken and written against them: and I might add, that amongst these there have been many of the greatest, the wisest and the most pious divines, who could not be prejudiced on this subject. Among these worthies, the church of England has produced multitudes besides the martyrs under queen Mary. In the Book of Homilies, these instruments are treated with just contempt; and I think no dissenter has placed them in a more ridiculous light. One of the greatest among dissenters, the great Dr. Watts, speaks plainly against them, as not being connected with evangelical

worship. I mention no Baptists ; because it has been usually understood that they cashier, by wholesale, every part of popery. The good men, mentioned above make no such pretensions: yet the use of these instruments is so contemptible in the esteem of some, and so inconsistent with the simplicity and purity of the christian religion in the judgment of others, that they decidedly condemn the practice: and surely their sentiments and their arguments deserve very serious regard.

7. The directions and exhortations of the New Testament which respect singing, or that part of the worship of God in which musical instruments are employed, appear to be inconsistent with the use of it. They represent that sacred exercise not merely as cheering or depressing the animal spirits, which is the utmost to which the most excellent instruments can pretend ; but also as affecting the moral sensibilities of the heart, aiding the operations of divine grace, conveying admonition and instruction to the hearers, and imparting information to the understandings of the parties engaged. Paul, after censuring the irregular, confused and unintelligible manner in which the public assemblies were conducted at Corinth, exclaims, "What is it then ? I will pray with the spirit, and I will pray with the understanding also : I will sing with the spirit, and I will sing with the understanding also." The same apostle exhorts the Ephesians, "to speak to themselves in psalms and hymns and spiritual songs ; singing and making melody in their hearts to the Lord." And to the Colossians, he is still more explicit.—"Let the word of God," he exhorts, "dwell in you richly, in all

wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs ; singing with grace in your hearts to the Lord." Now of all, this the human voice, expressive of the sentiments and feelings of the human heart, is very capable ; but how artificial instruments, which can only vary the duration or the intensity of sound, and are incapable of expressing a single intellectual idea, can produce these effects has always been, to my weak mind, inconceivable. It lies with their advocates to explain the mystery ; but, till that is done, I am compelled to conclude, that implements, naturally incapable of answering the purposes of christian worship, could never be designed, by its divine Founder, to be employed in it.

As I designed when I began, to be very brief, and to notice only such arguments as appeared to me to be conclusive, I add no more on this part of the subject. When we have no evidence that either our blessed Redeemer or his apostles used musical instruments in the worship of God, or encouraged the use of them—that they were not used or encouraged by the first christians for many ages after them—that the martyrs protested against them, as popery—that great and good men, even the most eminent and pious, whose minds could not be prejudiced, have written decidedly against them,—and that these instruments are incapable of answering the declared purposes of christian worship, I am perfectly satisfied ; I need no stronger evidence. I shall therefore proceed to state and examine what is said in favour of their being used as far as I am acquainted with it. It cannot be expected that I should know all that has been said. I freely confess

that my knowledge is very scanty ; but I can only notice what I have heard.

1. It has been observed by the advocates of this practice, "It is not forbidden." If this mean that there is no passage of scripture that says, in so many words, "You shall not employ musical instruments in the worship of God;" it is certainly true, as far as I can judge. I am acquainted with none such. But this concession will be of little benefit to the cause. There are numerous and most baneful corruptions of christianity, which are not directly forbidden in the New Testament. We are not forbidden to sprinkle buildings, or their utensils or bells, with holy water, and thus consecrate them for sacred purposes; yet surely this does not authorize us to employ such modes of consecration. To pray for the dead is no where expressly prohibited; but can this warrant our praying for them? Certainly not. It would be easy to multiply instances of popish foolery as well as pagan superstition, but I forbear: this specimen will be sufficient for the sensible and honest inquirer. Baptists, however, should be peculiarly cautious in pleading this argument: for infant sprinkling is not expressly forbidden, in any passage of the New Testament. Perhaps, it may be replied that these things are very different from the use of musical instruments. Granted. But it is not their difference, it is their similarity, that we have to regard. They are none of them expressly forbidden.

2. It is said that musical instruments were appointed by God to be employed in the temple service of the Jews; and therefore are proper, if not required, in the public worship of christians. But the Epistle

to the Hebrews has settled this point to my entire satisfaction, when it says, "The priesthood being changed, there is made of necessity a change also of the law." The priests were Levites when musical instruments were appointed; but the only High Priest of our profession is of the tribe of Judah; not of the order of Aaron, but after the order of Melchisedec. It can therefore be of no use to us to perplex ourselves with what is purely Judaism. Besides: if we begin to draw precedents from the usages of the Jews, where ought we to stop. If we admit the authority of Moses in one particular, we cannot deny it in any other. We must begin with the initiatory rite of circumcision, and proceed on the irksome road till we have completely fulfilled the whole requirements of that burdensome law. The apostle reasons on this principle with the Judaizing christians in Galatia; and declares, that compliance with the Mosaic precepts, as such, in one instance, is an acknowledgement of our obligation to embrace the whole system. "I testify again," he says, "to every man that is circumcised, that he is a debtor to do the whole law." But this law was a burden intolerable even to the Jews themselves. Peter says; it was a yoke which neither they nor their fathers could bear. I suppose infinite wisdom designed it should be so, that they might be induced the more readily and gratefully to accept the new religion. The religion of Jesus is a cheap religion, unincumbered with the burdensome and costly appendages of the old dispensation. We glory in it. Perhaps it can never happen that a society of christians can be too poor to purchase any thing which their reli-

gion enjoins. May we then never wander out of the New Testament for direction how to worship our God. For, if we return to the law, even in the instance before us, we shall soon feel the weight of the burden we have assumed. Instead of a flute, a violin, or a violincello, or even all united, which are, as I am informed, the only instruments used in many of our places of worship, we must obtain trumpets, psalteries, harps, timbrels, stringed instruments, organs and loud-sounding cymbals, and accompany the magnificent choir with the dance. See Psa. cl. 3, 4, 5. See also 2 Chron. v. 11—14. How despicable do our sacred musicians and their paltry instruments appear when compared to those under the law. Let us never presume to refer to them as our examples.

3. It has been urged that the use of musical instruments will bring more people to the place of worship; and thus more support will be obtained for religion, and, it is hoped, that more sinners may be converted. This deserves some consideration, but a few words will suffice. The first inquiry is, Is the practice right or wrong? Because though the benefit expected be ever so great or ever so certain, yet we must not "do evil that good may come." That the practice is wrong is plain to me; and therefore by me it must not be done, whatever the supposed or real benefit may be. Others, who are not so satisfied, may consult expediency; I am bound to do right, and leave the consequences to him who has made it my duty. Yet it is, perhaps, doubtful whether the supposed effect would be produced. Musical instruments, on a grand scale, like those mentioned in the Old Testament, or those at present used,

in popish cathedrals, especially if accompanied by the dance, as the former sometimes were, might draw a number of people together, as many other exhibitions would; but whether those attracted by these things are likely to support religion or become the subjects of saving grace, is not so certain. And the use of them would probably drive away or prevent from attending some conscientious persons, who might, if not thus repelled, be useful to the cause, and themselves reap important benefit.

Thus I have, with as much simplicity and brevity as I am able, stated the grounds of my decided opinion that the use of instruments in christian worship is wrong. Should any person of different sentiments, peruse these remarks, I trust he will consider them impartially, compare them with the word of God, pray for divine illumination and guidance; and sincerely endeavour to discover the truth: and should the result prove contrary to my views, I shall neither blame him nor quarrel with him. Why should I? He has as much right to judge and act for himself as I have. To his own Master, and not to me, he standeth or falleth. May God lead us all into the truth as it is in Jesus. Amen.

BIBLE CLASSES RECOMMENDED.

ADDRESS OF THE SUNDAY SCHOOL UNION TO MINISTERS OF THE GOSPEL.

Inserted at the request of the Committee of that Institution.

WITH the most respectful deference and the most cordial attachment, the Committee of the Sunday School Union beg leave to solicit the attention of the ministers of

Christ to a subject which appears to them to have a direct bearing, not only on the interests of Sunday Schools, but also on the general efficiency of pastoral exertions.

They believe that they shall not encounter any difference of opinion, when they express their fears, that, with comparatively few exceptions, the general standard of scriptural knowledge among the children and the youth, who form an interesting part of sabbath congregations, is lamentably low and defective; they fear that there is too much reason to entertain this apprehension, not only in reference to the children who are received into Sunday Schools, but also as it regards many who are not dependent on gratuitous education.

It may be deemed scarcely necessary to remind their revered instructors, who sustain the honourable and responsible office of the christian ministry, that of all orders of influential men, they possess the amplest means and opportunities of elevating the standard of Bible knowledge, and diffusing among the young, of every grade in society, the grand principles of the doctrine of Christ. With this conviction, the Committee of the Sunday School Union are anxious to suggest the views which they have been led to form, after much inquiry and deliberation, of that species of religious instruction which has been recently adopted by not a few of the best friends of the rising race, and which is included under the comprehensive designation of Bible classes.

With the utmost regard to conciseness of statement, the Committee beg leave to advert, first, to the object of Bible classes, and then, to the advantages which may be anticipated from their formation. The leading object of Bible classes may be stated in one sentence. It is, to convey to the minds of the young, as accurate and extensive a knowledge as may be found practicable, of the most important contents of the Bible. It is impossible to conceive of any effort more in unison with the grand object of a minister of the gospel, than the attempt to render intelligible and interesting to the young of every class, the vital truths, the pure precepts, the instructive histories, and the precious promises of the word of God.

The characteristic principle of Bible class tuition is that of *catechetical* instruction. This principle has the sanction of immemorial usage; having been adopted, with success, by the wisest preceptors in successive generations. Catechisms, without number, not only for the purposes of religion, but also of science, may be re-

garded as so many attestations to the excellence of the general system. But it is important to bear in mind, that the application of the principle is not dependent on a printed form, or on a fixed series of questions and of answers; neither does it necessarily require the labour of committing to memory specific phrases or sentences. If certain truths or facts have been previously conveyed to the mind of the learner, with simplicity, with clearness, and with force, it may be easy to the teacher to put to the test, and to elicit, the amount of knowledge which the learner may have acquired; and it may not be difficult to the learner, after being a little accustomed to the effort, to express the ideas he has imbibed, in terms the most familiar to his own mind.

Catechisms have been composed for different ages, and for different gradations of progress in knowledge; yet without a succession of catechisms, burdensome to the learner, it is exceedingly difficult to adapt the conveyance of truth to the diversified capacities of children and the different stages of advancement observable among many, even of the same age. Difficulties, on the part of the teacher, often increase rather than diminish, as the childhood of the scholar ripens into youth. Reluctance to the continued repetition of a catechism often shews itself, even if a minister be the catechist; and few comparatively continue to be his catechumens, when arrived at that period of youth which is, beyond comparison, the most important, as connected with the growth and development of the human character. Now this is the very period of life in which the principle of Bible class instruction may be brought to bear with most promising effect, upon the opening and inquiring mind. If there be a desire of knowledge, and that desire be directed to the treasures of divine revelation, is it not unspeakably important, that the minister of the gospel should avail himself of this state of mind, with a view to the conveyance of that truth which makes wise unto salvation?

But in what manner, it may be asked, may the attempt be made by the christian minister with the greatest probability of success? The Committee of the Sunday School Union venture, with the most respectful deference, to suggest only a few hints, which, by the blessing of God, may be improved and expanded by ministerial wisdom, and by that practical facility, in devising expedients for doing good, by which, they doubt not, many of them are distinguished.

Let it be supposed, then, that some book of scripture, such as one of the Gospels, or the Acts of the Apostles, has been selected for familiar explanation. Either at a public lecture, or in a meeting with the young; a chapter or part of a chapter may be elucidated with clearness and simplicity of statement, and pressed with affectionate earnestness on the conscience and the heart. The young people of the congregation may be divided into classes, at the discretion of the minister. Two classes—a senior and a junior—may include all the young females of the congregation; and two additional classes may be formed; the one for boys, the other for young men. Let each class meet separately, once in the week, or once in a fortnight; and let plain or pointed questions be addressed to them individually, of such a character as to call forth the knowledge they have acquired by the previous explanation of the chapter, and by their private study of the passage. It may be found equally to facilitate the labours, both of the teacher and of the learners, to use such a help as is to be found in "Judson's Scripture Questions," employed to a great extent in the American Bible classes, and re-printed in London, at a very low price, by the Religious Tract Society.

If such a course of Bible instruction be steadily pursued by ministers of the gospel, with earnest prayer for "an unction from the Holy One;" advantages of the very highest character may be expected to result. To some of these the committee beg leave concisely to advert.

1. The christian pastor will be brought into more immediate and intimate contact with a most interesting and important part of the flock entrusted to his care. He will discover the most direct avenues, both to the heart and to the intellect, of the different classes of the young. He will love them, and they will love him. They will venerate him as a father, and confide in him as a friend. His own qualifications for usefulness among them will increase, by growing aptitude for the right communication of truth, and a growing delight in the employment.

2. An impulse will be given to parental diligence among the people of his charge.

It has been said that some parents have declined sending their children for the catechetical instructions of the pastor, lest their deficiency of scriptural knowledge should be regarded as a reproach to their parents. When it is expected that children should be sent for such instruction, it will rouse the parents who have been negligent, and give an additional incentive

and encouragement to such as are diligent. Pious parents will know how to value their pastor, as a co-adjutor with themselves, in training up their children in the discipline and instruction of the Lord: they will "esteem them very highly in love for their work's sake."

3. Pulpit instructions will be rendered more available.

On how many minds, especially among the poor and the young, the discourses of the pulpit produce no effect! They are altogether inefficient. They are not even understood. They proceed on the supposition of a habit of attention which is not acquired, and of a facility of apprehension not attained. But the discipline of the Bible class is one of the most efficient means of mental culture ever employed. Every faculty is roused, and placed in requisition. The judgment, the memory and the power of attention, are vigorously exercised, and progressively strengthened. Where these classes are in operation, sermons are now heard with a listening ear, and, in many cases, by the grace of God, with a susceptible heart. The young people having learned in the Bible class, to love their minister, as well as to understand him, consider themselves as personally concerned, and as personally addressed, when he dispenses the word of life.

4. Young persons are qualified for the important engagements of Sabbath School Teachers.

This appears to the Committee to be one of the most momentous objects at which the christian minister can aim. It is in the highest degree desirable, that the children in Sabbath schools should spend their time on the Lord's-day, as much as possible, in obtaining the elements of the knowledge of Christ, and not in the merely preparatory task of learning to read. It is equally important that their teachers should themselves be taught of God, and qualified to teach the children the way of salvation. Let then the teachers form a part of the senior Bible classes; and having been first instructed and examined by the minister on a portion of the word of God, let the teachers, in their respective classes, explain that passage to the children. If they have also the aid of such a book as "Judson's Scripture Questions," it will be found to render very valuable assistance.

Without dwelling at greater length on the advantages which may be anticipated from such a course of Bible education, will it not be readily conceded, that those already specified, present sufficient incentives to enter on the system recommended?

May it not be hoped, that God will graciously vouchsafe his special blessing to labours such as these? May they not be expected to contribute most powerfully to that revival of the power of vital religion, which many ministers and churches so ardently desire, and so earnestly implore? Let holy diligence be combined with humble dependence, and persevering supplication, and what may we not expect? "Prove me now herewith, (we may regard the Lord saying to us,) and see if I will not pour you out a blessing, so that there shall not be room enough to receive it!" It is no new experiment. It has been tried with increasing success, in Scotland and in America, and, more recently, by ministers and private christians among ourselves. The well-merited praise of the Rev. Mr. Gunn, of Christchurch, Hampshire, for such labours of love, is already in almost all our churches. May there be many diligent and successful imitators!

The Committee will only add the expression of their heart's desire and prayer, that the Lord may pour out his Spirit, in copious effusion, on the ministers of the gospel, and on all classes of the people of their charge; and especially on those who teach, and those who learn in our Sabbath schools. May one say, "I am the Lord's, and another call himself by the name of Jacob, and another subscribe with his hand unto the Lord, and surname himself by the name of Israel."

W. F. LLOYD,
W. H. WATSON,
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} Secretaries.

*Sabbath School Union Depository,
Paternoster Row, July, 17, 1829.*

A CONCISE VIEW

OF THE
GOSPEL.

LETTER V.—THE EXTENT OF THE PROVISION MADE BY THE GOSPEL.

Gentlemen,

WHATEVER proofs may be deduced from reason and analogy, that the provision for the recovery of fallen man, if made at all, would include the whole human race; it would be highly improper when we have the revealed will of God to consult, to rest the important question on that foundation alone. It is from the infallible oracles of

truth that we must seek for certainty; and it is to them that we are now to direct our attention. But here two considerable difficulties present themselves in the discussion. The first is, that this branch of the controversy has so often been brought before your readers, in recent volumes of your Miscellany, that many of the principal arguments have already been produced; and the repetition of them may be deemed unnecessary and tedious. Yet, as this is a very important branch of the scheme which I wish to illustrate and defend; and as that defence would be very incomplete without an outline, at least, of that evidence, it is hoped that the candid reader will excuse such an allusion to former ideas as justice to the subject seems to render unavoidable. The other difficulty is more formidable. The proofs of this momentous truth are so numerous, so various, and occupy so large a portion of the word of God, that to state them fully would demand volumes rather than columns. All that can be attempted here, is to glance at a few of the principal topics, and to leave the attentive reader to amplify and apply at his leisure. Perhaps, in the narrow space to which your limits will necessarily confine us, it may be sufficient, concisely to notice those passages of scripture in which the doctrine for which I contend is positively and explicitly asserted; and then to take a hasty review of the evidence of the same truth which is afforded, by the numerous texts in which it is either assumed or implied, or from which it may be certainly inferred.

It is a fair and rational rule of criticism, that whatever is plainly, directly and repeatedly asserted in the sacred volume, cannot be set aside by inferences drawn from other passages. The scripture as the revealed will of the God of Truth, must not only be perfectly true but also perfectly consistent with itself. And, as plain propositions cannot easily be misunderstood, they must govern inferences; which, depending on the accuracy of the conceptions and justness of the reasonings of fallible mortals, may be founded on mistaken principles or deduced by inconsequential argumentation. Let this maxim be kept in mind while we examine a few texts which directly assert the glorious truth that Christ died for all men, and by his death made ample provision for the salvation of all the sinful sons of Adam.

The apostle John, when writing to his fellow-christians, observes: "We have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for

our sins: and not for our's only but also for the sins of the whole world."¹ If Christ be the propitiation for the sins of all who believe in him; and also for the sins of the whole world, that world of unbelievers which the same writer, in the same epistle, assures us "lieth in wickedness,"² he is doubtless a propitiation for the sins of all men. That this is the meaning of this encouraging text is fully evident from its connection and design; and the numerous instances in which this sacred writer uses a similar phraseology in the same sense. Indeed this is so obviously the natural and unconstrained meaning of the passage, that it would probably never have been suspected of any other application, had the mind been unshackled by system. For it is not easy to conceive any form of words, that could more distinctly assert the universal provision made for all sinners by the sacrifice of Christ, than this text does.

Again. Paul, after having asserted that "God will have all men to be saved and to come to the knowledge of the truth," adds as a confirmation and illustration of this consoling doctrine: "For there is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all."³ Here the grand source of the gospel scheme of redemption, the willingness of Jehovah that all men should be saved, and the consequent provision for their salvation, by the Saviour's giving himself a ransom for all, are clearly stated; and the whole glorious plan appears natural and consistent. The apostle has frequently employed the term *all* in the verses immediately preceding, in a sense unrestricted and literal; why then should we suppose, that he does not intend to use it in the same extensive meaning when he says; "Christ gave himself a ransom for all?" Does not the argument of the sacred writer require this signification? He is exhorting christians to pray for all men universally; and adds, as a motive, the consideration that Christ gave himself a ransom for all. And a powerful motive it is to a truly christian mind: for, if the Saviour laid down his life for, all, then surely his people ought to pray for all men, that they may enjoy the blessings which he purchased for them by his death. But how weak, how insipid, how inconclusive would the exhortation be, if the sense of the words were restrained in their objects! "Pray for all men, because Christ gave himself a ransom for a part."

Lastly. The same apostle, writing to the believers at Corinth, takes occasion to vindicate the fervour and earnestness with which he urged sinners to flee from the wrath to come; and states that the lively impression which was made on his mind by a conviction of the lost and helpless state of man by nature, and the dreadful danger to which they were exposed if they neglected the gospel, excited his warmth and importunity, in persuading them to faith and repentance. And he acknowledges, that his conviction of their danger and zeal for their escape was confirmed and increased by a consideration of the extent and ardour of the love of the Saviour when he submitted to death for the salvation of *all* mankind; because that stupendous transaction fully proved to him, that all men were exposed to endless ruin. "The love of Christ constraineth us," he observes, "because we thus judge, that if one died for all, then were all dead."⁴ Here we see, that the inspired penman and the friends to whom he wrote, so firmly believed the glorious truth, that Christ died for all, that they assumed it as an indisputable axiom; on which they could build other important doctrines, and from which they could draw useful practical instruction. But, it is plain that the force of the argument depends on the assertion, that Christ died for all being understood in its most unrestricted sense; for how could his dying for a part of mankind prove that all were dead?

It would be easy to copy other passages, in which the great doctrine in question is expressed in the most unlimited terms; and which cannot, without palpable violence to the sense and connection, be understood with any restriction; but these must suffice as a specimen. I am aware that attempts have been made to explain these decisive texts so as to render them consistent with the contrary system; and should feel it my duty to expose the weakness and inefficacy of those attempts, had I not done it, at some length, very recently in your Miscellany; and I cannot ask you to fill your narrow columns with a discussion that has so lately occupied them. I must therefore content myself with referring your readers to former volumes.⁵

But, these direct assertions, that Christ died for all men, though they unanswerably prove the truth of that glorious doctrine, are not the only evidence in its favour, which the scriptures supply. It is assumed as true in almost every page of the Bible.

¹ John i. 1, 2, ² v. 19.

³ 1 Tim. ii. 4—6.

⁴ 2 Cor. v. 14. ⁵ See G. B. R. & M. O. Vol. VI. for 1827. pp. 203, 246.

The doctrines, the precepts, the promises, the threatenings, the invitations, the exhortations and the expostulations of that sacred book are all founded on the assumption, that the gospel has made provision for the salvation of all men; and that this gospel is sincerely offered to all. Take away these gracious truths, and many of the noblest portions of the divine word become weak, inconclusive, and inapplicable to the purposes designed. I shall endeavour to prove and exemplify this remark, with all possible conciseness, in one or two instances.

The whole class of texts which assert that the love of the adorable Creator towards his creatures is universal, sincere, and without respect of persons; that he earnestly desires that all should be finally saved; and that he is unwilling that any should perish,—can only be understood on the system which I am endeavouring to defend. The psalmist tells us that “The Lord is good to all and his tender mercies are over all his works.”⁶ The Almighty himself, by his prophet Ezekiel, declares, “I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye.” He even condescends to assure us of the same encouraging truth by an oath. “As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?”⁷ The infallible Teacher sent from heaven assures us, that “God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.”⁸ The apostles of Christ teach the same doctrine. Paul tells Timothy, that “God our Saviour will have all men to be saved, and come to the knowledge of the truth.”⁹ And Peter assures us that “the Lord is not willing that any should perish; but that all should come to repentance.”¹⁰

These texts exhibit an animating but brief specimen of the encouraging description which the scriptures in many other places give of the disposition of the blessed God towards his fallen creature, man; and, as far as our ignorance permits us to trace the subject, this is the character of the Creator displayed in all his works. Now to suppose a Being of such universal and transcendent benevolence should form a plan for the restoration of his fallen and miserable creatures, by which provision is

made for the recovery of all who do not refuse the offered grace, is highly natural, consistent with his goodness and honourable to his character. But to imagine that such a Being should purposely pass over a portion of his rebellious subjects, no more guilty and depraved than the rest, and leave them exposed to inevitable and eternal misery, without any provision made for their escape, though the price paid was amply sufficient to purchase the salvation of all the human race, is utterly inconsistent with these declarations of the Divine love to man, and totally irreconcilable with them. Were such an appalling doctrine taught in the scriptures, it would furnish a strong argument for infidelity. But, blessed be the great Author of that sacred book! no doctrine like this is taught in any part of it. Its descriptions of the character of the Almighty and its account of his dealings with men, perfectly harmonize.

Again. All those texts which represent the blessings of the gospel as provided for, all and to be offered to all, assume the fact that Christ died for all, and that provision is made for the salvation of all. “Fear not;” said the angel to the shepherds, when he announced the birth of the Redeemer, “for, behold, I bring you good tidings of great joy which shall be to all people.”¹¹ But what joy could the news that the Saviour was born into the world give to those for whom he was not intended? To be great joy to all people, he must be designed for all.—“Go ye out into all the world,” said the ascending Saviour to his apostles; “and preach the gospel to every creature.”¹² But why should they preach the gospel to those for whose happiness no provision was made? It would be insulting their misery and tantalizing their feelings. The evangelical prophet looking forwards to the blessings of christianity exclaims, “In this mountain shall the Lord of hosts make unto all people a feast of fat things.”¹³ In the parable of the marriage-supper, our blessed Lord evidently intends to shew that, as the oxen and fatlings were prepared for those who refused to partake of them, so the gospel blessings, amongst which pardon through the death of Christ is the principal one, are prepared for those who do not accept them. But, we forbear to quote particular texts; every attentive reader of his Bible will recollect numerous passages of similar import; which depend for their force and propriety on the same assumption.

⁶ *Psa. cxiv. 9.*
xxxiii. 11.

⁷ *Ezek. xviii. 32—*
John iii. 16.

⁸ *1 Tim. ii. 4.*

¹⁰ *2 Pet. iii. 9.*

¹¹ *Luke ii. 10.* ¹² *Mark xvi. 15.*

¹³ *Isa. xxv. 6.*

Further. Those scriptures which make a distinction between those for whom the Saviour died, and those who will ultimately be benefitted by that amazing act of love, obviously imply that he tasted death for every man. "God so loved the world," says Jesus to Nicodemus, "that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."¹⁴ It was love to the world at large that induced God to send his Son to save it; but those only who believe will reap the blessings procured by his mission. "Christ died for all," says the apostle, "that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."¹⁵ If Christ had died only for those who would be finally saved, this distinction would have been unnecessary.

Lastly. The general invitations which are made to all men to accept the offers of mercy in the gospel, and the awful threatenings denounced against those that refuse or neglect it; and the constant practice of the inspired writers of ascribing the final condemnation of impenitent sinners to their own rejection of proffered grace, and never to any restriction in the provision made by the death of Christ, are perfectly reasonable, just and proper on the assumption that the gospel plan extends to the whole human race, and has opened a way of salvation to all who will walk in it. But, on the system that supposes no provision is made for a part of mankind, such invitations and threatenings would be mockery, and punishment for rejecting what was never provided or intended for them, would be unjust. On this subject, however, it may be safer to borrow the language of an able writer, the champion of Moderate Calvinism, than to indulge my own feelings. "If God's invitations are universal, so must be his provisions of mercy, and if so, the idea that Christ died only for the elect falls to the ground. He died for the whole world and for every man; a sentiment in the enunciation of which faithfulness to God will allow the writer neither hesitation nor disguise. Abandon it, and you must either cease to preach what is more emphatically called the gospel altogether; or continue to do so with a consciousness that the Most High is acting a part which, if any man were to imitate, you would execrate and despise him."¹⁶

This is bold language; but I caudally confess that it does appear to me that the charges implied can never be fairly refuted on any system of theology, which restricts to a part of mankind, either the effects of the death of Christ or any other operation of Divine agency necessary to salvation. To those who are excluded, no gospel can be preached; no invitations, given; no threatenings, justly announced; and no punishment for non-compliance, equitably inflicted.

Yet the gospel's invitations are as universal and as urgent, and its threatenings against those who do not accept them as awful, as words can express. Isaiah exclaims, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money and without price."¹⁷ The Saviour of sinners himself, on the great day of the feast, stood and cried, "If any man thirst, let him come to me and drink. He that believeth on me out of his belly shall flow rivers of living water."¹⁸ And the sacred volume of inspiration concludes with this heart-cheering invitation: "The Spirit and the bride say, Come; and let him that heareth say, Come; and whosoever will, let him take the water of life freely."¹⁹ The threatenings are equally explicit and alarming, "Because I have called," says heavenly wisdom, "and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity and mock when your fear cometh. Then shall they call upon me, but I will not answer; they shall seek me early but shall not find me."²⁰ &c. The apostle informs us that "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; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."²¹ Now how can we reconcile these, and numberless other passages of a similar import, which abound in almost every page in the volume of inspiration, with the doctrine against which I plead? To me the attempt appears hopeless and absurd; and I leave it.

The attentive reader, to whom the contents of his Bible are familiar, will easily

¹⁴ John iii. 16.

¹⁵ 2 Cor. v. 15.

¹⁶ Hinton's Completeness of Ministerial Qualification. Pref. p. ix.

¹⁷ Isa. lv. 1.

¹⁸ John vii. 37.

¹⁹ Rev. xxii. 17.

²⁰ Prov. i. 21—28.

²¹ 1 Thess. i. 7, 8.

perceive that this paper exhibits but a very brief and imperfect specimen of the evidence which might be produced from the holy scriptures in favour of our views of this momentous question. As however the best interests of sinners and the honour of the blessed God are deeply involved in the discussion, I would earnestly advise those who have any doubt on the subject, carefully to read the sacred volume, especially the New Testament, and those parts of the Old which refer to gospel times and gospel blessings; and, with humble but fervent prayer to the Father of lights, observe, as they proceed, the evidence on either side, and form their own judgment as to the result. In this examination the foregoing observations may be useful in guiding their inquiries and arranging the conclusions. Whatever the effect of such a course might be, I should sincerely rejoice in recognizing the inquirer, as a brother and a fellow-traveller to that happy state, where all doubts and differences will vanish, and we shall know as we are known.

The advocates of the opposite system urge various objections to the views I have here advanced, drawn from their own interpretations of certain texts and inferred from sundry topics, which demand a brief notice, but to attempt it now would swell this letter, already too long, to an unreasonable extent. They will be considered in my next, should life and health be continued, and you think proper to admit any more communications on the subject.

Yours, respectfully,

Kawl Sarepeshash. MNASON.

QUERIES.

Gentlemen,

THE insertion of the following, in your useful Miscellany, will be esteemed a favour.

Is the use of buildings for secular purposes, which have been specially erected, and solemnly set apart for the service of God, consistent with our Lord's conduct, as recorded in John's gospel, ii. 14 - 16?

An early answer, from some of your judicious correspondents, will much oblige

A sincere Enquirer after truth.

VARIETIES.

CHILDREN SOLD BY THEIR MOTHERS.—Malabar children are generally a very

cheap commodity at Anjenga. "At the end of the rainy season, when there was no particular scarcity in the interior country," says Mr. Forbes, in his *Oriental Memoirs*, "I purchased a boy and girl, of about eight or nine years of age, as a present to a lady at Bombay, for less money than a couple of pigs in England. I bought the young couple, laid in two months provision of rice and salt-fish for their voyage, and gave to each of them four changes of cotton garments, all for the sum of twenty rupees, or fifty shillings. English humanity must not pass a censure on this transaction. It was a happy purchase for the children; they were relieved from hunger and nakedness, and sent to an amiable mistress, who brought them up tenderly, and on leaving India provided for their future comfort; whereas, had I refused to buy them, they would assuredly have been sold to another; and probably have experienced a miserable bondage with some Portuguese christian, whom we do not reckon among the most merciful task-masters."

"A circumstance of this kind happened to myself. Sitting one morning in my veranda, a young fish-woman brought a basket of mullets for sale; while the servant was disposing of them, she asked me to purchase a fine boy, two years of age, then in her arms. On my upbraiding her for want of maternal affection, she replied, with a smile, that she expected another in a few weeks, and she could not manage two. She made me the first offer of her boy, whom she would part with for a rupee. She came a few days afterwards with a basket of fish; but had just sold her child to Signior Manuel Rodriguez, the Portuguese linguist; who, though a man of property and a christian, had thought it necessary to lower the price to half a rupee. Thus did this young woman, without remorse, dispose of her only child for fifteenpence.

INDIAN CHRISTIANS.—A few poor Indian women, of the tribe of the Cherokees, who had been converted to christianity, formed themselves into a society for spreading that gospel which was become so dear to them. The sum collected in one year was about nine shillings; and, on their meeting to consult to what immediate object it should be devoted, one poor woman proposed that it should be given to promote the spread of the gospel among the Osages, a neighbouring Indian nation.—"For," said she, "the Bible tells us to do good to our enemies; and I believe the

Oases are the greatest enemies the Cherokees have."

BURMAN PREACHING.—Mr. Judson, the American Missionary at Rangoon, went one evening to hear a popular preacher among the Burman pagans. He found the place of meeting lighted up, and the floor covered with mats. In the centre was a frame raised about eighteen inches from the ground, where the preacher, on his arrival, seated himself. He appeared to be about forty-five years of age, of a pleasant countenance and harmonious voice. He was once a priest, but is now a layman. The people as they came in, seated themselves on the mats; the men at one side of the house and the women on the other. It was only a common day; and the congregation did not exceed one hundred. When the people were assembled, an attendant called three times for silence and attention. Each of the hearers took flowers and leaves, which had been previously distributed, and placing them between his fingers, raised them to his head; and, in that posture, which is esteemed there to be highly respectful, they continued motionless till the service was ended. When all things were properly adjusted, the preacher closed his eyes and commenced his exercise; which consisted in repeating a portion from their sacred writings. His subject was the conversion of two chief disciples of one of their gods, and their subsequent promotion and glory. His oratory was entirely different from our ideas of eloquence. At first he seemed dull and monotonous; but presently his soft, mellifluous tones won their way to the heart; and lulled the soul into a state of calmness and serenity, which to a Burman mind somewhat resembled the boasted perfection of their saints of old. His discourse continued about half an hour; and at the close, the whole assembly burst into a short prayer, after which they all rose and retired. This man exhibited twice every evening at different places; and was, at that time, the only popular preacher in Rangoon.—It would be an advantage, if some of our christian congregations would imitate the respectful attention and decorum of these benighted heathens.

OBITUARY.

JUNE 15, 1829, died at Packington, near Ashby-de-la-Zouch, Mrs. MARY STOKER,

in the fifty-third year of her age. Upwards of twenty years she had been a steady and pious member of the G. B. church in that neighbourhood. Though unaccustomed to attend a dissenting place of worship, yet, after her marriage and settlement at Packington, she frequently went to the Baptist meeting. The word preached, at length, reached her heart, and she saw herself in a very different light from what she had ever done before. She was convinced of her depravity and sin, and of the impossibility of her own righteousness rendering her acceptable before God: she saw herself, to use her own language, "a poor worthless creature." The gospel tidings of mercy were a sovereign remedy to her wounded soul. The name of Jesus was precious to her; and she reposed with unshaken confidence in him.

She possessed a feeble constitution, which was repeatedly injured by the management of her dairy, and the pressure of a numerous family; the fatigues of which she bore until her complaint, which ultimately proved a consumption, compelled her to desist. Her disease was strengthened also by other means: disquietudes and disagreeable occurrences in domestic life, often distressed her mind, and sunk her spirits within her. From these sorrows she often sought relief, by disclosing them to her friends; but still oftener by spreading them before the Lord in humble, fervent prayer. "My heavenly Father," she would say, "knows all my trials and sorrows; my cause is with him, and my desires are before him. I leave myself in his hands; his blessed will be done." Sometimes she seemed to have too great an anxiety about worldly things; and by some was thought rather parsimonious. But, if it were so, affliction gradually taught her to relinquish her family connections, and all her mortal cares, and seek her happiness in the Lord only. Instructed as she was in the school of experience, she was enabled to give herself entirely to God, and to the guidance of his gracious Providence.

Her disposition, throughout her affliction, was cheerful and placid. She had a happy acquaintance with divine truth. Often, when the writer of this article has been conversing with her to administer a word of consolation, she would repeat the passages of scripture that he quoted, with considerable accuracy and much feeling. She was favoured with great degrees of divine enjoyment during her illness. The declaration of the Apostle, "that tribulation worketh patience, and patience experience, and experience hope," was happily exemplified.

lified in her case. The disease, which had been gradually advancing for two or three years, at length confined her to her room. Her second son had fallen by the same complaint only a few months before this; and now her eldest son also was confined to his chamber. The approaches of death, though frequent, still allowed her friends repeated opportunities of visiting both her and her children. Many can bear testimony to the pious breathings of her soul: and to the happy and heavenly frame of her mind. "I have," she said, "been a long while looking for this visitation; and I am not sorry that it is come. I bless God, I am not unprepared; I trust I can say, I am not unprepared for the change. I have no wish to live any longer here. I have had plenty of this poor world; and I now wish to leave it. I had rather depart and be with Christ, which is far better." At another visit she said, "I expect to be a great deal worse than I am now, before I depart; but the Lord is allsufficient, and he will give me strength according to my day." Her minister repeated to her the latter part of Cor. xv. when she said, with peculiar emphasis, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God that giveth me the victory through my Lord Jesus Christ." The clergyman of the parish, who is a pious man, often visited this house of affliction; and sometimes the writer and the clergyman happened to be there together. Meeting with the clergyman one day, the writer said, "Do you know, Sir, how Mrs. S. is to-day?" "O, Sir," he replied, "she is in dying circumstances; but she is in a most enviable situation; very resigned and very happy."—Thus she continued till her earthly house dissolved, and she possessed a house not made with hands eternal in the heavens. Her remains were interred in the church-yard; but a funeral sermon was preached, at the Baptist meeting-house, from 2 Cor. v. 8. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." May you, reader, be thus prepared for your approaching change! Amen. J. G.

ANNUAL ASSOCIATION.

THE ANNUAL ASSOCIATION of the Ministers and Representatives of the Churches composing the New Connection of General Baptists, was held, at *Loughborough*, June

30, 1820, and the three following days.—Being in the centre of the Connection, it was numerously attended. About one hundred and thirty representatives were present; besides many leading members of churches from a distance. Mr. Rogers, of Fleet, was chosen Chairman, Mr. Jones, of Kegworth, Deputy Chairman, Messrs. Bissill, of Sutterton, and Goadby, of Ashby-de-la-Zouch, Moderators; and Mr. Wallis, of London, Secretary. On Wednesday morning, Mr. Wallis opened the public worship with prayer; and Mr. Jarrom, of Wisbeach, preached, from John xx. 29. In the afternoon, the anniversary of the G. B. Foreign Mission was held, at which Mr. J. Heard, of Nottingham, presided. And in the evening, Mr. Cameron, of Louth, prayed; and Mr. Sexton, of Chesham, delivered a discourse, from 1 Thess. v. 28. Meetings of several Public Institutions were held in the mornings before the commencement of the business of the Association. Though the weather was unfavourable, the public meetings attracted large assemblies, who seemed to be highly interested.

The Reports of the *State of the Churches*, made to this Meeting were, as usual, greatly diversified. In some, distress of a temporal nature appears to have checked the progress of the cause, and discouraged its friends; and in others, divisions and discontents have been hurtful: but in general, the last year has been distinguished by zeal and activity; and an encouraging degree of prosperity has, under the divine blessing, been the happy result. Upon the whole, as far as the returns of the Association form a proper ground of judgment respecting the real state of religion in the Connection, the Statements of this meeting furnish occasion for gratitude and joy; especially when compared with some preceding reports. During the past year, nine hundred and seventy had been baptized; ninety-eight, received by recommendation from other churches; and sixty-three, restored. On the contrary, one hundred and forty-one had been dismissed to other churches; one hundred and fifty-eight, excluded; one hundred and nine, withdrawn; and two hundred and eight, removed by death. The present number of members in the Connection amounts to ten thousand, four hundred and seventy-four: being an increase of five hundred and thirty-four since the preceding Association.

The Circular Letter, "on the Importance of maintaining Scripture Discipline in our Churches," which had been written by Mr.

Jarrom, was read, approved and ordered to be printed in the Minutes: and it was also recommended, that it should be published as a Tract, and read to the churches. Mr. Pike, of Derby, was requested to prepare a Letter of "Advice to young members on the Duties arising from their union with the Church," for the next Association; which is appointed to commence at six o'clock, on the last Tuesday in June, 1830, at *Birchcliff*, near Halifax; when Messrs. Pickering and Bissill are requested to preach; or, in case of failure, Messrs. Stevenson and James Taylor. Inn: the White Lion, Hebden Bridge.

CONFERENCE.

THE SOUTH LINCOLNSHIRE CONFERENCE was held, at *Tyd St. Giles*, June, 1829. The principal business, that occupied the attention of this meeting was, the arrangement of ministerial supplies for Stamford and Boston, for the ensuing quarter.—The settling of the Accounts for the Home Mission was rendered impracticable, as several of the churches had neglected to send in their accounts.—It was recommended to the churches to collect for the *Ministers' Widows' Fund* in London; from which many of the widows of our ministers receive essential assistance.—In the evening, Mr. Bissill of Sutterton preached, from 1 Cor. xiii. 13.—The next Conference to be at Gosberton, Sept. 10th next; when Mr. Sargeant of March is appointed to preach, in the evening, or in case of failure, Mr. Payne of Morecott.

OPENING A NEW MEETING-HOUSE.

ON Lord's-day, June 28, 1829, a small Meeting-house was opened for divine worship, at *Thrusington*, a branch of Syston and Queniborough church. The day was very unfavourable; but the place was crowded; and many stood in the rain at the doors and windows during both the services. This place was first visited by some of our young friends from Syston and Queniborough; who, meeting with encouragement in their humble attempt, were afterwards assisted by others. A person residing in the village, not a member, felt so satisfied with the propriety of this attempt to do good, that he promised, should an aged relative leave him certain property, to provide a suitable place for public wor-

ship. Our friend was as good as his word. He has built this place on his own responsibility; for which he is to receive a trifling rent.

Mr. Winks of Loughborough preached, in the afternoon, from Luke vii. 5. "He loveth our nation and hath built us a synagogue;" and, in the evening, from Isa. iv. 10, 11. One of the young men who have been so laudably engaged in introducing the gospel into this secluded village, is a great-grandson of the celebrated Joseph Donisthorpe. May he inherit the piety, zeal and devotedness of his justly-esteemed ancestor!

J. F. W.

APPLICATION FOR ADMISSION INTO THE CONNECTION.

Gentlemen,

IT will be perceived by adverting to the MINUTES OF THE LAST ASSOCIATION, page 30, case 3rd, that, had the following communication from the church at *Coningsby* arrived early enough, it was to have been inserted in that publication; but, as the whole copy was printed previously to its arrival, I send it for insertion in your Miscellany. I may just observe that this statement of their faith, as the writer informs me, was, with one single exception, agreed to by every individual of the church.—"We believe in the fall of man; in the divinity and atonement of the Saviour; in the universal extent of that atonement; in divine influences; in the necessity of a holy life; and in a resurrection to eternal life or eternal death."

By printing the above in your excellent periodical, you will oblige,

Your's, with great esteem,

THE SECRETARY.

OBSERVANCE OF THE SABBATH.

A laudable anxiety has arisen in the minds of many christians, to endeavour to check the profanation of the Lord's-day, which so lamentably prevails among almost all classes of society. For this purpose, an Institution has been recently established at Coventry, the Rules of which we are requested to lay before our readers: with this request we cheerfully comply; and hope soon to enter more at large on the subject.

REGULATIONS of the Coventry Society for promoting the Observance of the Sabbath, established, June, 1829.

1. The name of this Institution shall be, "The Coventry Sabbath Observance Society."

2. Its object is to promote, in the various orders of society, the better observance of the Sabbath.

3. The means by which this important object may be promoted are—the establishment of Sabbath Observance Societies,—rousing and fixing public attention to the subject, through the periodical press,—forming small depositories of tracts relative to the Sabbath,—encouraging the publication of pamphlets and tracts on the observance of this sacred day,—promoting their circulation,—enforcing, where it is thought advisable, the present Acts of Parliament relative to the Sabbath,—and endeavouring to procure others suited to the peculiar circumstances of society.

4. The great principle of the Society is, that its members shall engage to observe the Sabbath, and promote its observance in society, by preferring to trade with those who conscientiously abstain from business on this sacred day.

5. The condition of membership is to subscribe to the great principle of the Society, and to promote its prosperity by every means in their power.

6. The Tracts adopted for circulation are those which have been published on the Sabbath by the respective Tract Societies, which are sold to members of the Society at prime cost.

7. The affairs of the Society shall be managed by a Committee, of which the Treasurer and Secretary are members *ex-officio*, which shall meet for the discharge of business every two months, on the first Wednesday in the respective months.

8. An Annual Meeting shall be held in the month of May, when a Report shall be presented of the efforts of the Society,—the number of its members, and of tracts circulated,—and the degree of success attending it and similar institutions.

POETRY.

THE DESERT FLOWER.

THOU modest, blushing, desert flow'r,
That lifts thy head, in sultry hour,
Beneath the sun's dread scorching pow'r,
Yet shelter'd sweet ;
The burning ray forsakes the bow'r
Of thy retreat.

In sandy desert, wild and bare,
With nought to screen from noon-tide glare,
While herb, or tree, are strangers there ;
Yet, lovely stem,
Thou'rt deem'd, by traveller, far more rare,
Than precious gem.

Oh ! bless'd sight, in weary land,
To those who tread the burning sand ;
When thou, sweet flow'r, art seen at hand ;
With graceful head,
Disclosing, to the parched band,
The water's bed.

So mid the world's wide wilderness,
The Gospel comes, with power to bless,
And cheer, the wanderer's wretchedness,
Thro' barren waste ;
To point the stream of happiness,
That all may taste.

July 29, 1829.

J. S. H.

ON A FLOWER THAT BLEW ONLY ONCE, AND THAT IN THE NIGHT.

THESE moments stol'n from sleeping hours,
Thou fairest, frailest of all flow'rs,
To thee I dedicate ;
For, ah ! before to-morrow's dawn,
Thy present beauty will be gone ;
So transient is thy state.

While hanging o'er th' exotic bloom,
Approaching fast, I see its doom :
Its life is but a span :
I gaze, I weep ; but not for thee ;
Thou dost but shew *my* destiny,
And that of mortal man.

In strength and beauty, man appears,
Fitted to stand the shock of years,
We look, and lo ! he's gone.
He sinks untimely to the grave,
Nor friends nor riches then can save,
Nor birth, nor high renown.

And is it thus with life, I cry ?
Thus do our short-liv'd pleasures die,
And yet to life we cling ?
And dream I still of bliss below
Where disappointment oft and woe,
The soul with anguish sting ?

Come, ye fair flow'rs of human race,
Adorn'd with each external grace,
Come, learn th' unheeded truth :
For you these glories are display'd,
'Tis thus ye blossom, thus ye fade,
E'en in the bud of youth.

Give me those joys that perish not,
Give resignation to my lot—
The gifts of earth enthrall :
Thy gracious presence, Lord, impart,
Speak peace and pardon to my heart,
And let the world take all.

Missionary Observer.

SEPTEMBER 1st. 1829.

REMARKABLE NARRATIVE.



The following very interesting narrative has appeared in the Asiatic Journal and since that in the Missionary Register. The writer, nine or ten years ago, spent a few weeks at Shiraz, the scene of Mr. Martyn's labours. From the writer's own statement, it is evident he was himself far from being a Christian at the time to which the narrative refers; many encouraging and useful reflections are, however, suggested by his account of what he witnessed.

Having received an invitation to dine (or rather sup) with a Persian party in the city, I went, and found a number of guests assembled. The conversation was varied—grave and gay; chiefly of the latter complexion. Poetry was often the subject: sometimes philosophy, and sometimes politics prevailed. Among the topics discussed Religion was one. There were so many sects in Persia, especially if we include the Freethinking classes, that the questions which grow out of such a discussion constitute no trifling resource for conversation. I was called upon, though with perfect good breeding and politeness, to give an account of the tenets of our faith; and I

confess myself sometimes embarrassed by the pointed queries of my companions. Among the guests was a person who took but little part in the conversation, and who appeared to be intimate with none but the master of the house. He was a man below the middle age, of a serious countenance and mild deportment: they called him Mahomed Rahem. I thought that he frequently observed me with great attention, and watched every word I uttered, especially when the subject of Religion was discussing. Once, when I expressed myself with some levity, this individual fixed his eyes upon me with such a peculiar expression of surprise, regret, and reproof, that I was struck to the very soul, and felt a strange mysterious wonder who this person could be. I asked privately one of the party, who told me that he had been educated for a Mollah, but had never officiated; and that he was a man of considerable learning, and much respected; but lived retired, and seldom visited even his most intimate friends. My informant added, that his only inducement to join the party had been the expectation of meeting an Englishman; as he was much attached to the English

Nation, and had studied our language and learning.

This information increased my curiosity; which I determined to seek an opportunity of gratifying, by conversing with the object of it. A few days afterward I called upon Mahomed Rahem, and found him reading a volume of Cowper's Poems! This circumstance led to an immediate discussion of the merits of English Poetry, and European Literature in general. I was perfectly astonished at the clear and accurate conceptions which he had formed upon these subjects, and at the precision with which he expressed himself in English. We discoursed on these and congenial topics for nearly two hours; till, at length, I ventured to sound his opinions on the subject of Religion.

"You are a Mollah, I am informed."

"No," said he, "I was educated at a Madrussa (College,) but I have never felt an inclination to be one of the Priesthood."

"The exposition of your Religious volume," I rejoined, "demands a pretty close application to study: before a person can be qualified to teach the doctrines of the Koran; I understand he must thoroughly examine and digest volumes of comments, which ascertain the sense of the text and the application of its injunctions. This is a laborious preparation, if a man be disposed conscientiously to fulfil his important functions." As he made no remark, I continued: "Our Scriptures are their own expositors. We are solicitous only that they should be read: and, although some particular passages are not without difficulties, arising from the inherent obscurity of language, the faults of translation, or

the errors of copyists, yet it is our boast, that the authority of our Holy Scriptures is confirmed by the perspicuity and simplicity of their style, as well as precepts."

I was surprised that he made no reply to these observations. At hazard of being deemed importunate, I proceeded to panegyricize the leading Principles of Christianity, more particularly in respect to their moral and practical character; and happened, among other reflections, to suggest, that, as no other concern was of so much importance to the human race as Religion, and as only one Faith could be the right, the subject admitted not of being regarded as indifferent, though too many did so regard it.

"Do not you esteem it so? he asked.

"Certainly not," I replied.

"Then your indifference at the table of our friend Meerza Reeza, when the topic of Religion was under consideration, was merely assumed, out of complaisance to Mussulmans, I presume?"

I remembered the occasion to which he alluded; and recognised in his countenance the same expression, compounded half of pity, half of surprise, which it then exhibited. I owned, that I had acted inconsistently, perhaps incautiously and imprudently: but I made the best defence I could; and disavowed, in the most solemn manner, any premeditated design to contemn the Religion which I profess.

"I am heartily glad I was deceived," he said, "for sincerity in Religion is our paramount duty. What we are, we should never be ashamed of appearing to be."

"Are you a sincere Mussulman, then?" I boldly asked.

An internal struggle seemed, for

an instant, to agitate his visage; at length he answered mildly, "No."

"You are not a Sceptic or Free-thinker?"

"No, indeed I am not."

"What are you then?—Be you sincere.—Are you a Christian?"

"I am," he replied.

I should vainly endeavour to describe the astonishment which seized me at this declaration. I surveyed Mahomed Rahem, at first, with a look which, judging from its reflection from his benign countenance, must have betokened suspicion, or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to recollection, and banished every sentiment but joy. I could not refrain from pressing silently his hand to my heart.

He was not unmoved at this transport; but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret, which, in spite of his opinion, that it was the duty of every one to wear his Religion openly, he had hitherto concealed, except from a few who participated in his own sentiments.

"And whence came this happy change?" I asked.

"I will tell you that likewise," he replied. "In the year 1223, (of the Hejira) there came to this city an Englishman, who taught the Religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill treatment from our Mollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I

was then a decided enemy to Infidels, as the Christians are termed by the followers of Mahomet; and I visited this Teacher of the despised Sect, with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour toward him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the Faith in which I was educated. His extreme forbearance toward the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, for he spoke Persian excellently, gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally to read a Tract which he had written in reply to a defence of Islamism by our chief Mollahs. Need I detain you longer? The result of my examination was a conviction that the young Disputant was right. Shame, or rather fear, withheld me from avowing this opinion. I even avoided the society of the Christian Teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me."

Upon this he put into my hands a copy of the New Testament, in Persian. On one of the blank leaves was written—"There is joy in Heaven over one sinner

that repenteth—HENRY MARTYN.”

Upon looking into the Memoir of Mr. Martyn, by Mr. Sargent, one of the most delightful pieces of Biography in our language, I cannot perceive therein any allusion to Mahomed Rahem; unless he be one of the young men who came from the College, “full of zeal and logic,” to try him with hard questions.

STATEMENTS from some of the addresses delivered at various London Meetings.

IRELAND.

Beneficial influence of the Scriptures.

In those provinces in Ireland where the Bible is most read, the people are most comfortable and most quiet; while in those provinces where the Bible is least read, the people are least comfortable and most disturbed. In the province of Ulster, there are 251 inhabitants to a square mile—the most dense population in Ireland; and there we have the worst and most barren soil, the least likely to be productive: but there, where nature has thinly spread her blessings over the rocks, we find the inhabitants in possession of a blessing which has raised them above all the provinces of the kingdom: there the Bible is more generally circulated and read. In Leinster, the inhabitants are 204 to a square mile: this is naturally a better and more fertile province than Ulster; but there the Bible is less read, and the province is less comfortable and more disturbed. In Munster, the population is still thinner, and the soil is richer; but the Bible is still less read, and the people are still less comfortable. At last you come to Connaught, the most fruitful province in Ireland, which nature has clothed with the richest verdure: where the population is the thinnest, not being more than 161 to a square mile; and there is Ireland's greatest misery—the largest measure of its ignorance and its sufferings; and there the Scriptures are almost unknown.

The years 1821-22-23 were called years of starvation; and we received £300,000 from England, to save our people from starving: yet, in those years, our exports in the articles of provisions alone amounted to sixteen millions sterling: and, in 1822, the year of

our greatest distress, our exports of provisions were no less than four millions and a half; so that it was not the want of the bountiful provisions of nature, which caused our misfortunes; but it was the want of a proper tone of mind, of that enlightening influence, which watches, like a presiding genius, over the happiness and prosperity of the people: and, as a proof of this, I may state that every fraction of that £300,000 which we got from England, was confined in its distribution to the South of Ireland, where the Bible is least known; while, in the North, it was not wanted. JOHN BURNET.

Victory of the Scriptures over Infidelity.

It is an awful fact, that, notwithstanding the ignorance and errors of the Irish Peasantry, yet, in many parts of Ireland, Infidelity—deep, pernicious, soul-blasting Infidelity—has been found to spread its roots and exert its influence: and it has been discovered, that where education has not been founded on Scriptural Knowledge, it has led them to see nothing in the Bible but those difficulties which have not been revealed; and they have dared to dispute its authority, and to charge it with falsehood, error, and imposture.

And what has been the only remedy? It has been proved, most conclusively, that the only remedy is, Scriptural Education—the circulation of the Holy Scriptures, and the enforcement of the doctrines which they contain.

Some time since, in a Northern, or rather Midland, county, in Ireland, a discussion took place, arising from the efforts of the Reformation Society, between a Roman Catholic and a Protestant Clergyman. Many farmers and peasants from the neighbourhood attended that discussion; and, being under the influence of Infidelity, they did so merely for the purpose of ridiculing and censuring the contemptible arguments (in their opinion) which were brought forward by the two Clergymen. Many of the farmers and peasants who attended were well acquainted with the writings of Paine and Voltaire; whose works, strange to tell, especially those of Paine, have been circulated, in print and manuscript, through the country! They ridiculed the Meeting: it amused them; and they said, “We will have a discussion of our own.” “You shall be the Roman Catholic,” said one, “and I will be the Protestant; and our friends here shall be judges, who displays the most ability and ingenuity.” They carried their blasphemous object almost into effect: the time was appointed, and they seriously set about preparing for the contest. It was agreed that they should do what they had never done before

--read the Scriptures, in order to prepare for the attack: and the result was, as might have been expected; that those who did so became convinced of the truth of that Book, and converts to its contents; and a neighbour of theirs, from whom I had the particulars, was able to unite with this fact, no less interesting and valuable: for he told me that one of the persons, who first brought Paine's "Age of Reason" and similar publications into that part of the country, was so conscience-stricken, that he could not rest in his bed; but, while his family was asleep he got up, lighted a fire on his little hearth, and did not retire to bed till the last mouldering fragment of that book was consumed to ashes.

SINGER.

Heroic conduct of a Scripture Reader.

The Readers of this Society have not permitted their zeal to be cooled by disappointment, or turned aside by persecution. The history of one of these agents is highly interesting. He originally belonged to the Naval Service, and was bitterly hostile to Religion. He was laid up in the hospital at Gibraltar; but disease did not touch his heart or subdue his spirit: he even blasphemed and cursed, when a fellow in affliction, who had a copy of the Bible, read it aloud. The Christian man died, and his neighbour took possession of the Bible. During his homeward voyage, he was induced to examine the Book, and began to think seriously. From a reviler and a scoffer, he became, at length, a sincere Christian; and knowing that his countrymen were perishing for the lack of spiritual knowledge, he began to supply that want, before he was known to the Society. This man has been exposed to persecution because he has dared to declare the Gospel of Christ. On one occasion he was brought into a room where a number of Roman Catholic gentlemen were assembled, who desired him to swear by a mass book, which lay on the table, that he would never again read the Scriptures in public: one individual produced a case of pistols, and threatened to shoot him dead if he did not take the oath. Unbuttoning his coat, he opened his breast, and said, "I am a poor sinner, who fear to offend my God; but here is a heart that never dreaded man!" That man is now one of the Society's Readers; and I am in possession of a Journal of his, which contains ample evidence of the success which has attended his labours. It is there stated that he has been sometimes treated almost with reverence by Roman Catholics, who have fallen on their knees before him, as if that was the posture in which they ought to receive from him the knowledge of the Word of God.

G. HAZLEWOOD.

THE JEWS.

Scene with some Jewish Mothers in Poland.

One day, in Poland, when I had been called on by some Jews who were eagerly desirous of Tracts and of hearing the preaching of the Gospel, I selected the children among them, while my Brother-Missionary was addressing the grown-up people, in order that I might communicate to them some knowledge of the Scriptures. I chose the Ten Commandments, on which to catechize them. While thus engaged, some Jewesses entered the room, and appeared displeased at seeing their children instructed by a Christian Missionary. That will not excite surprise, when it is recollected how odious, in those parts, the very name of Christian is to a Jew. The mothers insisted on the children leaving the room: the children asked, "Why should we leave? we are only repeating the Ten Commandments, and receiving instruction upon them." The mothers listened, and in a short time left the room, but soon returned with a number of other Jewesses, with cheerful countenances, leading their boys and girls in by the hand, and requesting for them similar instruction.

I began with the First Commandment; and, during the catechizing, put some questions to the Jewesses on the prayer of the heart; for it is to be remarked, that what is known to the Jews generally by the name of prayer, is merely the reciting of a short form in Hebrew, but which very few of them understand. When they understood the meaning of the question, they said, "How should we dare to suppose that God would hear a poor Jewess! Prayer we must leave to our husbands; and be satisfied if we are allowed to share in their salvation." I referred immediately to the first and second chapters of Samuel, which I read, in order to show them that a mother in Israel was not afraid that God would not hear her, but went up to the house of the Lord, and there prayed from her heart in fervent supplication, and was heard and answered of the Lord. Tears streamed from their eyes while they exclaimed, on hearing this history, "O! how beautiful! The Lord will answer our prayers! Let us take courage!" One of them, greatly moved, cried out, "O! I never knew that I was so ignorant; but now I will pray to God to give me His Holy Spirit, and to guide me to Himself!"

Having spent several very happy days among the Jews in that town, when I was about to leave many of them surrounded me, and appeared deeply affected at my departure. On leaving, they cried, "The God of Israel preserve you on your journeys, and bring you back!" And when I said, "The

peace of Messiah, whom I have preached to you, be with you, and abide with you!" they all cried out with one voice, "Amen and amen!" J. C. REICHHARDT.

Irreligion of Nominal Christians a stumbling-block to the Jews.

It is a remarkable fact, that the only view which the Jews of these countries entertain of Christianity, is, that it is idolatry, and that Christians are gross idolaters. This fact will not, however, excite much wonder, when it is remembered, that in Roman Catholic countries the Jews see very little of the spirit of Christianity. They are prohibited from entering the churches; and, in passing by, can only see the idolatry which is practised, and the gross superstition which prevails.

On one occasion I was surrounded by a great number of Jews, who introduced to me a very learned man, who had employed the whole of his life in the study of languages: this individual came, with great cheerfulness, to discuss various topics contained in the Talmud. Knowing that much reasoning would not be very profitable to either of us, with a view to turn his attention from that kind of disputation, I inquired whether he had ever read the Bible. Not having anticipated such a question, he replied, in a confused manner, "No, Sir." I then inquired whether he could tell how a sinner was to be justified before God, and be assured that he would be accepted of Him: the reply was, "No, I think no man can tell that." I then showed to him, from the Bible, in what state a sinner is before God, and explained to him the way of redemption by the promised Messiah, who had come in the person of Jesus Christ: having finished my address, I perceived his countenance change. He retired for a few moments; but, returning again, said, "Sir, I am greatly disappointed, I expected on entering this room, to find a Christian here; but you are not a Christian, because I see you have your Bible, from which you read to us. You speak to us Jews in a kind and friendly manner, and you seem to regard the Sabbath day. You seem to speak with reliance upon a future state of happiness, while here, alas! we see no Christians reading the Bible. We meet with no Christian who speaks kindly to a Jew, but persecutes and ill-treats him in every possible way. Here, we do not find the Sabbath day regarded. Here, those who are called Christians do not live as if they paid any regard to a future state; but indulge in pleasure, and live as though there were no God in the world." At length he said, "I cannot conceive that you are a Christian; and you are not a Jew. Are you one of the Ten Tribes, which were

lost?" That question has frequently been put to me when conversing with Jews in Poland; and it shows the necessity of Missionaries, under the blessing of God, going among the Jews, and speaking personally with them, in order that they may show, in the example of Christians, what Christianity really means. I have seldom met with a Jew who thought that a Christian believed in the God of Israel. In conversing with a Jew, he generally says, "I will not change my religion—I will not give up one God for another—I will not give up one belief for another—I will not forsake the religion of my fathers." The fact is, the Jew generally supposes that Christianity is quite a different religion from what the Bible teaches. THE SAME.

NORWAY.

Zeal of a Norwegian Farmer.

A Norwegian Farmer was, at the age of twenty-five, thirty years ago, in the habit of making excursions from his father's dwelling, for the purpose of distributing Religious Tracts, which he had caused to be printed at his own expense, and which he sold or gave away. The effects of his labours were perfectly astonishing; not less than fifty thousand peasants dating the period of their conversion to sound and vital Christianity, at the time when they first became known to that remarkable individual. To the sufferings which he had undergone it is most distressing to advert; he endured eleven several imprisonments, one of which lasted for a period of ten years. There is a passage toward the close of his Journal, dated in the year 1814, from which it appears that a fine of a thousand rix-dollars was imposed upon him, and that all which he possessed on earth was sold for the liquidation of that debt: he might have escaped it, could he have prevailed on himself to petition the King, saying that he was unable to pay the amount; but such was his love of truth, that no consideration under heaven could induce him to declare a falsehood; and, in consequence, he allowed himself to be reduced to the lowest degree of impoverishment: he allowed every thing which he possessed, down to the meanest utensil, to be sold, rather than declare that which he knew to be false. J. PYE SMITH.

SOUTH AFRICA.

Indirect effect of Christian Missions in blessing an enslaved people with British Rights.

In reference to South Africa, my whole course has been one of unmingled satisfaction

and enjoyment. I perused attentively the able and interesting work of my Reverend friend, Dr. Philip—"Researches in South Africa;" and subsequently conversed with him on the subject. I narrowly scrutinized his statements, and examined his facts; and the result was, my firm conviction of the gross injustice with which the Natives of South Africa have been treated; and I was ready to state this conviction to the house of Commons.

No longer than a year ago, the Natives of British Africa were creatures without rights, without freedom, without hope—creatures, who crouched before their lords, who presided over their liberties and their lives. Now, how different is the picture! Now, if any one of ourselves should go to Africa, there is not a single right, a single privilege, which we can claim, which does not equally belong to the poorest Hottentot. By a glorious act of justice has he been admitted into—has he been, I should rather say, re-instated in—the great Family of Man.

What opportunity, I will ask, was there for diffusing Christianity among the Africans, while in that state in which they so recently and so long existed? On this topic, I shall advert to one fact.

During the last rebellion in South Africa, what was the grievance complained of by the parties concerned? They stated, and it is to be found in their Manifesto, that the British Government had been guilty even of **INSTRUCTING THE HOTTENTOTS!** and as the climax of its forgetfulness of its duty, had actually admitted the Hottentots **WITHIN THEIR CHURCHES!** Accordingly, the Boors fled to arms. A Treaty was entered into—and that treaty remains to be consulted even to this very day—by which it was determined that the Hottentots should no longer be admitted to occupy places within the Churches of South Africa. So scrupulous were the Boors that this treaty should be carried into effect, that they actually destroyed even the benches on which the Hottentots had sat; and expelled from the Churches not only the people, but the very stones on which they had trodden. It is almost ludicrous to think that men should so far have forgotten their duty to their fellow creatures; but so it was, that when this work was accomplished, this sentence was actually inscribed over one of the Churches—"Hottentots and Dogs are not admitted within these walls."

What hope, then, had Christianity of producing any effect among such a race?

As to the wild Hottentots they scorned to submit to slavery: they retired to their wastes and became a nation of robbers. Who made them so? I will ask. Who, I will ask, has to answer before God, for the rob-

beries and murders which they committed?—who, but those men, who drove them in despair, to the mountains and the wilds; and who hunted them to death, if they attempted to descend into the plains? Yet these men had the courage to prefer all evils to slavery—to be massacred by thousands, rather than suffer them-elves and their children to become slaves. There exists a remarkable instance which illustrates this point.

A Native, not a Bushman, whose name was Africaner, had become the terror of the Colony; and a large reward was offered for his head or his capture, without effect. One of your Missionaries had the courage to go to this scourge of the colonists, and to visit him in his den. He lived there some time with him; and, at length, brought him a willing captive to the Cape. When there, he was addressed by Dr. Philip, who asked him to settle, with some of his followers, among them: his answer well deserves to be recorded—"I am ready," said he, "to serve the British Nation, and so are my people; but neither I nor my people are willing to become slaves. It is hard living upon the mountains, and among the bushes; but we would rather suffer under the hand of God in the wilderness, than become the slaves of men!"

I know not what will be the result of this measure; but I will say, that if you have done something—more, much more, remains to be done. On you depends the solution of a problem of vast, of incalculable importance to humanity. It is this—"What will be the effect of liberty suddenly granted to an enslaved people?" There will, be assured, there will be many to rejoice, if you fail—many to exult, if they are enabled to say, "You see what you have done! You see now, that the Hottentots refuse to labour!" And how pleased will such men be, if they can exclaim, "Your boon of liberty was bad!" Persevere, then, I beseech you; not only for the sake of the Natives of South Africa, but for the sake of the millions who have been and who are trodden down under the iron heel of Oppression. Show your adversaries, prove to this country, what the Bible has done, and can do. Show them the power and influence of religion. Show them what you can make of a people by means of the Bible alone. Show them that they have miscalculated the power of Missionaries. Show them, that the best Reformer of the Heathen, the best refiner of a country, is the influence of Christianity—the doctrines of the Book of God! I have said, that we cannot now even conjecture what will be the effect of the regeneration of South Africa. It may seem visionary, it may appear idle, to indulge in such views as those in which I am

not ashamed to indulge; but I confess, I do hope, and it is probable—at least, it is in no way impossible—that a day will come, when the now-ignorant natives of South Africa shall be our rivals—the rivals even of Great Britain—in science and in knowledge. Pride may not be pleased at the picture, it may shrink from contemplating the Hottentots as our competitors in the arts of civilized life; yet we cannot but remember, that the world has seen changes equally as great—quite as unexpected. The Classic Historian tells us, that, some centuries ago, a Roman Army, headed by their most illustrious Chief, visited a small and obscure Island of the Atlantic, where the people were brutal and degraded, and as wild as the wildest beasts; and the then Chief Orator of Rome, in writing to a friend, said, “There is a slave-ship arrived in the Tiber, laden with slaves from this Island:” but, he added, “don’t take one of them: they are not fit for use.” This very Island was Britain; and the slaves of Britain were then considered, by the Roman Orator, as unworthy to be even the slaves of a Roman Noble! Yet Rome has found her rival in Britain; and the descendants of those British Slaves have far surpassed the sons of those haughty Romans! May not, then, a day arrive, when the sons of these wretched and degraded Africans will run with you the race of religion and morality, and even outstrip you in the glorious career? But it is of little matter to inquire, whether or not such an event will ever happen: one thing is certain—this country has now opened, to Africa, a way by which thousands may be, and will be, admitted to the enjoyment of greater privileges than this world could ever furnish—a channel of admission to the joys of eternal life!

Mr. Buxton.

ITALY.

Bibles entering Italy.

You hear, in reference to other regions, of hundreds and thousands of Bibles being distributed; but though I cannot speak of such large numbers, I am thankful to state, that, in the course of last year, eighty-six Italian Bibles have found their way into Italy: and though this number may appear small, yet we should estimate our successes by the difficulties which oppose their introduction.

We have, from Malta, access to Italy by means of an agent, who visits all the shipping that enter the harbour of Valletta. He takes with him a small box, exhibiting specimens of different Versions and Editions of the Scriptures; and the moment he enters his

boat, all know and mark his proceedings: as he approaches the ships, which are mostly poor country vessels coming from Genoa, Leghorn, Naples, Trieste, Venice, and other ports of Italy—just such vessels as Horace describes; and of which, he says, he should be very sorry to commit his person to them—he is, at first, frequently like a man between two fires; on one side, the people in the ships call to him not to come on board; and on the other, the people on shore call to those in the ships not to buy: but he goes on with the simple offer, and occasionally succeeds in selling some of the Bibles. We have reason, moreover, to believe that these sea-faring persons never purchase these Bibles but by special commission from Italy; because we know from the penurious habits of these people, that they would scarcely venture to purchase them on speculation: but they probably have commissions for them, from Genoa, Leghorn, and other places; and thus they get them into that country.

W. JOWETT.

GREECE.

Want of books in Greece.

No man can tell the wants of the Eastern Countries, who has not visited them. It has been very much my practice, to go into the houses of my friends, whenever opportunity offered; and, with the usual habits of a Clergyman and a Student, to examine such books as I found in their dwellings. Among you, the mauna is scattered at the tent-door: even in the humblest cottages we find the Bible, besides many other volumes: but how opposite is the case in Greece! When travelling in Greece, I have seldom found any books in the houses of the Priests; except, perhaps, a volume or two relating to the Church Service, to Monastic rules, or to some abstruse branch of Theology; and in these latter it usually appeared to me that the writer was not only unintelligible, but wished to be so: indeed, such is generally the character of scholastic divinity. In addition to works of that class, I frequently found Saintly Legends of the most improbable description; some of them full of invocations to “Our Lady Queen of Heaven, and only gracious Mediatrix between God and Man.” In some places, I have found as many as fifty folio volumes, filled with accounts of miracles performed by the Saints, and thirty with those of the Virgin Mary. I found, however, almost all the plays, novels, and romances, that in the present day constitute so large a portion both of French and English literature.

THE SAME.

General Baptist Missionary Society.

FEMALE MISSIONARY LABOURS.

Extracted from a letter of Mrs. Allsop's, to one of her sisters, dated May 24th 1829.

I had many people this morning, and with great weakness I conducted our usual worship in Mr. A's absence.* I sang, read the good Word, then prayed, sang, and read one of Jay's discourses, sang again and finished with prayer. After I had done a man from the country said he wanted to speak with Misses. I said, "Well, George, what have you got to say?" "Misses, me hear you go a mountain and leave we." "Yes, I have been very sick, and must go to get better." "But den, Misses, what for we do, de good Word so sweet and nobody to tell it we? Massa gone! Misses gone! and what for we do?" I told him to try to come up to H— H—, where I should endeavour to read to the people, and then he would see all the brothers and sisters there; the poor man was quite rejoiced at the invitation; he said, "Tankee, me Misses, me will try. Me shall have no power the next Sunday coming, but me shall have power de Sunday after, and me will try to see Misses den." By power next Sunday, he meant that day he must work for his master, but the Sunday after would be his own.

25th.—This morning a letter from brother Pike came to hand;

* Mr. A. was gone to supply Luca, in Mr. Hudson's absence.

March 30th was its date. I have met my class this morning, and very thankful am I to see how much they know, more than they did. O! how religion improves the negro in every sense: from complete turies and doers of every vile thing, and glorying in their wickedness, they become tame, mild, gentle, like children, remarkably teachable, thankful for any instruction. I do assure you, I feel very great pleasure that I am, in any way, able to instruct them. I asked one old woman, who had been ill, how she felt her mind when she was sick. "Very well, me tank Misses; me feel very comfort; me pray to me Fader, and me feel very comfort." I asked her if she thought she should die; and how she felt about it? "Me no fear, me wait for me Fader call me, den me ready." "So, Ann, you think God's time will be your time, do you?" "Yes, me Misses, when him call, me ready, and not till den. Me lift up me hart to me Fader, and me feel very comfort, very happy!" Last evening another of my people came to tell Misses how de before him, (that is myself) go a mountain. She had been sick with a cold: before this woman came to the Gospel she used to love rum too much; I asked her if she would have some rum to make her some toddy, and throw her into a perspiration when she went to bed. She shook her head and said, "No, tank Misses, it will turn me eye, and me no able to kneel down and pray to me Fader." How well would it be if thousands would take pattern by this poor negress. A good supply of the good Word came into port for us yesterday, 100 *Bibles* and 200 *Testaments* from the Bible Society: the ship came in in full sail

and a fair wind; and well it might, for it had a precious treasure on board! O! that this good seed may spring up and grow abundantly, and that numbers may have to bless God for this abundant grant of his Holy word.

31st, H— H—. I have been here some days; it is a delightful cool mountain, and I do hope it will be the means of restoring my health and strength. It is the Sabbath-day, and while I am writing there are numbers of poor negroes, I see, on the road, coming to H— H— to prayers; though very feeble in body I shall try to read the good Word to them, and one of Jay's short discourses. The bell has just rung and I must go; may the Lord own and bless my poor endeavours to instruct these poor negroes. Our service is now over. I suppose there were more than a *hundred people* present, I am thankful, they are improving much; they appear to understand the good Word. After singing, praying, and reading the Scriptures, I read that sermon of Jay's, "*Thou God seest me,*" and I could perceive a considerable impression made on their minds. After service was over I led a class, but most of the people are Africans and very ignorant. I am obliged to talk to them about their grounds, their houses, &c., to make them understand me, and when I make them understand me, they all cry out, "Yes, me Misses, me hear you," (meaning they understand me.) I should like you to see all our people and places, and I am sure you would cry out, "*What has God wrought!*"

BALASORE.

INTERESTING JOURNAL OF MR. SUTTON'S.

The following letter and Journal from Mr. Sutton, cannot but interest the friends of the Orissa Mission, and amidst all the discouragements connected with Missions in India, may lead them to expect, at no distant period, great things, through the divine blessing on these persevering and truly Missionary labours.

January 27th, 1829.

My dear brother,

Enclosed is my Journal for the last six weeks; it will, I suppose, as usual, consist of hopes and fears: it is with us the struggle between light and darkness; now a ray of light shoots across the long and gloomy night, and now again the powers of darkness seem to rally all their exertions to put it out. Now the Sun of Righteousness appears ready to burst upon our sight; and now a dark thick cloud hides him from our view—the struggle appears to us exquisitely interesting. The full confidence of triumph is often damped by the mighty power of the enemy; and again their discomfited hosts hold out to our view an easy victory. The immutability of Jehovah ensures final conquest. The point with us is, Will it be now? our prayers are, "Lord, send now prosperity." The afflictions we have been called to endure have prevented my taking a cold season excursion as I intended to do. Yet perhaps I have been quite as well employed in spread-

ing the knowledge of the Gospel around Balasore. I have generally been in the country from three to five times a week, travelling each day from eight to eighteen miles, and sometimes more; and, I suppose, upon an average the Gospel has been made known to about one thousand different individuals weekly. The country is full of little villages in which we can seldom muster more than forty or fifty men, but at the markets we frequently get great crowds to hear us. On the whole, my health is good, occasionally, as yesterday and to-day, I am poorly for a day or two, but medicine and rest generally set me to rights. A letter this morning from sister Bampton informs us that brother B. is still at sea, though expected in very soon.

Pray for us, and urge the Connexion to pray for us believingly and perseveringly, and urge them to send us three or four more labourers.

Brother Beddy is just come in, I suppose his case must soon be decided. With our warmest love,

I am yours affectionately,

A. SUTTON.

I expect a brahminee, and a young man will be baptized next Sabbath at Cuttack.

Thursday, Dec. 11th.—Have to-day attended Sajcepatna market, and upon the whole have had a good opportunity; but the sad intelligence received yesterday often pressed upon my spirits, and made me feel deeply my loneliness. What a field am I labouring in—how much is to be done—how little am I able to do; and those who seemed raised up by a merciful God, to labour with effect, are as suddenly snatched away. The Lord increase our faith and suffer not our expectation to perish. How unsearchable are the ways of God, yet

we know they are right ways. Teach me thy will, O God, and give me thy mighty grace to obey it. When I think of thee, my much loved brother, I am ready to exclaim, Would to God I had died for thee. Yet, what do I say? David strengthened himself in the Lord, let me do likewise. Time will doubtless show that all is well, and right, and just. God hath said, Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth. The Lord of Hosts is with us, the God of Jacob is our refuge.

Friday.—Preached as usual in the town to a rather small collection of people.

Saturday.—Have to-day had a long journey to Raneehath situated among the hills, suppose have not been less than twenty-five miles, of course out most of the day in the sun, yet I feel no inconvenience in my body. Collected a good many people, many of them attendants on the Neeljiri, (blue hills) rajah; and, I suppose, no Missionary's voice was ever heard there before. Though the truth was triumphant yet felt no confidence of success. The passage of Scripture was continually in my mind which says, "For with stammering lips, and with another tongue, will he speak to this people, yet will they not hear." On my return found an invitation had been sent to perform the burial service for a young man in our little community, suddenly called away, I fear, without hope, by the Small Pox.

"Dangers stand thick through all the ground,
To push us to the tomb;
And fierce diseases wait around,
To hurry mortals home."

Sabbath.—Read and explained with my Schoolmasters 1st and 2nd of Romans, and enlarged particularly on latter part, viz. Religion of the heart. What are names and profes-

sions in his sight who requireth truth in the inward parts. In the evening improved my beloved brother's removal from his dying words, "I know in whom I have believed." For what purpose is Christ exhibited as the object of our faith? How may we be assured of an interest in him? How does such an assurance afford a holy joy and triumph on the brink of death? we have then nothing to dread from the coming interview with our God and Judge;—

"If sin be pardon'd I'm secure."

Our faith produces a desire and a meetness for the pleasures of our Father's house. The supernatural aid it draws from heaven at once convinces and supports the soul. How desirable then that strong assurance. To be interested in Jesus is essential to our safety: to know it is essential to our happiness. O that I may know it;—because I live, yet not I, but Christ liveth in me. What is our life if Jesus does not prompt it? What is our labour if not directed to promote the Cause of Christ? How sweet to live, and move, and have our being in him! Then come life, come death, it matters not, for we live and die to live for ever.

Monday and Tuesday.—Spent as usual. Have had a few people call for books, and talked a little with them on the Way, the Truth, and the Life. My evenings have been occupied in the town, congregations thin. Received a letter from our dear brother Bampton, which has drawn the cords of love still closer. May rich mercy to him, to us, to Orissa, speedily return him to us and to his work. Also from brother Beddy, announcing his arrival at Cuttack, and giving us some further particulars of our dear Cropper's removal. It says to us all, "Be ye also ready."

Wednesday.—Have been to Soro

Goro market. Out all day, but have not done much. Sat under a tree where dear Cropper first sat with me in his attempt to speak in Oriya. He has ceased to speak: may I feel daily the truth, that I must speak for the last time. But few seemed disposed to stay with me, and I resisted my disposition to speak much in the midst of the noise of marketing, hence had but a poor day. I apprehend it is becoming prejudicial to a man's fame to talk with the Teacher of that Gospel which is everywhere spoken against.

Thursday, 18th.—A few people to-day. An influential brahmun with a few companions called and said, he wished to know by whose authority and expense I distributed those books, and taught the Schools, &c., &c. I satisfied him that it was not the Company, but holy people who loved their souls, and wished them to be saved, who sent me, and supported me, and prayed for my success. He offered the usual arguments, that God had given one system to them, and another to us, &c., I pressed him close however with proofs that God could not deny himself, and that the Hindoo shastras were full of contradictions, and blasphemed the Deity. He seemed to feel, but excused himself for the present, and said, he would come and argue the matter to-morrow, as he had many things to ask me. I have no hope of his coming as many have excused themselves in the same way. Afterwards went into the town where the truth seemed to produce an effect, and while directing them how to pray to God several appeared very serious; some others, however, threw dust upon me as I came away.

Friday.—Visited Nooapore market. Have had an encouraging day, one incident particularly interested me, while talking to a large assembly of brahmuns and pundas, (chief priests

and scribes) a poor woman, like Mary, burst through the restraint which such an assembly must impose, and came into the midst of us, and she said, Tell me, sir, what I must do to be saved, I wish for salvation. I represented in strong terms the difficulties she would have to encounter if she attended to my instructions, but she seemed the more in earnest and said, "What are these things to me? what can man do to me? I have a soul to be saved, that is what concerns me. I will do whatever you tell me cost what it will!" I then endeavoured to teach her to forsake all her false refuges, and believe in Jesus, to take his name and pray to God, who seeth in secret, that he would pardon her sins, and enlighten her understanding, and change her heart, and give her strength to flee from evil, and do that which is good, &c. My congregation looked on with a smile, wondering that I should condescend to talk with a woman. The poor creature, however, was vastly more to be commended than they, for she inquired that she might know; "But you learned men, (she said, turning to them) sit here with contempt, and will not give the gentleman an answer, though he has come so far to teach us." I asked her what she had done to be saved, and she replied, "As I walk through the jungles I say O Bruhma, Vishnu, Mahesa, save me, keep me from the bears, and tigers, and subdue my sinful passions, and save me, thus." Poor creature, and there are, doubtless, many like thee. May the God of Israel be gracious to thee.

Friday, 2nd Jan. 1829.—Have not written any thing since this day last week, have had some very heavy days' work, and coming home very late and tired, and going out early next morning, have had no inclination to write. Sunder, and his family, reached us on Monday night. On

Tuesday we had a long opportunity in Balasore. On Wednesday all day at Sorogoro market. Thursday, at Sajeepatna, a famous day, and to-day have been to Nooapore; we talked for about four hours without intermission, many heard the Word with serious attention; there appears to be an evident conviction in the minds of many that we preach the truth, and the brahmuns and pundas rage. The punda of the place gave us much trouble to-day, but he was at length discomfited, and lost his temper, and the people laughed at him: a man, a brahmun, said that I told the truth, which enraged him much, and he told him to go along with us then, and added, They are nothing, I am God, I am the purifier, (pubetrakurta) and so on. I was in hope of seeing the woman to-day, but have not. We have had some refreshing intelligence to-day respecting Gunga Dhor, and his labours in his native village, *his wife, and three others*, appear very hopeful. The Lord be praised for this mercy.

Monday, 12th.—As my work increases find little time or inclination for writing. My scene of labour becomes so interesting that one way and the other it occupies my whole time and thoughts. During the week Sunder and myself have spent two or three days with the Mohubungee Rajah, and his company, the son of the Peacock Rajah mentioned on a former occasion, that Rajah died about four months since, and his son is now Rajah in his place. We sat and talked freely before him on religious subjects, but he was able to take but a small part in the conversation; his gooroo and brahmuns were his conscience-keepers, indeed he scarcely seemed to have a will of his own. He seemed willing to have as many books as he could get.

On Thursday we attended Sajeepatna market; as we went I thought

we could take a village by the way before market time, and accordingly turned aside in quest of one, and as we went a man cleaning some rice saluted us, which was a signal for us to halt and talk with him, accordingly we sat down on some wood in the road, and about a dozen villagers assembled around us, with whom we had a most interesting opportunity. The man who saluted us and another seemed very much disposed to embrace Christianity. He said he had heard me every time at the market, and his mind was always running towards me, for which he got much abuse, but now, he said, when I saw you come into the village I could not refrain from coming to talk with you. After a good deal of encouraging discourse, Sunder prayed, and he bowed with his face to the ground, and worshipped. Afterwards we went to the market, but the brahmuns were very contentious, so that we could do little but refute their silly objections. It is truly grievous to witness the fetters which these wicked men have forged for the poor deluded people, and not less wonderful that men possessed of the smallest degree of intellect, should ever have subjected themselves to so severe, so cruel, so unmeaning a bondage. It is not wonderful that men so depraved and desperately wicked, as many of the brahmuns are, should hate the Gospel, for whatsoever maketh manifest is light, and they dare not come to the light lest their deeds should be reproved.

Friday.—We received an account of the encouraging success of the Gospel among the Burmese; twenty-one have been baptized during 1828, and two Hindoos and one Chinese. Mr. Judson writes, he thinks it is to be attributed in a great measure to the prayers and piety of brother and sister Wade. How it lays me in

the dust before God. May the Lord God pour out upon his servants, and upon his handmaidens the Spirit of grace and supplication; then, and not till then, shall we see signs and wonders.

Afternoon.—Sunder and myself went in quest of a market, but fearing we should be late, turned aside into a village, where a very splendid idol's temple was being built; a shower of rain coming on the Baboo who was building it invited us in. The idol was not yet set up, so we entered and sat down with six or eight men, and talked of the everlasting salvation of Jesus; and when we had talked till dark, we both prayed for a blessing on what had been said, and for the people, and for the triumphs of the Gospel. But, alas! how soon will a different service be performed in this elegant building. How perverted must be the mind of man, and how striking the truth, that professing themselves wise they are become fools, ere they can thus be brought to spend their money for that which is not bread, and their substance for that which profiteth not.

Saturday. We had a long journey, upwards of twenty miles, and attended a large market at Goodapatna. The first part of the day, many heard with pleasing attention, but afterwards we were fain to preach the word with much contention. The people felt and confessed to the truth of what was said, which called up the opposition of some of the devil's friends. We found, as usual, several who knew me very well, and I overheard them telling others, "It was no use to pretend to argue with him, they would get no honour by that, for all the pundits in Bala-sore could not refute him." Thus

they are constrained to feel the weakness of their system; and yet they love sin so much, and so fear contempt for forsaking it, that they are willing to be the dupes of what they know to be false.

Sabbath Day.—Sunder again accompanied me in quest of the Christians, as they call themselves, in Balasore. Last Sabbath we collected seven or eight individuals, mostly women, to whom we talked a little, read a portion of Scripture, and prayed; we also found the two old women baptized a long time ago by Mr. Peters; they were in a low state, and had some differences between them of long standing. I however got them reconciled to each other, and they embraced each other, and seemed glad to be at peace. To-day we had five women, we sung a hymn, read, and prayed, and Sunder made some useful observations on the words, "It is a faithful saying," &c. We held our service in the verandah of one of their houses, and several Hindoos sat by and listened, to whom I talked afterwards in Oriya; our service was in Bengalee. One young woman could read a little Portuguese, to whom I gave a new Testament. The poor creatures are generally very poor and ignorant catholics.

In consequence of the weather had no English service at the Collector's, so preached to our own family in Oriya, on the gain of holiness.

Monday.—To-day have been at Noopore market, vast numbers of people sat round to hear us for about two or three hours; there were several pleasing indications of attention to the word. Two men, in particular, seemed interested, and said they would come to Balasore to seek further into

our Religion. An observation I made to-day, on loving God, a good deal interested the people, it is very difficult to get them to understand how it is possible to love and serve a being they cannot see, and as we say God has no form, how can we meditate on him and love him. I asked a man what he loved his friend for, it was not because he was black or white, or tall or short, or ugly or handsome, or because he had this or that name; it was for the qualities of his mind or disposition; and so with respect to the blessed God, we love him because he is perfectly holy, and true, and gracious, and merciful, &c., &c., and desire to become as much like this perfect being as possible, and that to desire and endeavour to imitate his holiness, benevolence, &c., is to serve him. The woman mentioned on a former occasion came and stood in the company to-day, and listened attentively; several jeered her for coming to listen, she, however, remained with a companion nearly all the time. Sunder got an opportunity of speaking to her; she still seems hopeful, but shrinks at persecution; she feels that she is alone. She walked with us to her village, about a mile on the road to Balasore; but several Oriyas, as if they suspected she wanted to talk with us, came also, so that we could not talk very freely to her. She looked after us as far as she could see, and then put her joined hands to her forehead as a farewell salutation.

I may remark another particular which seemed to interest several a good deal. A gooroo, who said that he had many disciples, defended his teaching them to worship the debtas, by the usual plea of saying the Governor-Gen-

ral appointed a Judge here, and a Collector there &c.; salt Agents there, and other officers under them, and so on: and that God had appointed the different debtas to transact affairs with men: To which I replied by setting a child in the midst, and asking him, if he was hungry to whom he would apply for food? To my father of course. So I added, God is the Father of us all, to whom then should we go but to him. This child would not go to servants or others for food, but to his parents, and you ought to go with your requests to none but God; no one is so near to you in relationship, or situation, as he. It produced a good effect, and we heard no more of the debtas.

On the whole, appearances are very interesting, there seems a sort of general shaking among the dry bones in many places, what will be the actual result we know not; may our faith and prayers be abundantly enlarged to accomplish great things.

Tuesday, 13th.—Sunder and myself have been this afternoon to a village at a distance, where we met with two people last week favourably disposed toward the Gospel, our most promising inquirer was absent on business; but we sat down with the other and from thirty to forty villagers, and talked till seven o'clock about the Gospel; at first we had a good deal of disputation; but afterwards we were allowed to unfold the great truths of the Gospel without gainsaying, and closed the opportunity with serious prayer; the people were all quiet and attentive. During the opportunity a respectable man from a neighbouring village called Sunder aside, and said we preached the truth; and he wished for an opportunity of some private con-

versation with us; of course he was invited to our house: that is the sixth individual within the past eight days, who have expressed themselves convinced of the truth of the Gospel, and promised to call upon us for more perfect information. There is evidently a great commotion in the minds of the people. May the blessed God deepen these convictions, and lead the subjects of them on to salvation. Never were prospects to me so cheering, and never did I feel more the dignity and benevolence of our efforts to preach the Gospel, the power of God unto salvation. Towards the close of the opportunity the other inquirer came home, but we had no opportunity of conversing with him. A man who had been to a neighbouring temple to worship the idol, heard most of our conversation with the people, and accompanied us about two miles, he also seemed a good deal impressed, and acknowledged that his visit to the idol had done him no good, but that hearing us was much better. Many feel the truth, but the devil has so hedged up their way with difficulties, that it seems to them almost like the camel going through the needle's eye. May our friends in England pray earnestly for us that our faith fail not, but that the power of Christ may rest upon us, and those to whom we preach.

(To be concluded in our next.)

MISSIONARY MEETINGS FOR
SEPTEMBER.

September 20.	Measham Sermons.
21.	Ditto Meeting.
27.	Melbourn Sermons.
28.	Ditto Meeting.

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VOL. VIII.

SCRIPTURAL HINTS
ON
BENEVOLENCE.

CHRISTIAN BENEVOLENCE is that disposition of mind which inclines the disciple of Jesus to labour for the promotion of the happiness and the relief of the misery, whether temporal or spiritual, of his fellow-creatures; by efforts which spring, not from any previous claim on their part, but from his own compassion towards them, and his gratitude to their common Creator and Saviour. It is evident, therefore, that the pecuniary aid which members of churches are called upon to give towards the support of the cause of religion in their own society, ought never to be ascribed to this amiable principle. These expenses, whether for the maintenance of the pastor or for other necessary charges, being incurred for the common benefit of the body, ought to be borne by the whole body, not as an act of benevolence but of justice. They are debts, of which every member is as equitably obliged to bear his due proportion, as he is to discharge any other debt which he has contracted.

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Nothing can be more reasonable than this assertion; and no duty is more clearly and decidedly taught in the sacred scriptures. The only difficulty that can arise, in the mind of an intelligent and conscientious christian, will be to ascertain what the amount of his individual contributions should be. In this inquiry, every one must determine for himself; from a careful review of his own circumstances and those of his fellow-members, and of the extent of the support required. If these particulars be candidly and fairly considered, as in the sight of that God who knows every man's ability, the honest christian will not often come to an improper conclusion; but will feel himself constrained, by every consideration of duty and gratitude, to meet these claims with promptitude, cheerfulness and liberality. The rich man will feel it incumbent on him to contribute much of his abundance into the treasury of the temple; and the poor man will not be disposed to urge his poverty as an excuse for neglecting to cast in his proportion, though small. He will be encouraged by the approbation with which his adorable Saviour noticed the liberality of the indi-

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gent widow; who, though she threw in only two mites, which make a farthing, yet, according to his infallible judgment, cast in more than all the rich; because she cast in all that she had, even all her living.¹

There are, however, many other calls on the liberality of a christian, besides the support of his own church, or even of his own denomination. He is frequently solicited to acts of private charity, in the relieving of the wants and distresses of his fellow-men; and invited to more public exertions in aid of the many plans for the promotion of the temporal and spiritual welfare of mankind, which adorn and bless our age and country. Now, in these cases, as no personal benefit has been received from those who are the objects of his bounty, they cannot claim his assistance on the ground of debt; yet, when he considers his obligations to the common Creator and Redeemer; his relation to them as a fellow-creature and a fellow-subject of the same universal Governor; the repeated solemn and earnest exhortations, in the pages of divine Revelation, to the practice of these virtues; the many bright examples of pious benevolence recorded, with high approbation, in the sacred volume; the daily proofs we have of the kindness of our Maker in the works of nature and of providence; and especially when he recollects the astonishing example of his adorable Saviour, who, though "he thought it no robbery to be equal with God, yet took upon him the form of a servant; and being found in fashion as a man, became obedient unto death even the death of the cross," to deliver his enemies from everlast-

ing misery and raise them to eternal and unspeakable bliss,²—when he reflects on these heart-stirring topics, he feels the duty of exerting himself in these schemes of mercy scarcely less imperious than those which oblige him to the punctual discharge of the claims of justice. Indeed these acts of charity cannot be neglected without sin. But in the performance of them, the sincere christian will have need both of wisdom and grace; lest he should exercise his beneficence on improper objects or from unhallowed motives. Many useful rules for our direction might be derived from the dictates of reason; but, on this as on every other subject of christian duty, our safest guides are the precepts of inspiration. Let us then endeavour to illustrate and recommend a few of those rules respecting the profitable and acceptable performance of this duty which the scriptures supply.

The exercises of benevolence should not depend on the excitement of feeling; but proceed from a settled and well defined sense of duty. Paul exhorted the Corinthians to contribute to the relief of the poor christians in Judea, "every man according as he *purposed* in his heart:"³ that is, according to what, after calm deliberation, he had concluded it was his duty to give. Feelings may sometimes be improperly excited, and lead to imprudence, if not injustice. A person, under their influence, by undue profusion on a case of doubtful or minor importance, may incapacitate himself for giving the necessary support to plans of well-tryed and indisputable utility. A conscientious man, really desirous from proper motives to do good, will

¹ Mark xii. 41—44.

² 2 Phil. ii. 5—8.

³ 2 Cor. ix. 7.

examine his own circumstances, and ascertain the extent of his ability; he will survey the plans that solicit his assistance, and, from the most authentic sources, labour to determine their relative merits; and will endeavour, with candour and impartiality, to regulate his exertions according to their legitimate demands. When he has thus formed a prudent purpose in his own heart, he will then, without any misgivings of mind or qualms of conscience, bestow his property or employ his time, not grudgingly or of necessity, but as a cheerful giver whom God will love.⁴

In forming this purpose, it will be necessary to know by what *standard* the limits of acts of benevolence ought to be adjusted. Unless a man not only know but regard this standard, he will be in danger, either of giving more than he ought; or, which is far more probable, of withholding more than is meet. Both of these extremes are pregnant with baneful consequences. By the one, the claims of justice may be neglected, and both the transgressor and his connections injured: by the other, the cause of religion or humanity will be deprived of that degree of support which the goodness of the God of providence enables and requires him to give. But no attentive christian needs to be ignorant of this standard. Reason and scripture unite in pointing it out. "If any man minister," says Peter, "let him do it *as of the ability which God giveth.*"⁵ When Paul urged the churches of Achaia to prepare their contributions towards the collection for the saints, he gave this important advice, similar to what had been given previously to the christians in Galatia: "Upon

the first day of the week, let every one of you lay by him in store, *as God hath prospered him.*"⁶ towards this object. On this principle, the primitive disciples acted on the memorable and instructive occasion there alluded to; and every man, *according to his ability*, sent relief unto the brethren which dwelt in Judea.⁷ No man has a right to expend in acts of charity what is not his own. God loves judgment and hates robbery for burnt-offering.⁸ David was aware of the impropriety of sacrificing to the Lord that which cost him nothing, though it was freely presented to him by the owner.⁹ How much more would that honest prince have abhorred the idea of making an offering of what belonged to others, without their consent and against their wills. This may, perhaps, be sometimes done, in an unguarded moment of excitement, by men really pious and honest; but whoever does it deliberately and intentionally, whether from vanity or from baser motives, acts inconsistently with the plainest and most unalterable dictates of justice and equity. "Be just before you are generous," is an excellent maxim, though very often misapplied.

For men in general, and too many professors also, are more ready to under-rate than to over-rate their ability: more disposed to shut their hands when duty requires that they should open them, than to open them when justice demands that they should remain closed. But, here it is impossible to lay down any rule that will apply in all cases. The circumstances of men are so greatly diversified, affected from so many different quarters, and some-

⁴ 2 Cor. ix. 7.⁵ 1 Pet. iv. 11.⁶ 1 Cor. xvi. 2.⁷ Acts xi. 29.⁸ Isa. lxi. 8.⁹ 2 Sam. xxiv. 24.

times so imperfectly understood, by the parties most intimately concerned, that it frequently is not easy even for them to decide with satisfaction on the path of duty. If, however, a christian knows that the property which he possesses is his own, or that there are no claims upon it but such as he can honourably satisfy, then he may "devise liberal things; and by liberal things he shall stand."¹⁰ Then he may exert himself, with a good conscience and a cheerful heart, to assist the wretched, to instruct the ignorant and to reclaim the wandering. He should esteem the wealth, the talents and the influence with which a bountiful God has endowed him as a sacred trust, for the proper application of which he will have to give a strict account. He should therefore labour to know how the great Proprietor of all would have it applied; and endeavour, with godly simplicity, to dispose of it in such a manner as will be most agreeable to his will, and best promote his glory and the temporal and spiritual interests of his creatures. If he do this, he will be a good steward; and will doubtless receive the approbation of his Lord when he is called to give an account of his stewardship.

Cases indeed sometimes occur, when the demand for assistance is so urgent and important, that it requires an extraordinary exertion: and on such an occasion, the liberal christian will feel it to be his duty as well as his inclination, to make unusual efforts. The most indigent believer may, with the assistance of a liberal ingenuity, contrive to spare something, though perhaps very little, to a case of this nature; and thus aspire to the praise bestowed

by the Saviour on an affectionate attendant: "She has done what she could."¹¹ And those who are raised a few degrees above abject poverty, will feel themselves called upon, by circumstances like these, to exceed what might, on ordinary occasions, be esteemed the just boundary of their duty. The churches of Macedonia are mentioned in terms of high approbation, for exerting themselves, in a case peculiarly pressing, *beyond their power*; and in their deep poverty abounding unto the riches of their liberality. But even on these extraordinary occasions, care must be taken that the property of others be neither injured nor hazarded. Sacrifices of personal convenience, increase of personal industry, and a more strict attention to personal and domestic economy and frugality, will supply ample funds to meet these occasional demands. These are the legitimate sources whence the streams of bounty may issue, that will not only enrich those favoured plains through which they flow, but also fertilize the hills on which they spring. Were the funds derivable from these sources properly collected, and discreetly husbanded, it is presumed that many professing christians, and not a few real ones, who now suppose themselves, on account of their poverty, to be justly excused from acts of charity would soon be able to take an honourable station among the benefactors of mankind and the supporters of christianity.

It would be improper to close these remarks, concise and desultory as they are, without a slight notice of the powerful motives which the scriptures supply to incite the christian to cultivate the

¹⁰ Isa. xxxii. 8.

¹¹ Mark xiv. 8.

virtue we are endeavouring to recommend.

The Lord has, in various ways, expressed his high approbation of the exercise of compassion to the poor, the distressed and the destitute. He has enjoined it as a duty of the first magnitude, declared himself, in a peculiar sense, to be the guardian and protector of the indigent and afflicted, and promised that he will abundantly reward all acts of kindness done to them. One of the laws which he gave to his chosen people is peculiarly impressive. "Beware that there be not a thought in thy wicked heart, saying the seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him; and thine heart shalt not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto."¹² And under the christian dispensation, the apostle John puts this searching question: "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"¹³ Nor is our benevolence to be confined to good men or to those who are kind to us; it ought, according to the directions of our adorable Saviour, to be extended to the wicked, and even to embrace our enemies and persecutors. Thus shall we be the children of our Father who is in heaven; "for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and the un-

just."¹⁴ One of the most endearing characters of the blessed Jehovah is, that which is given by the royal psalmist, when he says: "A Father of the fatherless and a Judge of the widow, is God in his holy habitation."¹⁵ His son, the wise monarch of Israel, confirms the pleasing idea, by assuring us, that "he who hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again."¹⁶ Surely no christian will wish for a better surety, or be unwilling to intrust his property under such protection.

Sincere christians who from proper motives and on right principles contribute liberally towards the claims of religion will feel that, in so doing, they are merely performing an act of gratitude due to their God and Saviour, even as the God of providence. They will recollect that they receive all they possess from his bounty; and that he has a just claim on their property to promote his glory among men. On every such occasion, when they are called upon, they will, like the aged king of Israel, esteem it a great honour and privilege to be permitted to assist in so glorious a cause. They will exclaim, with that venerable monarch, when, after setting a princely example himself, he observed the readiness with which his people contributed towards the building of the temple; "Who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee. O Lord our God, all this store that we have prepared to build thee an house for thy holy name, cometh

¹² Deut. xv. 9, 10.

¹³ 1 John iii. 17.

¹⁴ Matt. v. 4, 5.

¹⁵ Psa. lxxviii. 5.

¹⁶ Prov. xix. 17.

of thine hand, and is all thine own."¹⁷ Were modern professors influenced by similar feelings, they would not surely be so unwilling as some of them appear to be, to return a little of their substance, when circumstances require it, to that God from whom they have received the whole.

And so much does the Governor of the universe approve of these grateful exertions in his cause, that he often rewards them, even in this world. The Jews in the days of Hezekiah had shamefully neglected to support the religion which God had appointed. By the example and authority of this pious prince, a reformation was effected; and a plentiful supply for the maintenance of divine worship was poured into the temple. The blessing of heaven rewarded the donors; their riches increased, and they were enabled to increase their offerings. Hezekiah, visiting the house of God a few months after the change had commenced, was agreeably surprized to observe the store-chambers filled with provisions; and, inquiring respecting them, received this pleasing answer from the grateful high-priest: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat and have left plenty; for the Lord hath blessed his people; and that which is left is this great store."¹⁸ And when the Jews had returned from the Babylonish captivity, the prophets assured them, in the name of the Lord, that their temporal prosperity would increase in proportion to their liberality in promoting the rebuilding of their temple, and supporting the worship of God in it.¹⁹ Indeed Solomon,

under divine inspiration, affirms this to be the general course of the providence of God in his dealings with men. "Honour the Lord," he says, "with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine."²⁰

Christians however should always recollect, that the gracious reward which will be conferred on those who exert themselves in encouraging the cause of the Saviour on earth, and in relieving the necessities of his followers, will not receive its full completion till all worldly possessions shall have vanished for ever. There is a time approaching, when their exalted Saviour shall come in his glory, and all the holy angels with him. Then shall he sit on the throne of his glory; and assembling all nations before him, shall place his faithful followers on his right hand. Then, surrounded with heavenly splendour, he shall say to that favoured company, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and assign, as a reason for this astonishing favour, the many acts of kindness and liberality they had done to him, when he was in a state of want, nakedness and imprisonment. And, when the astonished and self-abased saints shall begin to disclaim the merit of deeds, which they never were in circumstances to perform, their condescending Judge will remove their surprize and confirm their happiness, by this tender explanation, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."²¹ With

¹⁷ 1 Chron. xxix. 14, 16. ¹⁸ 2 Chron. x. xi. 19.
¹⁹ See Hag. i. ii. and
 Mal. iii. 7-12.

²⁰ Prov. iii. 9, 10. ²¹ Matt. xxv. 31-46.

what inexpressible satisfaction will these happy souls hear this gracious declaration! How will they rejoice that, by divine grace, they have been enabled to act a part so highly honoured and so richly rewarded! And what christian does not now feel a holy emulation rising in his breast to imitate their virtues and share their felicity!

But, lest the sincere but indigent christian should be discouraged, and conclude that his circumstances preclude him from sharing these magnificent rewards, it should, lastly, be noticed, that these rewards will be proportioned, by their heart-searching Judge, not to the amount contributed but to the disposition of the giver. "For if there be first a willing mind," says the apostle, "it is accepted according to that a man hath, not according to that he hath not."²² The adorable Jesus, when on earth, preferred, as we have seen, the widow's two mites, which made only a farthing, to all the gifts of the rich, though they of their abundance contributed largely.²³ Let the poorest saint then take courage, and cheerfully do what he is able for the cause of God on earth, and though his more wealthy brethren may despise the smallness of his offering, yet his condescending Saviour will acknowledge and reward it before men and angels. And let the rich also recollect, that a man "is accepted according to that he hath;" and tremble lest, at that impartial tribunal, their exertions should be placed far below those of many of their poorer brethren. "He which soweth sparingly shall reap also sparingly; and he which

soweth bountifully shall reap also bountifully."²⁴

AZARIAH.

THE
PROFANATION OF THE SABBATH
BY MEN OF BUSINESS.

From the APPEAL of the COVENTRY SABBATH OBSERVANCE SOCIETY.

THE Sabbath is awfully profaned by *men of business*. A few of the principal classes may be selected:

Mechanics.—Under this term are comprised multitudes of people notorious for violating the sabbath. The *Builder* now shuts his workshop door, blinds the window, and labours at noon by a candle or sky-light. If he lay by his ordinary implements, how frequently are the line and rule employed. He plans, plots, measures, and probably by these means realizes more money than during the whole week. The *Miller* drives his machinery late in the morning, early at night, and sometimes all the day. Frequently living in the valley, sequestered from the sight of men, he appears to think himself unseen by his Maker; and to cover his mercenary actions with the cloak of kindness, he tells you, "It is necessary; for the poor must have bread." Not uncommonly the mountain windmill spreads its sails, and whirls about through the whole day. The owner thinks he may break the sabbath, because the winds permit him. The *Labourer* frequently does little jobs at home—repairs his garden, and sets in

²² 2 Cor. viii. 12.

²³ Mark xii. 41—44.

²⁴ 2 Cor. ix. 6.

order what may have gone wrong during the week. *Shoemakers, Tailors, Dress-makers and Milliners*, frequently make little scruple about finishing their work on a sabbath morning, or in sending their apprentices with it through the town or country. The *Laundresses* are often indifferent about the sabbath. They wash and dry, and iron and plait their clothes, and send them home, as if labour were not prohibited. *Confectioners* make a kind of market day of the sabbath, and expose their souls to imminent danger. "A little girl of four years of age was walking in London with her mother to a place of worship on the sabbath; when, seeing a confectioner's shop open, she said, '*Mother, you say the Jews keep Saturday as their sabbath, and we keep Sunday; when do confectioners keep their sabbath?*'"

Bakers, with a few honourable exceptions, are employed on the sabbath. Baking on this holy day is common, unnecessary, and sinful. It is probable that in this country five thousand ovens are heated every Lord's-day morning, and about fifteen thousand people are more or less engaged in attending them. The principal defence of this practice is—"that public baking on the sabbath enables more people to engage in public worship than could possibly attend, were the practice prohibited." This, however, only moderates an evil which it ought to remove; for still fifteen thousand persons are obliged to labour when God and nature urge them to rest, and to neglect the worship of God, which they ought to attend. The necessity of the practice cannot be shewn, as food may be prepared without detaining any one from public worship; and

consequently it is unjustifiable. It is a common practice with some *Farmers* to pay their labourers, and let them work, on the sabbath morning, or at best on the Saturday night; and often at the public house, where frequently a great part of the poor man's wages is spent before he goes home. The poor women are almost necessarily engaged a great part of the sabbath in buying, baking, boiling, &c. A great portion of the *Hair-dressers* and *Barbers* violate the Sabbath as duly as it comes. The Rev. Mr. Burder supposes that about ten thousand hair-dressers are employed in this country every sabbath day. A Council of Divines at Anjou, in 1282, particularly forbade any barber to follow his business on the Lord's-day. Where is the christian magnanimity of these people, or what are their ideas of Divine providence, that for the sake of their temporal interests, they will thus regularly profane the sabbath? *Travellers*.—Needless travelling on this day, though very common, is a very sinful practice. Before the person sets off, there is a great deal of bustle in preparing himself, his horse, his carriage; at the end of the journey, the inn or the private house is all in confusion by preparing to accommodate the stranger. In this manner the poor servants and horses are kept at their labour almost all the day.

Fishermen.—The pilchard, herring, and other fisheries in this country, are of uncommon magnitude. In a single fishing cove in Cornwall, no less than forty pilchard *seans*, of from seven to eight hundred hands, are employed two or three months in the year; and the people employed on the shore in curing the fish, during a prosperous season, are little below three

times that number. Fishermen in general make no distinction between common and sacred time. In justification of this practice, it will be confidently objected, "Necessity often urges these fishermen to sea on a Sunday to procure those fish which, before the morrow, might be for ever out of their reach." This supposes that the fish would not remain awhile in the channel. Many of these seans are kept in their stations on the sabbath, when there is not a single shoal in sight. The Tyrian traders might have objected, their fish would be spoiled, but the worthy magistrate heeded not such mercenary objections; and as conscientious proprietors never send their men to sea on the sabbath, there appears to be no necessity for this common breach of the sacred day.

Merchants.—The merchant, the broker, or the common shopkeeper, are frequently chargeable with the violation of the Lord's-day. Persons of this description sometimes spend a part of it in the ware-room or office; examine accounts, post books, and prepare work for a more speedy execution on the Monday. Some merchants have a practice of sending vessels to sea on a sabbath, chiefly, it is presumed, on a principle of avarice—to save a day; but some, it is said under the sage impression of enjoying the prayers of the church, and securing a prosperous voyage.

Physicians and Surgeons.—Many members of this respectable body of men notoriously violate the christian sabbath. Their calling, it must be admitted, will occasionally prevent their attending the house of God; but do they not frequently attend on their patients at seasons which unnecessarily interfere with public worship. Do not

some make their profession a cloak for their almost total disregard of divine ordinances in the house of God, the family, and the closet? "Care," says Orton, in his Discourses on the Sabbath, "should be taken by physicians and apothecaries that their visits on a Lord's-day be acts of religion and charity, and not merely as the common labour of their calling to get money. There have been several pious physicians who, sensible of this, have devoted all the fees received on a Lord's-day to charitable purposes." *Lawyers* too often employ a part of this day in ransacking the records and precedents of ancient times. It is a known fact, that some spend the greater part of the day in examining and correcting the works of their clerks, correspondence, &c. While thus engaged themselves, they feel little scrupulosity about engaging their clerks, and sometimes dismiss from their office their most useful writers, who desire, in this respect, "to obey God rather than man."

Nor are *Magistrates* or the *Ministers of religion*, exempt in this enumeration. "Then I contended," said the pious Nehemiah, "with the nobles of Judah, and said unto them, What evil thing is this which ye do, and profane the sabbath day?" Why, on this sacred day, are our streets filled with noise and confusion, and our fields with crowds of young people, at their unlawful diversions? Because our magistrates are inattentive to their duty. The practice of *Judges* of the land travelling on that day, both in going and returning from the assizes, operates injuriously upon the several barristers, solicitors, witnesses, &c., on the different circuits.

It is to be lamented that some

Ministers appear deficient in reverence to this holy day; this appears by taking journeys that might be avoided; not so frequently urging upon their people the sanctification of the sabbath as its general profanation demands, &c. Of some who sustain the office of the christian ministry, the language of the prophet is painfully applicable, "Her priests have violated my law, and have profaned my holy things; they have showed no difference between the holy and profane; they have hid their eyes from my sabbath, and I am profaned among them."—Ezek. xxii. 26.

The necessity of some efforts for correcting these evils must be evident to every well disposed mind. The prevalence of real religion is the only effectual remedy for the profanation of the sabbath; but the measures proposed by these Societies are considered as facilitating its salutary influence in society.

A SURVEY OF THE EARTH.

RIVERS.

AMONG the various arrangements of creative wisdom for the accommodation of man, *Rivers* deserve particular attention. They generally take their rise from a spring or fountain which breaks out on the side of a mountain or hill.* A few drops, at first trickle slowly down the declivity, and form a slender rill. As it descends, it

* We have, in a former paper, hinted at the mode in which these springs, &c. are supplied with water from the ocean; and respectfully request our young readers to turn to the passage and peruse it, before they proceed. See our Number for August, last, pp. 291, 292.

comes in contact with similar rills, produced by the same causes, and these uniting in succession, become at length a small rivulet. These joining with others, as they proceed, are increased to brooks; and the brooks, by a similar process, swell into streams, deep and extended; which, under the denomination of *Rivers*, diffuse health, fertility, and convenience through spacious regions, and at last deposit their waters in the adjacent ocean.

The extent of rivers vary in proportion to the distance of their sources from the places where they join other streams or empty themselves into the sea. Their length also is often increased by the irregularity of their courses; for they generally proceed in a serpentine form, and sometimes wind or meander to a great distance from a direct line. By this means the advantages derived from them is augmented, and they visit a greater variety of places. Thus the Thames becomes navigable, at Lechlade, in Gloucestershire, for vessels of ninety tons; but though the distance by land is only seventy-six miles from London; yet by water it is one hundred and thirty-eight. In some instances the course of a river turns almost towards its source.

The length of rivers in our narrow island seldom exceed two hundred miles; but on the continents they extend to vast distances. The *Volga* rises in the middle of Muscovy, and running eastward several hundred miles, turns to the south, and, after a course of seventeen hundred miles, falls into the Caspian Sea. The *Danube* commences its course in Germany and flows northerly for one thousand and three hundred miles, through Hungary and Turkey, into the Euxine Sea.

The *Yellow River*, in China, after traversing that fertile country for two thousand four hundred miles, with a stream, that at seventy miles from its mouth, is upwards of a mile broad, discharges its water into the sea near Nanking. The *Kien-ku* flows nearly an equal distance, from the borders of Tartary, through Thibet and China, to the same sea, which it enters about one hundred miles south of the mouth of the Yellow river. Such are the meanders of these two noble streams, that in the early part of their courses they nearly approach each other; but afterwards flow at a distance of more than a thousand miles apart, and at last terminate near the same place. Several other rivers of nearly equal extent and importance, water the plains of Asia; but we can only notice the *Ganges*, which rising in Thibet, pursues a western direction for three hundred miles; when reaching the lofty ridge of the Himmalayan mountains, it runs southward along their base for four hundred miles; where, finding a cavern, the whole stream forces a passage through the mountains, and throws itself with great impetuosity into a vast basin on the other side. Superstition has given to the mouth of this cavern the form of the head of a cow, an animal held in the highest veneration by the Hindoos; who devoutly believe that this sacred river descends from heaven, through this aperture, and pay it divine honours. After winding another four hundred miles among these mountains, it rushes through an opening and enters the fertile plains of Hindostan; where it flows southward for twelve hundred miles till it discharges its treasures, through several channels, into the bay of Bengal. In this course it receives eleven rivers,

equal, or superior to the Thames, besides numerous inferior streams.

In Africa there are several large rivers; but that country is so little known, that we are very imperfectly acquainted with their sources or extent, or even with their names. The *Niger*, after flowing eastward across the continent for many hundreds of miles, is supposed to be absorbed by the sands of the deserts. But the most interesting of the African rivers is the *Nile*, or river of Egypt, so celebrated both in sacred and profane history. It rises in the mountains of Abyssinia; and flows, in a meandering course, northward through Nubia and Egypt, till it empties itself, through various outlets into the eastern part of the Mediterranean Sea, near Grand Cairo. This river overflows its banks annually, from the middle of June to the middle of September; during which interval, the low country of Egypt is under water.* These periodical inundations are common to most of the large rivers that rise in mountainous countries, especially in tropical climates. The *Ganges* overflows its banks annually, and inundates the country to the extent of one hundred miles on each side of its channel; rising thirty feet above its usual level. But as Egypt was more early civilized and better known to Europeans, the inundations of the Nile first attracted the attention of philosophers; and, for a long time, they were much perplexed to discover its cause. But it is now ascertained to be produced by heavy rains which fall, at a certain period of the year, between the tropics

* For a far more particular account the overflowings of the Nile, See G. B. & M. O. Vol II. p. 122.

and especially on the mountainous regions where that river takes its rise. The source of the Nile was also long a subject of anxious inquiry: but modern travellers assert that they have inspected it, near a village in Abyssinia, not far from Gondar the capital.

But in America, rivers, like all other productions of nature, seem to exist on the grandest scale. The *Amazon* rises in Peru, not far from the shores of the Pacific ocean; and, after running eastward a distance of upwards of three thousand three hundred miles, rolls its mighty volume of waters into the Atlantic, just under the equator. During its course it receives the tributary streams of more than two hundred large rivers, several of which have flowed fifteen hundred miles to pour their treasures into this stupendous stream. At one thousand five hundred miles from its mouth, it is thirty fathoms deep; and before it reaches the sea, its channel is one hundred and fifty miles wide. This is its ordinary limits; but it regularly overflows its banks, like the Nile, and spreads fertility over the immense realms through which it glides. The river *St. Lawrence*, in North America, is scarcely inferior to the Amazon. Its course is about two thousand four hundred miles in length; and its mouth, ninety miles in breadth. Ships of war can sail up its channel three hundred miles to Quebec; and merchant vessels to Montreal, two hundred miles higher. The *La Plata*, *Mississippi*, and many other American rivers fall little below these we have noticed, either in the extent of their courses, or the breadth of their channels; and intersect, in every direction, those interesting countries which are rapidly rising into importance; and will

doubtless, in their turn, become the leading states of the civilized world; when the empires of Europe, through the weight of luxury and degeneracy, have sunk into imbecility and contempt.

The number of large rivers in the various parts of the known world is reckoned to be nearly six hundred; all of greater magnitude than the Thames. Thousands of inferior streams pour their treasures into these large rivers, or carry them directly to the sea. In every country and in every clime they are found, administering to the comfort and convenience of the human race. Even the parched deserts are supplied with them, though in less profusion. Several noble rivers are known to be intercepted, and their streams either exhales by the potent beams of a vertical sun, or absorbed by the burning sands.—The *Rhine* is a notable instance of this fact. After traversing above a thousand miles on the continent of Europe, and sending out several branches which have increased to noble streams and held on their course to the ocean; the parent river, on approaching the shores of the Netherlands, divides itself into several channels, and is lost among the hills of sands not far from Leyden. In a few cases, the water, after having been apparently absorbed by the sands, rises again at a considerable distance, and flows on with an increased stream.

When the channel of a river runs through a rocky or mountainous country, it sometimes reaches the edge of a precipice, over which the stream is thrown to a considerable depth below its former level. The most celebrated of these *Cataracts*, as they are styled, is in the *Niagara*, a river of North America, between the lakes Eric and Ontario.

The river, at the place where the cataract occurs, is nearly half a mile wide. Immediately above it, there is a steep declivity, down which the stream rolls, with constantly increasing swiftness, to the edge of a cliff, which runs across the whole breadth of the river, and has a perpendicular descent of one hundred and fifty feet. Over this precipice, the whole stream rushes with tremendous violence, forming a watery arch of the most sublime appearance, and falling with a tremendous noise, that is heard at the distance of twenty miles, into a deep channel at the foot of the cliff. A thick spray arises on every side, which, like a dense fog, constantly hangs over the fall; and is adorned with brilliant rainbows whenever the sun shines. The whole is grand and awful. Yet, appalling as the idea is, it is said, that the natives sometimes abandon themselves in their light canoes to the force of the torrent, and are carried down the dread descent to the channel below; where, after a short interval, they emerge from the fog and pursue their course in safety. These cataracts are the most magnificent yet known; though there are several others in that interesting portion of the world of astonishing magnitudes.

Rivers are impregnated with the minerals that abound in the land through which their course lies; and hence their waters are medicinal or unwholesome according to the qualities of those minerals. The streams of some rivers bring down grains of gold from the hills in their passage; and quantities of that precious metal may be found by simply washing the mud which they deposit. Many hundred persons are constantly employed in this operation; and it frequently yields large returns.

Rivers serve many important purposes in the economy of our globe. They carry off the redundant waters which fall in rains, or which ooze from springs, that might otherwise settle into stagnant pools; they supply to the seas the loss of water occasioned by their daily evaporation; they cool the air and give it a gentle circulation; they fertilize the countries through which they flow; their waters afford a wholesome drink, and the fishes which they contain a delicious food, for the nourishment of man; they facilitate commerce, by conveying the productions of nature and art from the inland districts to the sea; they form mechanical powers for driving machinery of different kinds; they enliven and diversify the scenery of the countries through which they pass; and the cataracts which they form present us with scenes the most picturesque and sublime: so that every part of the constitution of nature is rendered subservient both to utility and pleasure.

So wise, so powerful, and so kind is the great Jehovah, who "cutteth out rivers among the rocks, and bindeth the floods from overflowing."¹ He first poured out these mighty torrents, appointed their courses, and has continued to supply their streams since time began. He directs all their movements, and turns them whithersoever he will.² He can employ them as the dispensers of his mercy, or the executors of his vengeance. The slender stream of the Kishon can, at his command, sweep away the well-appointed armies of Sisera.³ And, if the swelling of so small a river as the Jordan was so dangerous and terrible as to become proverbial,⁴ what havoc would ensue,

¹ Job xxviii. 10, 11.

² Prov. xvi. 1.

³ Judges v. 21.

⁴ Jer. xii. 5.

were the waters of some of the large streams we have noticed, permitted to break their bounds and ravage the adjacent countries?—Awful indeed is the language in which the prophet describes the destruction brought upon a nation by the invasion of a powerful enemy; yet not more awful than just are the figures borrowed for that purpose from the ravages of a flood; which “overflows the land and all that is therein, the city and them that dwell therein; when the men shall cry and all the inhabitants of the land howl.”⁵ Well may such a country be described as “a nation meted out and trodden down, whose land the rivers have spoiled.”⁶

But though rivers are thus dreadful when commissioned to execute the vengeance of their Creator; yet, when conveying plenty and pleasure to the happy people who dwell on their banks, their beauty, sublimity and utility supply many natural allusions to the inspired writers, on which they seem to dwell with delight. When David wishes to express the felicity of those who serve the Lord, he says, “God shall make them drink of the river of his pleasures.”⁷ “The righteous,” observes the same divine poet, “shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not fade, and whatsoever he doth, it shall prosper.”⁸ And when our blessed Saviour promises the abundant effusion of his Holy Spirit on his followers, he calls it “rivers of living water.”⁹ The same beautiful and appropriate figure is used, at the close of the sacred volume, when the state of

perfect and final felicity is described under the emblem of New Jerusalem. “And he shewed me,” says the sacred penman, “a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”¹⁰

OBSERVATIONS

ON THE

FIRST AND LAST CLAUSES OF MATT. III. 11.

I indeed baptize you with water unto repentance—he shall baptize you with the Holy Ghost and with fire.

THESE words, respecting the baptism of John and of Jesus Christ, are also recorded by Luke, (chap. iii. 16.) without any variation except the omission of the words “unto repentance;” which do not occur any where in the New Testament, but in the above passage in Matthew’s gospel. Luke informs us that the words under consideration were the reply of John the Baptist to the people, who were in expectation, and mused in their hearts of John, whether he were the Christ or not.

The rendering of the above clauses, in the common version, we conceive to be erroneous, and their meaning very much misunderstood. The true rendering we contend, is as follows. “*I, indeed baptize you IN water UPON repentance; he shall baptize you IN the Holy Spirit, and (or) even IN fire.*” This we shall endeavour to prove to be the correct translation of the words.

First, as to the subject itself, *Baptism*. The Greek term, as every Greek Lexicon informs us, literally means *immersion*; in this sense the Greeks, who must be supposed to understand their own native lan-

⁵ Jer. xvii. 2.

⁶ Isa. xviii. 2.

⁷ Psalm xxxvi. 8.

⁸ Psalm i. 3.

⁹ John vii. 38.

¹⁰ Rev. xxii. 1, 2.

guage, constantly used it. They invariably mean to express *immersion* by that term. This is evident from their constant practice of immersion in baptizing; for it is a fact, established by the most unquestionable evidence, that, in their church, from the days of the apostles to the present time, they have uniformly baptised by *immersion*, and have never admitted any other mode of baptism; which shows in what sense they understand the Greek word.

Secondly. If baptism be immersion, it necessarily implies an *element*, a fluid in which it takes place: for the word cannot be presented to the mind without conveying that idea. The element of John's baptism is, however, expressly said to be *water*; "I, indeed," says he, "*immerse* you, not *with*, but *in water*." "They were all baptized of him, not *with*, but *in the river Jordan*." Mark i. 5. The rendering in the common translation of the original words, by "*with water*," is a manifest perversion of their meaning; as it conveys the idea, that baptism is the *application of the water to the subject*; whereas their obvious meaning is the *application of the subject to the water*. "I indeed baptize you *in water*."

Thirdly, we observe that wherever the term baptism occurs in the New Testament, as a *command* of Jesus Christ, or as *practised* by his disciples, or as *common* to all believers, whether its element be expressed or not, the element implied in the term *immersion*, must be that of water. In no other element but water could our Lord command his disciples to baptize all nations; nor could his disciples, practise it in any other. When the apostle Paul to the Ephesians says, "There is *one baptism*;" he must necessarily mean that of *immersion in water*, as suggested by the term itself; as there was then no other christian baptism in existence. He could not, as some have supposed, refer to baptism in the Holy Spirit, for that had entirely ceased long before their conversion, and before any of the books of the New Testament were written. The last instance recorded of *baptism in the Holy Spirit* is that of the household of Cornelius. Nor could the Ephesians, or christians in common, have the baptism in the Holy Spirit, as being in connection with their being called in *one* hope of their calling, and with their having in common *one* Lord, *one* faith, *one* God and Father of all:* as the apostle there connects it. From all which it evidently follows, that the *one* baptism of christians

* Eph. iv. 4-6.

is not baptism in the Holy Spirit; but *water baptism*; and that this is the baptism to which the apostle refers.

We may observe further, that whenever the mode of baptism is mentioned it is always expressed by the Greek preposition, *ea* in, *in* water, *in* the Holy Spirit. On the contrary, the preposition *eis*, is never used to denote the mode of baptizing, or the element in which it is administered, but is always used to denote the ground *upon* which, or the end *for* which, it is performed. So John baptized *em*, in water, *eis* on, or upon repentance, *eis* for the remission of sins. So Peter addresses the multitude. Acts ii. 38. "Repent and be baptized every one of you, *upon* or *in* the name of Jesus Christ, *for* the remission of sins. In agreement with this, Jesus Christ tells his disciples, Luke xxiv, that repentance and remission of sins should be preached *upon* his name (that is upon a profession of his name) *among*, or *unto* all nations. Hence it appears to baptize *un'o*, or *upon* the name of a person is used to express precisely the same idea.

We have observed, that the clause translated *UNTO* repentance, should be rendered *ON*, or *UPON* repentance. We shall now proceed to show that the original preposition is frequently used in that sense, and that it must be so understood in this place.

In this sense the preposition is frequently used in the New Testament. A striking instance of this sense occurs, Matt. xii. 41. and its parallel passage, Luke xi. 32.—"They repented at, i. e. *upon*, the preaching of Jonah." Compare also, in the original, Matt. xxvii. 30. Luke xv. 22. John viii. 6, 8. That the preposition should be so rendered, in the passage under consideration, is clear from the connection in which it stands. In verse 1, 2. it is said, "In those days came John the Baptist preaching in the wilderness of Judea and saying *repent* for the kingdom of heaven is at hand." John first preached repentance; and those who by his preaching were induced to repent, and manifested their repentance by confessing their sins, were baptized of him in the river Jordan. (vers. 5, 6.) On the contrary, those who came to his baptism without repentance and confession of sin, he rebuked in very severe terms, and sent them away without admitting them to the ordinance. His baptism was therefore evidently *upon* and not *un'o* repentance.

That a profession of repentance and faith was always required in order to baptism by the apostles of Christ, is evident from various instances in the New Testa-

ment. For the sake of brevity, we refer our readers to the auditors of Peter on the day of Pentecost,¹—the Samaritans converted by Philip,²—to the Ethiopian Eunuch,³—to the Philippian jailor,⁴—to the believing Corinthians,⁵—&c. From these instances it clearly appears that those only are the proper subjects of baptism, who profess repentance towards God and faith in our Lord Jesus Christ; and that baptism was not designed to precede in order to produce repentance, but to follow it as evidenced by a confession of sins. To express, therefore, the true idea meant to be conveyed by these words of the Baptist, they ought to be rendered, “I indeed immerse you *in water, upon* repentance:” the common version manifestly conveying an erroneous idea.

We proceed now to consider the other clause in the passage rendered “He shall baptize you *with* the Holy Ghost and with fire.”

First. The translation of this clause also is erroneous; and a perversion of the plain meaning of the original. The term *baptism* is not an English but a Greek word; and therefore to the mere English reader conveys no distinct idea. The authors of our English Dictionaries carefully avoid making use of any terms that will explain it. They tell us that, “*to baptize is to christen, to administer the sacrament of baptism.*” &c. terms that were not invented till long after the books of the New Testament had been written, nor until christianity had become grossly corrupted. The translators have not given the true meaning of the Greek prepositions which occur in these clauses. The former they render *with* instead of *in*, “*with water,*” instead of *in water*; “*with the Holy Ghost,*” instead of *in the Holy Spirit*, and in the last instance they have added the preposition *with* without any authority from the original, which is merely *and*, or *even* fire. The latter two prepositions is rendered *unto* instead of *upon* repentance. The rendering of the Greek word *Pneuma, Ghost*, instead of *Spirit* is also highly improper. The translators have never so rendered it except where it is in connection with the word *Holy*. Why that word should convert *spirit* into *ghost*, it is difficult to conceive. So translated in other connections, it would be extremely revolting. For instance. The *Ghost of God*—the *Ghost of Jesus Christ*.—“If we live *in the Ghost*, let us also walk *in the Ghost*.”

¹ Acts ii. 37, 38—41.

² viii. 12.

³ viii. 36—38.

⁴ xvi. 30—34.

⁵ xviii. 8.

&c. The following therefore appears to be the true translation of these two clauses in the passage under our consideration. “I indeed immerse you *in water upon* repentance, but he shall immerse you *in the Holy Spirit and fire.*” If the terms made use of by the sacred writers, when treating on the subject of baptism had been fairly translated, the practice, it is presumed, so generally prevalent among us, in the administration of this rite, could never have been introduced.

Secondly. Baptism in the Holy Spirit is not the subject of commandment. It was not an appointment of Jesus Christ, nor was it ever practised by his disciples. It was the sole prerogative of Jesus Christ thus to baptize. Accordingly he, having received of the Father the promise of the Holy Spirit, shed it on the apostles. It descended immediately from heaven and fell on them, filling all the house where they were sitting, so that they were all immersed in the Holy Spirit and filled with it. It fell afterwards on the household of Cornelius, as upon the apostles at the beginning; in which event the promise, “Ye shall be immersed in the Holy Spirit,” had its final accomplishment.

Thirdly. The baptism of which we are treating is not, as it is commonly though erroneously and unscripturally denominated, the Baptism *of the Spirit*, which is a manifest perversion of the obvious meaning of the Baptist's words: making the Holy Spirit the *agent* instead of the *element* in this baptism. But John expressly declares the agent, the baptizer to be Jesus Christ. “He shall baptize you.” And he as expressly declares, the element in which he should baptize to be the Holy Spirit, “He shall baptize you *in* the Holy Spirit and fire.” This, therefore, was not the baptism of the Spirit, but the baptism of Jesus Christ.

Fourthly. It is a remarkable circumstance, that although these words of John the Baptist, “He shall baptize you in the Holy Spirit,” are frequently quoted or referred to in the New Testament,* yet this addition, *and fire* is in every instance omitted. Hence, it is probable that by *fire* the Holy Spirit is meant; and not any thing distinct from it; otherwise, we conceive, it will be difficult to account for that omission. Dr. Whitby's paraphrase of the words is, “The Holy Ghost appearing *in the emblem of fire.*” This sense seems to be confirmed by the account we have of

* See Mark i. 8. John i. 33. Acts i. 5. xi. 16. xix 3, 4.

the event when it actually took place, recorded in Acts ii. 2-4. There we are told that, "There came a sound from heaven as of a rushing mighty wind, and it, (i. e. the Holy Spirit,) filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were filled with the Holy Spirit." Peter, addressing the assembled multitude, tells them, (ver. 33.) that "He, Jesus, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit he hath shed forth this," that is the Holy Spirit, "which, says he, ye now see and he. r." They saw it appearing in the emblem of fire, and they heard it in the sound from heaven, and in the apostles, under its immediate inspiration, speaking divers languages: in which the assembly had a most sensible evidence of the divine interposition and power. So at the baptism of Jesus, John the Baptist saw the heavens opened and the Spirit of God descending and lighting upon Jesus; and he was informed that he it was who should baptize, immerse, in the Holy Spirit.

Thus we have endeavoured to illustrate the two clauses in Matt. iii. 11. "I indeed immerse you in water upon repentance, he shall immerse you in the Holy Spirit and fire." Whether we have succeeded in so doing must be left to the judgment of others who have considered the subject: and we wish to be corrected if we have been mistaken in our interpretation of the passage; and shall thankfully receive any further light that may be thrown upon the subject.

Clerkenwell.

J. M.—M.

ON
MISAPPLYING PLACES
OF
WORSHIP.

(In reply to a Query.)

Sirs,

I PRETEND not to be a correspondent of that class, from whom, "A sincere Enquirer after Truth," solicits an answer to the query he proposes, in page 340 of the G. B. R. for Sept. last; yet I beg leave, with your permission, to offer a few words by way of reply. Should any thing, however, more to the purpose come to hand, you

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are at perfect liberty to send this paper into oblivion; and the writer of it will rejoice to see the answer of a "judicious correspondent," instead of that which he now offers.

In order to meet the wishes of the querist, it is necessary to pay some regard to the circumstances that gave rise to the conduct of our Lord in the temple, which is recorded in the scripture referred to in the query; and then, endeavour to shew, in what way this bears upon buildings in the present day, which have been "specially erected and solemnly set apart for the service of God;" as well as upon the conduct of those, who would use such places for "secular purposes."

1 The passage, cited in the query that claims our attention, is John ii. 14-16. The temple, succeeded the tabernacle; it was built according to divine direction; and was dedicated with great solemnity to the worship of the Most High. 2 Chron. v. vi. and vii. This magnificent building, however, had its beauty defaced, and was reduced to a ruinous condition by Nebuchadnezzar; but was afterwards rebuilt; first by Zerubbabel, and then by Herod. At the time of the passover, the dear Redeemer repaired to the temple; and in it he found some who had oxen, and sheep, and doves for sale; and others who were changers of money. These persons had resorted hither, not for the exclusive purpose of accommodating worshippers who were come from a distance, in order to offer their sacrifices, and who could not conveniently bring animals with them for this purpose;—not exclusively to accommodate any with a change of moneys who might need it; but, that by rendering these services, they might derive some pecuniary advantage. These persons then, were following their trades or occupations. The convenience thus afforded, was considerable certainly; but then, it is fair to presume that the emolument they derived was an adequate remuneration: and when Jesus drove them out of the temple, I conceive it was not on account of the business they pursued; but because they were carrying it on in that building which was specially erected for the service of God. Our Lord took a scourge of small cords, or a little whip; a necessary article, to assist in driving out the oxen, &c. and especially so, in case of the owners of them offering opposition to this measure, and drove these traders and the oxen, &c. out of the temple. He also poured out the changers' money, and overthrew their tables, in order that his Father's house might not be "for an

B b b

house of merchandise." He did not think it right that it should be occupied for secular purposes. Policy would prompt these traders to say "Let us have the temple, on account of its convenient size, and favourable situation; but purity prompted the Redeemer to take a different view of the matter; and to show, by a way of proceeding, to which he was not accustomed, that the temple should *not* be a house of merchandise.

2. Those of our meeting-houses, which have even been erected and solemnly set apart exclusively to the service of God, have not, it is true, the magnificence and the splendour of the temple. God was not their divine Architect; a Solomon did not lay their foundation; neither were they in a manner so pompously dedicated to the service of the Most High as was Jerusalem's temple. Nor, sirs, have they been subjected to what, in modern times, and of Popish invention, is called consecration; which every one who is guided by the New Testament, must esteem a solemn absurdity. By solemn prayer, however, the Majesty of heaven has been petitioned to meet his people there: by a mode of worship conforming with gospel simplicity; by a faithful preaching of Christ crucified; by a scriptural administration of the ordinances, these houses are constituted the houses of God: having been specially erected, and afterwards solemnly set apart for his service.

3. Is it right then to use such places for secular purposes? I think not. If the meek and lowly Jesus would not suffer the temple to be thus used; neither would he permit that a house, for the building of which the money of the public has been collected, under the impression, that a house for the great and blessed God, was contemplated, and not a house for secular purposes. The temple had peculiar claims on the regards of the people in its day, as the history of it abundantly shews; and Jesus would not witness the abuse of them. And have not our chapels important claims upon us? We have reared them as houses of prayer; and shall we now make them subservient to our temporal interests? This would be a misappropriation of the money we have collected; and on that account, our conduct would be offensive both to God and men. This way of using a meeting-house, is any thing, surely, but analogous to our Lord's conduct in this passage; even taking into account the difference existing between the temple in ancient days and our chapels in the present.

4. In the above remarks, I have pro-

ceeded upon the *case assumed by the querist*; and I hope they will not be considered to have any bearing upon places of worship that were originally designed, on account of straitened circumstances, or for any other cause, to serve two purposes; nor yet, upon places that were built *exclusively* for business; but that are now employed at certain, and it may be at stated, times for the worship of God. The cases are not similar, and I hope they will not be confounded.

Praying, that through no inconsistency of ours, we may give occasion to enquire "Why is the house of God forsaken?"

I remain, yours sincerely,

J. K. L.

VARIETIES.

DREAD OF POPERY.—About 1780, when an attempt was made to relax some of the laws then in force against the Roman Catholics, which led to the alarming riots in London, many sincere christians were greatly apprehensive of the return of popish superstition and cruelty. Among others, it appears that the pious and worthy clesgyman, Mr. *John Berridge*, entertained serious fears on this subject. In a letter, to John Thornton, Esq., dated March 12. 1779, he thus writes:—"My heart is much grieved at the mighty efforts making by popish priests, and at the horrible speeches uttered by popish hearers, who rejoice in the prospect of the Smithfield fires being re-kindled, and think the kingdom is their own. Indeed the land was never so ripe for popery since the Reformation, as now; and unless the Lord Jesus appears for our rescue, we are likely to be overwhelmed by it. The mighty ones care not what religion is established; because, through infidelity, they have discarded all religion. The bishops and clergy are become such dumb dogs, that not a single one will bark at the popish beast. The mean ones, through ignorance and profaneness, are ready to take up any profession for a mess of pottage. And the late bickerings and literary duellings among the shepherds, call for a lancet to let out the hot blood; while the great worldly conformity among professors seems to require a fan to separate the chaff from the wheat. What will be the issue, I know not; but this I know, the Lord reigneth, and will be a sanctuary to all his real people."

HUMBLE PIETY AND CANDID POPYRY.—*Jane Laycock* was a worthy mother in Israel, who had, for many years, adorned the gospel by a conduct peculiarly honourable and consistent. She was far advanced in years; and in such narrow circumstances, that she depended for subsistence, in a great degree, on the bounty of others; but her piety, meekness and affection gained her the esteem of all who knew her, and her moderate desires were anticipated. A lady of title, a Roman Catholic, who dwelt in the neighbourhood, heard of the character and circumstances of "good Jane," as she was usually styled; and visited her, in her humble dwelling. The lady acknowledged the excellencies of her poor neighbour, and became her steady friend and patroness. Several accommodations were added to the cottage, the rent was paid, and coals were provided. On further acquaintance, Jane was frequently invited to the mansion of her generous friend; where she always experienced the most kind attention.

In 1816, when this poor woman had entered her eightieth year, and was so infirm as to be scarcely able to stand alone, she became convinced of the duty of believers' baptism; and, with her usual simplicity of purpose, though contrary to the advice of her best friends, she was determined to be baptized. She said to the Baptist minister, who hesitated to comply with her wishes; "Are you afraid that I shall die in the water? If I should, I shall be as near to heaven there as in my bed; and surely it cannot be unhappy to die in the way of duty. I must be baptized, unless you refuse to baptize me; it is my duty to follow my Lord." On this occasion, her Roman Catholic patroness acted a noble part. She discoursed with Jane on the impropriety of thinking of baptism, at her age and in her feeble state; and urged all the arguments she could employ to dissuade her from her purpose; but she never threatened, or questioned her poor friend's right to judge for herself. Finding that the aged convert was determined to proceed, her ladyship herself attended her at the ordinance; having taken previous care to send from the Hall, all proper cordials and conveniences, that nothing should be lacking which could promote her comfort.

This tender, though in externals unequal, friendship was maintained, till the aged female's decease. Once when the lady visited her friend as she lay on her dying bed, she said to her, "Jane, you are going to heaven; when you arrive there, pray to our blessed Saviour for me."

"Oh, my dear lady," replied the dying christian, with her usual piety and simplicity, "You must pray to Jesus Christ yourself, or it will not do."—*Mann's Memorials of Christian Friendship.*

DISCREET REPROOF.—An active young clergyman, situated in the village of J —, was told of a miller who uniformly kept his windmill going on the sabbath. With more than usual of the bravery of profaneness, he had repelled every attempt to approach him on the subject of religion. The clergyman determined on the method of an effort for the benefit of the hopeless man. He went for his flour the next time himself. "A fine mill," said he, as the miller adjusted the sack for the flour, "a fine mill indeed; one of the completest I have ever seen." This was just: the miller had heard it a thousand times before: his skill and judgment, however, were gratified by this new testimony, and his feelings conciliated. "But O!" continued his customer, after a little pause, "there is one defect in it!" "What's that?" carelessly asked the miller, "A very serious defect too!" "Eh!" replied the miller, turning up his face. "A defect that is likely to counterbalance all its advantages!" "Well, what is it?" said the miller, standing straight up, and looking the clergyman in the face. He went on—"A defect which is likely to ruin the mill." "What is it?" rejoined the miller. "And will one day, no doubt, destroy the owner." "And can't you say it out?" exclaimed the impatient miller. "It goes on, the *sabbath!*" pronounced the minister, in a firm, solemn, and monitory tone. The astonished man stood blank and thunderstruck; and remained submissive under a remonstrance and exhortation of a quarter of an hour's length, in which the danger of his state and practices, and the call to repentance towards God, and faith in our Lord Jesus Christ were fully stated.

QUERIES.

1. How were sinners saved previously to the atonement made by Christ on the accursed tree? By what means were they delivered from the curse of the law?

2. Being a Baptist, at a very inconvenient distance from any church of my own order, am I not at liberty to join in com-

munion with another church of dissenters, whom I esteem to be real christians?

Fieldshof, A YOUNG MAN.
March 21. 1829.

3. Is it orderly and consistent with the principles of our Connection, for General Baptist Churches to dismiss their members to churches of the Independent persuasion?
Nottingham. J. S.

4. Do the directions of our blessed Saviour, contained in Matt. xviii. 15 - 17, relate to public or private offences?

A THINKER.

OBITUARY.

DEC. 10. 1827, died at Ticknall, near Melbourn, MARTHA HEATHERLY, in the nineteenth year of her age. When very young, she began to attend the G. B. Sunday School, at Ticknall; and, though she resided a mile from the meeting, was regular and punctual both at school and at divine service. The means of grace were blessed to her soul, and she was baptized and admitted into the church, at the early age of sixteen. She then became a teacher, and was exemplary for her regularity, diligence and seriousness in the discharge of the duties of that important office, to the last Lord's-day of her life. On that day, she, as usual, attended the school twice, and divine service once. She was fond of retirement; and though several fellow-teachers attended regularly from the same place, generally preferred to walk alone. Her disposition was amiable and her conduct consistent. Even worldly men esteemed her for her uprightness and integrity. Yet her views of herself were humble; and she had a deep sense of her imperfection and depravity; entertaining at the same time, the most exalted ideas of her Saviour, in whom alone were placed all her hopes for life and death. She was faithful unto death; and is now, there is every reason to hope, enjoying a crown of life.

She was in her usual health on the Lords'-day previous to her death. On Monday evening, she complained of a slight indisposition, but no danger was suspected. On Tuesday evening, she attended a prayer-meeting, at a neighbour's house, and thought herself rather worse; and on Thursday, she sunk into the arms of death. During her short illness, she spoke little; but manifested the greatest patience and

resignation to the divine will. Her only sister hinted to her, that it was almost impossible that she should recover; to which she composedly answered, "I hope I shall be satisfied whether I do or not!" Her minister was sent for; and on his entering the room, she observed, "I think I am not long for this world." He replied, "It is the Lord; he will do right. He is too wise to err:" and she instantly subjoined, though in a faltering voice, 'And too good to be unkind.' After conversing for some time, with as much composure as her complaint would permit, she desired him to pray with her: adding, "It will encourage my friends." Her sister, observing her restless, remarked, with affectionate anxiety, "My dear, I wish I could do any thing to relieve you:" and she calmly replied, 'The Lord is my support' It being enquired, if she was happy in her mind, she answered, 'My evidences are not so bright as I could wish; but I can trust Him in whom I have believed, and to whom I have committed the care of my immortal soul.'

An earnest desire for the eternal happiness of her relatives appears to have engaged her mind much, during her short, but severe, indisposition. To one of her relatives, she said, "Farewell, Ann; prepare to meet thy God." To another, a member of the same church, "Farewell; be faithful unto death, and you shall have a crown of life. Admonish my father, and mother and sister, and your sister and wife, to prepare to follow me." In like manner, she addressed the rest of the friends who visited her. Seeing her sister overwhelmed in grief at the prospect of being so prematurely parted from so dear and beloved a relative, she said, "Do you love me?" and throwing her feeble arms round her neck, exclaimed, with as much energy as her weakness permitted, "If you love me, love Jesus:" repeating the words three times, with the most affectionate earnestness. She desired all her attendants not to weep for her, but to think of themselves; saying, "I should like to take you all with me; but I cannot. Think of yourselves; I cannot save you." The last words she uttered distinctly, were addressed to her sister, "Jane," she said, "you are almost persuaded to be a christian; but that will not do."

Though she suffered severely from her disorder, yet not a murmuring word escaped her lips. She appeared fully sensible of her approaching dissolution; and ready to depart and be with her Saviour. Having desired to be left alone, she was

overheard comforting herself with the promise of the gospel; and saying to herself, "What a pleasure it gives me to think that my dear Saviour has died for me; and that I am pressing towards the mark for the prize of the high calling of God in Christ Jesus." About an hour before her departure, being disposed to slumber, she observed, "If I should sleep, I should perhaps sleep the sleep of death. Farewell! farewell, all. Prepare to meet your God. Come! Lord Jesus! Come quickly." After uttering these words, nature gradually sunk; and she gently resigned her soul into the hands of her dear Redeemer.

Her remains were interred, on the following Lord's-day, in the G. B. burying-ground at Melbourn, when Mr. Naylor improved the solemn event to a crowded and deeply affected audience, from Eccl. xi. 9; and, the next Lord's-day, preached a funeral discourse at Ticknall, from Psa. xc. 12.

Youthful reader: may you, like this interesting young woman, be enabled to make choice of the Saviour in early life; and then, should you, like her, be suddenly called, in the beginning of your course, to your final account, *you* will be prepared to meet your God. J. B.

SEPTEMBER 21, 1828, died, at Spalding, Mrs. ELIZA BOYCE, aged seventy-three. She was the daughter of Mr. Francis Ratcliff. At the age of sixteen, she was baptized and received into the church at Asterby. In 1774, she married Mr. J. Boyce, son of the late Rev. Gilbert Boyce, and a member of the church at Coningsby. She was received into that church, and continued a valuable member to her death. Her mind was well informed in the doctrines of the gospel; and her heart and life influenced by the word of truth, which she found to be the power of God to her salvation. Her continuing a respectable and useful member for fifty-seven years, proves that she had not received the grace of God in vain. Mrs. Boyce was a governess of a boarding school, for forty years. To the young ladies committed to her care, she was particularly faithful and affectionate; and never omitted a suitable opportunity of endeavouring to impress their minds with the importance of attending to religion in early life. Her affection for her christian friends was peculiarly warm and sincere: her house was open for the ministers of the gospel, and often did the poor and aged share in her sympathy. On hearing of the death of a pious friend, she wrote to her only daughter: "May the

Lord enable me to improve by this loud call, and be ready also; as it may be my lot to go more suddenly than my friend. May my evidence for the celestial city be clear. I bless God he hath taught me, in the sacred scriptures, that salvation is all of grace; and that Christ is my only hope of glory."

For three years, Mrs. B. was afflicted with the erysipelas; and in the latter part of her life removed to Spalding, to be under the care of her daughter, Mrs. Cumington, who had long been anxious to make her aged mother more comfortable. For some time before her death, she appeared to be waiting for her change: and for the last fortnight was unconscious of any thing that was doing about her, and seldom spoke. But those that were most acquainted with her well knew that she was ready whenever her Lord was pleased to call her into eternity. Her remains were interred in the G. B. burying ground, at Spalding, by Mr. Hewling, in the absence of Mr. Everard; who preached from Psalm xxxiv. 19. "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Mr. Smedley improved the solemn event at Coningsby, from Col. i. 17: a portion of scripture which she had before chosen for the occasion.

Spalding, 1829.

R. C.

FORMATION

OF A

GENERAL BAPTIST CHURCH

AT

STAMFORD, *Lincolnshire.*

ACCORDING to the appointment of the Lincolnshire Conference, Messrs. J. Bissill, of Sutterton, and S. Wigg, of Leicester, visited *Stamford*, on Lord's-day, Sept. 20, 1829, to form the friends at that station into a church of Christ. Thirteen persons had offered themselves as candidates for baptism; six of whom were accepted as a foundation for this infant cause. The ministers reached the place on the evening of the 19th, and examined the candidates, &c. About ten o'clock, the town serjeant called at their lodgings, and informed them that, as the magistrates apprehended a riot, officers would be present to take them into custody, if they persisted. After asking a few questions, our friends engaged to wait on the Mayor, at nine o'clock the following morning. When the time arrived, Mr. W. being much indisposed, Mr. B.

went to the magistrate; who assured him not only that the communication had been made without his knowledge; but that he had given directions for the constables to be in readiness, at their call, to protect them if any necessity for their interference arose. This was agreeable information; and our friends were encouraged to proceed with confidence.

At ten in the morning, public worship commenced; when Mr. B. preached to a numerous congregation, from Eph. iv. 5. "One Lord, one faith, one baptism."—When the service was concluded, they repaired to the place selected for the administration of the ordinance. The excitement in the town appeared to be universal; and a multitude of persons, amounting probably to five or six thousand, had assembled at the water. Some were rather boisterous; but Mr. B. having mounted a chair, talked a little to them, which soon gained their attention. He then gave out a hymn and prayed. Two drunken men were in the water amusing the spectators, from whom some annoyance was expected; but on Mr. B.'s entering it, they retired, and Mr. B. baptized one female and five males without interruption. When he left the water, the two drunken men again came forward; one of them dipping the other's head in the water, &c. They were, however, soon marched off to the watch-house. A few lewd fellows of the baser sort endeavoured to raise a laugh at the solemn transaction; but many pronounced a blessing on the parties concerned. The ministers were supported by a good number of friends from Sutterton, Bourn, Barrowden, Leicester, Melbourn and Retford.

In the afternoon, Mr. W. being in some measure recovered, addressed a large congregation, from Luke xiv. 17. "Come, for all things are ready." At the close of the discourse, Mr. B. addressed the new members on some of the duties which they owed to each as fellow-members of a christian church; and in conjunction with Mr. W. gave them the right-hand of fellowship.—Mr. B. then administered the Lord's supper to the infant church, and about twenty friends from other churches. It was a happy time for the communicants: the presence of the Lord was in the midst of them. A large portion of the congregation remained as spectators; and manifested an unusually interested and serious feeling. In the evening, Mr. W. preached again, from Exod. xxiv. 9—11, to a numerous and very attentive audience.—This day, it is believed, will be long remembered. A

deep seriousness prevailed in all the assemblies; and the presence of the Lord appeared to be felt by many.

A foundation is thus laid for the enlargement of Zion in this place, on which, it is hoped, by the blessing of heaven, a superstructure will arise that will be a blessing to multitudes, through many future generations. This reflection must afford great satisfaction to those churches who have been the honoured instruments in forwarding this happy event. May the work of their hands be established, by Him who alone is able to establish it! and their most sanguine anticipation fully realized!

We hope, in a future number, to present our readers with a connected account of the introduction and progress of the G. B. cause in this important town.

REVIEW.

THE HISTORY OF THE CHURCH OF CHRIST PREVIOUS TO THE REFORMATION; consisting chiefly of Sketches of the Lives, and Extracts from the Writings of Christians, during the early and middle Ages.

In six volumes, 12mo. each about 430 pp. price, boards, 4s.; published by the Religious Tract Society, London.

SOME time ago we noticed the design of the Committee of this active and successful Society to publish, in monthly numbers, useful works on a more extended scale than those from which their Institution derived its designation; and we then expressed our decided conviction of the propriety and utility of such a course. With a laudable diligence and perseverance, they have carried the design into effect; and we are happy to assure our readers, that an attentive observation of the progress of these publications has confirmed the favourable opinion which we formed at the commencement. We have now the satisfaction to announce the completion of one important work, which formed a primary object of the undertaking.

The "History of the Church of Christ" is finished according to the original proposals; and we feel sincere pleasure in recommending it to the friendly attention of the religious public. But, as we have already expressed our sentiments on the plan and execution of this work,* we shall here confine ourselves to a succinct account of its contents; that our friends may be able

* G. B. R. Vol. VI. p. 94.

to appreciate more justly the value of the information which it affords.

Vol. I. contains the History of the Church during the first three centuries after the birth of Christ. Besides a satisfactory account of the first promulgation of the gospel, its rapid success, and the persecutions to which its advocates were exposed, we have much valuable information respecting the lives, characters, writings, and sentiments of many of its most noted professors, especially of Cyprian and Origen; and a comprehensive sketch of the sects and heresies which existed at that early period. Vol. II. includes the fourth and fifth centuries, and gives a copious detail of the last persecutions which christians suffered from pagan emperors; the Arian controversy and its effects on the external and internal state of the church; Constantine's favour and Julian's opposition to christianity; with a long account of Augustine, and short notices of Pelagius, Jerome, and other christian writers of that period. Vol. III. carries forwards the History from the sixth to the twelfth century, and continues the account of the Waldenses to the commencement of the nineteenth. Gregory I. venerable Bede, Fulgentius, Anselm and Bernard, were eminent men in this comparatively dark period; and of the first of these our Author has given many particulars. Vol. IV. leads us from the thirteenth to the sixteenth century; and presents interesting details respecting Grossetete, Bradwardine, Wickliff, the Lollards, John Huss and Jerome of Prague, the Council of Constance, the Hussites, and the commencement of the Reformation under Luther's auspices, the gradual illumination of the great reformer's mind, his early converts and the Diet of Worms. Vol. V. exhibits the progress of Luther's successful opposition to the errors and tyranny of popery; and gives a very satisfactory view of the manner in which that great man and his honoured companions were led forwards in the glorious work to which divine providence had called them; and for which he had peculiarly qualified them. Vol. VI. continues the history of the Reformation to the peace of Passau, A. D. 1560; when the Protestant religion was firmly established: and abounds with information respecting Melancthon and many of his companions. This volume is an important addition to the work as left by Milner.

We have already expressed our opinion of the care, fidelity and judgment with which this work has been prepared for the present publication; and we heartily con-

firm the commendation we then gave. It is a clear and comprehensive statement of facts, rendered more intelligible and interesting by judicious biographical notices of many of the principal actors in the various scenes; and by numerous and important extracts from their writings. A spirit of genuine piety and evangelical religion pervades the whole; and it cannot be seriously perused without edifying the heart as well as enlightening the understanding. In a few instances perhaps, a more particular detail respecting certain individuals has been given than their comparative importance required; and the course of the history has thus been too long suspended. The examples of this defect however are few; and will be viewed variously by readers of different sentiments. The researches into the state of real vital christianity, and of the prevalence of the grand distinguishing doctrines of the gospel, in the several periods as they pass under review, is important and edifying. We esteem this "History of the Church of Christ," to be well adapted for the instruction and entertainment of that class of readers for which it is designed; and cordially recommend it for their perusal. It is well printed, on good paper, neatly done up in strong boards, and very cheap.

THE DOMESTIC VISITOR, for 1828. 12mo. pp. 188. price, neatly half-bound, 2s. 8d. published quarterly in sixpenny numbers by the *Religious Tract Society*.

WE are truly happy in introducing to our readers a Visitor, whose company and conversation will, we trust, be both amusing and improving. His visits will, we are persuaded, if the members of a family are attentive and teachable, be equally acceptable and useful in the parlour, the nursery, the kitchen, the stable and the barn. For, while he converses on terms of equality with the heads of families, he is always willing and ready to advise and direct the humblest domestic. We must confess that, on some occasions, he is rather a plain-spoken monitor; and he reminds those whom he visits of their faults as well as of their excellencies: but then he is always desirous of assisting them to correct the former and improve the latter. His admonitions are also evidently the result of a judicious and discriminating observation on domestic concerns: and, while he is laudably anxious that his friends should be comfortable and respectable in this world, his leading concern plainly is, that they may be prepared for a future state of bliss. Hence he frequently recommends the pre-

cepts of christianity; and many of his advices and admonitions are drawn from the Volume of Inspiration. We hope our friends, both old and young, will cultivate his acquaintance; and we dare assure them that the trifling expence which his visits may occasion, will be amply remunerated by the advantage which they may receive from his instructions.

DAILY FOOD FOR CHRISTIANS: *being a Promise and another scriptural Portion for every Day in the Year, together with a verse of a Hymn.*

Neatly bound in red. Price 6d.

Religious Tract Society.

THIS is a very smart little Volume, quite convenient for the pocket even of a fashionable waistcoat; and is well adapted for a new year's present. The selection appears to be judicious; and could the real christian contract a habit of consulting it every morning, and committing the portion for the day to memory, it might, under the blessing of heaven, be very edifying.

AMERICAN GENERAL BAPTISTS.

By letters just received from New York, we learn that there are two G. B. churches in that State, both of which owe their origin to persons who had been members of the New Connection. One is the church collected by Mr. W. Thompson, late of Norwich, mentioned at page 181 of the present volume. This society is on the increase; and when these letters were written, in August last, it comprised sixteen members; besides several who were expected shortly to be admitted. Their congregations also were improving; and then consisted of about sixty on the Lord's-day morning, and one hundred in the evening. They hope to receive considerable assistance from a physician; who, having separated from the Scotch Baptists on the Calvinistic points, has preached several times for them, and appears likely to join them.

The other church has been raised by an old minister, who emigrated to the United States, above thirty years ago; and is at a place one hundred miles from New York, up the river Hudson. Here is a G. B. church of thirty-five members; who, with the assistance of their friends, have erected a neat little building for public worship, which is free of all debt. The ground was given by the widow of general Montgomery. They appear to be in peace, and enjoy encouraging prospects.

Both these churches express a strong de-

sire to open a regular communication with the New Connection; that they may receive the publications of the denomination. They feel a difficulty in obtaining any works, but such as are tinctured with the tenets of Calvinism.

LITERARY INFORMATION.

JUST PUBLISHED.

CHRISTIAN COUNSEL: or, a Manual of one hundred Practical Contemplations, tending to promote gospel principles and a good conversation in Christ. Briefly comprising many of those great truths which are to be known and practised by a christian. By an Old Divine. 18mo. 1s 6d. cloth.

GIDEON, and other Poems. By the Author of "My Early Years," "Jane and her Teacher," &c. 3s. 6d.

THE CHRISTIAN'S MANUAL; or, the Desire of the Soul turned to God: containing Extracts from the writings of the Rev. William Law, M.A., on the following important subjects, in Three Parts — 1. A Practical Treatise on Christian Perfection. 2. The Spirit of Prayer. 3. On the Lord's Supper. To which are added appropriate Prayers and Meditations. Also, price 1s. in neat boards, **THE SACRAMENT OF THE LORD'S SUPPER FULLY EXPLAINED,** being the Third Part of the above Work; to which is added an earnest Exhortation to a regular Attendance on that most Holy Ordinance.

IN THE PRESS.

THE LIFE OF THE REV. JOHN WESLEY, A.M., late Fellow of Lincoln College, Oxford. Third Edition. With much additional matter. By the Rev. Henry Moore, sole surviving trustee of Mr. Wesley's papers.

A TOPOGRAPHICAL and HISTORICAL ACCOUNT OF WAINFLEET and the WAPEN-TAKE OF CANDLESHOE, in the County of Lincoln, including Biography of Bishop Waynflete, Rev. Thomas Grantham, Rev. Thomas Scott, Henry Stubbe, &c. With numerous Engravings on copper and wood. By Edmund Oldfield. In royal 4to and royal 8vo.

THE REV. INGRAM COBBIN'S COTTAGE COMMENTATOR, the First Volume of which is complete, will in future be published in Volumes instead of Numbers. Those who have the First Number of the Second Volume, will be accommodated with the remaining matter when Vol. II. appears, which will be in 1830.

Missionary Observer.

OCTOBER 1st. 1829.

General Baptist Missionary Society.

FURTHER EXTRACTS FROM MR. SUTTON'S JOURNAL.

Brother Beddy again accompanied me to Sajeepatna market. We left home early (these markets are from six to ten miles distant); by the way went to a village, what name I have forgotten, and talked some time to about half a dozen men and several women: while talking a blind brahmun was brought out, and two or three of my hearers fell at his feet and worshipped him; I of course reprobated all parties, but I suppose they will do the same to-morrow, I could perceive some of the women over the hedge expressing their approbation of what was said. Poor creatures, how are ye fallen.

Passing through another place saw the village school, (kept under a tree) there were a few boys, and a woman, of course a prostitute, learning to read; she insolently made her salam to us. I asked the master why he taught such characters? and, the reply was, that she might read the Kamshestres, viz. books that instruct her in the art of prostitution. Proceeded to the remains of an Indigo factory for shelter till the market began; it was pre-occupied by a Byraggee, we did not, however, see the propriety of letting him have the whole run of a long range of buildings while we stood in the sun, and accordingly took shelter in one of the rooms; the

holy man did not like this, and walked off, not however till I had had an hour's talk with him, pretty good naturedly. The name of God was with him all-sufficient. Proceeded to the market and preached on the day of judgment, if preaching it may be called, and afterwards on, "Repent and believe the Gospel;" some good attention was manifested. Brother Beddy had some talk in Hindoosthane. Reached home about sun-set.

Friday.—We have had a long day to-day. Brother Beddy and myself started early to go to Noopore market, and lost our way, our horses were behind us, and we had several koss walk in the sun; reached our market about noon, when I sat down, tailor fashion, on the ground, and talked for two or three hours very calmly and pleasantly, on the great things which belong to our peace: seldom have we more instructive opportunities. On these occasions I am often reminded of the absurd, and I may perhaps say the malicious aspersions on Missionary efforts I have met with from scribblers on India. I believe, verily, there is no more danger of Missionary efforts, if properly conducted, exciting any disturbance, than there is of sceptics in astronomy arresting the moon. The natives love to talk on religious sub-

jects, and when no force is used to control their opinions we may talk for ever. Many are desirous of information on the knowledge of God and themselves, though they may have no idea of embracing the dogmas of feringas, and they are surprised that Europeans are to be found who concern themselves in religion, seeing that they generally evince the utmost unconcern. I lost the skin of my nose by this day's sunning.

Sabbath.—Heard my school-masters read Oriya as usual, the passage in course was the 25th and 26th chapters of the Acts. While explaining to them the feelings which animated Paul, his commission to turn them from darkness to light, and his great success, they seemed struck with the news of the heathen as being in darkness; and when I went on to speak of the triumphs of truth, they acknowledged their system must pass away; and, say they, we despise caste in secret now, the time will come when we shall do so openly.

Wednesday, Jan. 15th.—Left home this morning between eight and nine and returned by about seven in the evening. Have been during the day to market at Bhugwansing, and a village in the neighbourhood. Have not had a very encouraging day, the people were very awkward and insensible. A man who was travelling our way for four or five miles gave us most pleasure, he inquired pertinently about the Gospel, and seemed concerned about his salvation. He had been to visit the idol's temple alluded to before. When it was time for him to strike into another path he was very reluctant to go, and said, his mind wished to go along with us, and he went some distance further; during his walk he asked us, if he were to bring his goods with him to Balasore whether we would give him a place to be in for two or three days, for he wished to know more about

what we taught. Of course we invited him to come. Thus amidst our discouragements we are encouraged.

Thursday.—Have felt too unwell to allow of my going out to-day, besides the building of Sunder's house demanded a day's superintendance. But as Sunder was willing to go alone to Sajeepatna market, and to take our favourite village by the way, (Atchutpoor) I was glad for him to go. He brought home an encouraging account of his interview with the villagers. They say there is (Burrabechar), a great consultation in the village respecting Yesoo Kreesti Dhurwa, and they believe what we teach, but throwing away caste is a tremendous trial. They have an old blind gooroo brahmun, who will do his best for the devil and his idols, though, when he was brought out to converse with us he was obliged to confess to the truth. Sunder spent several hours in the village, and afterwards went to the market. The people were very contentious at this place.

Friday.—Still a little unwell, but went with Sunder into the town where we remained till late. The people heard pretty well at first, but were afterwards very noisy and trifling. Two men from Atchutpoor accompanied us home, with whom we had some religious conversation.

Sabbath.—Collected about half a dozen of the poor Catholics this morning, with whom we read, sung, and prayed, and Sunder made some observations on the words, "Blessed is that servant whom his Lord, when he cometh, shall find watching," to which I added a few words. In the evening preached as usual to our little flock at the Collector's, from "He gave them their requests, but sent leanness into their souls." How necessary that we should cherish all our desires in subordination to the will of God. Have been rejoiced to-

day by hearing that the new regiment—just stationed in Cuttack is likely to supply brother Lacey with a good congregation, and that the inquirers in Gunga Dhor's village still go on well. It is difficult to curb our desires for a participation in these blessed privileges.

19th.—Have again visited Nooapoor market, have had a very long day, but, on the whole, not so encouraging as some of our recent visits to this place; could get no opportunity of conversing with the woman away from her neighbours; she said they reviled her a good deal, and that she was afraid to make an open profession of Christianity, but the Lord knew she regarded it in her heart. It is certainly, in her circumstances, a very heavy trial. The Punda, who was so annoying to us last visit but one, came to-day in a better spirit, and sat for at least two hours arguing and inquiring with us. A good number of people sat around listening to the conversation.

20th.—Have been this afternoon to Atchutpoor and continued talking till after dark with a good number of the villagers. On the whole we had a good opportunity, and I was enabled to address them with a desire for their salvation. The advocates for the blocks and stocks did what they could to show that they were mighty to save; no one, however, seemed to consent, and, several times our inquirer reproved them for their senseless contention. What a maze is Hindooism; and how are its unhappy votaries entangled. On our return met another person concerning whom we hope he evidently feels the truth of the Gospel. But the fear of man is a snare to him, and such is the case with very many.

“O in the great deciding day
When God the nations shall survey,
May it before the world appear
That crowds were born to glory here.”

21st.—In the morning went to Soroporo market place, but met with very few who were disposed to listen to us. Several brahmans near us were busily engaged reading their pooranas to a filthy stone image; and another, an old man tottering over the grave, was as busily employed giving food and flowers to a number of other stones. The poor people also seemed so wretchedly besotted with their idolatries, that there was no disposition to listen to us. I sat for some time in a very desponding mood, and could scarcely refrain from weeping over the melancholy scene. I have not felt so discouraged for a long time. Talk of trials! there is no trial to me which can bear any comparison with the fear lest I should labour in vain and spend my strength for nought and in vain; what is the loss of friends or home, or food or raiment, yea of health, and even life itself, under any of the miserable forms in which it has been taken away, compared with that of seeing souls wilfully perishing in sin, while the means of life are held out to their view? I think I could bear any thing, or do any thing, if my message was but received. Hunger, and thirst, and nakedness seem more inviting than a monarch's honours, if they lead the way to the salvation of sinners. But I will write no more of my despondencies; rather will I say Hope thou in God, for I shall yet praise him who is the health of my countenance, and my God!

Finding there was no hope of doing any good at the market, went off in quest of a village about a koss further; here, after some time, we collected a considerable congregation, to whom we opened, as well as we could, the everlasting Gospel; but there was little cordiality in their attention. We afterwards went to another, but as it was getting late, and we had eight or ten miles to go, we

were obliged to make towards home without doing any thing more.

22nd.—After breakfast this morning, went to a village called Brahmune, where we collected a good number of people; sat down in the shade of an old house, and talked of the way of Life for about an hour and a half; our hearers were pretty well acquainted with our message, and manifested little desire to give up the present sweets of sin, and embrace the self-denying doctrines of the cross. "If we don't tell lies how will the world go on, and how shall we fill our bellies?" was the frequent interrogation; "as for salvation, who obtains it in the Kulee Joog?" We pressed upon them the necessary punishment of the impenitent sinner, and revealed to them the way of pardon, and left them. May Almighty grace soften their hard hearts, and awaken their slumbering souls to seek after God, if haply they may find him. From this we went on to Sajeepatna market, where we had the quietest opportunity we have yet experienced in this place, and a good deal of important truth was told, to which no gain-saying could be offered; and some seemed to feel its omnipotence. A brahmun who seemed somewhat impressed, and who remained the whole time listening very attentively, said, privately; "I know what you say is true; but what can I do alone? If two others were to come forward I should follow." He also mentioned that when Mr. Peters was in Balasore, a brahmun embraced Christianity and it made him mad, and he used to lie wallowing in drunkenness about the streets. I showed him from my Testament that Christianity forbid all drunkenness, &c., &c.; and told him I understood the person alluded to was a madman. There were numbers of respectable Hindoos who were become Christians, without being chargeable with any of these

things; but on the contrary, in every respect, vastly improved in every good word and work. Another brahmun, while I was talking, rebuked a fellow brahmun for his false arguments, and said, "He preaches truth, and in eight or ten years more this will prevail." Of course this declaration called forth the anger of his fellow brahmuns.

23rd.—Have had a singular afternoon; went out very early and returned very late, but have done next to nothing; visited four different villages, in the first three could not get a congregation, and in the fourth a very poor one.

24th.—Goordha market of course employed the whole day, had a great concourse of people the whole time while we were teaching and disputing of the things concerning the kingdom of God. With what propriety may the language of Jesus be addressed to this people, "Except ye be converted and become as little children, ye can in no wise enter the kingdom of heaven." They are so wise in their own conceit, and so vain in their imaginations, that it seems the hardest thing imaginable for them to reduce their lofty conceptions to the low level of what we have to communicate. They sit as judges rather than as hearers, and of so prejudiced a stamp that the case is decided before they hear it. Yet notwithstanding, our message sometimes comes with power, and proves the Gospel to be the power of God unto salvation, to every one that believeth; well it may, for "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds; casting down imaginations," &c., &c.

Nations, the learned and the rude,
Are by these heavenly arms subdu'd;
While Satan rages at his loss,
And hates the doctrines of the cross.

No communications from India have reached the Secretary for several months.

EXTRACT OF A LETTER
FROM MR. ALLSOP,
DATED JUNE 4.

THE following information referring to the beneficial effects of the Missionary exertions of our denomination on the American General Baptists, will gratify many of the friends of the Mission.

"Since I wrote you last, I have received two letters from the United States. One from Mr. Finley, Baptist Minister, Baltimore, and one from our brother Buzzell, Parsons' Field. Friend Buzzell's letter is truly excellent. It breathes the spirit of a man of God, zealous to do good to perishing sinners. He mentions (what I omitted to mention in brother Hudson's letter) how glad their Churches would be, generally, and himself particularly, to see brother H., should he go to England, via, the United States.

"I wish the Churches in America, of our sentiments, could be brought to co-operate with us in Missionary Efforts. Is this impracticable? I cannot deny myself the pleasure of transcribing a few sentences from brother B.'s letter; it is dated 30th December 1828. "Your interesting letter, dated 13th May, has but recently come to hand: I am, however, much pleased with its contents. Nothing affords me greater joy than to hear of the advancement and spread of Immanuel's Kingdom in the world; and especially to learn that the people who have long sat in heathenish darkness, begin to be favoured with the quickening and cheering beams of the Sun of Righteousness.

"I have long felt deeply concerned for the salvation of the human family, and for the spread of the glorious Gospel in all quarters of the terrestrial globe. I think that the measures which have been adopted by your Connexion, for the establishment of the Missionary Cause, and the fervent and liberal zeal which they have already manifested for its promotion, merits, not only my humble approbation, but the praise of all the Churches. All the communications from your Connexion, on this subject, as well as others, have been carefully published in our weekly paper, "THE MORNING STAR;" and I have used my weak endeavours to make my brethren and friends acquainted with your pious exertions for the promulgation of the knowledge of salvation, as well as your success among the heathen. Our brethren begin to feel the necessity of encouraging an Itinerant Ministry; and a number of our young preachers begin to feel the pressing urgency of forsaking all for Christ, and of going to Him without the camp. If any of them should feel impressed to go to the Indies, to assist you in your Missionary exertions, I have no doubt but that the Churches would grant them all necessary assistance." I am confident you will be gratified with these extracts. I particularly beg your attention to the last sentence.

JAMAICA.

EXTRACTS FROM THE COMMUNICATIONS OF MR. ALLSOP.

Black-River, Jamaica, May 2, 1829.—
My Journal continued from December 24, 1828. I hope my dear brother Pike will

find the contents of this sheet of more interest than some parts of my journal possess.

JOHN ALLSOP.

December 25, 1828. Christmas-Day.—This morning was ushered in by the noise of drums, gumbies, shouting, singing, and all the other heathen-like practices so common, alas! at this season. To have held any early public service would have been impossible. The din continued nearly without intermission, until after ten, a. m., when it ceased about two hours, on account of the regular public worship observed on this day. At eleven, a. m., I preached to about the number we usually have on the Sabbath-morning. Warned the people against the holiday sins, not, I would hope, without effect. In the afternoon the din again commenced, and was kept up until very late at night. Could not preach in the Chapel, but had many people at evening family prayer; when I gave an exhortation suited to the season. O when will these lying vanities be utterly abolished! Mrs. A. is somewhat better, but much annoyed by the distracting noise on the Bay.

26th.—This day we had a renewal and an increase of the heathenish revels we witnessed yesterday. Many sets came down on the Bay, the leaders of which were dressed in all the rude fantastic modes imaginable; one principal person in each set distinguished by carrying on his head, what is called the "John Cause." I paid some attention to this gaudy article, for the purpose of ascertaining what it most resembled, &c. It appeared to me to be the representation of a temple; (query, a beathen temple) as it had porticos, doors, windows, and a corresponding interior. At about one third of its height, the body of the apparent temple is very much contracted, the top of the lower part forming a kind of battlement; the next upper part still preserving its square figure. At about another third of its height, the body of the temple contracts again, and another battlement is left as before. The top of the building or tower has a kind of steeple; and the whole is surmounted by a lofty feather, which is considered, I suppose, as a *perfect finish* to the whole! The walls of this imagined temple appear to be formed of strong pasteboard or very thin wood, and are ornamented from top to bottom with feathers, small looking-glasses, little pictures, gold and silver tissue, and other similar articles, exactly suited to dazzle the eyes, and captivate the attention of its ignorant admirers. I should think all the taste the constructors and decorators of these toys possess is employed when they are made, and most of them must be got up at a considerable expense. O that the time and money of these

"foolish builders" may soon be consecrated to better purposes; and the period soon arrive, when "they that are far off shall come and build in the temple of the Lord!" Was much gratified in the morning to see so many of our people improving their holiday time in coming to see "Massa Minista." A great part of our forenoon was occupied in conversation with them; the other part of the day was busy in preparing for my journey to Lucea, whither I intend to set off to-morrow, taking Hart's Hall in my way. The Lord go with me, and preserve and restore Mrs. A. during my absence.

27th.—Set off on my way to Lucea; reached Hart's Hall about noon: spent the afternoon in hearing the children who are instructed at Hart's Hall, read and repeat Catechism. Was pleased with the progress made by some of them, and expect great improvement if the children are regular in their attendance, almost all depends on this. In the evening had many at family prayers.

28th. Lord's Day.—This day opened Hart's Hall as a place for the public worship of God, and the preaching of his word. Had a good day indeed; the first service commenced at eleven, a. m. As Hart's Hall stands on an eminence, could see the people coming to worship at a considerable distance. How gratifying the sight! group after group all dressed in their best attire: not going to consult the *obeah man*, or engage in savage heathen revels, but approaching "the house of prayer," to hear "the words of eternal life." My heart was filled with pleasing emotions, rendered still more pleasing by the contrast of the quiet scene around me, with the noise and dissipation I had left on the Bay. I preached from "Woe is unto me, if I preach not the Gospel;" a passage suggested to my mind by the circumstances under which I commenced my more direct Missionary labours at this place. More than 200 people were present, the largest number of hearers I have had since I came to this station. I enjoyed the service, and hope, from the appearance of the people, that good will be done. The Lord make this place the birth-place of many souls! Between morning and evening service rain fell, consequently had not more than fifty present at six, p. m., whom I addressed with much feeling and comfort of soul. Was much gratified to learn, in the course of the day, that Mrs. A. is still getting better.

29th.—Departed from Hart's Hall to Lucea about sun-rise. Was travelling the whole of the day, and reached Lucea about sun-set. Favoured with very fine weather, a great blessing, considering the nature of the roads, across mountains, along the edge of precipices, through sand and mud for a considera-

ble distance, without a single tavern in my route, at which one might stay and be refreshed. Blessed be God for all his goodness! On my arrival at Lucea, found brother and sister Hudson very well. Soon learned that the Lieutenant-Governor had refused assent to the slave law; and that the Sectarian Committee, in the House of Assembly, had published a Report concerning us of the most detestable character. A "Reply" to which has been published by our Particular Baptist brethren. Learned too that brother Bromley had been called before the Sectarian Committee, for writing a letter concerning a slave, who had been punished for attending to religion. How eventful the present time! O that every Missionary may exemplify the meekness of wisdom, firmness, ardent zeal for God, and love to souls!

30th.—Brother Bromley not arrived, and cannot tell when to expect him. In his absence brother H. and myself deliberated on preparing "An Answer" to the infamous Report, and determined to do so; the nature of the Report imperiously calling on us not to be silent when things are charged upon us; which, if true, would render us worthy, not only of banishment, but of bonds, imprisonment, and death!

31st.—The last day of another year!

Time! what an empty vapour 'tis,
And days, how swift they are;
Swift as an Indian arrow flies,
Or like a shooting star.

What an important year has this been to me! Especially important, as during its course, I have formed a new Missionary Station; now preach the Gospel at three places in connection with it; established a Christian Church, small indeed, but expect speedily to have an addition to it, and, anticipate increasing usefulness, should God spare my life and bless my labours; surely these things require my gratitude! But O! by how many sins have the progress and close of the year been marked! Lord, pardon me for all my forgetfulness of thee, for all my backwardness to commune with thee, for all my unbelief, carnality, and want of zeal in thy service! I would be thankful for family mercies. May every favour be sanctified, and future days be more devoted to my God and Saviour!

January 1st, 1829.—Being New Year's Day, had a prayer-meeting at six a. m.; brother Hudson's Chapel nearly full. I read the 90th Psalm and addressed the people; brother Hudson commenced with prayer and I concluded. A very pleasant and profitable meeting.—O that this year may be the Lord's indeed! May personal religion be more assiduously cultivated and enjoyed! May the Redeemer's cause more eminently prosper!

Am thankful for the prosperity enjoyed in the Church at Lucea. The Lord has done great things for us, whereof we are glad. O my soul! begin this year with more life and activity in the service of thy Lord and Saviour! let me display more solicitude for my own growth in grace, and pursue with zeal the great object which has induced me to leave my native for a foreign land! Nine, a. m.—Have had a soul-refreshing season in the house of prayer. Preached to a very large congregation;—many on the outside of the Chapel. Endeavoured to render my discourse suitable to the season.

4th. Lord's Day.—Six, a. m. attended the early prayer-meeting;—Chapel nearly full. Brother H. expounded; afterwards, several of the people prayed. Having heard them pray frequently, when before at Lucea, was struck with the improvement they had made since I left them. The comparative correctness of their language, and especially the pious ardour of their supplications, would be creditable to Christians of longer standing than they. Truly, the entrance of thy word, O Lord, giveth light to the understanding, and newness to the heart! At eleven, a. m. brother Bromley preached a sermon, much calculated to be useful, from Ezek. xxxiii. 11—16. The congregation very large indeed; nearly, if not quite as many, on the outside of the Chapel as within it: the sight was truly exhilarating and delightful. After sermon brother H. administered the Lord's-supper, brother B. and I assisting him. It was an impressive season; almost all who were not members remained as spectators. Six, p. m.—As it was determined to have a Missionary Sermon and Missionary Meeting during our stay at Lucea, at brother H.'s request I preached the Sermon this evening to a congregation not much inferior in number to that in the morning. Text, "Thy kingdom come." From which considered,

I. The nature of this kingdom, and what is implied in the coming of it.

II. The desirableness of the coming of his kingdom.

III. In connection with what state of mind, and what line of conduct, the petition in the text should be offered to God.

A collection was made after the sermon. Such were the services of this interesting day—the first Sabbath my brethren and I have spent together in Jamaica.

5th.—At ten, this morning, we began our first Conference in this Island. Brother Hudson commenced with prayer. Various subjects came under our consideration; one of the most important was brother H.'s state of health, and the propriety of his going home awhile to recruit it. Obtained

the certificate of Dr. Towton, whom we all also saw personally on the subject. His opinion is most decided that he ought to go: could not do otherwise than advise him to act on Dr. T.'s recommendation, which he told us could be confirmed by that of other medical gentlemen if we were desirous of it. Should he arrive in England, may his visit be much for his own benefit and that of the sacred Missionary Cause. Six, p. m., held a very lively and interesting Missionary Meeting; brother H. presided, and with brother B. and myself, addressed the people. The number of people was very great; as yesterday, many were on the outside of the Chapel. From the accounts read and the addresses delivered, hope the interest excited will be influential and permanent. The two collections amount to nearly £5. One of the Negroes, a member of brother H.'s Church, remarked, after the meeting was over, *that he did not think Massa Bromley had so much tongue!*

7th.—Rose early, and prepared for our departure to Montego Bay. Thus on earth we meet to part. In heaven the depressing sound of parting is unknown. Thankful to God for the present stimulating and cheering interview. I would return to my Station with renewed vigour in the work of the Lord. Set off from Lucea about five, a. m., and reached Montego Bay between nine and ten, a. m. Afterwards looked round brother Burchell's new Chapel. It is a neat commodious place, quite plain, and capable of holding upwards of 1,200 people. In the afternoon visited a natural curiosity near the Bay, a large cave, which has never yet been explored to its termination. Within it perpetual silence and gloomy night maintain their uninterrupted sway. Just at the entrance swarms of drowsy bats startle the stranger at his first approach, by the dull flap of their wings, set in motion in consequence of their being startled by him. "The works of the Lord are great, sought out of all who take delight therein." Was prevailed on in the evening to stay one day longer, and preach to-morrow evening.

8th.—At six, a. m., met Mrs. Burchell's class of coloured females. Was glad to find it so much larger than it was when I was at Montego Bay a year ago. Nearly forty were present with sisters Burchell and Bromley. Prayed, and addressed the class with much pleasure. In the afternoon brother and sister Bromley set off for St. Ann's, and at six, p. m., I preached for brother Burchell, to a large congregation.

9th.—Exactly at four, a. m., set off across the mountains to Black River. After a journey marked by the goodness of God, especially in the weather with which I was fa-

voured, arrived at home about three, p. m. Was happy to find Mrs. A—— much better than when I left her, though not recovered. "Bless the Lord, O my soul! and let all that is within me bless his holy name. Bless the Lord, O my soul! and forget not all his benefits."

13th.—Mrs. A—— and myself went to the residence of a worthy lady and gentleman, who attend at New Carmel. The lady is remarkably active in every good work, especially in endeavours to promote the education of the coloured and Negro children. Spent a pleasant day in their society. Was gratified to see many Negroes attend their evening family devotions, which I was requested to conduct, and at which I read and made a few remarks on Psalm 51st.

17th.—Was much depressed this morning on hearing that Mrs. A—— was sick in the mountain residence, whither I had conducted her on the twelfth. Consulted our medical attendant, and sent her his advice, which hope will be for her restoration to health. Eleven, a. m., have been engaged in examining one of our candidates for baptism, a work which has required my attention several times lately. Was satisfied with the examination, of which I immediately took notes. The Lord be with us on the morrow, when we intend to celebrate the ordinances our Saviour has appointed. At our evening family prayers had a great many people, and a very lively service. The gentleman referred to yesterday, spoke to the people and prayed. After prayer conversed with one of our candidates, a married female, who has to endure much persecution for Christ's sake, but who remains steadfast, and determined to be the Lord's. Feel, and have felt, much on her account. May God support and direct her!

18th.—Early this morning had our *second* baptism. *Twelve* were baptized, among whom was the female mentioned in journal of yesterday. A most delightful morning. All having arrived at the spot, I arranged the candidates along the beach, addressed them, sung, then went into the water. A very orderly and comfortable administration. Sung—

"Praise ye the Lord, Hallelujah,"

in the short interval between each individual's baptism, in which some of the candidates joined while in the water. Having concluded, went home, glad at heart for what I had witnessed. The gentleman from Baltimore arrived rather too late to see the ordinance administered; but many of our inquirers were present. At six, a. m., prayer-meeting: many attended, read the 27th Psalm, and made a few remarks. The Ame-

rican gentleman concluded by prayer. At eleven a. m. preached. The congregation was the largest I had ever seen on the Bay in the morning, our little Chapel was nearly full. Text Matt. xxvi. 41. Was very plain and faithful in dealing with the souls of my people. After public service proceeded to receive the newly baptized into the Church by giving them the right hand of fellowship, and addressed them all according to their circumstances. Then administered the Lord's supper. Observed many affected while I expatiated on the sufferings of our atoning Saviour. It was a time of refreshing from the presence of the Lord. O for frequent renewals of similar seasons! Engaged, both before and after public worship, in conversation with the members and inquirers. About three p. m. heavy rain set in, and continued until nearly eight p. m., in consequence had few at evening preaching, but, felt comfortable in addressing that few on Christ crucified as the source of all good to fallen sinners.

19th.—One of the Kingston papers by this morning's post contained the following paragraph :—“Black River, Jan. 13th, this little town, once so gay during the time allowed for the slaves to enjoy themselves at Christmas and the commencement of the new year, passed off dull in the extreme. The Reds and Blues were in complete obscurity, and so far have *cant* and *hypocrisy* got the better of mirth and jollity, that the only two fiddlers in the place, who formerly scraped before the ranks of set-girls with dignified solemnity, might and main, refused to give their assistance, lest they should *commit sin!!!*” I feel obliged for this testimony in favour of the effect of my labours here, though I cannot help thinking that the good done by me as an unworthy instrument, has been much over-rated by this friend, in the shape of a foe!! I cannot but remark, if the late holidays passed off so dull as is here represented, what must a Black River Christmas have been, when it passed off lively? O that these hateful revels way go on to decline in the proportion implied in the above statement, until they are known only as deeds of days that are past and gone! For this will I labour and pray. The two fiddlers mentioned in the above are both members of our Church. To God be all the glory! Eight a. m. set off to see Mrs. A——. On my arrival found her very unwell, though better than she had been.

25th. *Lord's Day*.—My second Sabbath at Hart's Hall. At six, a. m. had a prayer-meeting; between thirty and forty present. Eleven, a. m. preached a plain, searching discourse, with much liberty and pleasure of mind. Had about 150 hearers, generally

very attentive. Talked with the people before and after public worship. Hope some of them are making progress in the knowledge and experience of religion. Five, p. m. preached again, though I had but few hearers. Felt much alive to the importance of bringing sinners to Jesus. After preaching, was glad to hear from both of the brethren Hudson and Bromley.

31st.—Our family devotions are generally well attended, though not so numerous as when they were commenced here. Doubtless, this is owing to their having lost that universal attractive, novelty. However, many now attend them from the influence of a principle widely different, viz. The pleasure and profit they find in the service of God. O that their number may constantly increase!

February 17th.—Returned to the Bay this morning, and was thankful to find Mrs. A. better. From all I hear, it appears that our “Answer” is remarkably well received. A gentleman and magistrate told me this day, its spirit was good, and that, on the whole, it was excellent. Such testimonies show that the object we had in view in publishing it is, to a good degree, secured.

May 15th.—We have had our *third* Baptism, at which another of the Miss—— was baptized. A few particulars respecting her may not be unacceptable. She once lived in fornication, though without a proper knowledge of its sinfulness. A few years since, she was visited by a most severe affliction, which made a very deep impression on her mind. She determined to abandon every sinful course, and live a life of devotedness to God. At this time she was at the family residence in——. Shortly after I came hither she began to attend our services, though not constantly. Her sister joining us, she became more regular in her attendance than previously, and became the subject of powerful convictions, under the word of God read and preached. Still, however, through the influence of various circumstances, she kept aloof from any other connection with us than that of a mere hearer. But her convictions continued to deepen, and her attention to the means of grace with us was almost constant. A few months ago, too, certain things occurred which much weakened the prejudices by which she had been so long fettered, and she came forwards, at length, and expressed her decided wish to be baptized and become a member. The change which has taken place in her spirit and deportment since she broke through the difficulty of an open confession of Christ, is surprising. Her former gloom and unhappiness appears to have vanished, and she goes on her way rejoicing. She candidly confessed to me, when first she opened her mind, that she was miserable.

night and day, because she knew she was not doing her Lord's will, in continuing not to unite with us. Her baptism produced a strong sensation amongst her former connections; they were highly offended at her decision, and displayed their enmity against true religion by the abuse so amply supplied from an unrenewed heart. But she is very steadfast, and her conduct is very consistent in all respects. Our congregations at B. R. lately have been good, and we have had a small addition to the number of our Inquirers. I have commenced week-night preaching at Lacovia, and hope now to pay that place considerably more attention. Last Saturday I went to commence "domestic preaching" at a much neglected place called Middle Quarter, lying just in the centre of my three regular preaching places, B. R., Lacovia, and Hart's Hall. Had not many, but hope my efforts there will not be in vain. There is a considerable population in the neighbourhood, both of free coloured and bond, and their moral condition is lamentable indeed.

I arrived at Hart's Hall, on my return from Lucea, June 16th. I found Mrs. A. very much better indeed than when I left her. The mountain air agreed with her as well as we could desire, and her health is now as good as before her recent sickness. The children too are well. Mrs. A. accompanied me to the Bay on the 19th, and I have abundant cause for gratitude that my health is also so good, after my late long and laborious journey. My visit to Lucea was highly gratifying to myself, and, I would fain hope, useful to others. You will be astonished to learn, that though I was there but three Sabbaths, there was an *increase* in the number of brother Hudson's Inquirers, of nearly 300 people. A few of these had been Inquirers before, but they did not renew their tickets before brother H.'s departure, and therefore their names were not in his *this year's book*, but most of them were *new people*, and ALL are to be added to the number of brother H.'s Inquirers. The last Sabbath I was at L—— was a truly interesting, though a very fatiguing one. Immediately after the conclusion of the early prayer-meeting, I commenced renewing Members' and Inquirers' tickets, and giving tickets to new people; and thus was I almost incessantly employed (the time spent in very short meals and the services of the sanctuary excepted) until after eight o'clock in the evening. Such was the heat and such the throng which surrounded me, just after we came out of Chapel, between one and two o'clock, p. m. that my work became almost distressing, and I repeatedly cried out for light and air. The congregations to-day were exceedingly good; in the morning the Chapel was

crowded to excess, and nearly 100 were obliged to remain on the outside of it. On this occasion I administered the Lord's supper, but heavy rain falling, the people pressed into the Chapel out of the yard, and it was with difficulty we could attend to that sacred institution in the manner its solemnity requires. But I trust "the Master of assemblies" was with us. The Sabbath before this, of which I have given you a short account, I was at Green Island; there the place was also crowded with people, and many could not obtain admission. There too, many received tickets for the first time, as Inquirers; indeed, the neighbourhood of Green Island appears promising to a very high degree. Some of brother H.'s members are very active and useful; they are a credit and ornament to their Christian profession. Most of them are going on, I trust, pretty well. I found some unpleasant things existing among them, and no wonder, considering the absence of their Minister and other circumstances. I had also to attend to a few cases of discipline; but, on the whole, there is reason for thankfulness on their account, and I cannot but hope that my visit and intercourse with them will tend to the removal of evils, and the furtherance of good. I endeavoured to improve my time amongst them as much as I could. During my stay, I preached nine times, attended five experience meetings, six prayer meetings, two Church meetings, and twice administered the Lord's supper; besides seeing the leaders and people at private interviews. I was at Lucea Station seventeen days. I do not state these things from a principle of egotism, but to give you some idea of my proceedings. With respect to this (viz. Black River) Station, I have little to add at present to what has been already communicated. I believe the work of God is progressing with us, though, alas! but slowly. One and another (for we have to reckon our increase here by ones) are coming forwards, from time to time, to join us as Inquirers; and our members continue steady and consistent followers of Christ. Our Bay people generally are a comfort to us, and a credit to their profession.

Our Bay is now very sickly. Several connected with us are, or have been very ill. Last Friday, Mrs. A. and myself called on one of our sick members. I asked how she was. "Me berry sick wi' de faber and pain." "The body is very ill, Mary Ann, but how is the mind?" "Me mind fix above." "Who is it fixed upon above?" "On my sweet Sabiour, Massa." This is the woman who was afraid she should be drowned when she was baptized; — an excellent Christian, humble, pious, and useful.

SUTTEES.

Mr. Bowley, Church Missionary at Chunar, furnishes the following information respecting the prevention of two of these infernal murders, and the perpetration of another. Let it never be forgotten that these murders take place under licenses from the British Officers of the East India Company. Query—Who in these cases are the murderers? The brahmuns who push the victims on the burning pile, or the East India Directors, whose Officers license the murder? Let the Gentlemen in Leadenhall Street consider this query; and let the voices of the friends of Christianity, and the enemies of murder, force it on their attention!

A Suttee rescued.

June 16, 1828.—Crossed the Ganges, and proceeded to Mirzapore: re-crossed, and arrived at a Christian Friend's, a Military Officer, being twenty miles. In the evening, as soon as the heat permitted, rode out with two pious Officers to a village, about two miles distant, to see a woman, who had, through the humane interference of the Officers of the Corps, been rescued from the grasp of those who would have imbrued their hands in her blood by casting her upon the funeral pile of her husband, from which she had escaped. As we approached, the whole village came out to meet us; so that, though we had a sight of the woman, we could not speak to her: her father-in-law, however, said that she was restored to her caste, &c.

A Suttee consumed.

Sep. 25th—At Mirzapore.—Lieutenant C. my host, received a note from the Magistrate of the District, informing him of a Suttee to take place, and requested my assistance. We hastened to the spot; and found the victim, a young Brahmune woman, about twenty years of age, and every thing ready for her destruction, on the banks of the Ganges, adjoining the Registrar's Premises: it was truly gratifying to see the worthy Magistrate all anxiety and concern for the safety of the poor creature; exerting himself, as became a Christian in his situation, to the utmost of his limited authority; nor could I refrain from doing my part, so far as words and reasonings were concerned, but without avail. She was blind to all reason, and under the influence of strong delusion—apparently elated with pride, and determined to brave the excruciating pain which awaited her. Her deportment, in the eyes of the natives, and those acquainted with her, was not that of a modest young Hindu female: she be-

trayed a spirit of bravado, not at all consistent with the solemnity of the event; and spoke as if she would have the credulous multitude believe that she was endowed with the gift of developing past events of many generations regarding herself. She told the people that she had previously ascended the pile four different times, at such and such places, and should do so again and again. The pile with the corpse and a layer of logs on it, was raised hardly more than four feet. The fire was applied, and the pile was burning about a quarter of an hour ere the woman was permitted to approach it; when, all of a sudden, as if fortified by the Wicked One, and inspired by the Father of Lies, she arose, and with a loud voice cried—"Victory to Suttee Mata!" which was instantly responded by the blood-thirsty multitude: reaching forward upon the pile, she instantaneously turned upon her back, and held her hands closely pressed over her face; remaining motionless, as if void of feeling, till she was deprived of power to extricate herself, which, indeed, she evidently determined to avoid. Thus she lay on this bed of fire, till her whole frame began to blister and her limbs to quiver, and she was literally roasted to death! A more horrid sight was scarcely witnessed in India before, notwithstanding the diabolical cry issuing from the thousands of Heathens—"Victory, Victory, to Suttee Mata!" In an instant, they rushed forward like so many fiends broken loose from the bottomless pit, and every individual snatched up a log or a bamboo, and seemed to vie with one another in being the foremost to participate in the murder of this human victim! All the Christians present must have felt as if thunderstruck at this shocking spectacle.

During the time, many painful thoughts crossed my breast—such as, "Satan has obtained a triumph—his kingdom seems to be taking deeper root—Alas! what are we doing? What are the Bible and Missionary Societies doing, in comparison to what they ought to do, towards the deliverance of these captives from the iron grasp of the lion that is devouring them!"

O that the defenders and advocates (these must not be considered as improper terms) of the Suttee System, and the Governors and Rulers of India, had been present, to see this terrible sight! It would speak louder than all that has ever been said and written against it. It would tingle in their ears, and haunt their imaginations, till they had washed their hands from the blood of these victims, and for ever wiped off this stain of national guilt—every obstacle would give way, like a slender piece of cotton thread before the fire; and an immediate deliverance from Sutteism would be proclaimed throughout the land.

May this longed-for day speedily arrive, ere the Lord is stirred up to requite it by future signal judgments!*

Another Suttie rescued.

Sep. 26th.—I was informed that a Suttie was about taking place, at Turnbull's Gunge, three miles from Chunar. I hastened to the place, with Charles Doss and Christian Tryloke. The whole of this populous village had already collected on the banks of the river. The victim was a young woman, sixteen years of age: she was seated by the corpse of her husband, with a string of beads in her hand, and her face toward the sacred stream. The pile was raised five feet from the ground; and was about seven feet long and four wide, supported by strong stakes and cross poles, evidently intended to prevent the possibility of her escape, if she should attempt it. Seeing this, I pointed it out to the Police Officer, who, being a Mussulman, instantly rectified it.

I now approached the woman, and addressed her to this effect—"Why do you destroy yourself?" "My Takoor," was her reply. "This perishing corpse is not your Takoor. Your Takoor has left this tenement of clay; he is no more your Takoor, nor have you any relation to him now that he is dead. He came into the world alone, and is gone alone. What till you are also called away. Do not fly in the face of your Creator, and deprive yourself of the life which he has given you. In order to avoid the lesser evil, you ensure to yourself eternal destruction by committing suicide." To all this, and much more, she seemed to listen with attention; and one here and there in the crowd (who were also all attention) seconded what was said, and acknowledged the truth of all. The Christians present did what they could to dissuade her, nor was the Thanadar behind in his duty to prevent it.

The sun being set, the people, having fasted during the whole day, now unitedly pressed to be permitted to commit the corpse to the flames; and that she might, notwithstanding, afterward devote herself to the pile with some relic of her husband, as soon as authority to do so should be obtained. To this she agreed; and then retired, the crowd following her.

Observing that some of her relations suggested the idea of destroying herself if she retired, I suspected they would not be want-

ing in administering what would cause her death; and intimated to the Police Officer the propriety of having none but Mussulmans to guard her, keeping the Hindoos as much aloof as possible till the appointed time should come. This was acceded to, and we left them at five in the evening. However, thinking that a favourable opportunity served to speak to her during the night, I set off again to the spot at ten o'clock, determined to remain there during the night: on coming up, I was somewhat pleased to find her preparing to bathe: yet she still moved about like one deprived of her senses. I then addressed her as before—when, all on a sudden, as if the spell was broken by which she was held, and she had returned to her right mind, she gave vent to her feelings: with tears and lamentations bewailing her lord, she said that she should now have been in Paradise—that all were her enemies—who would now protect her?—how should she drag out a whole life from her sixteenth year?—she had no children to beguile her days, &c. I told her, that if none of her relations would protect her, she might send to me, and I would see that justice was done her. I also got the Police Officers to offer their services, in the event of her being oppressed; and she seemed somewhat eased.

It was now universally allowed that the danger was passed, and that no apprehension remained; and I returned home, thankful for what had taken place, as this seemed in a great measure to make up for the defeat sustained and felt at Mirzapore. The guards also soon retired. Christian and his wife Ruth also came some hours before day, and found all well.

Next morning, the people were heard saying, that the Padre's persuasion, and the bewitching powers of the Bengalee whom he had brought with him, deprived the woman of her Sutyā. Many imprecated curses upon us; while others spoke more reasonably, and appreciated the deed.

In view of these scenes, Christianity, mere nominal Christianity, compared with Hindooism, is as a beautiful and stately palace to a slaughter-house flowing with gore.

Oct. 2, 1828.—I sent the schoolmistress yesterday, to see how the poor woman was who was preserved from the flames: on her return, she said that it was with great difficulty that she could obtain a sight of her, and that she appeared nearly starved to death: in consequence, early this morning I went to the spot, and was solemnly assured by the people, that, during the night, she had been sent to Mirzapore, to spend a few days with her friends; though others said she was not gone. Apprehending lest they might yet cause her death, I got the Police

* Why had not the worthy Magistrate power to preserve this infatuated victim? Because the East India Directors had limited his power! Because they have not suffered these hellish flames to be put out!—Let all England know that this is the reason!

Officer to make particular inquiries; which he did, and, in the course of the day, informed me she was still at the village, doing well. It is truly astonishing to see what a depth of lying this people have fallen into: the most respectable, wealthy, and attentive to their religious ceremonies, seem to think as little of a deliberate falsehood, as of taking a draught of water.

General Baptist Missionary Society.

LUCEA.

THIS interesting Station is greatly in need of assistance. The fact stated by Mr. Allsop, that, in consequence of the many that flock for instruction nearly *three hundred* inquirers have been recently added to the 967 already on the Missionary's books, ought to excite gratitude and exertion. As it is impossible from the current income of the Society to meet the necessary expenditure connected with the providing a sufficiently capacious Chapel, Mr. Hudson has been appointed to collect subscriptions for that purpose. The following appeal has also been published and circulated, and several subscriptions in consequence announced; among them are—

	£.	s.	d.
Right Hon. Lord Gambier	2	0	0
W. F. Buxton, Esq. M. P. -	5	0	0
Rev. W. Tacey - - -	5	0	0
Mrs. Ware - - -	5	0	0
First fruits of increase from a Clergyman and his Lady in Dorsetshire. }	5	0	0

THE APPEAL.

IN 1827, Mr. Hudson, a missionary employed by the General Baptist Missionary Society, commenced preaching in the town of Lucea, at that time pronounced the most benighted town in Jamaica. His ex-

ertions have been greatly blessed. In October, 1827, a Church was formed, which in about a year and a half contained 146 members, believed to be sincere Christians, and had in connection with it 967 inquirers, or persons receiving private instruction from the Missionary. The eagerness of the negroes for christian instruction is great, almost beyond description. Attention to the Gospel once excited, the desire spreads with almost miraculous speed. Many of them go many miles for instruction. Some in their eagerness contrive to reach the house of prayer at Lucea overnight, and lie on the Chapel benches. There has the Missionary heard them pouring out their fervent prayers to God before the hour for morning prayer-meeting commenced. At that time, six o'clock in the morning, others that have left their homes by five, or four, or three o'clock are present. The Chapel occupied by Mr. Hudson will contain but about 300 hearers, and has long appeared distressingly small; the doors, the windows, the aisles, all are crowded, and hundreds have not unfrequently been on the outside. Could the Missionary stand up in the open-air and address these crowding inquirers, he would gladly risk the effects of a tropical sun that he might proclaim the Saviour's love, but in Jamaica this is not tolerated. The only means of furnishing these destitute Africans with the opportunity of acquiring an acquaintance with the glorious Gospel, is providing them a Chapel sufficiently capacious to contain at least 800 or 1000 persons. Ill health has obliged Mr. Hudson to return for a few months to England, and the Committee of the Society are anxiously desirous that while recruit-

ing his health he should, if possible, obtain funds to assist the contemplated enlargement. The Negroes cannot raise them. The income of the Society is so limited that it is impossible from that source to meet the necessary expenditure, as all that can be raised is required to defray the current expenses of the Society. Under these circumstances the Committee earnestly recommend the case of these humble Christians to the attention of the pious and benevolent; and add, that they who kindly contribute may rest assured, that the grateful and fervent prayers of these poor Negroes will rise to heaven for their benefactors.

In behalf and by order of
the Committee,
J. G. PIKE,
Secretary.

Perhaps in addition to the information contained in this appeal, it should be stated that the Mission Premises at Lucea, have been purchased for the Society, and are conveyed to Trustees, every one of whom is resident in England. The following are the Trustees named in the deed, the form of which was sent out from England, and which has been executed by the Vendor of the property: R. Clarke, *Wishbeach*; J. Smith, *March*; J. Dean, *Ibstock*; R. Fox, *Barleston*; T. Roberts, R. Seals, J. Heard, *Nottingham*; T. Soar, *Shardlow*; W. Stevenson, *Loughborough*; J. Goadby, *Leicester*; J. Peggs, *Coventry*; J. G. Pike, R. Pegg, *Derby*.

SUTTEE QUESTION.

A Letter, of which the following is a copy, has been received by Mr. Peggs. Should the present Governor General of India abolish the cruel practice to which the

letter refers, the name of Lord William Bentinck will deserve to be held through distant ages in grateful remembrance.

Government House, Calcutta,
Dec. 22, 1828.

SIR,

I am directed to acknowledge the receipt of your letter to the Governor General, dated the 7th of April last. His Lordship desires me, at the same time, to present to you his best thanks for the copies of your pamphlets which accompanied it, and to assure you that the one on the Suttee question relates to a subject which has engaged his particular attention.

I have the honour to be, Sir,

Your faithful and obedient

Servant,

A. DOBBS, P. S.

The Rev. J. Peggs.

Religious Tract Society.

THE Report of this important Society contains much interesting information. Another considerable grant of printing paper has been made to the Missionary Station at Cuttack, and many grants to Stations belonging to other Societies. From the interesting statements of success attending the distribution of Religious Tracts we select the following.—

1. An aged and venerable gentleman was riding one day in a remote part of the town in which he resided, and passing the mother of a family, whom he knew to be most decidedly irreligious, took the liberty, in a respectful manner, to present her the Tract, entitled THE NEGRO SERVANT, with a particular request from himself that she would read it. She assured him that out of respect to him, if for no other reason, it should be done. About two weeks after he received from her a message, expressing her earnest desire that he would call and converse with her on the subject of religion. He did so, and found

her in great distress of mind, which had been continued from the hour of reading the Tract, when she became convinced, that unless she had such a religion as was exhibited in the character of the poor negro, she must finally perish. A few days afterwards he heard that she had found joy and peace in believing. She has since joined the Church, and is an active, praying, and consistent Christian. "Often," says the aged gentleman, "when I see that woman, she tells me, '*Sir, but for that Tract you gave me, I should now be going on the downward road to hell. That Tract, by the blessing of God, has saved me, as I hope, from eternal ruin.*'" She has several children, who were nursed in the arms of a prayerless mother, and whose spiritual welfare she had wholly neglected. She now endeavours to train them up in the nurture and admonition of the Lord; and who can calculate the amount of good which may thus flow, for eternity, from the giving of a Tract to an individual met by the way side.

2. During the last summer I was travelling in one of the northern counties, and heard a simple tale which much affected and encouraged me, and which illustrated the great advantage of lending religious Tracts from house to house. In a large county town, a few serious people determined regularly to visit some of the inhabitants for the purpose of lending Tracts. The visitor of one district left the Tract entitled THE GOSPEL INVITATION, (No. 92.) in a room occupied by a poor soldier. It afterwards appeared that he had been long in the army, and engaged in several battles on the continent of Europe. After the victory of Waterloo he retired from the army to his native town. He thought to end his days in peace, although a stranger to God, and tried to interest the little circle of his acquaintance, with descriptions of "the battle of the warrior and the garments rolled in blood." The poor man received the first Tract left by the visitors, and read it with attention, and also those which followed. He became anxious to converse with the friend who left the Tracts, and when he had the desired interview, stated his fears. The visitor pointed him to Jesus Christ, the only way of salvation. I heard an interesting account of the visits, which continued I think for several months, during which period his mind was gradually enlightened by the Spirit of God, and at length he obtained "joy and peace in believing."

The conversations with the poor veteran were often of the most interesting kind. On one occasion he remarked, "Several times I have been left on the field of battle, surrounded by the dead and the dying, and if I had then died I must have gone to hell; but God spared me to return to this town, and by

'Gospel invitations' I have been pointed to the Saviour." Not long before he died he complained much of being troubled on account of past transgressions. "I know not how it is," he remarked, "but sins long forgotten now come to my mind, and greatly distress me." The visitor asked, "What do you do with these painful thoughts; do you endeavour to forget them?" The poor soldier simply replied, "No; I rake them all together, and then I take them to the cross of Christ, and there I pray for pardon." Shortly after this conversation the soldier left this world, and there is reason to hope that he entered into the enjoyment of "glory, honour, and immortality."

3. *Tracts in a Burial Ground.*—On Sabbath Day (yesterday), while distributing some Tracts and Hand-bills, I offered one to a respectably dressed female, apparently about twenty-five years of age, who said she should be glad to speak a few words to me after I had ceased officiating; she informed me that two or three Sundays ago I gave her sister, when in the burial ground, a paper entitled A WONDER IN THREE WORLDS. "This sister," said she, "brought it home to me; as I read that part which says, 'You are a wonder in hell!' it came home to my mind with such force and power that convinced me I was in a wretched state. I saw that I must go to that dreadful place unless my sins were pardoned. I was a wonder to myself that I had lived so long so unconcerned about my soul. I came to the burial-ground on the following Sunday (as I heard you spoke over some of the graves), in hopes to hear how my sins were to be pardoned. I heard you speak of the righteousness of the Lord Jesus Christ to a poor sinner, and I thought this was what I wanted—I see without him I am lost. O Sir," added she, with tears in her eyes, "if I had but five minutes' assurance of my interest in Christ I would give all the world; the want of this makes me miserable. I am afraid to go to bed at night, for fear I should wake in hell! I pray, and pray, but I get no answer. I have been brought up under the Gospel ministry from my infancy, and I once thought I was all right, but now I find it was only cradle religion." She said likewise, that those with whom she had, till lately, associated as her companions, now treated her with contempt, because she could not now engage with them in their worldly pleasures; "but," said she, "indeed why should I regard the company of those whose ways lead to hell? I love the Lord's people."

She was evidently in great soul distress for her eyes were deluged with tears. "O," said she, "I never saw what a awful state I was in till I read this paper, al-

though I have heard many sermons: I am sure the Lord sent that paper to me."

4. *The distressed Female.*—A poor distressed female came to my door, and begged very earnestly for a morsel of bread, having spent the whole of the forenoon in similar applications without any success, no one feeling disposed to relieve her wants. Pressing necessity urged her to be importunate, and in the name of the Lord she supplicated the smallest favour. On hearing that holy name expressed in the most solemn manner, I was forcibly struck; and supposing that the poor woman knew little of that Being, by the mention of whose name she had endeavoured to awaken my sympathies, and excite my benevolence, I addressed her concerning that awful Being whose name she had mentioned, directing her attention to him as the God of creation, of providence, and of grace; and, to my utter astonishment, I found I had touched a spring to which her heart vibrated. A very pleasing conversation naturally followed, such as left no doubt in my mind of her interest in redeeming love. For, if deep humiliation before God, arising from a conviction of personal guilt, and firm reliance upon his mercy through faith in Christ, with an humble dependance upon God for every temporal and spiritual supply, and a sweet and holy communion with God, maintained through the medium of living daily in the exercise of prayer; if such experience may be viewed as characteristics of a future state, then no reasonable doubt can be entertained that Christ was formed in her the hope of glory.

The trials she was called to endure, and they were not of a common order, were considered by her, as less than nothing, when compared with her deserts, or contrasted with the sufferings which Jesus Christ endured for her. Her unaffected manner of expressing the following sentiment, made no small impression on my mind; her own words were, "What are all the sufferings which we can possibly endure, when compared with the great sufferings which Jesus Christ endured for us?" Much more could scarcely have been expected from this poor female, had she been privileged with the possession of the Holy Scriptures, or been favoured to unite with the people of God occasionally to hear the Gospel preached; but such was not the case, she had never seen the Scriptures to her knowledge, nor had she ever heard the Gospel's joyful sound. The great change which had been wrought in her by the Holy Spirit's power, was effected through the instrumentality of a few Tracts. By what means she obtained them I did not inquire, as I had no thought, at the time, of giving publicity to this circumstance; it is sufficient to know, that these silent preachers

were made the power of God to her salvation, furnishing her at once with a summary of religious truth, directing her under every difficulty, and yielding her consolation in every trying circumstance. By these she had been taught her need of a Saviour, and had been directed to one, able and willing to save all that come unto God by him; and having ventured her all upon that Redeemer, she found a peace which the world could never have afforded, and of which it could never deprive her.

It appeared, from her statement, that in consequence of her constant perusal of these Tracts, a great part were become unintelligible, and some part of them completely worn out; and having, in the course of her conversation, expressed a great desire to obtain the Holy Scriptures, I presented her with one of the British and Foreign Bible Society's New Testaments, at the sight of which she burst into tears, nor could she find language to express the gratitude of her heart, for such an invaluable treasure. May that Holy Spirit, whose prerogative alone it is to unfold the great mysteries of redeeming love, shine in upon her mind, and discover to her more of the heights, and depths, and lengths, and breadths, of that love which passeth all human knowledge.

There is another feature of this statement, which, I conceive, renders it still more interesting. It appeared, that a similar change had taken place in the heart and life of her husband, by reading the same Tracts, and that, with herself, he had determined to take up his cross and follow Christ, "and denying all ungodliness and worldly lusts, to live soberly and righteously in this evil world."

Here we behold two immortal souls, to whom the Gospel, it appears very evident, had never been preached, by whom a copy of the Word of Life, had not been possessed, who, through the means of a few Tracts, under the divine blessing, were brought to a knowledge of the truth as it is in Jesus. However limited that knowledge might be, it was a light shining into their dark minds, which will never be extinguished; "a well of water springing up into everlasting life." Now, if Tracts were more generally circulated among that class of our fellow-creatures who never attend the preaching of the word of God, might we not reasonably calculate, from the benefit that has already attended these means, that many more interesting facts, with the above, would be the result? We do well to attend to the injunction of the wise man, "Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, in the grave, whither thou goest."

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VOL. VIII.

THE
PARABLE OF THE SOWER
AND THE SEED.

THE Parables of our Lord and Saviour are full of heavenly instruction, and demand the most serious attention of his disciples. Being, however, of a figurative nature, and frequently alluding to circumstances and customs not generally known, they are liable to be misunderstood; especially if the expositor be more inclined to give the reins to a lively imagination, than to follow the dictates of sober reason, and the analogy of scripture. It is therefore highly desirable that, in our investigation of these pleasing portions of the volume of Inspiration, we should have some guide to direct our inquiries; lest we darken counsel by words without knowledge. And, as we are very graciously provided with most important help in these disquisitions, it would be the extreme of folly and ingratitude in us to neglect it. The great Teacher come from God has condescended to give us, in several instances, his own explanations of his parables. These interesting documents claim our most

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reverential regard; both on account of the weighty truths which they contain, and as furnishing principles and examples which, if properly applied, will greatly elucidate similar portions of scripture. With these views, we shall present our readers, occasionally, with a concise essay on some of those parables that have been interpreted by their divine Author: selecting, for this month, the instructive parable of the Sower and his Seed.*

Our blessed Saviour, after spending the former part of the day in diligently preaching the gospel, to the people that flocked to him from the cities on the borders of the sea of Galilee, retired, for a short time, to a friend's house. He soon, however, resumed his favourite employment; and returning to the scene of his former labours, he found great multitudes waiting to hear him. In order to be more free from interruption, and more dis-

* The attentive reader will perceive that, in the following observations, we have not confined ourselves to the account given by any one of the evangelists; but have endeavoured to collect the principal ideas, suggested by all the sacred writers, who have recorded this parable. Compare Matt. xiii. 1—9, and 18—23. Mark iv. 1—9 and 14—20. Luke viii. 4—8 and 11—15.

tinctly heard by so numerous an auditory, he ascended a ship that lay close to land; and, sitting on the deck, commenced his instructions, by requesting their attention to this interesting allegory.

A skilful husbandman went into his fields, at the proper season, to scatter the seed for the future harvest. The seed was all of the same quality, and was sown with equal skill and judgment; but the results were very different, according to the nature of the ground on which the seed was cast. Some of the seed fell on ground as hard and impenetrable as the path trodden down by the frequent passenger. It therefore lay exposed on the surface, which refused to admit it; liable to be crushed by the passing foot, or picked up and eaten by the first fowl that noticed it. Vegetation was in this case, entirely prevented, by the impenetrability of the soil on which the seed was cast; and the hopes of the husbandman totally perished.

Another part of the seed fell on stony ground, or on a rock covered with a small quantity of earth, thinly and loosely spread on its surface. The grain sunk easily into the soil; and the heat of the sun which, instead of being absorbed by the earth, was reflected from the rock, being greatly increased, a rapid vegetation ensued. The blade springing up much sooner than it would have done in good ground, and the appearance, for a time, was very flattering. But the strength of the small portion of earth being soon exhausted; and the moisture, so necessary to the support of the plant, dried up; while the hardness of the rock prevented it from striking its roots deeper to seek nourishment, and the beams of a meridian sun fell on its

young leaves, it quickly withered away; and long before the time of harvest, became a worthless heap of dry stubble. Thus the husbandman's hopes and expectations were as completely disappointed as in the former case.

A third portion of the seed was thrown near hedges, in a place encumbered with thorns and weeds. Here there was a sufficient depth of earth and no lack of moisture: the grain therefore took root and sprang up. But the thorns, which previously occupied the ground, advanced more rapidly; and, soon out-growing the young corn, not only drew the strength of the soil from it, but by overshadowing the tender plants, prevented the free access of the rain, the air and the sun, by which alone they could acquire vigour and advance to maturity. They were therefore choked; and, after languishing a while in a weak and drooping state, they fell to the ground and decayed: and the sower was again deprived of the expected reward of his labour.

The remainder of the seed was sown in good ground; and returned a plentiful reward for the cares of the husbandman. Our heavenly Teacher did not specify the peculiar properties of this good ground which caused its fertility; as he did the baneful qualities of the unfruitful soils. We may, however, safely conclude, that it was sufficiently light and open, to admit the grains of corn to penetrate its surface; of a proper depth to allow the roots to strike freely downwards, and to draw from the earth the necessary nutriment for its growth; and clear of those noxious shrubs which destroyed the young plants in other parts of the inclosure. Its excellence was displayed in the abundance of its pro-

duce. After germinating for a due time beneath the surface of the ground, it burst into the light; and, gradually increasing in size and strength till the proper season of harvest, it yielded a liberal crop of sound and good corn; in various proportions, indeed, but all sufficiently ample to repay, with bountiful interest, the expense and care bestowed on its culture.

This is a brief illustration of the parable, addressed by our Lord to his hearers on this memorable occasion; and he closed it with the form in which he usually concluded his addresses; when he desired what he had said to be particularly observed:—"He that hath ears to hear, let him hear." His disciples, who well knew that their divine Master did not require their special attention without good reason, began to reflect on his discourse; but finding themselves unable clearly to comprehend its application, took an opportunity, when he had retired, after the labours of the day, to solicit him for an explanation. With this request he condescended to comply; and the interpretation which he gave them now demands our notice.

The key to the meaning of the whole parable is given by the divine Expositor in the first clause of the explanation: "The seed is the word of God." The intention therefore of our Lord obviously was to teach his hearers that, as the success of the seed depends on the quality of the ground in which it is sown, so the effects produced by the preaching of the word depends on the state of the minds of those that hear it. This doctrine he illustrated by a very instructive description of several kinds of hearers, corresponding to the various kinds of soil which he had noticed in the parable.

Many hear and read the word of God merely as a matter of course, without any desire or endeavour either to understand or retain it. So far from receiving any impression on their consciences, they do not pay sufficient attention to it to comprehend its proper import. It is no wonder, in such cases, that the crafty adversary of God and man should take measures to drive it entirely from their thoughts. He presents some object to their imaginations, more congenial with their dispositions and better suited to their state, which, received with eagerness, instantly engrosses their whole attention, and the sacred truths of the gospel are at once banished from their memories. It is therefore as impossible for the word to produce effect on the hearts of these hearers, as it is for a grain of seed which falls on the beaten path, and lies on the surface till it is trodden to pieces or eaten by the fowls, to take root and bring forth fruit.

But there are others who hear the word of God with attention and delight; who both understand, in a good degree, its meaning, and feel something of its effects on their hearts. They perceive, though imperfectly, the greatness, the fitness and the necessity of the plan of redemption displayed in the gospel; and, feeling its suitableness to their own wants, they eagerly embrace it, and hastily make a public profession of their faith. As long as every thing proceeds smoothly, and nothing obstructs their progress, they are zealous and forward; and, like the seed sown on the stony ground, exhibit a very promising appearance. But, when trials arise from a profession of christianity; when persecution, either public or private, assaults them on account of their attachment to the Saviour,

then it is too plain that they have "no root in themselves." The impressions of which they were the subjects, affected their feelings rather than their hearts; and the impressions which they felt were made on their passions more than on their consciences. Their affections were excited and their fears alarmed; but the emotions were superficial and transient. They had no deep views of the extent and holiness of the divine law, nor of the guilt and depravity of their own natures; and consequently no lively and lasting sense of their need of a Saviour. When, therefore, difficulties arise for the word's sake, they are immediately offended. Their courage fails; their love subsides; their profession is relinquished; and "they fall away:" thus proving by the precipitancy and depth of their apostacy, that the word had produced no proper effects on their hearts.

Others hear the word with laudable punctuality and apparent seriousness. They feel the importance of the truths which it announces, and acknowledge the necessity of having a personal interest in them. Probably they make a public profession of religion, and unite themselves with the people of God. But they are deeply involved in secular concerns: have a numerous family and an extensive business; and their attention is necessarily much occupied in managing them. The force of habit, the desire of accumulating wealth and the love of pleasure cause these engagements to obtain an ascendancy in their hearts. Their convictions of the importance of eternal things, and their desire to attend to them, are gradually weakened by the daily increasing pre-eminence of their worldly pur-

suits; till at length they are totally extinguished, and only recollected as things that are past. Their whole souls are immersed in the objects of sense, and all concern for spiritual things is smothered. Thus the gracious design of preaching the word is defeated. It can no more produce its proper effect, in these disastrous circumstances, than seed sown among thorns can bring forth fruit unto perfection.

But it is pleasing to reflect, that all the hearers of the word are not of this discouraging character.—Some attend the preaching of the gospel with a genuine simplicity of design, and an honest and well founded desire to profit by it. These happy characters may not be distinguished from some of the classes already described, by their outward appearance or the glare of their profession. Indeed it frequently happens that, at the commencement of their religious course, they may seem less ardent and forward; but their progress and end is widely different. Our heavenly Teacher has described them in a few, but highly instructive words; each of which demands the most serious consideration of all who profess to be his disciples. They hear the word—understand it—receive it into honest and good hearts—retain it in their memory—and bring forth fruit with patience, some thirty, some sixty and some an hundred fold. How different this description from what was said of the three unfruitful classes! Let us examine it a little closer. The unfruitful hearers, as well as the fruitful, had the opportunity of hearing the word; but the latter improved it to a much better purpose. They gave it that diligent and serious attention which enabled them to understand its import, and to re-

tain it in their memories. They cordially embraced its doctrines and felt a sincere and ardent desire to obey its precepts. And they evinced the truth of their profession by the holiness, usefulness and consistency of their conversation, the steadiness of their faith, and the uniformity of their obedience. They persevered in the adherence to the truth even in times of persecution and offence; and, assisted by the sacred influence of the Holy Spirit, they brought forth fruit with patience; some indeed in greater abundance than others, but all unto perfection.

Having thus briefly illustrated this important portion of the instructions of our adorable Saviour, let us examine our own hearts, and apply it to our own edification. To us the gospel is preached as well as to them, and our eternal happiness depends on the manner in which we receive it. How necessary then is it that each of us inquire, as in the sight of a heart-searching God: To what class of hearers do I belong? All the persons, mentioned in this passage heard the word. This is an invaluable privilege for which we can never be sufficiently grateful. But we should always recollect that the consequences of enjoying this privilege will be awfully different. To those who are saved, it will be the savour of life unto life, in their increased glory and bliss; but to those who are lost, it will be the savour of death unto death, in their aggravated guilt and misery. How important then that it be heard aright; and that every one who regards his everlasting safety should guard, with the utmost vigilance, against those errors in principle and practice, which have a tendency to render the hearing of the word un-

fruitful; and to rob us of the precious blessings, which it is designed by its divine Author and adapted in its own nature, to confer on those who receive it into honest and good hearts!

One class of hearers are described, by him that cannot err, as owing their final ruin to the careless and inattentive manner in which they heard the word. They heard the word of the kingdom but understood it not; and this encouraged satan to snatch it away before it had made any impression on their hearts. How necessary then, if we wish to profit by the means of grace, for us—to retire as soon as possible, after attending them, and meditate on what we have heard—to keep a strict watch over our minds, lest they wander to foreign subjects—to resist the attempts of satan to divert our attention, by instantly repelling all foolish, wicked, or unseasonable thoughts as soon as they arise, and recalling the truths which have been so lately recommended to our consideration,—and to pray earnestly for the aid of the Holy Spirit that our delight may be in the law of the Lord and that we may meditate therein day and night. Thus will the cruel designs of our malignant adversary be defeated; and we shall escape from his machinations, like a bird from the snare of the fowler.

The final advantage of others was prevented by the hasty and thoughtless manner in which they took up the profession of christianity. And are not we still exposed to the same danger? Our passions may lead us far astray; and we may most fatally mistake feelings for convictions. Let us then anxiously examine the state of our own hearts; endeavour to obtain correct and well founded views

of the dreadful state of guilt and danger in which we are involved by sin. Let us contemplate with reverential awe the inconceivable power, justice and purity of that God whom we have offended ; and cultivate a grateful sense of the amazing condescension of the Saviour. By a conscientious perseverance in these pious exercises, united with earnest supplication to the Father of mercies, and a humble faith in the Saviour of sinners, our profession will not wither away, like the seed sown on stony ground ; but, in opposition to all the trials with which we may be surrounded, we shall persevere to the end, and finally overcome them all through the blood of the Lamb.

A third class of these unfruitful hearers were hindered in the christian course, and ultimately turned out of the straight path that leadeth to life, by suffering the cares, concerns, pleasures and lusts of this world to engross their whole souls, and stife the gracious operations of the Holy Spirit to give effect to his word. Here again we are in equal danger of being cast away. We have the same temptations to encounter, the same difficulties to struggle with and the same anxieties to experience. We are as prone by nature to relish the pleasures of sense, and to be dazzled by the lustre of rank and wealth, as they were. And without a constant exercise of watchfulness, and a steady application for the sacred influence of divine grace, we shall yield to their ensnaring and hardening allurements, and be lost for ever. We ought therefore frequently to contrast the shortness of life with the vastness of the eternity that lies beyond it ; and compare our light afflictions here, which are but for a moment, with the far more exceed-

ing and eternal weight of glory to which they lead. We should meditate on the unsatisfactory, transient and uncertain nature of all earthly pleasures, enjoyments and possessions ; reflect on the folly and madness of that man who loses his own soul to gain the whole world ; and labour to realize the incorruptible, undefiled and unfading inheritance, which is preserved in heaven for them who are kept by the power of God through faith unto salvation ; and the eternal weeping and gnashing of teeth which will be the portion of those who draw back unto perdition. Reflections like these will weaken our attachment to the concerns of this life, awaken our jealousy to guard against their undue encroachments, and animate us to diligence in working out our own salvation with fear and trembling.

In order to direct and assist our endeavours, let us often compare the effects produced on our hearts by the ministry of the gospel with the instructive description, given by the blessed Jesus, of the progress of those happy souls, whom he represents as the recipients of the word in honest and good hearts. They heard the word—understood it—received it—retained it—and in consequence brought forth abundant fruit. Let every one of us put the question to himself, on each of the steps of this sacred progress, and ask, Am I doing the same ? If we are, we may humbly hope, through divine aid, to enjoy the same blessings. We shall grow in grace and in the knowledge of our Lord and Saviour Jesus Christ ; till we all come to a perfect man, to the measure of the stature of the fulness of Christ.

S. O.

USEFUL FEMALES.

THAT excellent Institution, the British and Foreign Bible Society, has just received a Letter from a correspondent in Russia, dated, "*St. Petersburg, July 26th, 1829,*" which contains several pleasing instances of the success of some pious females in promoting the spread of the gospel. The writer states:

"One of the most interesting persons among my christian acquaintance, is Mrs. —; a woman of little stature, but of uncommon sprightliness and energy of mind. It was the peculiar privilege of this devoted christian to be brought up by a lady distinguished for benevolence; who sometimes took her as her companion, when she visited the abodes of misery and woe; and at other times sent her as the almoner of her bounty, to relieve their distresses. By this means she acquired a talent for conversing with the poor in various languages, in a familiar, affectionate and instructive manner—a talent which has since proved invaluable, and which a gracious God has blessed to the good of many. Those persons who have never made the attempt can form no conception of the difficulty of conversing in this way: yet those who are beginning to engage in the delightful work should be greatly encouraged, by the assurance, that this, like every other talent, becomes brighter by being used."

"About seven years ago, the excellent Princess M— met with Mrs. —; and after conversing with her a short time, the Princess said, "Are you not an English woman?" she answered "Yes."—"Do you ever go to chapel?" "No."—"Then come along with me," said the Princess: "step into

my carriage: I am going, and I will take you thither." She consented; and it may truly be said, *now* commenced her happiness.— Before this period she was an intelligent, industrious, and kind-hearted woman: now she became a religious one. Her labours were transformed into christian labours; and were followed up with an ardour and perseverance I have never seen exceeded. In her visits to the poor, she now carried books and tracts, as well as food and raiment; and when she found persons unable to read, which was frequently the case, she made it a point to read to them, and to explain what they could not understand."

"I consider her prompt assistance as, in a great measure, instrumental to my becoming extensively engaged in the circulation of the Holy Scriptures. She gave me two of the first Finnish Bibles that ever passed through my hands; and where there was a great demand for the Sacred Volume in that language, *she actually sold her watch to furnish one hundred Bibles to the poor, at reduced prices.* This was a noble effort in the cause of God; it augured well as to future usefulness; and the expectations which were excited by it have been more than realized. We hear of ladies in England taking a part of a district, and using every effort to put the inhabitants of it in possession of the word of God. I rejoice at it: we bless God for it—but this zealous woman has taken a whole city for her sphere, and perambulated it alone; and has succeeded beyond all expectations. In the course of a few months, she has sold more than *One Thousand Five Hundred Bibles*, besides Testaments and Psalters; and in this blessed work she is still actively engaged."

“In labours so abundant, a variety of interesting particulars have come to our knowledge. One of the most striking and important is as follows:—She furnished a certain poor family with a Psalter: it was the first sacred book they ever possessed, and it was hoped that great good would result from it. Accordingly, in the course of a week, my friend called to see what had become of the newly-purchased volume. As she entered the room, she found a young person reading it; and after a few observations on the excellencies of the Scriptures, Mrs. — took the Psalter, and read the Psalm which begins with “Blessed is the man whose transgression is forgiven and whose sin is covered, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” A thin partition separated this family from several others; some of whom, hearing an unusual conversation, came in. Another and another followed, until seventeen persons were sitting or standing around her, listening to the words of eternal life. This was a fine opportunity, and it was not permitted to pass unimproved. She explained to them the nature of divine forgiveness, and the only way by which it can be obtained; shewed them how desirable it is to possess this blessedness: and then pressed home the important question to their consciences, “Do you possess this blessedness? Do you see your need of it? Do you earnestly desire it?” At these solemn appeals, one woman began to weep, and walked away. “Stop,” said my warm-hearted friend, “stop; remember that our Lord Jesus Christ shed tears over the sins of others, and it is no disgrace for you to weep over your own sins. Come back, and

hear more about it.” The woman returned; and the subject was continued, until the place became a Bochim, “a place of weepers;” every one was in tears: and when she arose to come away, they asked her, with much solicitude, “When will you come to see us again?”—I am happy to say she has been to see them again, and has provided them with fifty copies of the First Book for Children; and hundreds of persons in that neighbourhood are now deriving advantages from her visit: some are learning the alphabet; others are reading the Scriptures, with which she has furnished them; and others are listening, perhaps for the first time in their existence, to the joyful sound, ‘Believe on the Lord Jesus Christ, and thou shalt be saved.’”

“Is not this cheering? Is not this the way to promote a revival? If only one in twenty of the disciples of Christ were to evince an equal solicitude for the salvation of sinners, it would soon turn the wilderness into a fruitful field.”

REFLECTIONS

ON THE

DEATH OF A BELOVED FRIEND.

“I am distressed for thee, my brother; very pleasant hast thou been unto me.”

RETIRE my soul from the vanities of time; and think, O, think, on the solemn scenes of death! How affecting is that change which awaits the living, but how insensible are men to its vast importance! Teach me, my God, to number my days, that I may apply my heart unto wisdom.

I have just returned from the

funeral solemnities of a highly valued friend and brother, whose friendship I have long enjoyed, and whose departure I sincerely lament. "Unsearchable are thy judgments, O Lord, and thy ways past finding out." How little did I think of being so soon deprived of one whose memory will be ever dear! Death severs the closest ties, and separates the dearest friends. By this visitation, an amiable woman is bereft of the partner of her joys, and a lovely babe has lost a tender father. But, O Lord, we must be dumb, since thou didst it; the Judge of all the earth does right. Thy will, not ours, be done.

If youth and vigour had been a match for the king of terrors, then my brother had not died. His beloved form spread ease and cheerfulness around it; and his affectionate friends anticipated the enjoyment of his society for many years to come. But he is gone!—How changing are our brightest prospects! how futile are our fondest hopes! How pallid now the ruddy cheek; and the tongue that spoke the Saviour's praise, how silent in the grave! If zeal for God and love for men could have preserved his valued life, that life might have been protracted to a very lengthened period. For he fell in the midst of labour and of usefulness, loved by relations and acquaintances, and revered by all. If sterling worth and pious deeds could have warded off the monster's blow, then my dear friend had still been here; but it is appointed unto all men *once* to die, and he has paid the debt of nature. "No man has power over the spirit to retain the spirit; neither has he power in the day of death: there is no discharge in that war."

Sometimes the death of our dear-

est friends is preceded by a lingering illness. Their end is then looked for and expected; but short was the affliction of my friend, and sudden was his death. Thus it is, that, "In the midst of life we are in death." To have received from one so eminently pious a dying testimony to the excellency of true religion, would have given his friends supreme delight; this however was a privilege of which, in a great measure, they were denied. For such was the nature of his complaint, that he was generally delirious; but there were intervals when he was perfectly reasonable. Then would he adore a Saviour's love, and express his hope of endless life: then did he commend to God, in strains the most affecting, his afflicted widow and his tender child. But he is gone—gone from a world of sorrow, gone to a world of glory! Nature could have wished his longer stay, but Providence has called, and nature must submit. Go then, dear saint, and take thy seat in glory; go, shine in that bright world where pain and sorrow shall be felt no more. Thy race was short, but it was useful—thy death was sudden, but it was triumphant—thy end was solemn, but thy end was peace.

"Thy soul of origin divine,
God's glorious image, freed from clay,
In heaven's eternal sphere to shine,
A star of day.

In this world we shall meet no more; but we shall meet, yes, and we shall meet to part no more: meet in a world, where all is light, and love, and joy; there will our life be perfect and our bliss complete. There shall we see the ransomed of the Lord, and the Lord himself in all his glory. Then shall we range the heavenly plains; and bask for ever in the realms of day

Then and there every mystery will be revealed, every unhallowed thought subdued, and every wish supplied. Then shall we crave nothing but what we shall possess, and desire nothing but what we shall enjoy; while the everlasting hymn of that exalted and happy world will be, "Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." And are these the joys of my departed brother? Yes, they are. Then, to wish him back again, were wrong, were sinful. Happy soul! enjoy thy God, enjoy thy rest. Thy absence grieves me; but thy glories charm me.

"Yet, rejoicing in thy lot
Still shall memory love to weep;
O'er the venerable spot,
Where thy dear cold relics sleep.

Longdrof.

W. B.

SCRIPTURE ILLUSTRATED.

IN ANSWER TO QUERIES.

Gentlemen,

I AM sorry to observe that many of the queries, inserted in your Miscellany, remain a long time unanswered, and not unfrequently pass altogether unnoticed.—This I conceive to be a defect, which, I hope, your correspondents, who have ability and leisure, will enable you to remove. The discussion of most of the subjects brought forward in the queries, would be, in their hands, instructive and edifying; and probably there are none of them which are unimportant to the proposers. Though I, by no means, wish to arrogate to myself the qualifications just mentioned; yet I venture to send you a few cursory remarks; which, if no better come to hand, and you think them worthy of insertion, may perhaps afford some assistance to two of the inquirers.

The first query which I notice, is found in the 138 page of the present Volume; in which *Juvenis* requests an exposition of Heb. iv. 4–8. As he does not state the precise point of difficulty which embarrasses him, I can only make general obser-

vations. The apostle, in the passage alluded to, is treating of a rest which remains for the people of God; or, as he explains it, (iii. 14) for those "who hold the beginning of their confidence steadfast unto the end." This rest obviously refers, in the first place, to the peace and security which true christians enjoy in this life; and ultimately to that state of bliss and holiness to which they will be admitted after death. It was typified by the cessation of the Almighty, on the seventh day, from his work of creation; and afterwards by the Israelites taking possession of the land of Canaan, after the bondage in Egypt and the toils of the desert. The possession of that fertile country had been secured to the descendants of Abraham, by repeated, specific and unequivocal promises; yet many, to whom it had been promised, never reached the tranquil scene, because of their want of faith in the veracity of Jehovah. The apostle, therefore, warns his readers and himself, who it will be recollected were all Hebrews, to beware lest a promise being left them of entering the heavenly rest, any of them should seem to come short of it through unbelief.

In the verses mentioned by *Juvenis*, the sacred writer is pursuing this subject. At the third verse, he states that there is a rest into which all believers will enter; but into which the Lord had sworn that no unbeliever should ever be admitted, although this happy state was prepared from the foundation of the world. Now this is the exact phraseology, adopted by our Saviour to describe the state of glory to which those, who will be found at his right hand, at the day of judgment, will be exalted, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."* To prove the truth of his assertion, the apostle refers to the testimony of scripture that God rested on the seventh day from all his works; and to another text, which declares that there are some who shall not enter that rest; from which he leaves them to form the obvious conclusion, that the passage which he had last quoted, could not be referred to the rest after the creation. From this fact, he draws an argument to excite the Hebrews to greater diligence to secure their portion in the final rest of the people of God, (verse 5.) But, after he had commenced the exhortation, he abruptly breaks off, to obviate an objection which they might make, that the rest spoken of by the psalmist, was the rest which the children of Israel enjoyed in Canaan, and

* Matt. xxv. 34.

had no reference to a future period. This objection he disproves, by reminding them that David, who lived so many centuries after the occupation of the promised land under Joshua, represents the rest of which he speaks, as a thing to come, at the period when he wrote; which he certainly would not have done, had he been describing an event which had occurred so long ago. Hence he infers that a rest still remains for the people of God, into which all who cease from their own works shall enter. After having thus secured his premises, he proceeds at the eleventh verse, to conclude the exhortation which he had interrupted at the sixth. "Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.—let us labour therefore to enter into that rest; lest any man fall, after the same example of unbelief."

If your young friend keep these observations in view in reading the passage in question, it is hoped he will be assisted in perceiving its genuine meaning.

Another correspondent, who assumes the signature of *W. S. G.*, at page 302 of your Miscellany for August last, request an illustration of the meaning of our Lord in *Matt. xxiv. 15.* "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand:) then let them that be in Judea flee into the mountains:" &c. In reply to this querist, I observe. 1. That the "abomination of desolation," or, "that maketh desolate," spoken of by the prophet, appears, by comparing *Dan. ix. 27.* with *ch. xii. 11.* of the same book, to be the standards of those armies by which the final destruction of Jerusalem and the Jewish state were to be effected. The standard of the Romans, by whom this ruin was accomplished, was a golden eagle, placed on the top of a high staff, to which divine honours were paid by the soldiers. On account of this idolatrous worship, it was called by our Saviour, "the abomination;" and to express the slaughter and devastation, which generally marked the progress of the Roman conquests, it was said, "to make desolate." "The holy place," intends probably, not only the temple which was esteemed peculiarly holy; but the whole city and the adjoining country to a certain distance on every side, to which the Jews ascribed a high degree of sanctity. The intention of our blessed Lord therefore, was to instruct the Jewish christians, when they beheld

the Roman armies plant their standards against the walls of Jerusalem, to know that the destruction of that city was at hand; and to escape from the horrors and sufferings of the siege and capture, by a timely flight into the mountainous country which lay near it.

That this was the design of the divine Teacher, is evident from the manner in which Luke repeats the same caution, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains;" &c. *Luke xxi. 20, 21.* If the disciples understood their Master's advice, they might justly have been at a loss to conceive how it would be possible for them to withdraw from a city encompassed by hostile troops. But the event fully justified the propriety of the direction, and gave singular proof of the superior wisdom and power of the Saviour, as well as of the care which he exercised towards his people. For, when the Roman general, a few years afterwards, incensed and wearied with the insurrections and infidelity of the Jews, had advanced his armies to the suburbs, taken possession of some parts of the city, and undermined the walls, he was seized with an unaccountable panic; hastily recalled his troops from the attack, and marched away to a considerable distance; pursued by the astonished Jews, who had a short time previously expected every hour to be obliged to surrender at discretion. The Jewish historian, who was an eye-witness of these extraordinary events, and himself a skilful soldier, confesses his inability to ascribe the conduct of the hostile commander to any other cause, than the aversion which God had already taken against the temple and city, on account of the wickedness of the people; which caused him to interpose in this unexpected manner to prevent the capture of Jerusalem, at that time, that it might be reserved to greater miseries and more complete destruction. The christians, however, now saw the abomination of desolation, the Roman eagle, standing in the holy place; and recollecting the command of their divine Founder, fled, some to Pella and others to Mount Lebanon. And it seems many of their countrymen profited by their example; for Josephus informs us, that several of the most eminent of the Jews hastened away from the city, as from a ship when it was going to sink. Thus the followers of the Saviour, being forewarned by their heavenly Friend, were enabled to escape from the horrible and unparalleled calamities that

shortly afterwards fell on that wicked and devoted city; and probably, like Paul when shipwrecked, became the occasion of escape to many of their fellow-citizens.

Such a glorious display of the foreknowledge of the Saviour, and of his sovereign controul over all events, demonstrated the truth of his mission, and the divinity of his person; and deserved to be carefully noticed by all his people. Most properly then did he exhort them to pay particular attention to the prophecies of Daniel, in which the time and the circumstances of this awful calamity were clearly predicted: "Whoso readeth, let him understand."

Hoping that these hints will assist your friend, *W. S. G.*, in comprehending the import of this passage, and all similar ones, I remain, yours,

RESPONSOR.

ON
MISAPPLYING PLACES
OF WORSHIP.

Gentlemen,

IF I rightly understand the remarks of your correspondent, *J. K. L.* in your last Number, he esteems it to be wrong to employ, for secular purposes, buildings which have been specially erected and solemnly set apart for the service of God. Though I highly approve of the general spirit of his observations; yet I beg leave to mention a few thoughts that occurred to my mind on reading his letter.

The transaction to which the querist alluded, occurred at the feast of the Passover, one of the most solemn festivals of the Jewish religion; which was, by the express command of their heavenly Legislator, directed to be wholly spent in religious exercises. It was also in the Temple, an edifice not only designed for occasional service at stated seasons, but for a place of constant and regular resort for the devout, at all hours and on every day; and more especially during the continuance of so sacred a feast, as the Passover; and the traffic, against which the Saviour displayed such decided indignation, could not be conducted in the temple, at any time, but more particularly at this season, without materially interrupting the religious services of the place and disturbing the devotion of the worshippers. There was, there-

fore, good reason why the buyers and sellers should be expelled from this building; as they interfered essentially with the purposes for which it was intended. But our dissenting meeting-houses are used only at stated hours for divine service; and are, at the intervals between these hours, wholly unoccupied. The employment of them, during these intervals, for secular purposes, could not, I presume, cause any interruption in the worship of God, or the least inconvenience to the worshippers.

But the Temple of Jerusalem was a national structure; appointed, planned, erected and consecrated, under the immediate direction of that God to whose service it was devoted; supported by revenues of divine prescription; and guarded by penalties of divine authority. Our places of worship have no such sanctions; nor does the nature of genuine christianity either require or admit them. The "solemn absurdity" of consecration, which sprung from that leaven of judaism and paganism which has so lamentably depraved and degraded the simple religion of Jesus, has never polluted them. And if it had, as it has no foundation in the New Testament, it could confer no sanctity on the walls or the space inclosed by them. They are erected for the more orderly carrying on of the worship and transacting the concerns of the church; and are, in themselves, no more holy than the bars, or the cottages, or the fields, in which the gospel is faithfully preached and the Most High worshipped in sincerity. Yet, as they are, in a peculiar manner, appropriated to religious uses, they claim respect; and ought to be carefully guarded against disgrace or contempt. But perhaps all that is necessary to accomplish this object, may be comprised in the few plain observations which follow.

1. When buildings are erected by public subscriptions, either those of a distinct society, or by contributions on a more extended scale, no one individual has a right to devote them, or any part of them, to secular purposes, for his own private advantage. This would be a misapplication of public money to objects for which it was not intended. If any pecuniary advantage be gained by such application, it ought to be conscientiously devoted to the promotion of the cause for which it was given: the extension and support of the Redeemer's interest, in that part of his church. This is the stern dictate of justice; and he who violates it, is guilty of sacrilege.

2. No secular purpose, to which such an edifice may be employed, should be permitted to interrupt, or in any way, to obstruct the grand object for which it was intended; the conducting of the worship of God and the transacting of the concerns of the church. This was the primary object for which the funds were raised; and, perhaps, in most instances, the only one contemplated by the donors. To sacrifice this, therefore, in whole or in part, for any secular profit would defeat the end designed, and be a perversion of the trust reposed, by the public, in those who have the controul of the property.

3. No place of worship should ever be devoted to any secular use *inconsistent* with the grand purpose for which it was erected. Every thing immoral or unbecoming, or that tends to encourage immorality, ought to be discountenanced in every place; and would be highly incongruous and improper in places devoted to the pure, holy and lovely religion of Him, who knew no sin. But there are various pursuits, that may be lawfully followed in other places, which would be very improperly introduced into buildings intended for the service of God, and stately occupied with his worship. Good sense, however, and a reverential regard for the honour of Jehovah would, it is presumed, generally prevent such improprieties. And, should they occasionally occur, every sincere christian would feel it to be his duty to endeavour to correct them.

But perhaps the query was not intended to refer to the partial application of these buildings to secular purposes; but the total appropriation of them in that manner, to the exclusion of all religious services. If this is the intention of the querist, the answer must depend on the circumstances of the case. When a society of christians have reason to desire a larger or a better-situated meeting-house; and have an opportunity of disposing of their present one, for any reputable purpose, though merely secular, they would be justified in selling it; and the employment of it in merely worldly concerns would involve no party in just censure: provided always that the proceeds were faithfully devoted to the objects which the building was designed to promote. But should either trustee or minister dispose of such an edifice, and apply the proceeds to his own enrichment, or employ it for his own advantage, he would be guilty of gross injustice and act dishonestly. Instances of this nature are, it is hoped, not frequent; yet they have occurred, and

ought to be guarded against, when trust-deeds are made.

Sincerely wishing success to your Miscellany,

I am, yours respectfully,

ZENAS.

ANSWERS TO QUERIES.

Gentlemen,

THERE are two queries in your last Number, on which I beg leave to make a few observations. The first is, "How were sinners saved previous to the atonement made by Christ on the accursed tree? By what means were they delivered from the curse of the law?" To this, I think, the scriptural answer is: By faith in a Saviour to come; a sacrifice to be offered, in due time, for the sins of men. The glorious plan of redemption through the blood of Christ, was laid in the counsels of the Most High, when he foresaw the fall of man. Christ was foreordained, before the foundation of the world, to be manifest in these last times, as a Lamb without blemish and without spot, through whose precious blood, all who believe were to be redeemed.* This glorious provision was revealed, though obscurely, to man, soon after the fall, in the gracious promise made to our first parents. The sacrifices which were then offered, and the rites and ceremonies of the Mosaic economy, were all adapted and designed to lead the mind to contemplate a better and a more efficacious sacrifice, that was, in the fulness of time, to be offered for sin. The prophets pointed to it still more clearly, as an atonement for sinful men; and Isaiah had such clear views of the gospel plan of salvation, that he has obtained the honourable distinction of the "evangelical prophet." Now, though these notices were at first obscure, yet they gradually grew clearer and clearer; and formed a satisfactory foundation for the pious mind to rest his hopes upon for eternal salvation.

In the eleventh chapter of the Epistle to the Hebrews, we have a sufficient reply to the query of your correspondent.—Speaking of the patriarchal saints, the writer observes: "These all died in faith: not having received the promises; but, having seen them afar off, they were persuaded of them, and embraced them."

* 1 Pet. i. 18—20.

Their views, probably, in many instances, were dark, and they saw the promises afar off; yet, being persuaded of the veracity of God, they were enabled, by faith, to embrace them; and trust their eternal salvation on the atonement hereafter to be made. Many of them proved the reality of their faith by the steady profession which they sustained, and the firmness and fidelity which they displayed, in the midst of the sharp trials and persecution, to which this profession exposed them. Let the "Young man" read carefully, with a view to his query, the chapter already mentioned, and it will greatly assist him in this investigation.

We know that the kings, prophets and righteous men, under the former dispensations, ardently desired to see and hear the more full development of the gospel, which was vouchsafed to the disciples of Jesus; but the existence of this desire proved that they possessed some acquaintance with the interesting subject. Some of them probably were favoured with a greater degree of knowledge and a stronger faith than others. "Abraham rejoiced to see the day of Christ; and he saw it, and was glad;" and "Moses esteemed the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward." All, however, who ever were, or ever will be, delivered from the curse of the law, must ascribe their salvation to the death of Christ alone; for "there is none other name under heaven, given among men, whereby we must be saved."

Again. "A Thinker" inquires, "Do the directions of our blessed Saviour, Matt. xviii. 15-17, relate to public or private offences?" To me, the application is sufficiently fixed in the directions themselves. The express words are, "If thy brother shall trespass against thee," not against the church or the public. That is: if he do or say any thing injurious to thy personal character or private interest, then proceed in the manner, I now prescribe. In the present imperfect state of human nature, offences and misunderstandings between individuals will occasionally arise, in the best regulated and most affectionate church; but it is of the first importance to the interest, both of the society and of the parties concerned, that they should be speedily and radically removed and adjusted. For this purpose, the directions in the passage to which the querist refers, are most admirably adapted; and if honestly and affectionately pursued, would, it is certain, contribute very much to the

comfort and the respectability of private members, and to the peace, the honour and the prosperity of the cause of the Redeemer at large. In many cases, the friendly explanations and mutual concessions, which this mode of proceeding would naturally produce, would doubtless lead to a cordial reconciliation, at the first step in the friendly process; and thus the injury and irritation would be confined to the breasts of the parties alone. Seldom indeed would it be necessary to trouble the church with the business.

These rules, however, only apply to instances of real or supposed offences, committed by private members one towards another; and, by no means extend to those crimes of a public and disgraceful nature; which bring dishonour on the cause of religion and hinder its progress, rather than affect the peace or comfort of individuals. In cases of the latter description, public measures are necessary to vindicate the credit of the gospel and stop the mouths of gainsayers; and the New Testament supplies us with satisfactory precedents to guide our conduct. "Those, that sin, must be rebuked before all; that others also may fear;" and the church of Corinth was directed, by the inspired apostle Paul, to proceed publicly before the whole church, both in the exclusion and restoration of a disorderly member.

Yours,

A. Z.

QUERIES.

Is the employing of female members of our churches to conduct public prayer-meeting, proper and consistent with scripture?

DUPTON.

WHAT is meant by the term, so frequently used, "*Christ's imputed righteousness*?" and has it any foundation in scripture?

TROUL.

WHAT is the Duty of a Baptist church towards those members who have their children sprinkled?

A BAPTIST.

VARIETIES.

THE PERUVIAN.—The following speeches are represented as having been delivered, at a meeting for supporting a mission to India, not far from Oxford, some years ago. Probably the whole scene is imaginary; yet, as it contains an amusing exposure of the selfish and sophistical argu-

ments usually advanced by the enemies of missions, we think it may not be unacceptable or unuseful to our readers.

After several speakers had advocated the object with zeal and success, a young collegian arose, and thus addressed the chair:—"I arise, sir, to oppose the motion, which has been submitted to this assembly, on the following grounds. In the first place, the Hindoos are savages; and christianity was not designed for savages. In the second place, the religion of the Hindoos is a very good religion: why then should we try to change it? In the third place, their religion has made them admirable slaves for centuries; why then teach them a religion which is only fit for free-men? In the fourth place, they are sunk so very deep in vice and misery, that it is impossible to release them from it; why then attempt it? In the fifth place, who would think of beginning to convert foreign nations, till we have converted every one of our own people? Sixthly. When the time comes for the general conversion of the world, some sign will be sent from heaven to tell us of it.—Such, sir, are my reasons for resisting the measure; and whosoever promotes it, and opposes me, is an enthusiast, and an enemy to the king and the church of England."

The gentleman sat down, with evident symptoms of self satisfaction. A profound silence ensued for several minutes, when an elderly clergyman stepped forward, and bowing to the chair, said:—"Instead, sir, of replying directly to the reasonings of the last speaker, I will simply put another case and request his decision upon it.—Suppose then, instead of the present assembly, a thousand Peruvians were convened, on the banks of the Amazon, to take into consideration a supplication from the nations of Europe to obtain a supply of the bark of Peru; which is the only antidote known for a very large class of our diseases. Conceive the preceding speaker to be the advocate of these feverish and aguish nations to the only possessors of this antidote. Imagine him to arise amidst the tawny multitudes; and with much feeling and emphasis to state, that, at least, sixty millions of people depended on their determination, for health and life. At once, I am persuaded, the cry of the multitude would interrupt the pleadings of the orator; and one and all would exclaim 'Give them bark! give them bark! let not one European perish whom it is possible for a Peruvian to save!' Thus far all would be well. But conceive, instead of the assembly being permitted to act upon this bene-

volent decision, some young Peruvian was to arise, and thus address his countrymen, 'Peruvians, you are far too precipitate. Consider, I beseech you, the character and circumstances of the persons for whom this privilege is demanded. In the first place, they are civilized nations; they read and write; they sleep in beds and ride in coaches; they wear coats and trousers: and who will say that our bark is meant for such persons as these? In the second place, their fevers and agues may have many excellencies with which we are unacquainted—why, then, attempt to cure them? In the third place, these fevers and agues assist exceedingly to thin their armies—why, then, strengthen them, merely to destroy ourselves? Fourthly, these fevers and agues are so deeply seated in their constitutions and violent, that it is impossible to cure them—why, then, attempt it? In the fifth place, who would think of curing foreign nations, till we have cured all the sick in Peru? Sixthly. When the time comes for the general cure of fevers and agues, I have no doubt that the Great Spirit will give us some sign from the mountains. Such, Peruvians, are my reasons for opposing the wish of the speaker; and whoever promotes it, or opposes me, is a madman, and an enemy both to the Incas and the Great Spirit.'

"Now, then," continued the old clergyman, "supposing the Peruvian orator thus to reason, I should be glad to know by what answer that young gentleman would repel his arguments." The clergyman sat down, and the eyes of the whole company were fixed on the collegian, as waiting for a reply. He however found it most convenient abruptly to leave the meeting; and for some time afterwards was known in the neighbourhood by the designation of "the Peruvian."

CONFERENCES.

THE MIDLAND CONFERENCE was held, at *Melbourn*, Sept. 29, 1829. The statements from the churches were generally of an animating description. Though no reports were received from, at least, one fourth of the churches in the district, it appeared, from those received, that, since the last conference, two hundred and twelve had been added to the churches by baptism, and that one hundred and fourteen now stand as candidates for that ordinance. The announcement of these

facts gave lively sensations of pleasure to the numerous assembly; who immediately united in an hymn of praise to the God of all grace for crowning the efforts of his servants with such a pleasing degree of success. Mr. Pike then gave a very serious and impressive address on the subject of divine influence; and the consequent necessity of exertion; and of the cultivation of the spirit of earnest and united prayer for the prosperity of the cause of Christ: as it is evident that the revivals of religion which have recently taken place both in Britain and America, have resulted from the Divine blessing on the united prayers and exertions of the churches.

The Committee's Report was then read and approved; after which it was agreed—1. That after the information given by the Secretaries, Messrs. Winks and Stocks, who were deputed by the Committee to visit Manchester, respecting the meeting-house, we feel disposed to retain the place of worship there for the present; and empower the Secretary to request Mr. Hodgson not to proceed in the sale of it; but if practicable to mortgage it for 500*l*.—2. That the Secretary notify to the friends at Manchester, that, yielding to their earnest solicitations, the Conference agree to retain the place for the present; provided the 200*l*. owing to the Foreign Mission can be obtained, and the friends in Manchester fulfil their engagement to raise the interest of the debt upon the meeting-house.—3. Mr. Malin, of Shottle, was requested to supply Manchester two Lord's-days, till Mr. Ayton, a student from Loughborough, can go to supply them six months.

4. A case was referred to this Conference from the Association, respecting more Home Mission efforts in the neighbourhood of Wirksworth and the North West of Derbyshire; when it was agreed to recommend this case to the Committee of the village Mission.

5. Having heard with pleasure of the revival of religion at Ashbourn since the removal of Mr. Fogg to that place, we express our thankfulness to the friends at Derby for their spirited and liberal conduct in his settlement there; and vote towards the cause at Ashbourn, at the rate of twenty pounds per annum, till next Whitsuntide.—6. The case at Burton-upon-Trent being very encouraging, it was agreed to allow after the same rate for the same period.—7. Agreed to allow, toward carrying on the cause at Mansfield, at the rate of ten pounds per annum till next Whitsuntide; but the Secretary is desired to acquaint the friends in that place that,

after that period the allowance will be lessened.—8. A case was read from Sutton-in-Ashfield, requesting pecuniary aid from the Home Mission; when it was resolved that we cannot admit this case because it would be a mis-appropriation of the funds of our institution.

9. Applications being made from Seven-oaks, in Kent, and Queenshead, in Yorkshire, for assistance toward lessening the debts on their respective places of worship: it was agreed, that we have so many pressing calls in our own district, that we feel it impossible to do any thing in these cases at present.

10. A communication from Mr. Jones, of Fleckney, making proposals respecting the meeting-houses, &c., and requesting supplies, having been read, it was agreed that directions be given to Messrs. Hull, Grocock and Holmes, to correspond with Mr. Jones on these matters, and report to the next conference.

11. Mr. Winks having been desired by the Committee to inquire respecting the propriety of introducing our cause into Graatham, reported, that the building said to be at liberty had since been engaged; and that in other respects the place did not appear so eligible as Market Harborough, which he and Mr. Hill had visited on the preceding Friday; where an opening presented itself, and a friend had offered to entertain the preachers. This case to be resumed at the next conference.

12. The Secretary informed the meeting, that he had received a letter from the few friends at Preston, in Lancashire, who stated, that they were about to engage a room and open a Sabbath School; and expected to be supplied with preaching by a young man from Burnley.

13. Mr. Hollingworth, a member of the Melbourne church, gave an interesting account of the first baptism at Stamford; which excited considerable attention in the meeting; and much thankfulness for the success of our Lincolnshire brethren in that important station.

Mr. Stevenson of Loughborough preached, in the morning, from James*v*. 20: and in the evening, a very interesting Home Missionary Meeting was held. The next Conference to be held at *Quorn*, on the last Tuesday in December, 1829.

The WARWICKSHIRE CONFERENCE met at *Wolvey*, Sep. 29, 1829. Mr. Barnes preached, in the morning, from 2*Cor*. *v* 14; and Mr. Butler, in the evening, from Gal. *iv*. 18. The general aspect of religion in the churches is encouraging; fifty-four

having been baptized since the last meeting.—A case respecting re-baptizing a person who professed to have been baptized under the influence of shame, &c. was negative.—Mr. Peggs having asked advice as to the propriety of publishing an octavo volume of his pamphlets on India, with the addition of two others on Infanticide and Slavery in British India; the entire profits to be devoted towards liquidating the debt on Coventry Chapel; was recommended to send a prospectus of the work to the churches, with a view to obtain subscribers among the friends of humanity and religion in general.—The debt on Tipton Chapel was considered; and, as the money is called in, and the trustees placed in difficulty, Mr. Peggs was requested to visit them, to examine the case and advise them, if the money cannot be obtained in any other way, to mortgage the property.—Nuneaton was adopted as a home missionary station; and the friends who have supplied it with preaching to the present time, were requested to continue their services, as usual, till Christmas. The last quarter's rent of the house in which the preaching is conducted was ordered to be paid.—The friends at Union Place, Longford, requesting to join this conference, were received.—The Wolvey friends not allowing a home missionary collection at this meeting, through ignorance of the rule in this respect, were requested in future to consent to a collection when the Conference visits them. "The End and Essence of Sabbath School Teaching and Family Religious Instruction, by Gall, of Edinburgh," was recommended to our Sunday School Teachers and Friends.

The next Conference to be at Birmingham, on the first Tuesday in January, 1830, Mr. Butler to preach "On the Propriety and Utility of Meetings for Religious Inquirers." G. C.

THE SOUTH LINCOLNSHIRE CONFERENCE was held at *Gosberton*, Sep. 17, 1829, —The brethren were gratified and encouraged by the letter from Stamford, stating that there were eleven candidates for baptism; six of whom, being approved by those who had conversed with them, as proper persons for the ordinance, Mr. Bissill was appointed to baptize them and form them into a church, on the ensuing Lord's day. The applications of the remaining five were postponed in order to obtain further knowledge of them. The senior student of Wisbeach Academy was appointed to supply for the ensuing three months. Several of the churches having failed to collect for the

old debt and current expenses of the Home Mission; the Secretary was directed to write to these churches, and urge an immediate collection, in order to the accounts being settled and the report printed. Mr. Binns was requested to visit the churches in Norfolk, in reference to the case of Smallborough, Forncett, and Yarmouth particularly; and Mr. Bissill to visit Lincoln.—Supplies of ministerial aid were arranged for Boston.—The next Conference to be held at Wisbeach, Thursday, Dec. 10, 1829. The church to appoint a preacher for the preceding evening. Mr. Rogers to preach the Conference Sermon, in the evening of the day in which it is held.

In the morning, was held a prayer meeting; when Messrs. Wood, Sargent and Everard engaged; and in the evening, Mr. Payne prayed and Mr. Sargent preached, from Luke x. 42. The congregations were encouraging. T. R.

ORDINATION.

ON Tuesday, Oct. 6, Mr. S. DIPROSE was ordained Pastor of the ancient G. B. Church at *Ford*, near Aylesbury, Bucks. The public service commenced with singing. Mr. Gunn, of Aylesbury read 1 Tim. iii. and prayed. Mr. Terry, of Prince's Risborough delivered the Introductory Discourse. Mr. Hobbs, of Berkhamstead, proposed the Questions to the Church and Minister; received the profession of faith, and engaged in the ordination prayer, with laying on of hands. Mr. Sexton, of Chesham delivered the charge, founded on John xv. 5, last clause, "Without me;" and concluded the morning service with prayer. In the afternoon, Mr. Butcher of Wadsworth-Hill began with prayer; Mr. Tyler, of Haddenham, preached to the church from 1 Thes. v. 25, "Pray for us." In the evening, Mr. Adey, of Leighton Buzzard, began public worship with prayer; and Mr. Brooks, of Fenny Stratford, preached, from Rev. xxi. 6. "I will give unto him that is athirst, &c." Hymns were given out by Messrs. Field, of Buckingham; Brockless, of Aylesbury; Jones, of Boxmore; and Diprose. The services were well attended, and great attention was manifested throughout the day. J. H.

GENERAL BAPTIST

HOME MISSIONARY SOCIETIES.

At the last Association, at Loughborough; it was resolved to publish, in a connected form, the *Reports* received from the *Home Missions*, established in the various *Districts*, into which the *Connection* is divided; and Mr. Thomas Stevenson was requested to prepare an *Introduction* to this collection. This has now been completed; and, to a certain extent, circulated among the churches. But, it is thought, that a concise *Abstract* of the principal facts, detailed in these reports, will be acceptable to many of our readers, who may not see the pamphlet itself; and will also place on record the laudable exertions now making, in various parts of the Connection, to promote the gospel at home. We therefore introduce the following abstracts; and may probably seize another opportunity of noticing the important contents of the able introduction.

The Connection comprises five *Districts*—the *Midland*—the *South Lincoln*—the *London*—the *Yorkshire*—and the *Warwickshire*. Of each in its order.

The *MIDLAND DISTRICT* had nine stations, to which it extended assistance. At *Ashbourne*, near Derby, a little church had been formed, which, at the time of the Association, was rather low; but we are happy to learn, from subsequent accounts, that it has considerably improved, and is now in a very promising state. The cause at *Belper* had encountered many difficulties; but had received four members by baptism, in the preceding year, and had some candidates and inquirers. At *Burton-on-Trent* a considerable revival of religion had taken place. Thirty had been baptized, during the past year; and the church then consisted of sixty-four members. As they had not a settled minister, they referred their success principally to the blessing of the Most High on the distribution of religious Tracts. Preaching was also maintained in three villages; in one of which a new meeting-house had been erected.—The church at *Coventry* consisted of forty members; of whom thirteen had been baptized since the last Association. The prospect here was encouraging. The interest at *Macclesfield* seemed to be reviving from the low state into which it had fallen. Thirty-two had been baptized in the last year; and the number of members then amounted to one hundred and two, besides several candidates and inquirers. The lit-

tle church at *Manchester* had struggled with many difficulties, and its progress had been slow. It consisted of fifty-eight members; had baptized three since the last Report; and had eight candidates. There was some appearance of improvement. At *Mansfield* there were ninety-six members; ten of whom had been added in the past year. It was feared that misunderstandings among themselves had retarded their progress. At *Northampton*, a new station had been founded. Ten or twelve members of our churches were settled there; who opened a room for public worship, and appeared to have a very encouraging prospect. It is probable that a distinct church will soon be formed in this respectable town. At *Syston* and *Quenibourgh*, the cause advanced favourably. At the former place, a commodious place of worship had been recently erected; and another would soon be opened at *Thruxington*, a neighbouring village.—There were thirty members in this church; fourteen of whom had been baptized during the past year.

Thus it appears, that in the nine stations attached to this flourishing District, there are nearly five hundred members; above one hundred of whom have been added during the past year, besides a considerable number of hopeful candidates and serious inquirers. In addition, we ought to state, that fourteen hundred children are receiving instruction in their Sunday Schools; and nearly three thousand families are visited weekly, for the purpose of exchanging Tracts and holding religious conversation.

In the *SOUTH LINCOLNSHIRE DISTRICT*, the attention of the Committee had been chiefly occupied by the stations at *Whittlesea* and *Stamford*. The former had long been under the care of the Conference; and had been chiefly supplied with students from the Academy. Mr. Wood was proceeding to labour there more permanently; and much benefit was anticipated from his ministry. The attempt at *Magdalen* had also received some assistance; but it was feared that want of funds would prevent its continuance. But *Stamford* was the principal station. It was entered upon so recently as October, 1828; and at the Association, the prospects were highly encouraging, and excited lively hopes of permanent success. These hopes have since begun to be realized. A church has been formed; and a flourishing sabbath school established; and many appear inquiring the way to heaven. The agents of this District had, also, during the past year,

visited the churches in Norfolk, and at Lincoln; and are endeavouring to regulate and revive the cause of the Redeemer in those parts.

The churches in the LONDON DISTRICT had been chiefly engaged, since the last Association, in forming plans and making preparations for future operations. An Institution had been organized; and most of the churches had commenced their contributions. Assistance had been afforded to the churches at *Sevenoaks*, in carrying forward the cause of Christ in that place; and to the church in the Commercial Road, London, in aid of an attempt that, for some time, had been making to introduce the G. B. cause at *Paddington*, a very populous village, about five miles north-west of London. At this place, ministers from the Commercial Road had laboured regularly for about a year; but the unfitness of the room in which divine worship had been conducted, had greatly retarded their success. Since then a more commodious and accessible place has been obtained; and they have reason to be thankful for the success with which it has pleased God to crown their efforts: one person from that village having been accepted, waits for baptism, and several others are hopeful inquirers. Various other places in this District longly called for the attention of the Home Mission, and it was hoped, that at no distant period they would receive it.

In the YORKSHIRE DISTRICT, the dullness of trade and various other causes had operated very unfavourably against the success of Missionary exertions. Assistance, however, had been given, in the course of the year, to the churches of *Alerton*, and *Linholm*. Help also had been urgently requested from *Clayton* and *Alerton*, where new churches have lately been formed; but want of funds had compelled the Committee to postpone both these cases. Hopes were entertained that the next year would be more propitious to Home Missionary exertions.

The proceedings of the WARWICKSHIRE DISTRICT had been on a limited scale since the last Report. It occupied three stations; *Tipton*, *Sutton-Coldfield* and *Nuneaton*. At the first, the aspect of things was encouraging: a minister having settled there who, it is hoped, will be useful; and a promising Sunday School having recently been established, which appears likely to be a powerful auxiliary to the cause.—At *Sutton-Coldfield*, the interest was very low; and greatly burthened with a heavy debt on the meeting-house, which paralyzed their exertions. Yet it is a neat and well-

situated building; and, could the debt be removed, and proper ministerial aid procured, this might become a very important station. *Nuneaton* is a very populous place between Coventry and Hinckley; and our cause was introduced there so recently as May 18, of the present year. The churches at Hinckley, Longford, Coventry and Wolvey had been requested to supply this station alternately; and, at the Association the prospect was very encouraging.

OBITUARY.

JUNE 14, 1828, died, in her eighty-first year, REBEKAH OCKERBY, of West Butterwick, Isle of Axholm, Lincolnshire.—She was born in that neighbourhood, in 1734, of poor but respectable parents. Her mother was removed by death when her daughter was young; but she enjoyed the blessing of Him who has said, "Leave thy fatherless children, I will preserve them alive;" and her constant language was, "Goodness and mercy have followed me all the days of my life." At about eleven years of age, she went to service, and continued in that station till her thirtieth year; when she married a widower, with a small family; and in embarrassed circumstances. She exerted herself with great industry and affection to improve their condition; and was blessed with success. For several years, things went on smoothly; and she became the mother of three children.

About 1770, several pious and active young men sprang up among the old and decayed G. Baptists at Butterwick, whose zeal and diligence were made very useful: one of whom was the late Mr. Wm. Thompson, for many years, the honoured and useful pastor of the church at Boston. Mrs. Ockerby was led, by the mercy of God, to hear them; and soon became cordially attached to their sentiments: the word preached was made the power of God to her salvation. Her husband highly disapproved of her new connections; and cruelly persecuted her. Frequently would he return from the public-house; and, when she came home from the worship of God, ill-use her, and turn her out of doors; when she often spent whole nights alone in an adjoining out-house. Here she recollected the promises of her God and Saviour; and was particularly supported by the words of the Lord to Paul, "My grace is sufficient for thee." She learnt to reflect, with the same apostle, that no trials had taken her but such as is common to man. She knew

that God was faithful; and would not suffer her to be tried above what she was able to bear; and had a cheerful hope that he would with the trial make a way to escape. This was graciously verified in her happy experience. One night, when she returned from public worship, her husband had locked the door against her, and violently declared that she should never enter the house again. She quietly retired to her accustomed shelter in the out-house; where she was enabled to pray earnestly for the salvation of her husband: and her prayers were heard. About one o'clock in the morning, he came to seek her; and in the most tender manner begged her to come in to her husband and children; and he would never again ill use her: adding, "I shall never forget what I have heard and seen and suffered this night. I thought the just judgment of God was about to overtake me for my iniquity. But, O pray for me! if peradventure God may pardon my sin." Astonished and delighted, she immediately fell on her knees, and poured out her soul in earnest supplication for her repentant partner. From that time, they walked together in the ways of religion. He regularly accompanied her to the house of God; and became a warm and steady supporter of the cause which he had so bitterly persecuted. A deep sense of his past unorthodoxy prevented him from joining the church; but his whole subsequent conduct proved the power of divine grace on his soul.—"What knowest thou, O wife, whether thou shalt save thy husband?"

Some years after this, her husband died; and she was then a widow indeed. But she put her trust in her God, and he sustained her. She pursued her profession, as a midwife, with great acceptance and success. When it was hinted to her, that no one had ever died under her care; she said, "I bless God for it. It is he that has helped me; for I always pray to him for help." Thus she continued to serve her generation; and at the same time to attend to her religious duties. The darkest nights and the deepest snows never prevented this good woman from being in her place at the seasons of worship: and when her friends mentioned the danger of such attendance, she replied, "My Saviour did more for me; and my time is so short with you, that I must not neglect the means, while I can enjoy them. My days cannot be many. I wish to be found ready when my Lord calls; for he loved me and gave himself for me. You must strive to lay firm hold of this precious truth. It has been my support for many years; and I

pray you all may experience the same blessing." Thus she continued faithful unto death; and is now, there is good reason to hope, enjoying the crown of life with her Saviour. The event was improved by Mr. Chesman, to a weeping church, from Phil. i. 23. "Having a desire to depart and be with Christ." S. W.

APRIL 6, 1829, died, at East Butterwick, JANE, the beloved wife of Mr. WILLIAM COCKERILL, in the thirty-first year of her age. She was baptized, in May, 1820; and, for some time, displayed great zeal and love to the ways of God. Though she lived at a good distance from the place of worship and had a river to cross, she was constant in her attendance, and exemplary in her conduct. About two years ago, however, she seemed to relax in her diligence, and grow cooler in her affection for divine things. Some of her friends took occasion to admonish her of the apparent loss of her first love; but she denied the charge, and attributed the change in her conduct to a bodily complaint, which she could not easily explain. Her husband confirmed the statement; and observed that he had in vain consulted several eminent physicians. But as she still continued to look well; and shewed no external symptoms of disease, there were not wanting some, who ventured to suspect her sincerity. The event however soon removed all doubts.

About a month before her decease, she was very seriously indisposed; but, having been frequently before the subject of severe attacks, her friends were not much alarmed: supposing she would soon recover. They therefore obtained for her the best medical assistance: but she assured them that it would be of no avail, as she should never again be well: for death had seized her vitals. During the last week, a remarkable change took place in the state of her mind. The graces of christianity, which had been for some time under a cloud, broke out again with increased splendour. She was free from delirium, till the day before her death; and her joy was great, and sometimes approached to rapture. She had a well grounded hope in Christ, who, she felt, was willing and able to save sinners. She continued praising God day and night; and occasionally broke forth into singing. When her friends told her that her exertions would do her hurt, her usual reply was, "No!

"I'll praise my Maker, while I've breath;
And when my voice expires in death,
Praise shall employ my nobler powers."

When she beheld her dear partner weeping over her dying bed, she observed, "O! William, do not grieve for me; but prepare to follow. Do not let the cares of the world occupy so much of your time; for what is all the world without a Saviour?" When any of her kind neighbours of other denominations called to see her, she rejoiced greatly in the prayers they offered for her; and they, as well as her more immediate connections, were constrained to say, "Let my last end be like hers."

Her remains were attended to the grave by a large concourse of people; and the event was then improved, from Rev. xiv. 13. "Blessed are the dead that die in the Lord," &c.: and, on the following Lord's day, from John xi. 25. "I am the resurrection and the life." That day will, it is hoped, be long remembered. May the good effects of it appear many days hence!
S. W.

ABIGAIL PILSWORTH departed this life, April 25, 1829, at West Butterwick. She was a woman of decision, though of a meek and quiet spirit. Formerly she was much attached to the established church, and losing a son, of whom she was doatingly fond, she buried him in the church-yard. She often went several miles to mourn over his grave; and declared that her remains should lie in the same ground. Some time afterwards, she was led to attend the ministry of the G. Baptists, and there finding peace and joy in believing, she determined to join their communion. Her husband, who was a methodist, was very averse to the measure; but she followed the dictates of her conscience: like Ruth of old, firmly but meekly resolving, "this people shall be my people; and their God my God; where they die, I will die; and there will I be buried." Her constancy had its reward. Her husband soon began to attend with her; and afterwards became a worthy member of the same church.

Through the two last years of her pilgrimage, she was called to endure much affliction and pain; but not a murmur ever escaped her lips. Her constant language was, "It is the Lord's will, and must be for the best: when he sees fit, he will release me." In this happy frame, she continued till her release was granted; when she was buried in the ground belonging to the church. Her death was improved, from Heb. x. 36. "Ye have need of patience; that, after ye have done the will of God, ye might receive the promises." O may we all be of that happy number!
S. W.

REVIEW.

CHRISTIAN COUNSEL: or a MANUAL of one hundred Practical Contemplations, tending to promote Gospel Principles and a good Conversation in Christ; briefly comprising many of the great Truths which are to be known and practised by Christians. By an OLD DIVINE.

18mo. pp. 136. Bound in Cloth.

Simpkin & Marshall, London; Noble, Boston.

It is not known who the Author of this little work was; except that, in an old edition, printed in 1680, the initials T. S. are subscribed to the preface. He was probably one of the puritan ministers; a race of men of whom the world then was not worthy. Whoever he was, this Manual affords full proof of his sincere piety and his experimental knowledge of vital christianity. We have perused it with great satisfaction; and, if we have not been spiritually edified, the fault is in ourselves. Though, in a very few instances, the orthodoxy of the age in which he lived has given a tincture to his expression; yet his "Counsels" are sound, judicious, and breathe a spirit of godliness that convinces the understanding and warms the heart.—Devotion to God, love and gratitude to the Saviour, veneration for the word of Inspiration, and affection for the souls of men, characterize every page and render the volume invaluable. We heartily thank the publisher for reviving a composition of such sterling merit; and hope it will obtain general encouragement. As the contents do not admit of compression, we shall present our readers with a few Extracts, by which they will be better able to form a proper judgment of the character of the work, than from any description that we can give.

"KNOWLEDGE AND PRACTICE.—Light is not more pleasant to the eye than knowledge to the mind; Men therefore, according to their different inclinations, direct their studies to the increase of it. Many fix upon Divinity, and yet, after long study, remain ignorant of truths of the greatest importance. I have heard of a famous Grecian who, in the New Testament, reading the word Regeneration, said, surely it could not be good Greek, as he had never read that word in any author; such a stranger was he, not only to the work, but the very notion of regeneration. Others there are, who attain *clear notions* of the

principal heads and truths of revelation, but remain ignorant of their power and influence; they have a speculative, not an operative, a common, not an experimental, knowledge; with heads full of light, their hearts are void of life; while they earnestly covet knowledge, they do not really love truth. But what doth it avail to have a notional knowledge of God, and not to have an interest in him—to have general notions of Christ, without a particular application of him—to be able to discourse of the covenants of promise, and yet to be strangers to them—to have skill to open the nature of faith and repentance, and to want the possession and power of both—to be like a hand set up in the way, to point out a city of refuge to others, and not to move at all towards it themselves! To be a good proficient in heavenly studies, your understanding must be enlivened as well as enlightened. Receive truth into your hearts as well as head; and draw out your knowledge into practice, so through practice will you increase your knowledge. John vii. 17. Psalm cxix. 99, 100.”

“RIGHT TO THE PROMISES.—In going to Christ, we should make use of the promises. But some assert that there is no right to a promise before union with Christ; as the man hath no right to the estate of an heiress, till by marriage he hath an interest in her person. And hence it may be inquired, What use may those make of promises, who have not yet an interest in Christ? In answering this, we must distinguish between the invitation of the promise, and the good of the promise; for instance, John iii. 16 *Whosoever believeth in him shall not perish, but have everlasting life.* Here is the invitation of the promise: and that is to all—*Whosoever believeth:* and then there is the good of the promise, which is *everlasting life;* and this is only to them that believe. All have a right to the promise, as a mean to lead to Christ: though not a right to the good promised till they believe. Let therefore the invitation of the promise, which is to all, draw thee—let the warrant of the promise, which is, *that those who believe shall not perish, but have everlasting life,* encourage thee to lay hold upon Christ, who is the good of the promise. *He that hath the Son hath life.* 1 John v. 12.”

“ANSWERS TO PRAYER.—As we must pray fervently and believingly for our mercies, so we must diligently and prudently look after our prayers. David saith, *Psa. v. iii. In the morning will I direct my prayer unto thee, and will look up,* *Psal. lxxxv. 8. I will hear what God the Lord will speak.* And

so must we, if we would have the Lord hear what we speak. We cannot expect that God will regard those petitions which we regard not ourselves. Many pray without success, because they mind not the success of their prayers. And as we must carefully wait for an answer, so we must be able prudently to judge how God does answer. We cannot be rightly thankful for those answers of which we are unmindful, or in which we are unskillful. Did we wisely consider God's dealings, who never said to the seed of Jacob seek ye my face in vain, how might our experience be increased, our faith strengthened, our heart enlarged, our communion with God promoted, and good thoughts of God preserved! If thou wouldst not speak in vain to God, let not God speak in vain to thee.”

“THE BESETTING SIN.—As in mortifying sin, we should mortify every sin; as one sin un-mortified will break our peace, blot our evidence, harden our hearts, indispose for duty, make way for temptation and incline to other sins; so we should especially keep ourselves from our own iniquity. Though original sin be alike in all, yet it doth not break forth in all alike; therefore some sins are said to be more peculiarly our sin than others. *David saith, Ps. xviii. 23. I was also upright before him, and I kept myself from mine iniquity.* As in every body there is the principle of mortality, yet in some, a proneness to one disease rather than another; so it is with reference to sin. The complexion, constitution, or disposition of a person may incline him to one sin more than another; so likewise his stage in life, the calling in which he is employed, the place where he lives, the times in which he is cast, the various conditions through which he moves, and the temptations he meets with, may each draw forth some particular sin. Would you then have a testimony of the truth of grace, and the uprightness of your heart with God; make it your business to mortify every sin, but especially that which is your iniquity; This sin may help you to fight against other sins; but it must be sincerity that must help you to fight against all sin.”

“ORDINANCES NOT TO BE NEGLECTED. Some are prone to keep from ordinances because they cannot come with such a heart as they would. But take heed; he that is unfit to day, may be more unfit to-morrow. The more we give way to our sloth, the more ground will be gained by our corruptions. If thou canst not get thy heart fit, come, that it may be

made fit. Though we should endeavour after a good frame, yet God will have us know that the preparation of the heart is from himself. Therefore, though you cannot bring such a heart as you would, yet come and beg for such a heart as you desire to bring."

A GUIDE TO PRACTICAL RECKONING:
containing USEFUL TABLES, arranged according to the Imperial Standard; and a short System of MENTAL ARITHMETIC. By G. J. CUCKOW, Master of the Boston Public School.

18mo. pp. 48., neatly bound.

Simpkin and Marshall, London; Noble, Boston, &c.

THIS handy little volume is not designed as a System of Arithmetic; though the Author thinks there is plenty of room for improvement in arithmetical works. It is rather intended as a collection of Rules, by which most of the calculations, usually wrought by the pen, may be expeditiously performed in the mind. It is not however the wish of the Author to substitute this mode of computation in the room of the arithmetical operations usually taught. "Let me beg, my young friends," he observes in the Introduction, "will not misunderstand me, by supposing that these short and easy methods of calculation are intended as substitutes for the regular mode of study; on the contrary, it is hoped, that they will be found its auxiliaries. Arithmetic in figures must, for protracted operations, be superior to that which exists only in the mind; but, both modes being useful, let each receive its proper share of attention." Indeed, an accurate knowledge of the principles of arithmetic will, we are persuaded, render the modes of operation recommended by this author, both more easy and more satisfactory. Many of these modes are simple and expeditious, and will be very helpful to those who are frequently called upon to ascertain amounts, in circumstances in which it would be inconvenient to employ a pen or pencil. Such persons would be well repaid for the labour of making themselves familiar with them. Yet, in some instances, we presume that the results sought might be obtained, even mentally, by the application of the common rules of arithmetic, especially by persons familiar with contractions, more easily and more speedily, than by adopting the modes prescribed in this compendium.

A very perspicuous explanation of Arith-

metical Signs and Expressions, and a set of Tables freed from many useless and obsolete particulars, are prefixed to the Rules; which cannot fail to be very useful and acceptable to the intelligent pupil. The book is well printed; neatly got up; and very portable.

OBSERVATIONS on some of the CHIEF DIFFICULTIES and DISADVANTAGES of ENGLISH SOCIETY, with SUGGESTIONS for their REMEDY. By G. KNIGHT.

8vo. pp. 218. Price, bds. 7s.

Darton & Harvey, London.

THIS is a most singular production. We have perused it, and re-perused it; and yet hardly know under what class to place it. Perhaps the best method will be to state its contents; and then to leave the reader to form his own judgment.

The Work opens with a long Dedication to the King and Royal Family; which, if they would condescend to read, would, we presume, both amuse and instruct them. They would, at least, be pleased with the loyalty and complaisance of the Author: for we have seldom seen a quaker write in a more courtly style. A short Preface next informs us, that "these Observations were written with a hope that the Duke of Wellington might afford time to bestow on them some reflections of his powerful mind; and apply such remedies as should appear at once needful and practicable." This hope, however, was disappointed; and therefore the Author has submitted them to the inspection of the public. We are truly sorry for this disappointment; for the perusal of these "Observations" would have brought strange things to the Duke's ears: things which, we apprehend, seldom reach the ears of ministers of state.

The "Observations" are arranged under various heads. The first chapter is occupied by "An Inquiry into the means of procuring abundance for the destitute—respectability for the degraded—usefulness for the mischievous—and happiness for all—through the medium of virtue for the vicious and industry for the idle." We copy the contents of this chapter to give the intelligent reader a specimen of the objects and pretensions of Mr. K. The remaining chapters treat on—Criminal Jurisprudence—Civil Jurisprudence—the Causes of Diminution of Happiness in the Noble and rich Classes—Emigration—Charitable Bequests—English and Roman Hierarchies—National Debt—Revenues, Drawbacks and Bounties—West India and Mauritius Interests, and Slavery—National Peace promoted by Individual Peace.

The discussions of these topics are replete with curious matter; and, though we do not claim any deep insight into politics, we have no hesitation in declaring our opinion, that they contain much serious and important truth, which it would be well if statesmen and senators would candidly consider and conscientiously apply. The Author indeed appears totally released from the shackles of prejudice for ancient institutions and established forms, by which many writers on these subjects are usually restrained and misled. He recommends the entire remodelling of our systems of criminal and civil jurisprudence and of public finances, with less ceremony and apology, than some of them would propose the alteration of a grenadier's cap, or the cut of a watchman's coat. He is indeed a radical reformer; and were his schemes carried into execution, there would certainly be an astonishing change in the state of the nation. Whether that change, could it be effected, would increase or diminish the general comforts of the people, depends, at present, on theory and speculation; and is not, we believe, likely soon to be brought to the test of experiment. For our parts, we honestly think that, though there is a sufficient quantity of visionary and utopian admixture discoverable in this volume; yet there is also much good sense and true patriotism displayed, which well deserves the serious consideration of all true lovers of their country.—The subject however is not strictly congenial with the object of this Miscellany, and our limits forbid enlargement, or we could, with pleasure, extend our observations.

We copy one short extract from the last chapter, as a specimen of the Author's manner.

"It would be well for those who advocate the cause of peace to be very careful how they allow their most secret thoughts to dwell with complacency on warlike subjects. Do those who have the cause at heart feel exultation at the news of success of British troops in India or elsewhere? do we vest our money in the price of blood? do we willingly profit by war where it is practicable to avoid it? are we slow to forgive offences, personal, pecuniary and otherwise? If we harbour revenge in our breasts, and go to the God of consistency and omniscience with a prayer that peace may abound in others, can we expect an answer of peace? Can we forget that consistency and harmony of conduct, sentiment, and principle, is looked for at our hands from Him who alone can bless and effectuate the struggles of the charitable and peaceable in the cause of peace? Ah!

if we always strove to have a Divine Master in all things, and one of our very chiefest delights to find our self-will subdued, more and more crossed, torn up, flung away, burnt up, we should, I believe, find much more success to attend our efforts, much more perceive that the work was of the Most High."

"When this country was in the foremost ranks of war, some did not always refrain from blaming the government while they deplored the cause of suffering humanity; would it not be well for such to ask themselves, 'are we as forward now to praise the government, seeing that scarcely a war has arisen in any civilized community on the face of this earth for several years past, but they have calmly, prudently, wisely, endeavoured to promote peace and good neighbourhood among them?'"

LITERARY NOTICES.

JUST PUBLISHED.—The *Christian's Book*—comprising select and original Prayers, Meditations and Hymns for Family and Private Worship. Foolscap 8vo. 4s.

Reflections on Every Day of the Week, with occasional Thoughts, Poems, &c. by Catherine Talbot, Royal 32mo. Price 1s. or 1s. 6d. in black sheep.

The Savings Bank Assistant: exhibiting the whole Machinery of Saving Banks, with numerous Interest Tables, &c. &c. Second Edition. By Charles Compton. Price 5s.

That modest and unpretending little Juvenile Annual, entitled *Affection's Offering*, which made its first appearance last year, at the low price of 4s. will be published in a few days at the same price, with increased attractions. Among its writers are included some of the most eminent Contributors to its more costly competitors, namely: the Rev. Dr. Styles, Rev. Dr. Cox, Mrs. S. C. Hall, the Rev. J. W. Morris, Author of the Memoirs of Andrew Fuller; Charlotte Elizabeth, the late Rev. John Lawson, Missionary at Calcutta, Author of "The Maniac," "Orient Harping," "Woman in India," "Lost Spirit," and "Elegy to Henry Martyn;" Rev. G. Croly, A. M.; Mr. Luscomb, Mr. Frederick Muller, Mr. Charles Swain, Mr. Holloway, &c. It also contains the Juvenile Prize Essays, an exclusively peculiar feature in this little Annual. The whole embellished with a series of elegant Wood Engravings, designed by Jarvis, engraved by M. U. Sears, and printed by W. Sears. Published by S. Lawson; and may be had of all Booksellers.

Missionary Observer.

NOVEMBER 1st. 1829.

REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

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THE year which has elapsed since our last Meeting, has been a year of mercies mingled with trials; yet its mercies have been far more numerous than its trials. Those mercies again demand our grateful acknowledgments to the Giver of all good; while those trials should wean us from all dependence on human strength, and lead to the exercise of faith, of patience, and of prayer. In the past year the day of exertion has closed on some brethren who a year ago were advocating the sacred cause we now assemble to advance. That little day will shortly close on others, and speedily on all. The sun of our existence will set to rise no more on the scenes of time, but it will rise amidst the solemnities of eternity, and never set again. O let us cherish now those feelings respecting the vanity of this world which will fill our souls ten thousand ages hence! and let us now indulge a love to the cause of our adored Redeemer something like that which the nations of the redeemed will feel when the full glories of eternal day shine upon their souls; and when life, and time, and earth, have sunk into almost imperceptible trifles amidst the splendours of its brightness.

The communications of our brethren in India frequently furnish fresh representations of the gloom and wretchedness which overspread those extensive regions lying beneath the infernal sway of idolatry and its horrid author. The horrors of paganism have never been fully described. The evils of its guilt and atrocity are known and felt but little even by those who deplore them most. Again and again, through successive years, new views of the evils of paganism are presented to the Missionary's mind; and still, from year to year, may the language of the Most High to the Prophet be reiterated to the Christian, "O son of man, hast thou seen this? Turn thee yet again and thou shalt behold greater abominations than these."

Some of the statements of the brethren in India are so awfully descriptive of the horrid nature of the idolatry we labour to destroy, that they deserve to be more extensively known. Mr. Lacey states that at the Rut Jattrra, in 1828, no less than twelve persons bound themselves to die a sacrifice beneath the wheels of the idolatrous cars—those cars that, alas! derive their gaudy finery, from British wool-

lens furnished by British Officers. An under Magistrate, however, being apprised of their intention placed them in confinement, and thus prevented the horrid act.

Let the friends of Christianity in Britain, who hear of this humane interference, commend the deed; but let them also consider, and O that the Governors of India would consider it too!—let them consider that this was done at Juggernaut,—that at the greatest festival in Hindostan, and before the most popular idol, this interference with Hindooism took place; and then let them value as it deserves the plea that British Officers must sanction the burning of widows, and allow children to murder their mothers because they must not interfere with Hindoo *prejudices*.

Some descriptions given by Mr. Sutton of the state of multitudes, whose wretchedness he witnessed when on a journey, are awful.

“ I saw many pilgrims, and many of them the most miserable objects that can be imagined. One or two in particular attracted my attention, one was a blind old man, wasted away to such a degree that with his sunken sightless eyes he formed a very striking resemblance to the picture of death; another was an old woman with tottering steps and emaciated body, bending her course towards a home which it is next to impossible she can ever reach. Others were young men who have performed a pilgrimage of perhaps 1000 or 1,500 miles, and now naked, and starving, and exhausted with fatigue, they are slowly retracing their weary way. Most of them are worn out with walking, and their feet so blistered and torn that they are obliged to bind them up with the only piece of cloth they have, to enable them to prosecute their journey at all. And what is the fruit of all this toil? Why, they have a picture of Juggernaut, such as you have seen in England, suspended round their necks, and two or three little sticks coloured with red ochre to take home, if they ever reach it, as a memorial of their pilgrimage.

“ We have now travelled about fifty miles along the great road to Juggernaut, and every where it is alike full of pilgrims passing to and from that accursed thing. O that I could describe in proper language the miseries of its wretched votaries. But the accounts would scarcely be believed in England, and here they are unnoticed. Many are blind, who go to obtain holiness by approaching the vile block; one of this description lies now at the door of our tent, at the foot of a tree. What a poor wretch he is! He is perpetually crying ‘Give me some food; I die, I die; my body is shrivelled up, my feet are broke, and my substance is passing away with the cholera. Ah Boba, Boba, I am a blind Padre, and have nobody to help me. Here I am come four months’ journey to visit Juggernaut, and he gives me nothing but sorrow. What can I do? I die. What can I do? Ram, Ram, Ram, Oh Juggernaut!’ I have now given him a rupee and some rice, and put him in the road; and now afflicted and alone he is gone groping his forlorn way, blind in body and soul. But this is not a solitary case, I think I have noticed ten blind pilgrims in these four days’ journeying, and I cannot be supposed to have seen a fourth of the pilgrims who are on the road. The majority of those who return go labouring along, with tottering steps, and broken feet, and bended back, and a death-like, emaciated frame; begging, and sighing, and groaning, all the way. Oh idolatry!!!”

In another communication he describes the zeal of idolaters, many of whom were in more respectable circumstances, and who were performing what they deem a meritorious pilgrimage to Juggernaut. He, while witnessing their guilty zeal, was residing at his station at Balasore, about 180 miles from the detested temple.—

“ The carnival of death is fast approaching at Juggernaut, and the numbers who now flock along the road, close by our door, are astonishing. From long before sunrise till sunset they go, and go, and go, from all countries, and languages, and tongues, and people. There are more from the distant parts of India this year than I have ever seen before: and they are, generally speaking, much better equipped for the journey: there are great numbers of vehicles of all shapes, sizes, and descriptions, besides camels, elephants, and horses in abundance. One would be ready to imagine that Juggernaut was indeed the holy city, and that the words were accomplished in her, ‘ the forces of the Gentiles

shall come unto thee, (the multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba, they shall come, they shall bring gold and incense, and they shall show forth the praises of the Lord.) But when we look at the place to which they are bound, and survey the huge mass of human misery attendant on this display of Satan's revelry, we are almost compelled to exclaim that a more awful passage is fulfilled, and that 'the dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; there was none to bury them.' "

An interesting statement of the nature of Hindoo idolatry is contained in a letter from the old gooroo mentioned in a former Report, sent to one of the Missionaries, but professedly addressed to Christians in general. The aged writer evidently feels the folly and wickedness of his former superstitions, though he has not yet appeared decidedly a follower of Christ.

"O ye favoured people, who are blessed with the Divine Spirit, ye have existed one thousand eight hundred years, and what have ye done for this dark world? I am a Hindoo boistnob, poor and destitute, but ask of you neither land, nor elephants, nor horses, nor money, nor palanquins, nor doolies; but I ask, what can be done to teach the people to obey the laws of God? O holy people, this I ask.

"Pooree is the heaven of the Hindoos, yet there the practices of mankind are adultery, theft, lies, murder of the innocent, whoremongery, eating of fish with maha prasad, disobedience to and abuse of parents, defiling of mothers, defiling of sisters, defiling of daughters! Such is the religion at Juggernaut! For these crimes the people are visited with rheumatisms, swelling of legs, leprosy, scrofulas, grievous sores, and acute pains; blindness, lameness, and such like. Such are the servants of Juggernaut. And now, holy people, hear the names of the gods of the people; gods, which the people, when they have eaten, rise and worship; these are gold, silver, brass, iron, stone, wood, trees, fire, water, &c. These be the names of the gods, and these be their servants. To serve these gods they burden themselves with expensive ceremonies, and costly rites; they afflict their bodies and their souls with pilgrimages, and many cruelties. The brahmuns no longer observe the Vedas, nor the divines keep mercy. O ye christian rulers, ye feed the rich, the proud, and the great, while the poor and destitute are dying in want. O good fathers, good children, good people, hear the cries of the poor, O good people, hear!

"The thief is judged, the murderer is judged, the perjured are judged, and all the wicked are punished according to their crimes: a large army is kept in obedience to your orders, but why are not the people made to obey the laws of God? Ye are the seed of the good, ye keep God's word, cause the subject to keep it. The Mahrattas were robbers, but they relieved the distressed. Europeans are faithful rulers, but in their Government falsehood abounds. Children, fathers, the fate of all in the four quarters is in your hands! O good people, the subject has become wicked, having fallen into error, and in consequence gets not food nor raiment.

"Rulers are the examples of the people; O good people, teach them God's commandments by your example. If ye will do this, then it will be well; if ye will not, then may it be well. If ye will do this, then ye are gods to the people; if ye will not, then you are stones to them. What more shall I write? Do as ye will; still, Religion is true, Religion is true, Religion is true!"

An affecting and appalling description of the guilt and misery connected with Hindooism having been written by Mr. Lacey, it has been published by order of the Committee in a sixpenny pamphlet; it is entitled, "Reflections on scenes beheld near the temple of Juggernaut," and is eminently calculated to promote compassion for perishing Hindoos. The profits of the sale are devoted to the Society.

In reference to the progress of Christianity a variety of cheering information has this year been received.

BALASORE.

A letter of Mr. Sutton's, written at intervals, nearly three months apart, furnishes the principal information. The former part of this communication contains an affecting description of the dreadful apathy of the Hindoos, to their best and everlasting interests.—

“ Things have been unusually dull the last few weeks ; I have gone to the place where I usually preach, and have stood looking about me till it was time to return, without being able to get a congregation. The brahmuns are afraid to come near me, as they know their inability to defend their system, and the other classes are, perhaps, overawed by these lords of the creation ; the last few evenings, however, we have revived a little, and on one or two occasions have had large companies of people. I cannot, however, discover any desires after the truth as it is in Jesus ; all seems either cold petrifying indifference, or settled enmity. Nothing less than that all-powerful Being, who bid the light shine out of darkness, can shine into their hearts, or effect a change into their prejudiced minds. For this divine influence we pray, and request your prayers.”

Some months after these mournful statements were penned, Mr. Sutton had the happiness of witnessing a very different state of things.

“ Since my return from Cuttack, I have been almost every day busily and interestingly employed in talking about the things relating to the kingdom of heaven. The month has presented to me a cheering contrast to the dull season I experienced previously to my journey. I have seldom had opportunities of going into the bazar ; but when I have gone my congregations have been unusually large, and there was evidently no small stir among the people ; the demands for books were clamorous and very numerous, and many cried after me for them when my stock was expended. But the most interesting part of my employ has been at home, where I have been engaged from morning to night, reading, and singing, and talking, to such numbers of inquirers as have filled me with joyful surprise. I have never seen any thing like it heretofore, and have sometimes wondered whereunto this will grow. I have had many days forty or fifty people in a day, and on some occasions have had more than this ; some of my visitors come twice a day, and stay so long as to prevent my going out in the evening : indeed, I am little fit for it after the deal of talking I have the happiness to engage in all day. Among the different inquirers one very respectable and intelligent character has greatly interested us ; his mind appears to be deeply impressed, and the hard struggle in his heart is very visible through his fine countenance ; what may be the result I do not know, but feel no disposition to encourage any other than favourable hopes respecting him ; he has visited me daily, with little exception, for nearly a month, and to-day, the 30th, he came, and appeared somewhat disconcerted that I was so much engaged with others that he could not speak to me privately ; he however took an opportunity of saying, it was his supplication, that I may become his dharma peta, viz. spiritual father. I took an opportunity of praying with him and one or two of his friends, in which they seemed much interested, and he assured me he had left off praying to the gods, and now read his Dharmepoostuck (Bible), and prayed to his heavenly Father.”

On the obstacles to the progress of Christianity, arising from the present state of Hindoo law, Mr. Sutton makes some statements that, if correct, are appalling. One of these is, that a Hindoo who embraces Christianity, loses all his claim to hereditary property. This statement has been repeatedly made by other individuals acquainted with India. Another statement that he makes, though with less confidence, is, that he believes, a Christian Hindoo cannot take an oath in a court of justice, and, consequently, becomes, in effect, an outlaw.

“ My interesting inquirer, alluded to above, still comes almost daily ; but my hopes of him are not so cheering as they were ; he seems more disposed to reject idolatry than to embrace Christianity, and to this point I have seen many apparently brought : they are obliged to feel the absurdity of Hindooism, at the same time the sacrifices which must attend the reception of the Gospel, lead them to cast about for a middle way. I apprehend

it is not generally known (at least it is not generally felt) in England, that a Hindoo's loss of caste, also exposes him to the loss of all claim on *hereditary property* as the law now stands—surely this ought not to be under a Christian Government. And I believe it is the case that a converted Hindoo cannot give evidence in a court of justice, for he will not swear by the water of the Ganges, or food offered to idols, or any thing else connected with idolatry, which Hindoos swear by; and they will not allow him to swear by the Scriptures. I think application to Government on this subject likely to be useful. The natives are British subjects, or subjects of Britain, and one would suppose entitled to the protection of her laws, without reference to religious opinions."

If what Mr. Sutton supposes be the present state of Hindoo law, immediate application to the Government of India for the removal of such cruel disabilities, becomes an imperative duty.

Mr. Sutton has continued his Sabbath evening exercises in English, at the house of a respectable friend, though his Station does not allow of much being effected in the English department. In reference to his Station, and the need of more assistance, he observes,—

"One pleasing fact is plain to us, from the attention of the people this last month, viz. that we are admirably situated for the dissemination of truth, if there is but the least disposition on the part of the people to seek after it; from us the word of the Lord might be sounded forth in all the region round about. The majority of those who have called are people from different parts of the neighbouring country, from five to forty miles distant. They are drawn to Balasore on business with the Collector of revenue and the Magistrate's offices, which are but a stone's cast from our house, and thus they find their way to us; many however have seen or heard of us in the country. Of course this has been a good season for the distribution of Scriptures and Tracts.

"We want more help; the people are absolutely perishing for lack of knowledge! Surely the General Baptists have not done all they can, nor all they will do. We want, at least, four more Missionaries in Orissa."

JUGGERNAUT.

One of the trials experienced by the Society has been the severe illness of the indefatigable brother, who was stationed at this emporium of idolatry. This illness being long continued, has prevented, in a great degree, his exertions during the past year. Probably those exertions have been too great for his frame notwithstanding his constitution appeared so peculiarly adapted to India. On one occasion his journal contains the following statement,—

"I was walking, chiefly barefoot, and preaching nine hours and three quarters, only stopping a few minutes to eat some biscuits I had with me. I am almost always barefoot, partly because it makes me more like the majority of the people; partly because it adds to my hardihood, and partly because it is very convenient. One is stopped by no sort of roads; and if one is at one time up to the ancles in mud, one is probably soon after up to the knees in water, out of which one comes clean and comfortable; whilst in an English dress all this would be miserable."

How little do infidels or cold-hearted professors of Christianity, appreciate the motives of such men, when they represent the love of gain, or of ease, as actuating their conduct. Soon after the last annual Meeting of the Society, a letter arrived from Mr. Bampton, announcing the Baptism of a Hindoo named Erun, at Berhampore, on the 25th of the preceding December. Erun is a Telinga, he endured much opposition; and, for a few days after the day of his baptism was fixed, appeared to shrink from the difficulties that lay before him: at length, however, he made the solemn confession of Christianity. Though the account of his baptism has, to gratify the supporters of

the Mission by early intelligence, been already published; yet it is so interesting, and so closely connected with the progress of the Mission, that there appears a propriety in including it in this Report.—

“Owing to the operations of various causes, the minds of Hindoos are generally weaker than the minds of Englishmen; but there are few, if any, English Christians who have been called to display so much Christian heroism as is displayed by a Hindoo who gives up his caste, especially if he be the first in the neighbourhood who receives the Gospel. And Erun’s remaining fear, after again wishing to be baptized, showed itself in a proposal that I should tell the truth if asked whether he had eaten with me or not, but say nothing about it if I were not asked. But this I felt myself obliged to refuse, and I told him that if he determined to remain unbaptized, no sum of money, nor any consideration whatever, should ever induce me to publish his having eaten with me; but that if he was baptized I would certainly publicly declare that his caste was gone. For I told him the caste was an enemy to Jesus Christ, which none of his friends could spare; and stood like a stone wall across the road to prevent the progress of the Gospel. This firm but fair and honest way of treating him, manifestly pleased him, and he soon expressed his determination to face every difficulty.

“December 25th was fixed for his baptism, and between three and four in the afternoon, to our no small satisfaction, he came to the tent, bringing with him a change of apparel; between four and five we proceeded to a tank called the Ramalingum tank, and on our arrival, including ourselves and servants, there were not present perhaps above ten persons; before we had finished there might be twenty. In an address I delivered, I briefly pointed out the way of salvation; said 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. Then asked Erun if this was not the case, and he said it was. I had not given him notice of my intention to ask him any questions at the water; but I proceeded to say that I should request his answers to a few, which, with his replies, I shall subjoin,—

“1st. ‘Do you honour the Hindoo gods?’—‘No.’ 2nd. ‘What do you think of the Hindoo shastras?’—‘They are all false.’ 3rd. ‘Are you a sinner?’—‘Yes.’ 4th. ‘Who saves sinners?’—‘Jesus Christ.’ 5th. ‘What did Jesus Christ do to save sinners?’—‘He died for them.’ 6th. ‘Who will be saved?’—‘Those who rely on Jesus Christ.’ 7th. ‘Do you believe in Jesus Christ?’—‘I do.’ 8th. ‘Do you wish to obey Jesus Christ?’—‘I do.’ 9th. ‘Jesus Christ requires his followers to abstain from worldly business every Sunday, and devote the day to religious exercises: do you engage to comply with this requisition?’—‘I do.’ 10th. ‘Do you wish to be baptized?’—‘Yes.’

“We then prayed, and after prayer went in to the water, when I said, *Peetra pooro dhumatmar namorai amhbhai toombokoo dooho dayee*; i. e. ‘I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;’ and my friend thought that as he was addressed it would be right to reply, so he said, *Acha*, i. e. ‘Very good,’ and I baptized him; and on coming out of the water much wished, that we had a host of Christian friends present to vent, in a song of praise, those feelings which the event could not fail to excite. After changing our clothes we returned to my tent, and Erun drank tea with us.”

Of the state of Erun’s mind under his subsequent trials, Mr. B. gives a pleasing account.

“When any new trouble arises, he seems to come regularly to my tent, and it is pleasing to observe, that he commonly goes away more cheerful than he came. I have exhibited to him the promises made to those who are persecuted for righteousness’ sake, and they cheer him. One day soon after his baptism, I went to his house to see how things were going on; a number of people collected together, and I happened to say to Erun, ‘If all these people forsake you, the Lord will not.’ On which he turned to the people and said, ‘If any of you had a son who ran about and lost his caste, when all his neighbours disregarded him, would you refuse to notice him and take him in?’ to which they said, ‘No.’ ‘Thus’ (said our brother) ‘if you all forsake me the Lord will not.’ Sometimes he magnifies his profession and tells the people he is not of a low caste, his caste he says is God’s caste.”

To the preceding particulars respecting Erun, Mr. B. adds some other information, which while it may excite a smile at the new con-

vert's simplicity, pleasingly shows how great, in his estimation, should be the power and efficacy of the Gospel.

"He is of course a child in knowledge, and has some wild fancies. He once thought of going to Pooree, and he thought that the Rajah, himself, and I, might all go into the temple, and if Juggernaut refused to give us some proof of his divinity, we were I think, to kick him, and show all the people that he was nothing. Again, he wanted a commission to go about the country and break all the idols. Another of his schemes was to go to England, and by means of an interpreter, to prevail on the Honourable Company to fill all the offices in this country with pious men; and on its being hinted that the Company wanted money, he seemed to think that a propensity of that kind might soon be cured, as money is of use for so short a time. It is, he says, *teen deenoro kotto*: i. e. a three day's word."

After Erun's baptism, Mr. Bampton continued for upwards of two months at Berhampore, and appears to have been instrumental in bringing at least one other Hindoo to the knowledge of the Gospel. During these two months he was partly employed in labouring among the people and partly in preparing sketches of a number of discourses to assist him in his addresses to them. His journal, after specifying his return to Pooree, furnishes his reasons for continuing several months at Berhampore, and presents a sketch of one of the discourses he drew up there, as well as detailing the re-commencement of his labours at Pooree.

"During the time I have been from home, which has been only six days less than half a year, I have been much troubled with colds. For some time colds, when I caught them, usually made me partially deaf, but during the past half year they have affected my throat. Possibly this may have been occasioned by my throat being rendered irritable by much speaking: and I was not without apprehensions that preaching much in those circumstances might have rendered me unable to preach at all; hence, when under the influence of colds, I frequently preached only once a day, though I suppose that during my stay at Berhampore I was frequently engaged twice besides talking to people who visited me at my tent. This was one consideration which led me to spend so much time at Berhampore, as I thought that on the whole I should be more likely to regulate my exertions there than in the country: other considerations however had their weight, one of which was a wish to help my friend Erun forward, another was I had considerable hopes of being useful to a few Europeans, and further there was a considerable body of natives on whom to operate. And now the season is over I do not repent spending it where I did; for to say nothing about any good which I may hope was received by my European and Indo-British hearers, it is likely that without such intercourse as Erun then enjoyed he would never have become anything better than a deist. And with respect to the effect produced on the natives generally, I certainly never saw so much apparently done anywhere else. Such opponents as had any ingenuousness were, I think I may say always silenced; and in cases where a man was determined to resist truth and wrangle unreasonably in favour of falsehood, or play the buffoon, I say that even in these cases it made but little difference, for a number of silent bystanders saw plainly enough who had the best of the argument. Some admitted that my arguments could not be answered; and information from different quarters leads me to think that this opinion prevailed to a considerable extent. Three or four persons manifested a wish for more intercourse with me, but were afraid of the disgrace connected with it. Some of these never came to me more than once or twice, but one visited me several times. He certainly knows but little of Christianity yet, but he prefers it to Hindooism; and, if it were but consistent with the preservation of his caste, I have no doubt but that he would gladly profess it; and in order to ascertain what could be done in this way, he once proposed that fruit should be eaten instead of bread at the Lord's-supper. And when he was informed that we could not in any respect deviate from our rule, (the New Testament,) he further inquired whether he might not be allowed to eat bread at that ordinance which had been previously furnished by himself. He took leave of me the night before we came away with apparent reluctance: and I hope I shall hail him at some future period as a Christian brother. Some of the people call my friend Erun 'the little Padree,' and they call this man 'the little Erun.'

"During the time that I was at Berhampore I drew up ten or twelve skeletons of ser-

mons, partly to help me in my intercourse with the people. The following is one of them, and I copy it because I have often found different parts of it very useful.

“ John xviii. 38. ‘ What is truth ? ’

“ It is to be observed that the object of inquiry is religious truth, and we may partly ascertain what it is by taking some acknowledged truths as the standard and comparing other propositions with them, as what perfectly agrees with them is likely to be true, and what manifestly disagrees with them must be false.

“ 1. Then it is an acknowledged truth that there is one God, and only one God.

“ 2. It is also admitted that God is holy, just, wise, and merciful.

“ 3. If God has given a revelation of himself and his will, it must be expected to agree with this view of his character, and especially,

“ 4. It will have a holy tendency. Now,

“ 1. The Hindoo shastras mention many gods, but

“ 2. The Bible uniformly declares that there is but one God, hence the Bible agrees best with our standard, but

“ 3. It is asserted that all the Hindoo gods are only one. This however is confuted by the fact of their quarrelling and fighting; so that hence, the shastras appear to be false, and the Bible true.

“ 4. The accounts of the characters of the Hindoo gods so manifestly disagreeing with the admitted character of the true God in our standard, the shastras which exhibit them as the true God must be false.

“ 5. The Bible, which constantly exhibits God as righteous in all his ways, and holy in all his works, has the best claim to the character of truth.

“ 6. All the persons mentioned in the Bible with respect and honour are holy persons, and consequently their example, so far as it has any influence, has a holy tendency. But,

“ 7. The Hindoo gods themselves were adulterers, drunkards, thieves, liars, &c.; so that their example can have no tendency but an unholy one: hence the shastras disagree with a plain inference from our admitted standard of the truth. (See 4 above.)

“ 8. In the Hindoo shastras, at least in some cases, lying, stealing, and adultery are permitted; hence they too disagree with the fourth part of our standard. But—

“ 9. The Bible prohibits all these as well as all other sins, in all cases; hence it has the holiest tendency.

“ 10. The holy tendency of the Bible further appears in its regarding lustful desires as adultery, hatred as murder, and stating that the thought of foolishness is sin.

“ 11. The punishments for sin mentioned in the shastras are temporal, and consequently do not discourage sin so much as the Bible, which threatens sinners with eternal punishment.

“ 12. The Bible has also the holiest tendency so far as the rewards of the righteous are concerned, for the shastras only offer rewards for a limited period, but the Bible holds out the prospect of eternal happiness.

“ 13. The Bible has further a holy tendency, inasmuch as it describes sin as a very serious evil, which could not be pardoned without Jesus Christ, the Son of God, suffering in the sinner's stead.

“ 14. The Hindoo shastras encourage sin by representing it as so mere a trifle, that nothing is necessary to the pardon of it, but repeating the name of a god, bathing in the Ganges, giving to a brahmun, or performing some trifling ceremony.

“ 15. The Bible represents God as so much set upon the salvation of sinners, that he gave his Son to die for them; and he pardons them freely for Christ's sake, on condition of their believing in him; and this producing love to God, furnishes the only principle, from which acceptable obedience can proceed.

“ 16. The Bible further appears to have a holy tendency, as it promises the supernatural influences of the Holy Spirit to make men holy, which, as well as the above reason to love God, is wanting in the Hindoo system.

“ 17. In this way of salvation God's holiness, justice, wisdom, and mercy, shine brightly, and furnish an agreement with our standard, which can not be found elsewhere.

“ 18. Humility is an important branch of holiness, and whilst this way of salvation exalts us to the heaven of God's favour, it still keeps us humble by reminding us that we deserved hell, and were only delivered at the expense of a sacrifice to which we had no claim. And,

“ 19. Whatever degree of holiness we may attain, pride is destroyed by the recollection that God himself excited our love, that he deserves much more than we can render, and the influences of the Holy Spirit further show, that the glory of our holiness is God's and not our own. Observe,

"20. That the truth of the Bible is confirmed by various Prophecies, many of which have been fulfilled, and some of which are fulfilling now. And,

"21. Various miracles were unquestionably wrought to establish the divine authority of the Scriptures. Hence you see where truth is to be found, and that is not in the Hindoo shastras, but in the Bible; and you see in part what that truth is. We shall recapitulate with some additions.—

"1. There is one God. &c., &c., &c.

"I not only found this mode of dealing with the people very useful at Berhampore, but, likewise, at all the places in which I preached on my way home; and in this bad place (Pooree) it seems to tell. Here some of the bad ones come up, and call out, 'False, false, Juggernaut, Juggernaut, Hurry bol, Hurry bol:' but I say to them, 'You cannot answer my arguments, and that being the case, your ridicule is of no use. I then press them either with some of the above arguments or with some others, as I have others constantly at hand; and hitherto, after a short wrangle, they have gone off.

"This is Saturday, March 8th; last night one of Juggernaut's Pundahs came up to play the fool; but I challenged him to answer my arguments, and by way of giving him something to begin with asserted that Juggernaut is dead: but he was either unable or unwilling to do anything in the way of argument, and soon went off, on which I excited the good humour of the people by singing,—

Jugunnatha molla
Pundah polae golla.

i. e. Juggernaut is dead, and the pundah has run away. All this belongs to the fighting department in which I everywhere find much to do. With respect to preaching the Gospel to the people, during the former part of my stay at Berhampore I more frequently preached regular sermons, or something similar, than I ever did before; and it enabled me to deliver more truth in the same space of time than usual, but circumstances did not seem to favour this mode long. The last mode I adopted usually seems the best for the time, but when I say the best I wish to be understood the best for me, for our talents are so diversified, that perhaps very frequently a mode that is very proper for one man would not be so for another. My present way of proceeding is, almost as soon as I get a few people about me, to state almost as briefly as I can, the truths on which I chiefly insist, in some such way as the following,—Jesus Christ died for our sins, and rose again the third day. Those who repent of their sins and believe in him will be saved. Those persons will also receive the Holy Spirit to purify their minds. But those who will not believe in Jesus Christ will be damned. At the end of the world Jesus Christ will raise the dead, and judge them as the magistrates here judge the prisoners brought before them, at which period he will receive believers to heaven, and send unbelievers to hell. These truths, my brethren, have the utmost claim on your attention, for I am ready to prove that they are the Word of God. Having thus introduced my message, I proceed to explain, prove, defend, or apply it, according to circumstances; dwelling, however, chiefly on salvation by the death of Christ, as often as possible."

The journal of Mr. Bampton's, from which the preceding information is extracted, contains a very correct and appropriate representation of the nature of his labours.

"Yesterday a man assured me that the people would never take any notice of these things: and when I confidently expressed a contrary opinion, he appealed to my experience: but I said to him, you have in this neighbourhood a quantity of land covered with jungle, a mere wilderness, and if any one wishes to make it fruitful he must bestow much labour on it, he must first cut up the thorns and burn them, then he must grub up the roots, then he must plough the land, and break the clods well, he must convey water to it, he must manure it; when it is thus prepared he must sow it, and finally he will reap the crop: but this is the work of time, and I am now employed in cutting up and burning the thorns, in which work, I assure you, I am very successful, for whatever thorn I meet with, in the shape of an objection, I invariably cut it up with ease; and I will now proceed to show you that your shastras may be easily cut up with a single stroke."

The latest accounts received respecting Mr. B—— announce that his health had improved; and that to promote its restoration, he had according to medical advice gone to spend a few days or weeks at sea.

CUTTACK.

Of the endeavours to diffuse divine truth in this populous city, and the Society's earliest Station, Mr. Lacey furnishes encouraging information,—

“The Gospel has continued to be preached among the natives daily throughout the year, excepting a few interruptions, arising from indisposition, or rain. The Gospel has been proclaimed in the open air, as this method is most conducive to the spread of knowledge, and most scriptural for Missionaries. Great numbers have heard the joyful sound; but what is more pleasing, many have, we are sure, understood its sacred import, and have felt something of its power on their minds. I have frequently been delighted with the correct notions the people have evinced of the Gospel plan of salvation, and with the wide extent of knowledge. I have often had questions, illustrative of this, proposed to me, and can perceive a great general improvement among the people regarding the kingdom of God. This is a blessed sign; the Lord is making them willing for the day of his power. I have, for several months past, addressed the people in regularly composed sermons; sermons made up as plain and simple as possible, and as full of the work of Christ as possible. In this method I have found great advantage, and I believe my poor people have been benefited. I have about six of these sermons which I use constantly, as one sermon serves for four or five evenings. The following may be taken for a specimen. ‘Sirs, what shall I do to be saved?’ Two of Jesus Christ’s disciples went to preach the Gospel, as I preach it to you, brethren, at Cuttack: the town to which they went is called Philippi. As some of you oppose us, so the people of this town opposed them; but they rose up against them; the great men of the town ordered them to be beaten; the jailor cast them into prison and abused them severely. But Jesus Christ did not forsake his disciples in their distress—no, for in the middle of the night they sang hymns to his praise, and he appeared for them, and struck off their fetters, shook the prison, and opened the doors. Then this hard-hearted man, who had used them so ill, brought them out, and in the words you have heard me read, addressed them. And now, friends, it is worth your while to make the same inquiry—to seek this salvation: therefore, till I show you how this question is to be answered, listen with your minds. And *First*—You need salvation. This jailor did, and therefore he asked for it—you need salvation from the wrath of God—you see this wrath manifested for your sins. How many of you are blind, leprous, lame, or otherwise afflicted; what famine, pestilence, war, and misery, there are in the world. See, God is angry: but hear what his word says. God will rain snares, fire and brimstone, and a horrible tempest on the wicked; God will destroy all the wicked, &c. You are wicked—God is angry with you—you need salvation from his wrath—you need salvation from God’s broken law—you know that to lie, steal, covet, &c., is sin; yet these you do. Herein you have broken his law who made you and is your governor; and as you know that the judge punishes thieves, because thieving is breaking the law, so God will punish the breakers of his law. You need salvation—you need salvation from hell—sinners are in danger of hell. This your bhagbot declares, as, ‘He who steals another’s wife; he who works another’s ill; he who spends his time in pleasure; he who is covetous and steals; they who bear each other malice; these fall into hell.’ And in the same manner speak my shastras. All this you have all done—you are in danger of hell—you want salvation.

“But, *Secondly*—How are you to be saved?

“1st. Not by worshipping idols; your incarnations came to destroy and not to save. Hence, Nursingh came to slay Herunga and Kosupa; hence, Banun came to put down Raja Bale; hence Bidsa Ram slew the Khytrees; and hence Krishna came to slay Konce and Kase. This was the work for which your incarnations came, and not for your salvation; hence to worship them must be useless for you. Again, your gods are involved in their own guilt; therefore they are unable to save others. Kalleka committed murder; Brumah attempted to defile his own daughter; Indra made an attempt on the wife of his spiritual guide, Gooroo-potnee; and Krishnoo sported with the gopees. Besides he directed his relation, Judesteer, to tell a lie, and after murdering the washerman of King Konce, he stole the King’s clothes. Now can these save you? never! What, can one person, bearing a burden on his head, take another’s burden? Can a person, set fast in the mire, liberate another who is set fast? Can a person answer for another man’s guilt, before a magistrate, who cannot answer for his own?

“2ndly. Nor can you be saved by worshipping Juggernaut. But I will prove this.

Mark—Juggernaut is Juggernaut, i. e. God; now God is without form, a pure Spirit, but that thing which you regard as Juggernaut, has eyes, nose, mouth, ears, arms, hands, &c., hence he is not Juggernaut, and by worshipping him you will only increase your guilt. Again, your own shastras declare that, 'Those ignorant people, who leave the all-present God, and worship idols, merely offer a sacrifice on ashes.' After, in the same manner, exposing their other vain methods of salvation, I lead them to the blessed Saviour, as the Son of God—the Saviour of sinners—the great Atonement, &c., and conclude by exhorting them to trust in him.

"My own preaching labours have been confined to Cuttack, and it appears to be the intimation of Providence that they should be, however among 40,000 people, inhabitants of the place, and many hundreds coming and going to and from the country daily, there has been no paucity of hearers, nor am I likely to find any for time to come. Brother Cropper and Gunga Dhor are now out in the country, travelling from village to village to spread the knowledge of Christ. They will be a mutual benefit to each other. The Lord's Day afternoon opportunity, with the native school-masters, has been continued through the year. The men have been improved in Scriptural knowledge themselves by these means, and are better qualified to teach the Scriptures to the children under their charge. Upon the whole, the Gospel has been more clearly conveyed, and more widely circulated than in former years, as is proper it should."

The preaching of the Gospel at Cuttack has not been in vain: several converts have felt its power and attended to its solemn ordinances. Among these are Gunga Dhor, the interesting brahmin, whose conversion was announced in the last Report; and a brahminee snatched from heathenism, profligacy, and wretchedness, and changed into an humble Christian. The details of Gunga's baptism have already been published; this very interesting event took place on March 23, 1828; a day that may be recollected with pleasure by unborn Christians in Orissa; as the day on which the Orissa Missionaries baptized the first Orah convert—on which an intelligent brahmin broke the infernal chain of caste. At five o'clock in the morning the brethren repaired to the banks of the Maha Nuddi. The hymn so often sung in England on such solemn occasions,

"Jesus and shall it ever be,"

was then sung. Our dear departed brother Cropper prayed; an appropriate address was then delivered, assigning reasons for those proceedings, which a number of natives and other persons were assembled to witness; these were obedience to the commands of Jesus Christ—imitation of his example—desire to profess his name—to declare a death unto sin and life to God; and to enter the communion of the militant Church. The spectators were then exhorted to follow the honourable example of Gunga Dhor; in mourning for sin—in applying to Jesus for salvation—in leaving Hindooism and being baptized into the religion of Christ. A prayer was then offered in Orah. Several questions were proposed to the interesting candidate, to which he boldly and pertinently replied. He then prepared for the ordinance, and taking hold of his poita, the sign of the highest honours a Hindoo can possess, he threw it into Mr. Cropper's hands, and was immediately baptized. His profession of the Gospel excited considerable stir. The brahmins spared not reproaches, and on more occasions than one, not even blows. One, referring to the Missionary, said, "His blasphemy of Juggernaut might be borne, but to unite brahmins with himself is unbearable." His wife, when he determined on professing Christianity, wept night and day, esteeming

him as dead to her; she however has since felt the power of that truth which reached his heart. One of the Missionaries writes that, "She appears much affected with her state as a sinner, and at the love of Christ in dying for her; and the good work appears to have begun in her heart;" he adds, "We may soon have the pleasure of introducing her also into the Church of Christ, in his own way." Not long after Gunga Dhor's baptism, a brahminee, the daughter of a kyetree brahmin, was baptized, being the first Hindoo female in Orissa that ever engaged herself to that divine Saviour, to whom we hope, in future years, thousands and millions of the daughters of Orissa will consecrate themselves and their all. Of her Mr. Lacey writes, "She was for many years a wretched magdalene, but now is, by the grace of God, an humble devoted disciple of Jesus Christ. The account of the baptism of the first Oreaah female converted to Christ, cannot but be gratifying. At five o'clock in the afternoon, the brethren assembled on the brink of the Maha Nuddi: about sixty professed Christians and 200 natives were present." The writer, who furnishes the account, proceeds, "Brother Sutton commenced with singing and an address; brother Gunga Dhor then read over and explained the commission of the Saviour, and brother Lacey prayed in Oreaah. Brother Sutton then descended with the candidate into the stream, and baptized her in the apostolic manner, repeating the sacred words, both in English and Oreaah. In the evening the Lord's supper was administered, and brother Bampton, the administrator, referred with much sensibility to the delightful refutation then furnished of a common remark of the enemies of Missions, 'You may possibly persuade some low persons, who have nothing to lose, to give up their caste, but you *will never convert a person of respectability*, you will never get the *brahmins* to give up their poita.' And there he remarked sits a brahmin, and there the daughter of a brahmin, and of a Pooree brahmin too."

In addition to these interesting individuals, several others have been added to the Church at Cuttack, though one or two, alas, have fallen. One of those added was a Roman Catholic lady, but attending the chapel she became convinced of the sinfulness of her idolatry, and parted with her case of beads and sought the Saviour.

In reference to his English labours, Mr. Lacey writes,—

"In my English labours I have been assisted and relieved by brother Cropper a good part of this year. In this department of our work we have also reason for gratitude and praise. Five persons, from among our congregation, have been added to our number, besides the two already mentioned. Accounts of some of these friends have been made known otherwise. The last two who have been added are the wife and the adopted daughter of our esteemed brother Santos. We have still three candidates for fellowship, and expect more, with whose experience we are acquainted. Our last baptism took place on Lord's-day last, in the Maha Nuddi, before a large number of spectators. Brother Cropper administered the ordinance. We enjoyed much divine feeling throughout the day. In the evening the Lord's-supper was administered. Our English congregation has improved principally through the influence and example of Mr. and Mrs. Pigou who constantly attend our chapel. These dear friends have also greatly assisted in the repairs, &c., of the chapel and in other expenses, and we are thankful amidst the almost universal immorality and negligence of professed Christians in India, that God has raised up these dear people to own and assist his cause. We have been obliged, however, to exclude our native brother Abraham from our communion, and we fear his wife

departed from Cuttack in a mind little better than her husband. We have others who are cold and inattentive among us. Poor Abraham's declivity may be recorded as a warning to all who may have to direct the conduct of native converts. He was ruined by his assumption of the English dress and manners; when, to support his appearances, honest means failed, he could not resist improper ones. All means likely to do him good and restore him to a right mind were used with him, but without effect. Native converts should be carefully guarded on this point, though it may appear severe not to allow them the use of English clothes, furniture, manners, &c.; yet it is needful, for if this taste is once indulged it cannot be stopped."

Besides those who have made the solemn profession of the Gospel, several promising inquirers have received instruction at Cuttack. Mr. Lacey writes, "We have had several hopeful inquirers, and we have still reason to think well of some of them." He adds,—

Some of our inquirers are connected with bodies of men calling themselves brethren, and therefore whatever has been known to one all have known; hence we may conclude safely, that the knowledge our inquirers have taken away, has been communicated to many others. More recently, two of Gunga Dhor's former religious brethren have manifested an encouraging disposition, but the loss of all for Christ's sake, is a stumbling-block and rock of offence to them."

One of the inquirers, named Atmaran, was from Benares. The account which he gave of himself is singular and interesting. It furnishes a curious display of some of the fallacies by which Hindooism is upheld, and of the hardihood of its supporters.

"Brother Gunga Dhor has been to Pooree to visit Atmaran, our inquirer, and he returned with him on Tuesday. Have had several opportunities of conversing with Atmaran, and see nothing but what is calculated to give the best hope of the sincerity of his profession, and soundness of his conversion. Walking with him from the Telinga bazar the other evening, he gave me the following particulars, which I cannot refrain from inserting here. I heard the Padree Sahib at Benares say while preaching in the bazar, that 'Juggernaut could never save from hell, and that he was all deception.' This declaration much surprised me, and when I returned home to my companions, I informed them of what I had heard, but they satisfied my mind regarding the falsehood of the Padree's words and the truth of Juggernaut, by the following arguments, 'If Juggernaut were not true, how could his car move forward of itself? If Juggernaut were not true, how is it that the uppermost pot of rice, of twenty, all placed one upon another, on the same fire, is ready first, and the pot next the fire ready last of all?' I confessed that if this were the case Juggernaut must be true, and accused the Padree of speaking maliciously. I immediately determined to make a pilgrimage to Pooree, to be quite satisfied in my own mind regarding the power of Juggernaut to save. I set out, and after many months arrived at Pooree, weary and emaciated. I waited with great anxiety for the Rüt Jatra, and when Juggernaut came out I stood near to observe how his car moved on of its own accord. I waited a good while, but at last there came running several thousands of men who took hold on the car ropes, and after a deal of flogging and pulling the car began to grate on its wheels. When I saw this, then I said this is all a lie, and asked why Juggernaut did not move on alone; my informant said it was not his pleasure. I now only waited to ascertain the truth about the rice cooking, and for this purpose I visited the Idol's cook-rooms, but soon discovered that while the bottom vessel was quite ready the uppermost was quite cold and unaffected. I was now quite satisfied that what the Padree had said was quite true, and that Juggernaut was all deception. I have now no regard for wood or stone, but wish to trust for salvation on Jesus Christ who died for my sins.' This was Atmaran's simple tale. He is a man who seeks for evidence and who feels the importance of evidence, and who, when he finds evidence, yields to its authority. He has nothing remaining to complete his change of religion but to master his fear of persecution and want.

To Mr. Sutton, Atmaran stated that he and others were invited to undertake pilgrimage, by Juggernaut's Missionaries in Hindostan. So far do those pilgrim hunters, encouraged by their receipts from the pilgrim tax, extend their efforts. After seeing the crowd drawing the car—

“ Atmaran remonstrated with the pundits and others on their duplicity in deluding the people with lies. They modestly replied, ‘ Why don’t you see he is going by himself now ? ’ ‘ Where, where ? ’ was the anxious reply of our friend ; ‘ Where,’ replied the pundits, ‘ every body sees that he is going by himself now, but the fact is you are so sinful you can see nothing, and it is for your sins Juggernaut has blinded your eyes that you cannot see.’ In this manner they had the insolent effrontery to attempt to persuade the man out of his senses, and that he was struck with judicial blindness for his sins. It staggered the poor fellow, and doubtless many believe these wretches : but, says he, when I heard the Sahib preach I said, that people are right and we are wrong.’ ”

God often moves in a mysterious way : one of the mysteries of his providence has been this year seen at Cuttack, in the hasty and most unexpected removal by death of Mr. Cropper. He had begun to travel through the villages of Orissa proclaiming the Gospel, and afforded fair indications of eminent usefulness. Not many weeks before his death a brother Missionary wrote,—“ As far as I can judge, brother C—— promises to be eminent as a preacher in Oreah. I have observed his serious and affectionate addresses produce much effect on his hearers.” Alas ! the last of those affectionate addresses is finished. He, whose ways are not as our ways, has called the labourer to his rest. How much the Missionaries felt at his removal is evident from their correspondence. Short as was his course, that brief course contributed materially to advance the interests of that kingdom that will endure for ever. As far as India is concerned Mr. Bampton writes,—“ With respect to our work it will perhaps appear eventually that our lamented brother Cropper, by turning our attention to one subject, has been of immense use ; that subject is the expectation of success.” In England his brief Ministry was, it is known, blessed to the conversion of many individuals. In his short life the value of early Religion was impressively displayed. He was a fervent Christian, a useful Minister, and a devoted Missionary ; and all this before twenty-one years from the day of his birth had rolled away. This Society was the favoured instrument in bringing him forward to public usefulness, as he had not preached a single sermon before his connection with the Society commenced.

Though God, the only wise, has judged it right thus to remove one valuable labourer sent from England, thanksgiving is due to him for raising up several in India. In the last Report it was announced that Mr. James Sunder was receiving instructions to qualify him for the discharge of the important Gospel Ministry.

In July, 1828, a Conference was held by the Missionaries at Pooree, and it was then part of their pleasing business to call forth other brethren to the same hallowed employment. They determined, after mature consideration, that Mr. John Sunder, at that time the English Schoolmaster at Cuttack, and one of the fruits of their labours, should be liberated from his employ, that he might devote himself to the Ministry of the Gospel. It was further agreed that he should spend some time with Mr. Sutton. He has accordingly left his former situation and proceeded to Balasore. These two young men are natives of Arracan, but have received an English education.

Another interesting helper in the work of the Gospel is Gunga Dhor. As stated in the last Report his mind had long been exercised on the great truths of Christianity, and he became mighty in the Scrip-

tures, even before his baptism. The brethren at the Conference at Pooree unanimously agreed to call him forth, and employ him as a native preacher in the service of the Society. Respecting his talents and spirit Mr Lacey writes at different times :—

“Gunga Dhor has been unanimously received on the funds of the Mission on a salary of seven rupees per month. The sum is trifling, and could some individual Church, or some rich friend take him as their labourer, and support him at this rate, they would perform a most important service to the cause of God, and free the Mission from the expense. Our Church at Cuttack proposed to support him, but we thought it would be better for him to feel responsible to us as the agents for the Society than to the Church here.

“Gunga Dhor's preaching is very simple and very affecting ; principally consisting of a relation of his (the Saviour's) death. He has a very superior mind, and with a little attention paid to him, will become a very efficient Minister of Christ ; and his knowledge of the language, of the manners, religion and experience of the natives gives him a vast advantage. We not unreasonably look upon him with great hope, and we and all our friends have reason, great reason to bless our Master's name for raising us up such a convert. Gunga Dhor has not constantly laboured in Cuttack, but only as he stayed with us a few days before and after the administration of the Lord's supper. His sphere of labour has been around his own neighbourhood, and in his own village, where there are two large markets in the week. The Gospel has hence in this direction been widely proclaimed by him.”

At another time he writes,—

“Gunga Dhor came in to-day and preached in the Bazar this evening to a large congregation. He repeated and explained to them a few verses of the Nestor rotnakar, relating to the death of Christ, and the reason of it. He spoke with astonishing effect, and the people looked as I have seen congregations in England while listening to an orator ; some, inwardly mortified, broke their way out of the crowd, but soon came round again : the greater number listened attentively most of the time. The Gospel was clearly made known. Afterwards distributed twenty-five or thirty books tolerably well. Gunga Dhor used the following simple but forcible method to prove that our souls were not emanations from the deity, ‘When a potter makes a pot, does he dwell in that pot ? so when God made us, he did not reside in us. When the pot is broken, is the potter's soul thereby unhooded, and forced to seek another dwelling ? The pots he made are often broken, but the potter is unaffected, and lives to make many more. So God is not forced to seek other shelter when our bodies die, but is quite independent of us, and lives still to create more.’”

In reference to the effect of our native brother's labours a pleasing circumstance is recorded.—An aged brahmunee, on pilgrimage to Juggernaut, heard Gunga preaching, and said, he had said what she wanted to hear. She renounced her pilgrimage, and professed her faith in Christ. Gunga was much pleased with her experience, and she resided for some time with him.

In reference to native labourers one of the brethren observes,—

“The principal feature in this part of our work is the commencement of native preaching. This circumstance makes the past year an important era in the history of our Mission. Native preachers are the means by which the Mission must penetrate the dark recesses of superstition and misery in Orissa. They can go where we can never enter, and under circumstances that would be death to us. But the Church could never supply foreign labourers to cultivate so wide a field as here lies uncultivated. In native labourers this great difficulty is obviated, for from the sum necessary to support one foreign labourer, no less than thirteen or fourteen native labourers can be subsisted, and this number a few times multiplied, would run over the whole of Orissa in a very little time, and scatter and water the seeds of life in every possible direction. Our Mission has commenced this glorious march, which it is hoped will never more be interrupted till she shall have chased the darkness of heathenism from this moral hemisphere, and have converted this wilderness into a garden of the Lord ; till she shall have spread light and peace around, and fully brought in the day of the Lord.”

A fourth individual, whom the brethren assembled at Conference esteemed gifted with suitable talents for promoting the great objects of the Mission, is Mr. Beddy. His conversion and baptism were announced in the last Report. Talents for the Ministry of the Gospel were soon apparent in him, and a zealous desire to promote its interests among his heathen servants and other pagans. Being in the service of Government, he was, soon after his baptism, ordered back to Calcutta. At the Conference at Pooree, the brethren considered what means could be adopted to facilitate his becoming a candidate for Missionary labour, and decided, that he should be requested, if practicable, to obtain a four months' furlough, that he might spend three months clear with Mr. Bampton on probation; having particular reference to his progress in the language, and his Missionary habits. The illness of Mr. Bampton frustrated part of this arrangement, and it was then decided that Mr. Beddy should study at Cuttack. One of the Missionaries writes,—“Brother B—— is a superior Christian, and possesses superior abilities as an English preacher, and we hope his zeal for souls will enable him to apply these powers to Oreeh labours.”

While we deeply lament the loss of one beloved brother, and have to regret that none have during the year proceeded from Europe to strengthen either of the Society's Missions, it is a subject of unfeigned thankfulness to the Great Ruler of the Christian Church, that he should thus be raising up in India helpers to assist in proclaiming the joyful tidings of Christ's dying love.

RELIGIOUS TRACTS AND BOOKS.

Perhaps the most useful of all auxiliaries to the preaching of the Gospel is the extensive circulation of small religious publications. Many in England, and many in India, have received their first religious impressions from these silent messengers of heavenly mercy. As in former years so in the past the Missionaries have continued this mode of proclaiming Gospel truth, and of gradually undermining the fabric of idolatry. An extract from the Minutes of their Conference at Pooree contains much pleasing information on this subject.

1. Agreed that brother Bampton print 500 of his Tract on the “Evidences of Christianity.”

2. That 3,000 copies of the “Poetical Harmony of the Gospel” be printed in four parts, viz. the Birth, Miracles, Parables, and Death and Resurrection of Christ. That 200 of each of these four parts be bound up into one book. Brother Lacey to superintend the printing of it.

3. That 300 copies of brother Lacey's Tract “Am I a Christian,” be printed.

4. That 2,000 copies of brother Sutton's Tract “Essence of the Bible” in verse, be printed.

5. That 2,000 copies of brother S.'s Tract “The Light of Truth” be printed.

6. That brother Sutton re-print an edition of 2,000 copies of his Catechism, called “Divine Knowledge displayed.”

7. That brother Bampton draw up a Tract on “Christian Duties,” including Baptism, Lord's Supper, Keeping the Sabbath, Prayer, &c. &c. The whole not to exceed one sheet.

(To be continued.)

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VOL. VIII.

A SURVEY OF THE EARTH.

A SKETCH OF THE RELIGIOUS
STATE OF MANKIND.

HAVING, in former papers, taken a general view of the principal divisions and natural features of the earth; we shall now glance at the state of its inhabitants, as it respects their religious concerns. For, when we consider that all the human race, under whatever circumstances they are placed, are candidates for eternity; and will be happy or miserable for ever, according to their conduct in this life, it becomes a serious inquiry to a reflecting mind, how they are preparing for that unchangeable state. Such an inquiry will lead us to a recollection of facts, which will have a tendency at once to humble and to animate us: for, while we painfully deplore the depth of ignorance and ruin into which so great a majority of our fellow-creatures are sunk; we shall, if we have any regard to their eternal welfare, be excited to employ all our energies in promoting every attempt to rescue them from the danger to which they are exposed.

Let us commence our examination
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with *Europe*, that region which is the best instructed in civil and religious knowledge; where Christianity is most firmly established, and is the predominant profession. Under the standards of the *Roman Catholic*, the *Protestant*, or the *Greek* church, most of the nations into which Europe is divided will arrange themselves. The extensive and populous countries of France, Spain, Portugal, Italy, Hungary, and Bohemia are professed papists. Great Britain, Norway, Sweden, Prussia and Holland acknowledge protestantism, under some of its various forms. Germany, Poland, Ireland and Switzerland contain both papists and protestants; though, in most of these states, the former compose a large majority of the population. Russia and some of her dependencies adhere to the Greek church; which has for ages been corrupted from the simplicity of primitive christianity, and is nearly as superstitious and debased as the church of Rome. The subjects of the Turkish government, in the east of Europe, are computed to be about eleven millions; and they are professedly disciples of *Mahomet*, the false prophet of Arabia. A few christians, members of the Greek
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church, may indeed be found, in most places, scattered among them; but these are generally grossly ignorant of the religion which they profess; and little superior to the infidels under whose yoke they groan. And some of the north-eastern parts of Europe are peopled by wandering tribes of Tartars, who know very little of the gospel; but practise, without scruple, many of the cruelties and absurdities of paganism; or openly profess themselves disciples of the Arabian impostor.

The religious survey, therefore, of this highly favoured portion of the earth, exhibits a painfully distressing scene. A very large majority of its inhabitants are plunged in the darkness of popery; another large portion, estimated by some writers, at nearly fifty millions, are members of the Greek church, and are raised only a few degrees higher in the scale of christianity than the former. More than ten millions of Europeans are the deluded followers of Mahomet; and not a few are idolaters. The professedly reformed churches of the Protestants are split into numerous sects and parties; and a very small proportion even of them, it is to be feared, are the real, obedient followers of the Lamb. The whole population of Europe, according to the latest and most accurate accounts, is nearly two hundred and ten millions.

Let us now direct our attention to *Asia*, that distinguished portion of the habitable world, where the most interesting scenes connected with religion have been exhibited. Here man was created; and hence the world was peopled after the creation and after the flood. Here the Saviour of mankind was born, laboured and died; here the gospel was first planted; and from hence

it was promulgated to the ends of the earth. This extensive and populous region contains about five hundred millions of people, more than one half of the inhabitants of the whole earth; and may be esteemed the chief province of the world. Yet, in all this immense continent, there is not one single state, except, perhaps, some part of Russian Tartary, in which christianity is the established, or even the professed, religion of the native inhabitants. The light of the gospel once shone with peculiar lustre on them; but, slighting the inestimable privileges which they enjoyed, they were permitted to become the victims of Pagan and Mahometan delusion. The western part of Asia, including Turkey, Arabia, Persia, &c. are zealous Mahometans. The middle portion, comprising the various tribes of Hindoos, Tartars, Moguls, &c. are occupied by a mixture of Pagans and Mahometans: while the eastern realms, the immense empires of Japan, China, and Tartary, are devoted to the worship of heathen gods, and to the most superstitious Paganism, with a mixture of Mahometan leaven. A large portion of India has indeed been placed, by Divine Providence, under the power of the British government, and is reaping important benefits from its influence; yet the natives remain involved in all the idolatry and cruelty of Hindooism, in its various forms and most disgusting rites.—China itself contains, on the lowest computation, above three hundred millions of inhabitants, or more than one third of the whole population of the earth: and is closely sealed, by the jealousy of its government and the bigotry of its natives, from all moral or religious improvement. The adjacent empires also of Thi-

bet, Tartary and Japan are almost equally inaccessible, at present, to all attempts to enlighten the gross darkness in which they are involved.

It ought, however, to be remarked that, in the west and southern parts of Asia, a number of professors are scattered who call themselves followers of Jesus, and are denominated *Armenian Christians*. But they are very few in comparison with the whole population; and their minds appear little more enlightened than their pagan neighbours. A few protestant missionaries are also laudably engaged, in various parts of this vast region, in promulgating the glorious truths of Christianity; but their numbers are too small to merit notice in a general sketch: there probably not being one missionary for every two millions of idolaters. They, however, have already had some success. May they be the honoured instruments of sowing the seeds of a plentiful future harvest!

From this fertile and populous country we pass over to *Africa*, the remaining portion of the old world. This country however is very imperfectly known; and the amount of its population is not easily ascertained. By some it has been reduced to twenty millions; while others have raised it one hundred and six millions. The former appears to be too low for a country embracing more than five hundred thousand square miles. Whatever the number of its inhabitants may be, their religious state is truly deplorable. The northern parts, which are washed by the Mediterranean sea, where formerly Christianity flourished, and numerous churches were established, and instructed by learned and pious pastors; where councils were held, at which crowds of African bishops

assembled, are now, and have been for centuries past, buried in the errors and delusions of Mahomet; and every trace of the religion of Jesus has vanished. The natives of the other parts of this vast peninsula, which extends above four thousand miles from north to south, and three thousand five hundred from east to west, are in a state of the most abject barbarity; devoted to the absurdities of the most debasing paganism; and utterly ignorant of the truths of divine revelation. Little, indeed, is known of their circumstances, except towards the sea coasts. Though repeated attempts have been made to explore the interior, they have hitherto issued rather in the destruction of those who undertook them, than in any satisfactory information respecting their object. The wretched condition of the inhabitants, however, as to their religious state, is too well ascertained.

Egypt, that land of science, of politics, of philosophy, and, for a long series of years, of christianity, has now, for many centuries, been the strong hold of Mahometan delusion and Turkish tyranny. The few natives who profess to be followers of the Saviour exhibit a character very little more elevated than their oppressors. One, and only one, native African state, professes the christian religion. This is the kingdom of Abyssinia, situated in Upper Ethiopia, beyond Egypt; which is about eight hundred miles in length and five hundred and fifty in breadth. Into this interesting country, as it has generally been supposed, the gospel was carried by the Eunuch, whom Philip baptized in the desert of Gaza: Candace, his royal mistress, being according to ancient tradition, the queen of this realm. Yet, though

the name of Christ is still professed and his religion maintained, it is so corrupted, both in its doctrines and precepts from the standard of scripture, that it scarcely merits the name of christianity.—We should also state, before we leave this part of the earth, that in the territory round the Cape of Good Hope, the most southern point of Africa, a colony of protestants has long been established, in which their religion is professed; and vigorous attempts are making to enlighten the pagan tribes with which they are surrounded. The same holds true with respect to various settlements on the coasts, and in the adjacent islands; especially Madagascar, a large island to the south east. These attempts, if persevered in, under the blessing of God, may be hereafter productive of glorious changes; but hitherto they have had little effect on the population.

If we cross the Atlantic and visit *America*, the new world, the prospect, as it respects the religious condition of the inhabitants, is still gloomy. The natives of that extensive continent remain nearly in the same state of heathenism, in which their discoverers found them, three centuries ago. Some exertions have formerly been made, and are still continued, to acquaint them with the truths of christianity; but the success has been very limited. Little however is known of the political or religious circumstances of the inhabitants of the central parts. They were, when first visited by Europeans, numerous, and formed several large communities; besides many wandering tribes; but their numbers and their territories have greatly decreased by the encroachments of strangers. Many of the nations of Europe have planted colonies on their shores, and thus se-

cured a share in the plunder of the defenceless owners. Several of these colonies have grown into extensive and populous states; and have gradually spread from the shores to a considerable distance towards the interior. The Europeans, who have thus formed settlements in America, have carried their respective religions with them; and as a majority of these adventurers set out from Spain and Portugal, the chief seats of popery, the Roman Catholic doctrines have gained a great ascendancy, especially in South America.

It appears indeed that the United States in North America are the only countries, in these regions, in which Protestantism is the prevalent religion, though not established by law. Here the gospel flourishes, and the scripture is regarded as the standard of faith and practice. These rising states promise to be powerful auxiliaries, in the hands of Providence, in extending the knowledge of the Saviour and the blessings of his salvation, not only in the new world, but eventually over the whole earth. In Canada and several other portions of the British America, which were formerly subject to France, the Roman Catholic is still the established religion, though all others are tolerated.—Several of the New States of South America have also granted a free toleration to all denominations; though they have declared popery to be the established profession of the state. In the islands depending on America, and in the scattered settlements on its less known coasts, the colonists profess the faith of the countries from which they emigrated; but in too many of them little regard is paid to this important subject.

The discoveries of recent naviga-

tors have made us acquainted with many large and populous islands in the South Seas, to which modern geographers have given the general names of *Australasia* and *Polynesia*. New Holland, the largest of these islands, is nearly equal in extent to Europe; others are of various dimensions, scattered over the Pacific ocean, in groups of from thirty to forty. Their total population cannot be correctly ascertained; but has been estimated at from two to three millions. When first discovered they were, like all other unknown countries, immersed in barbarism and idolatry. Several settlements have already been effected amongst them by christian nations; who have introduced their religion into these distant regions. And the most encouraging success has crowned the exertions and perseverance of a company of British missionaries; who have, by the blessing of heaven, induced the natives of several large islands to renounce their false gods, and embrace the gospel of Jesus Christ. This is the brightest ray that has shot across our prospects in this dreary survey. May it prove the harbinger of universal illumination!

Besides the professors of Christianity, Mahometanism and Paganism, there are multitudes of persons, dispersed in every part of the habitable world, who are the descendants of the patriarch Abraham, and adhere tenaciously to the Mosaic economy. Scattered as they are over such an immense extent, and often obliged to conceal themselves from their persecutors, their number is not known; and has been variously estimated. Some writers have fixed it at two millions and a half; while others have contended that it must exceed five, or even seven millions. The *Jews* have cer-

tainly strong claims on the attention and sympathy of christians. It is pleasing, therefore, to see that the latter are awakening to a sense of their obligations; and are devising schemes for the political and religious improvement of their Hebrew brethren.

From the above survey, it appears that the professors of the various religions may be thus stated in round numbers:—*Pagans*, five hundred millions; *Mahometans*, one hundred and thirty millions; *Roman Catholics*, one hundred millions; *Protestants*, forty three millions; *Greeks* and *Armenians*, thirty millions; and *Jews*, seven millions. If, therefore, all the Catholics, Armenians and Protestants were considered true christians, there still remains, exclusive of the Jews, six hundred and thirty millions of immortal human beings who are ignorant of the true God, of the only Saviour, and of the Holy Scriptures. If we compare the Protestants with the rest of their fellow-men, it appears that there is not one protestant to seventeen of the other denominations. And, when we reflect how very small a proportion of the inhabitants of countries professedly protestant make any pretensions to personal religion; and especially how many of those who do make these pretensions are too evidently strangers to its influence, the number of real christians, in comparison with the bulk of mankind, becomes painfully few; and must deeply distress every pious and feeling heart. But let not the anxious christian despond; rather let this serious reflection rouse him to greater exertion and more earnest prayer for the spread of the gospel, both among his own countrymen and among the nations that sit in darkness and the shadow of death. However dis-

couraging the present appearance of things may be, let him recollect that the Lord has promised to give his Son "the heathen for his inheritance, and the uttermost parts of the earth for his possession." This promise he will assuredly perform: for "he is not a man that he should lie; neither the son of man that he should repent. Hath he said, and shall he not do it? or, hath he spoken, and shall he not make it good?"

THE IMPORTANCE OF ADHERENCE TO PRINCIPLE.

The following Address was delivered, a few years ago, to the Members of a BAPTIST ASSOCIATION, in America, at one of their Annual Meetings. We copy it, as well worthy the serious consideration of all the professors of christianity; but more especially of the ministers and members of the churches for whose use this Miscellany is particularly designed.

MY BRETHREN, The sentiments you have embraced and hold are, as you believe, derived from the Bible, and in substance bear a holy conformity to it. They are sentiments which God has owned, and to which he has granted signal proofs of his approbation, by causing them to succeed and triumph over all obstruction and opposition.—The fathers of our churches in this country have told us, and their works have told us, what God did by them: How he wrought with them, and made the administration of his word and ordinances his wisdom and power to the salvation of many souls: and greatly enlarged their borders, so that from a little one they became a thousand, and from a small one, a strong nation. This he accomplished when they

laboured under peculiar disadvantages and oppressions. On the part of their opposers were intelligence and power, and with them stood but few men whose literary or political rank surpassed those rejected men, the first preachers of the gospel, the fishermen of Galilee. But they were firm and good men. They knew not how to dissemble, nor how to please, but by their unshaken fidelity and perseverance. Their reply to them that questioned and would have silenced them was— "Whether it be right to hearken unto you more than unto God, judge ye." The great mystery of their success lay not in their want of literature and power, but in their fidelity to God. This truth should be deeply engraven upon our hearts. They have laboured, and we have entered into their labours, but not into their peculiar circumstances.— We are not compelled by persecution to the same decision of character, which strongly marked those venerable and lamented men. With a change of times and circumstances, we are required to meet a change of measures; and a milder system is now to effectuate, what coercion could never accomplish. Philanthropy and good-will is now the order of the day on the tongue of men; and at the shrine of mental elevation, and superiority to narrowness and bigotry, are to be sacrificed all the peculiarities of our holy faith and practice. The deeper shades of difference are to mingle with those next in order and degree, and they with the succeeding, till all distinction is blended and lost; and this stupendous arch of charity, like the bow in the heavens, is to embrace, as equally within the favour and salvation of God, the world of believing and unbelieving men.

Such is the great issue of the system which is to neutralize truth and error, and destroy the virtue of the one and the noxiousness of the other: a system, the very principle of which is rebellion against God. The advocates of these several schemes which claim your charity and fellowship, differ materially among themselves. With the grosser classes of them we have little to do, and consequently have of them little to say. They deny too much; and by the boldness with which they attack all that is vital in christianity and the experience of it, guard the real inquirer after truth from the snare which was laid for him. The claims of others who seem to court your fellowship, should be measured by their conformity to the word of God. Depart from this standard, and the glory will depart from you. Seek no alliance and admit of none, but such as a strict conformity to truth requires and justifies. Had there been less of simplicity in the faith and practice of the fathers of our churches; less of disinterestedness and singleness of heart to God; less of superiority to the friendship and opinions of the world, and of fearless decision in advocating the distinguishing doctrines and institutions of Christ, those churches would never have been planted, or being planted, would never have thriven. Let us take care that we destroy not, by any relaxation of principle or remissness in practice, what they by so much tireless labour established, by so many tears watered, and by so many prayers consecrated. Let the same spirit watch over our churches now, and live and breathe in all their ministers and all their members. Let it be exemplified in guarding the avenues to membership, and to the sacred office, and vigilantly maintaining wholesome

discipline, which is essential to purity—then we shall long have to exclaim with admiration and joy, “How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the vallies are they spread forth, as gardens by the river’s side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters.”

ON EATING BLOOD.

Gentlemen,

A CORRESPONDENT, who subscribes himself “a Searcher,” inquires, page 138 of the present volume, “Is the precept to abstain ‘from blood and from things strangled’ obligatory on christians of the present day?” On this query I venture, with your permission, to offer a few remarks.

If the “Searcher” intends to inquire whether the prohibition contained in the Jerusalem decree, as it has sometimes been improperly called, remain in force as the present rule of christian duty, I should feel little difficulty in replying in the negative. It appears to me, that the advice contained in the letter from the apostles, elders, and brethren, recorded in Acts xv. was only a measure of peace; intended for the circumstances in which christianity was then placed, and by no means designed as a rule to be observed in all ages. Mere food of any kind can convey no moral guilt to the consumer. This is evident, not only from the nature of things, but from the whole tenor of the New Testament. Our blessed Saviour repeatedly declares that “that which goeth into the mouth defileth not a man.”¹ There is nothing from without a man that entering into him can defile him.”² Paul says, “I know and am persuaded, by the Lord Jesus, that there is nothing unclean of itself:”³ that every creature of God is good and nothing to be refused; if it be received with thanksgiving.”⁴ And with respect to the eating of things offered to idols, one of the forbidden articles in the letter from the assembly at Jerusalem, he asserts, that “meat commendeth us not to God: for neither, if we

¹ Matt. xv. 11.

² Mark iii. 15.

³ Rom. xi. 14.

⁴ 1 Tim. iv. 4.

eat, are we the better; neither if we eat not, are we the worse." These passages appear to me decisive as to the strict morality of eating blood, &c. simply considered. But there may arise circumstances in which it may become sinful in a christian to eat it.

This was the case when these prohibitions were recommended to the gentile converts, by the first founders of christianity. The preaching of the gospel was blest with success both to Jews and gentiles; and the new converts would naturally wish to unite. But the Jews were tenacious of the customs and laws which they had so long considered as founded on the authority of Jehovah himself. Among these, one principal doctrine was the sin of eating blood, and things strangled. They shunned the company of those who indulged in this, as they thought it, unnatural practice; and would not hold any conversation with them. Some of them carried the principle much further; and declared, that it was the duty of all who believed from among the gentiles to be circumcised and submit to the whole Mosaic law. This was a burden which the gentiles were by no means disposed to assume. Hence arose contention and misunderstandings amongst the members of the same churches; as the Jews would not sit or eat with converted gentiles, either on common occasions or at the Lord's table. To remove these disagreeable altercations, the meeting was convened at Jerusalem; in which the business was discussed, and a resolution was formed, which reflected much credit on the moderation of an assembly, probably entirely composed of Jews. They determined, under the guidance of the Holy Spirit, not to require from their gentile brethren any further conformity to their prejudices, than the abstinence from certain actions which they held in peculiar abhorrence, though they were not considered by the gentiles as any important deviations from moral propriety. By avoiding these, the prejudices of the Jews would not be so rudely shocked; and the worship and ordinances of religion might be harmoniously conducted. The apostle James, therefore, recommended an abstinence from blood, &c. to the believing gentiles; that they might avoid continually clashing with the precepts of Moses, which, as he observed, were preached in every city, and taught in the synagogues every sabbath day.⁶

In giving this advice, these primitive christians acted on the principle which Paul afterwards so clearly defined and so

nobly exemplified in his own conduct. "If meat," he affectionately exclaimed, "make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."⁷ But these good men say nothing of their advice being a decree, that must remain in force through all ages and in all circumstances; nor do they denounce any curses on those who may presume to act contrary to their judgment. These airs of authority have indeed too often been assumed by those who have styled themselves their successors; but were unknown to the apostles and their companions. They simply tell their "brethren" in Antioch and Syria and Cilicia, "It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well."⁸ There is nothing in the nature of the prohibition, in the manner of expression, or in the reasons assigned, which bespeaks a decree of perpetual endurance and universal application. It was a measure of concord suited to the existing circumstances of the church; and would of course fall into disuse when the circumstances that made it necessary had passed away. These circumstances have long since ceased to exist; and therefore, I conceive, the obligation has ceased with them. It is an acknowledged maxim in theology, that precepts which depend on reasons peculiar to one age or people, are not binding in other times and at other places, where those reasons do not operate. Were similar circumstances to recur, the prohibition would again be necessary.

Some have objected to the above conclusions, because the advice includes the abstaining from fornication, which is certainly a moral evil and ought to be permanently forbidden. But as Paul has positively determined that the eating of things offered to idols is not in itself sinful; and as it was also included in the prohibition; we cannot argue that all the things prohibited are of the same moral character. Besides, some learned men have contended, that the word translated fornication, does not always intend the sinful act itself; but is sometimes used to denote the victims which were offered by prostitutes and purchased from the wages of their infamy. These, it is well known, were usual in heathen temples; and, if they be designed, here the prohibitions are all of a similar

⁷ 1 Cor. viii. 9.

⁶ Acts xv. 20.

⁷ 1 Cor. viii. 3.

⁸ Acts xv. 28. 29.

nature. Four kinds of food are forbidden, things offered to idols, blood, things strangled, and especially victims presented by lewd women. Whether this is the genuine sense of the passage is not certain; but it gives a consistency to the decree that renders it worthy of consideration.

But the eating of blood may be forbidden, though the prohibitions recommended by the assembly at Jerusalem were only local and temporary. When the world was to be re-peopled after the Deluge, and permission was first granted, to Noah and his family, to use the flesh of animals for food, it was on the express condition that the blood should not be eaten. "Every moving thing that liveth," said the Creator, "shall be meat for you; even as the green herb; have I given you all things. But flesh with the life thereof, that is the blood thereof, shall you not eat." The only Giver of life claimed this abstinence from man the inferior lord of the creation, to shew that it was his sole prerogative to dispose of life; and that man was only authorized to do it by his permission. This prohibition was not confined to any family or tribe; but was designed for all the descendants of the patriarch, that is, for all mankind. It did not therefore derive its authority from being afterwards inserted in the laws of Moses; but, like the command respecting the sabbath, was adopted into that system from its previous enactment by divine authority.⁷ But, as your correspondent seems rather to inquire respecting the authority of the prohibition made at Jerusalem, than the lawfulness of eating blood, which is a distinct question, I forbear to enlarge.

A. Z.

VARIETIES.

A GREEN OLD AGE.—In the beginning of 1786, died the Cardinal de Solis, archbishop of Seville, at the extraordinary age of one hundred and ten years, eight months and fourteen days, in the full enjoyment of every faculty, except strength and quickness of hearing. When his friends asked what regimen he observed, he used to reply, "By being old when I was young, I find myself young now I am old. I led a sober, studious, but not a lazy or sedentary life. My diet was sparing, though delicate; my liquors the best wines, of which I drank a moderate quantity at meals; and,

in cold weather, I allowed myself a third more. I rode or walked every day; except in rainy weather, when I exercised for a couple of hours. So far I took care for the body; and as to the mind I endeavoured to preserve it in due temper, by a scrupulous obedience to the divine commands, and keeping a conscience void of offence toward God and man. By these innocent means, I have arrived at the age of a patriarch, with less injury to my health and constitution than many experience at forty. I am now, like the ripe corn, ready for the sickle of death; and, by the mercy of my Redeemer, have strong hopes of being translated into his garner." "Glorious old age," said the king of Spain, "Would to heaven he had appointed a successor! for the people of Seville have been so long used to excellence, that they will never be satisfied with the best prelate I can send them."

THE STAFF OF JESUS.—Our young readers have doubtless heard of *popish legends*. As he may, perhaps, wish to know something of their nature, we present them with one, which is piously believed by the Irish Catholics of the present day. In the priory of the Holy Trinity there was, it is said, a staff covered with gold and set with precious stones; which was held in such reverence, that whoever possessed it was esteemed the rightful possessor of the bishopric. The history of this staff, as delivered by the legendary historians, is briefly this: St. Patrick, moved by divine instinct or angelic revelation, visited one Justus, an ascetic, who inhabited an island in the Tyrrhene sea; a man of exemplary virtue and most holy life. After mutual salutation and discourse, he presented the Irish apostle with a staff, which he averred he had received from the hands of Jesus Christ himself. In this island, were some men in the bloom of youth, and others who appeared aged and decrepit. St. Patrick conversing with them, found that these aged persons were sons of those seemingly young men. Astonished at this miraculous appearance, he was told that, from their infancy, they had served God; that they were constantly employed in works of charity, and their doors were open to the traveller and distressed; and that, one night, a stranger with a staff in his hand came to them, whom they accommodated to the best of their power; that, in the morning, he blessed them and said, "I am Jesus Christ, whom you have always faithfully served; but last night you received me in my proper person." He then gave his staff to their spiritual father,

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⁷ Gen. ix. 3, 4. * Lev. xvii. 10—14.

with directions to deliver it to a stranger, named Patrick, who would shortly visit them. On saying this, he ascended into heaven; and left us in that state of youthfulness in which you behold us; and our sons, then young, are the old decrepit persons you now see. The historian goes on to relate that, with this staff, our apostle collected every venomous creature in the island to the top of the mountain of Cruagh Phadruig, in the county of Mayo; and from thence precipitated them into the ocean. Since that time, they say, no venomous creature can exist in Ireland.—A thousand legends, equally absurd, are told by the priests; and greedily swallowed by the deluded people; but this specimen, we hope, will satisfy the reader.

NEW CHURCH FORMED AT NORTHAMPTON.

ABOUT a year ago, a few members of churches belonging to the New Connection were led, in the course of Providence, to settle at *Northampton*. Impelled by an union of views, they soon assembled together for social prayer; and, with a view to their own edification and the promotion of the kingdom of the Redeemer, they hired a room and commenced public worship.—They were visited by some of our neighbouring ministers, and the attempt was crowned with the divine blessing. Several persons professed to have obtained peace in believing, and wished to be baptized.—On June 28, 1829, Mr. E. Sexton, of Chesham, visited them; and baptized three of the candidates; whom, with eight others who had been members of other churches, he formed into a distinct church. Four other persons were baptized at the same time; but continued, for the present, to worship where they had been accustomed to attend. On Lord's day, Sept. 13, three others were baptized, by Mr. Joseph Taylor, late at Burton-upon-Trent, who has laboured amongst them, for some time, with considerable acceptance. In the afternoon, Mr. Kingsford received the newly-baptized friends into the fellowship of the church, and administered the Lord's supper. The cause seems to gain ground, and the prospects are encouraging. May the great Head of the church grant his blessing on this infant cause! and may the little one become a thousand! Northampton contains a population of fourteen thousand inhabitants.

CONFERENCES.

THE LONDON CONFERENCE was held at *Chesham*, Oct. 14, 1829. The state of the churches composing this meeting were reported to be encouraging. In most places, additions have been made by baptism since the last Conference; congregations have increased; and the Sunday schools flourish. Some success has crowned the Home Missionary labours at Paddington and elsewhere. The churches at Ford and Wendon appear to be reviving. At the last place, the increase of the congregation have rendered it necessary to enlarge the place of worship. No reports were received from Aylesbury, Smarden and Tring; where, it is to be feared, the G. B. cause is hastening towards extinction.

A letter was received from Mr. Thorpe, requesting advice and assistance respecting the heavy debt on the meeting-house of Sevenoaks, which is all due to him; when it was resolved earnestly to recommend the case again to the attention of the Connection: and to thank Mr. Thorpe for his great services to the cause, with a hope that he will not grow weary in well doing.—Arrangements were made respecting the meeting-houses at Aylesbury, Amersham and Tring.—This meeting received, with great satisfaction, the information that the friends at Tottenham, near London, were endeavouring to establish a G. B. interest in that village; and shall be happy to receive a church formed by their exertions into this Conference.—Mr. Wallis was requested to make the necessary inquiries respecting the employing of a Bible Reader, in this district.—In considering the general question, "What more can be done to promote the cause of Christ?" it was agreed, that it might be useful to propose some topic at each Conference, to be discussed at the ensuing meeting; and the "Witness of the Spirit" was selected for the subject at the next Conference: no person being allowed to speak on it more than fifteen minutes.—Mr. Wallis was requested to write a letter on the best means of rendering Sunday schools more effective auxiliaries to our churches.

At this meeting, Mr. Brown, of Sevenoaks, preached, from Heb. ii. 1; and Mr. Wallis, of London, from Eph. iii. 15.—The next meeting to be at *Commercial Road, London*, on the Wednesday in Easter Week, 1830.

REVIEW.

MEMORIALS OF CHRISTIAN FELLOWSHIP. *Third Edition, enlarged.* By ISAAC MANN.

12mo. pp. 372. Price, bds. 6s.
Westley & Davis, London.

THE volume before us ought to have been noticed many months ago; and the only apology which we can offer to the worthy author, is the narrowness of the limits to which we are confined; and the number of publications which solicit attention. It contains Memoirs of the faithful and diligent Missionary, the Rev. G. Kitching; the pious, diligent and successful Pastor, the Rev. W. Crabtree; the pious, humble and benevolent Deacons, Messrs. R. Beilby, E. Marshall, R. & J. Winteringham; the reward of piety and integrity in the persons of Mr. Joseph and Mrs. Ann Mann; the pious and affectionate wife and sister, Sarah and Elizabeth Mann; mothers in Israel, eminent for holiness, Jane Laycock, Mary Corbord, and Jennett Bullough; young Females distinguished for genuine piety, Mary Wilcock, Ann Town, Elizabeth Buckley, and Elizabeth Harness; the hoary head crowned with glory, in the characters of W. Stockell, W. Storer, J. Lambert, J. Brooksbank, T. Fairbank, and John Halliday; youthful Piety exemplified in Richard Spurr, Chas. Barracough and Henry Wallis; and the humble and affectionate Evangelist, the Rev. J. Trickett; and then closes with some excellent "Concluding Reflections."

Most of these persons were either the near relatives or the intimate friends of the Author. He has written their histories with that warmth and affection which might have been anticipated from his pious and friendly disposition, under the guidance of that good sense and sound discrimination which characterize his other productions. The subjects of these memoirs occupied very different stations in society, were called to their reward at different periods of life; and placed in circumstances very dissimilar from each other. This variety has afforded the Author a fair opportunity of exhibiting the excellencies of christian character and the value of christian principle in a great diversity of condition, which he has very successfully improved. No true believer can peruse this work with attention and self-application, without gaining both instruction and encouragement in discharging the duties and supporting the trials that attach to the situation in which Providence

has placed him. We can heartily recommend it to all those who love the Saviour and are desirous of doing his will and adorning his doctrine.

From so many distinct accounts, it is not easy to select an extract that would give a fair idea of the whole work; and our limits confine us to brevity. We shall, however, copy a few sentences from the "Concluding Reflections;" which will, at once, afford a specimen of the Author's manner, and convey, what we esteem, a fair idea of the contents of the volume.—"The reader will observe," he says, "from the foregoing pages, the value of piety in all the stages of life. In some instances he will observe the grace of God sustaining the mind amidst complicated trials and afflictions; diffusing an air of cheerfulness over the abodes of poverty, wretchedness, and woe. In other individuals he may learn, how an interest in the goodness of God, and a participation of his love in Christ Jesus, can satisfy the soul in the absence of almost all temporal accommodations. This religion, moreover, introduced holy peace, and devout joy, where guilt had previously wounded the conscience, and where all its oppressive weight had laid as a mountain upon the soul. It was that religion also, which made youth lovely and beautiful in moral excellence, and devoted its powers and vigour to labours of hallowed charity, and divine benevolence. The same divine grace covered mature age with the fruits of righteousness. And gave grandeur and beauty to the soul, while it grew as a cedar of Lebanon in the courts of the house of the Lord. Religion was the aliment of every joy, of every animating hope; and guided with its counsels, whilst the Author of it was preparing the soul for the world of ineffable glory! Blessed is the man,—yea, blessed is he for time and eternity, who drinks into the spirit of true religion."

"But it will be observed also, that the religion of the individuals inviting the attentive reader's consideration, was drawn wholly from the Bible. They received with a lively faith divine doctrines, and obeyed from the heart, the precepts of the Lord Jesus. These were christians who had no hope but in the righteousness, atonement, and divine perfections of the Redeemer. In every matter of hesitation and doubt, the word of God was the man of their counsel. Its promises were the magazine from which they drew large stores of blessings. Their consciences were swayed and controuled by the authority of him only who is Lord of all. Had they trusted in their own righteousness—had they received

their religion by tradition from their fathers—or had they leaned to their own understandings—their religion had left them to perish."

"It is also evident, that in the persons whose lives we have sketched, religion was a something in the heart. A speculative acquaintance with the things of God will never produce a holy life. They felt their depravity, and wept over it. Also, an application of the blood of Christ alone to their consciences, silenced all the clamours of guilt. Some may, from the ignorance of the true spirit of christianity, suppose them to have been enthusiasts; but none will accuse them of hypocrisy. They were most heartily engaged in supporting the truths of the Bible, and sustaining the purity of christian character."

Such were the christians whose memory is preserved in this volume; and such are the important truths which Mr. M. has laboured to illustrate and exemplify, for the edification of his readers and the glory of the grace of God. We congratulate him on the success of his labours; and hope sincerely that they will be extensively useful and acceptable. Several enlargements have been made to the Memoirs formerly published; and three or four new and interesting articles are added to this third edition.

FAITH, WITHOUT THE EVIDENCE OF SENSE, in the Resurrection of Christ, most commendable. *A Sermon preached at Loughborough, July 1, 1829, at the fifty-ninth Annual Association of the General Baptist Churches; by J. JARROM. Published at the request of the Associated Brethren.*

8vo. pp. 52. Price 1s.
Leach, Wisbeach; Wightman, London.

THIS Sermon is founded on our Saviour's observation to the incredulous Thomas, who had unreasonably declared, that he would not believe that his divine Master had risen from the dead, till he had received sensible proofs of the surprising fact. After our Lord had condescended to afford him such satisfaction as he demanded, he gave him this gentle rebuke, "Thomas, because thou hast seen me, thou hast believed; blessed are they who have not seen and yet have believed." John xx. 29.

From this text, Mr. J. proposes to shew—that there is sufficient evidence short of sense to warrant our believing in the resurrection of Christ—and, that it is more com-

mendable to believe on the former than on the latter evidence. He supports the first proposition "by the evidence of the Roman soldiers who were appointed to guard the sepulchre—by the manner in which the Jews attempted to account for the absence of the body by the testimony of the apostles, who had so many means of ascertaining the fact, and who, on every account, are witnesses so unexceptionable and worthy of credit—by the descent of the Spirit upon the apostles at the feast of Pentecost, and the stupendous miracles which they performed in the name of Christ—and by the success which attended their ministry." He then proceeds to shew that to believe in the resurrection, on these grounds, is better and more commendable than to believe it on the evidence of sense, because—"it is supported by evidence similar to that on which we assent to the truths of natural religion—it is the only evidence which, without the occurrence of constant miracles, the case admits—and it is best suited to man as a subject of God's moral government. If the evidence by which his resurrection is proved can be invalidated, nothing which does not pass under the cognizance of the senses, or which cannot be mathematically demonstrated, can be regarded as certain—the pillars on which the frame of human society is built will be dissolved, and universal confusion be introduced into the world."—Having discussed these topics at considerable length, he concludes by reflecting on the astonishing display of the goodness of God in sending his own Son to die for the human race, and furnishing him with such satisfactory credentials—on the unhappiness of the system of infidelity in so unreasonably rejecting a scheme of mercy so well attested—and, on the essential importance of embracing the gospel, and being steadfast and diligent in the profession of it.

From this brief outline, the reader will perceive, that this discourse comprehends many important subjects which cannot be too well understood. The resurrection of the Redeemer is the corner stone of the christian religion; and ought not only to be solid and unmoveable; but also to be known to be impregnable. Every disciple of Jesus, especially in these days of avowed scepticism, ought to be well acquainted with the ground on which this important doctrine rests. It has indeed employed the pens of many learned and pious divines, in every age of the christian church; and therefore little new can be expected. But, if the arguments are fairly and forcibly urged, the arrangements natural, and the application appropriate and effective, that writer

deserves well of religion and mankind who brings it afresh before the public. Every author's name and influence will induce many to read his book, who would not read the productions of others on the same subject: and a new work attracts greater attention, by being more diligently introduced to the public notice, than an old one though of superior merit; and thus individuals become acquainted with its existence and contents who otherwise might never have heard of those which have been published at former periods. The worthy Author therefore needs offer no apology for presenting this sensible pamphlet to the religious world. We hope that it will be the happy means of preserving many from the insidious attempts of the infidel, and of confirming the faith of the christian.

We copy two short passages, as fair specimens of the preacher's manner of stating and enforcing his arguments; and of his piety and affection in applying them to promote the best interests of his auditors. After having ably brought forwards and strongly urged the evidence, already noticed, in favour of the truth of the resurrection, he proceeds thus: "But if Christ was raised from the dead, the truth of the christian religion follows as the necessary consequence. To raise the dead is an act of creative power, and can be performed only by a divine energy. Now as our Lord's resurrection had been foretold by him, and was to be a principal means of proving to the world the truth of his heavenly mission; had he been an impostor, assuredly God would not have restored him to life; since by that means he would have made himself the principal party in imposing upon mankind the most extraordinary and monstrous cheat that ever was invented. In raising him from the dead, the blessed God has set his own seal to the truth of all his doctrines and statements; has said in the loudest and most distinct accents, 'This is my beloved Son in whom I am well pleased; hear ye him.' But heaven cannot bear witness to a falsehood; the infinitely perfect Jehovah cannot lie, nor lead his creatures into error. Christ is then the Son of God, and the christian religion is in its origin and nature divine."

Mr. J. closed the discourse with this warm and serious appeal to the consciences and hearts of those who heard him. "Allow me, my respected hearers; before closing the subject, to make an application of it in a more general way. It is not nominally believing the gospel and bearing the christian name that will avail us. If sinful in conduct, if strangers to the sanctifying in-

fluences of the truth, our being denominated believers will only aggravate our guilt and condemnation. Let us be christians indeed, believing the doctrines, obeying the precepts, imbibing the spirit, and rejoicing in the promises of the gospel. Let the wicked, impenitent sinner, the formal and hypocritical professor, forsake their way and return sincerely to the Lord, by penitential confession, by humble prayer, by a cordial belief in the Saviour, and obedience to his precepts and ordinances, and he will have mercy upon them and abundantly pardon them. You who are inquirers, persevere in seeking salvation; the promises are numerous, and will be fulfilled in your experience in proportion as you understand them and make them the measure of your faith and practice: 'Then shall ye know, if ye follow on to know the Lord;' 'Come unto me, all ye that labour and are heavy laden, and I will give you rest;' 'Believe on the Lord Jesus Christ and thou shalt be saved;' 'Your heavenly Father shall give the Holy Spirit unto them that ask him;' Backsliders, reflect on your state; on that gospel which you have forsaken: on that Saviour whom you have deserted. Unless you repent and do your first works, it will be more tolerable in the day of judgment for very infidels than for you. And, my christian brethren, who through grace have believed, and have received the spirit of adoption whereby you can say, Abba, Father; '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;' 'Christ is risen from the dead, and is become the first fruits of them that slept;' 'Blessed are they who have not seen, and yet have believed.'"

MEMOIR OF MRS. ANN H. JUDSON, *Wife of the Rev. Adoniram Judson, Missionary to Burmah: including a History of the American Baptist Missions in the Burman Empire.* By J. D. KNOWLES. The second Edition enlarged, illustrated with a Portrait of Mrs. Judson and a Map of Burmah.

12mo. pp. 324. Price, bds. 5s.
Wightman, London.

THIS interesting Memoir has escaped our notice, till it is become almost needless to recommend it. When a Work has reached a second edition in a few months, its character may generally be considered as established. Many of our readers may, how-

ever, be ignorant of its claims; and we feel it a duty to them to inform them of its merits.

This valuable volume embraces—the personal history of Mrs. Judson, who was evidently an extraordinary woman and an eminent christian—the details of her exertions, trials and sufferings as a missionary, which were peculiar and severe—and the progress of the now promising Mission in Burmah. Each of these topics furnish many deeply interesting materials; and the whole forms a volume which, in the variety of its incidents and the importance of its details, has seldom been equalled.

Mrs. J. was born at Boston, in the United States of America, Dec. 22. 1789. Her father, John Haseltine, was a pious and worthy deacon of a respectable independent church in that city, in easy circumstances. In her youth, she was active, gay, social and ardent; eager for knowledge and ready in acquiring it. She was brought early, by divine grace, to an experimental acquaintance with the gospel; and was earnest and steady in her attachment to it. In the twenty-third year of her age, she married Mr. Judson, a student in one of the Independent colleges, who, with several of his fellow-students, had devoted themselves to Missionary labours. A fortnight after, this union, she and her husband and his companions sailed for India, under the auspices of the Independent Missionary Society. On their passage, Mr. J. reflecting that he should be placed among Baptists, on his arrival at Serampore, to which station all missionaries to India, at that period, generally repaired in the first instance, to obtain advice respecting their future proceedings, he thought it prudent to prepare himself to defend infant-baptism. For this purpose, he read such books on the subject as he had with him. The result was, that, although all his prejudices were in favour of paedobaptism, and he was well aware that the abandoning of it would necessarily lead to a rupture with his most endeared connections and esteemed patrons; yet the force of evidence prevailed against every obstacle; and he was compelled to avow his conviction that Believers' Baptism was the only scriptural practice. Mrs. J. on learning this important fact, was led to examine the subject for herself; and confining her inquiries chiefly to the testimony of scripture, she at length joined her husband in his new sentiments. Thus, before their arrival at Serampore, they were decided Baptists.

June 10, 1812, they arrived at Calcutta, where they were kindly received by Dr.

Carey; and conducted to Serampore, to await the arrival of some of their companions, who were coming out in another vessel. None of the brethren at that station had any suspicion of the change, which had taken place in their sentiments during the voyage; and therefore were greatly surprised when their guests applied formally for baptism; which, after due examination, was solemnized Sept. 6th. following.

This unexpected change separated them from their original connections, and led to the formation of a Baptist Missionary Society in America, which has greatly prospered. Under its patronage, Mr. & Mrs. Judson proceeded, after various perplexities and disappointments, to Rangoon, a populous seaport in the kingdom of Burmah. They arrived here in safety, July 1813; and commenced their missionary preparations with great piety and assiduity. After long and close application to the language, which is extremely difficult, they began to preach the gospel; but it was not till June 27, 1819, that they baptized their first native convert.

Previous to the breaking out of the late war between the English and the Burmese governments, Mr. & Mrs. J. had been summoned to Ava, the metropolis of the latter country; and had commenced missionary operations without any opposition from the court. But, when Rangoon was taken by the English and their troops advanced, with hasty marches, towards the capital, the fear and the jealousy of the Burmans were excited. Mr. J. was seized, June 8, when sitting down to dinner with his wife, by the officers of state; bound tightly with strong cords, and dragged to examination. After a few questions, his bonds were drawn closer, and he was assigned to a most incommodious prison, appropriated to the reception of criminals intended for execution. From that painful day, for eighteen tedious months, Mrs. J. passed through a series of almost incredible sorrows, fatigues and distress; and supported them with amazing piety, fortitude, prudence and affection. The details cannot be read without the most intense feeling; and surpass in interest the most touching fiction. They cannot however be compressed into our limits; and we must refer our readers to the impressive story itself. Suffice it to say, that the British troops under Sir A. Campbell were completely successful; and pushed on their conquests till they reached the vicinity of Ava. The Burmese, confounded at their progress, sued for peace, and the English general dictated his own terms; which, after much

shuffling on the part of the enemy, were finally accepted. One was, that all foreigners resident at Ava should be freed from restraint; and permission should be given to all who chose it, to retire to the British camp. Mr. & Mrs. J. availed themselves, with sincere and ardent gratitude, of this concession; and were most kindly received and humanely treated by the British officers.

After a fortnight's residence in the camp, they returned to Rangoon; but, as considerable districts had been ceded to the English by the Burmese, Mr. J. being acquainted with the language of the natives, was requested by the conquerors to assist in fixing on a proper situation for a settlement to form the seat of the new government. A place was chosen, and a new town commenced; to which Mr. & Mrs. J. removed in the autumn of 1826. Soon after, Mr. J. set out with the British Commissioner to Ava, to explain and settle the terms of peace. He left Mrs. J. in good health and spirits, fondly anticipating his speedy return, and looking forward to years of happiness and usefulness, when they could preach the gospel to the perishing heathen around them, without restraint or danger, under the protection of the British government. But, early in October 1826, she was seized with a violent fever, to which her constitution, worn down by previous distress, yielded, and she expired on the 24th of that month.

This rapid sketch will give the reader some faint idea of the character and sufferings of this female martyr; but, we can assure him that, when he has perused the whole, he will acknowledge it is a very imperfect idea indeed which this sketch conveys. The accounts of the geography, the politics and the religion of the Burmese are highly instructive and important. The progress of the Mission to Burmah, which is extending its bounds in various directions, is traced in this work down to the latest accounts which had been received previously to the publication of the second edition. The Letters of Mrs. J. with which the volume abounds, will afford great pleasure to every pious and intelligent mind, that can sympathize with the elevated, christian and affectionate feelings of the writer. The work concludes with an "Address," from the same pen, "to Females in America relative to the situation of heathen Females in the East;" which, we think, must have strongly affected those for whom it was designed.

THE SIGNS OF THE TIMES. *An Address to Christians.*

8vo. pp. 24. Price stitched, 6d.
Wightman, London.

THE present times are certainly very peculiar; and that mind must be inattentive that is not sensible of this fact. The unprecedented and unexpected changes which have taken place, in the political and religious world, during the last fifty years, must lead to very important results. The advances in knowledge and the discoveries in science, which have marked the same period, are no less extraordinary; and will probably produce equally momentous effects. The gigantic exertions that have been made to instruct, reform and benefit society; and the apparently equally rapid increase of crime and misery, render it the imperious duty of those who are interested in the progress of religion and humanity to consider the signs of the times, and examine carefully what course of duty they require them to pursue. To assist in this inquiry is the object of this pamphlet.

In prosecuting this object, the writer looks only on passing events and the present aspect of things. He thinks it neither expedient nor useful to pry into the future or to hazard conjectures on unfulfilled prophecy. In this, we commend him. Disquisitions of that nature seldom produce either satisfaction or benefit to a serious mind. His design therefore is simply to notice the favourable and unfavourable signs of the times, and to derive some useful instruction from the survey.

Among the favourable signs he mentions—the extensive diffusion of knowledge—the diversified operations of benevolence—the concurrence of Providence and grace in reference to the heathen world—and the triumphs of religious freedom. The unfavourable symptoms arise from the existing hindrances to the progress of truth and the prosperity of religion. "Ever since the fall of our first parents," observes the Author, "the god of this world has been unremitting in his endeavours to resist the claims of truth and the manifestations of piety. The bad passions of our corrupt nature are leagued on his side; and he that is 'born after the flesh will persecute him that is born after the Spirit.'" But the opposition varies with the circumstances. When violence fails, stratagem supplies its place. If fire and sword are ineffectual, satan knows how to change his mode of attack; and often succeeds by inducing men to confound truth and error, or to yield themselves to carnal security and indiffer-

ence. A state of outward ease, and such is the present state of the church, has generally proved highly dangerous to its spirituality."

As evidence that this state is producing its natural effects in the present day, the writer instances the alarming growth of popery - the rapid and extensive spread of infidel opinions and the indifference, lukewarmness and worldly spirit of those who profess the gospel. We are free to confess, that we esteem the last symptom to be much more to be dreaded than either of the former. Popery and infidelity can do little injury to real christianity, in the present state of things, if its professors really believe its doctrines, live under its influence and act up to its principles. But we greatly fear that, according to the statement of our author, "although the lives of some exhibit a happy accordance with the privileges and precepts of the gospel, there is great reason to believe that a large proportion even of those who are sincerely religious are content with such evidence of personal godliness as would scarcely have been deemed satisfactory in the earlier days of the church, and evince very slender attainments in spirituality and likeness to Christ. There are also tares among the wheat, and, we fear, in greater abundance than ever. It is, besides, too evident that modern profession is characterized by a laxity of principle and deportment that cannot be too severely condemned. How many have 'the form of godliness, but deny the power thereof!' How many who bear the name of Christ are in effect 'enemies to the cross of Christ.' By their professions and outward zeal they seem to uphold christianity: while, by their evil tempers and ungodly lives, it is grievously dishonoured. Brethren, let us not hide our iniquity. We lament the prevalence of moral evil in Pagan and Mahometan countries, and justly; yet we ourselves have incurred the indignant reproof of the prophets, 'Are there not with you, even with you, sins against the Lord your God?' Have not many amongst us so perverted and abused true christianity, that they have well nigh lost all clear conceptions of truth and error, and learned to regard, with equal approbation, efficient and opposing systems of faith and worship? Is it not to be feared that, in many cases, public engagements have, in a great measure, supplanted personal piety; and that the private exercises of devotion, self-inquiry, the word of God and prayer occupy a much less portion of time than was customary in a more quiet but, in some respects, a more religious age? Is there not too much ostentation and noise in our

benevolent exertions; and 'having men's persons in admiration;' with a sad deficiency of purely evangelical motive? Does not the state of our churches exhibit generally a most disadvantageous contrast to the simplicity and fervour of primitive christians? Is it not to be lamented, that a criminal neglect of the word of God prevails, in many instances, to an awful extent? Are not other maxims and rules of conduct than those which Holy Writ supplies, too frequently adopted and preferred?" &c.

There are a few of the charges which this judicious and pious Author, who has enjoyed a good opportunity of viewing the real state of things, brings against modern professors. We wish it may not be found, that there is too much foundation for them. If so, they must be felt, confessed and forsaken. Let every reader examine his own heart, and apply for grace to assist him in reforming whatever is inconsistent with real godliness and faith unfeigned.

LITERARY NOTICE.

In the Press, a second Edition, 2 Vols. 8vo. of *Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind.* By Jonathan Dymond.

ALL FLESH IS GRASS.

WALK in the fields, at early day,
See how the flowers appear;
They sweetly breathe their lives away,
Nor deem destruction near.
But when the ruthless mower comes,
The pleasing charm is broke;
He severs soon their slender stalk,
With a relentless stroke.
Just so, remorseless death draws near,
Whom youth nor age can fly:
We little think the monster here,
Tho' we are born to die.
We little think; each step we take,
We haste to meet our foe;
We seldom cherish thoughts of death,
Yet, he will come, we know.
The sprightly eye, the blooming cheek,
Are subject to decay;
Those active limbs will soon grow weak—
We only live a day!
Let me then be prepar'd for death,
Be this my constant care;
Cheerful may I resign my breath,
No matter when, or where.
The Christian's life, the Christian's death,
Together, God has join'd;
And I must live the Christian's life
If I his death would find. S. W.

Missionary Observer.

DECEMBER 1st. 1829.

REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

(Concluded from page 440)

Respecting some of the Tracts here referred to, and others, Mr. Lacey in his Report of Cuttack Station gives some additional very interesting information.—

“ Since the last Report of this Station has been given, several new Tracts have been prepared here by the appointment of the brethren united; and as the preparation of these has occupied considerable time, it will be proper that a brief notice should be given of them. The first is a poem called ‘The Jewel Mine of Salvation,’ of sixteen pages. It first exposes the Hindoo methods of salvation, and shows the necessity of a proper atonement for sin; the latter part is a feeling and full description of the sufferings of Jesus Christ, and their design; and concludes with an address to the reader. It is a translation from a Bengalee work. This has been prepared and we have had 10,000 copies printed; these have been received, and are now generally in circulation, and cannot but do very much good in spreading a knowledge of the Gospel. Another Tract prepared here in the past year, is the death of Christ, in nine syllable metre, containing thirty-two pages. This contains a literal translation of the circumstances of the Saviour’s death, and concludes with an address. It is a very affecting relation, and I have seen the natives weep while reading it. It is corrected from a large poem in Oreah. Of this 5,000 have been printed, received, and the greater part circulated. Another Tract has been prepared containing the birth of Christ, from the same source as the last mentioned, somewhat larger in size and of the same metre. 5,000 copies are already printed and waiting to be sent for from Serampore. The next is a large Tract of 100 pages, containing a history of the miracles, &c., of the Saviour. This is passing through the press, and will be out in a few days. Another the same size, containing the parables, &c. of the Saviour, is now in preparation, and will be forwarded to the press within a month, if we are spared. Another Tract, entitled ‘Am I a Christian?’ has been prepared. This sets forth the qualifications of a true Christian; and will be very useful. It occupies seventy or eighty pages. It is a part of ‘Alleine’s Alarm,’ translated from English into the Bengalee, and from that into the Oreah. In a few months, at most, these works, to the amount of upwards of 30,000 copies, will be ready for distribution, and will not be circulated in vain. Preparing these Tracts, correcting the proof sheets, &c., have occupied much of my time; but as I cannot labour in the day time, in preaching the Gospel, it could not be better devoted. The tall leaf Tracts have also been continued, and numbers have been circulated. Mrs. Pigou, the lady of the civil magistrate of Cuttack, has given us the liberal donation of 100 Rupees, to print the “Father and Son” in Oreah. This book contains conversations between father and son on the doctrines of Scripture, and is calculated to be very useful in our native Schools. It has consequently been prepared and printed in Oreah, and is now in use at this station. Mrs. P. has moreover promised a further donation of 100 Rupees, for the printing of another Tract for the use of the Schools connected with our Mission. Religious Tracts, single Gospels, &c. have been liberally distributed at the Station; generally from five to fourteen have been given away to those who could read, on every preaching occasion, so that through the year a great number of these silent messengers of salvation have been sent abroad, and, under the Divine Spirit, may be the instruments of conviction and conversion to many. Nor are we without a reasonable hope that they will be, recollecting how often such has been the case, and that our present convert received his first doubt as to Hindooism and conviction respecting Christianity, from a Religious Tract. Gunga Dhor has also distributed Tracts, &c., where he has preached in the country around, and others have been sent to the neighbourhood of Sumbulpoore, Ryeper, &c.”

SCHOOLS.

Several of these useful institutions have been established at each Station. Respecting the progress of those at Pooree and Balasore we have little or no information. Those at Cuttack seem in an encouraging state. The exact number of Scholars in these is not specified, but appears to be about 300. Mr. Lacey thus writes,—

“In speaking of our native Schools perhaps I cannot give a fairer report than the minutes of our last examination, held November the 7th and 8th, 1828. Nymcie School contains sixty children, which are divided into three classes, (and all our Schools are divided in the same manner.) The first class contains twenty boys. They read in the New Testament, and each as he read gave his explanation of his own verse. Their explanations were generally correct and simple. After this delightful exercise was over, I proposed the following and other questions to them, and, with a very few exceptions, they returned correct answers to them all. ‘When did Jesus Christ come?’ ‘About 1800 years ago.’ ‘Where was he born?’ ‘In Bethlehem of Judea.’ ‘Who preceded him?’ ‘John Baptist.’ ‘Who was his reputed mother?’ ‘Mary.’ ‘Repeat the names of his Apostles.’ With some difficulty they mentioned six. ‘What came he for?’ ‘To save sinners.’ ‘How did he save them?’ ‘He died in their stead.’ ‘How are you to partake of this salvation?’ ‘We must believe on him.’ ‘What made Christ suffer so much on the cross?’ ‘The weight of our sins was laid on him.’ ‘How long did he remain in the grave?’ ‘Three days.’ ‘How long was he after his resurrection before he went to heaven?’ ‘Forty days.’ ‘What does he do in heaven?’ ‘Prays for sinners.’

“They were then exercised in the Serampore catechism, an excellent little book containing 140 questions and answers, and although crossed in every way, they returned immediate and correct answers. Besides having committed this catechism to memory, they repeated 164 verses of the ‘History of Christ, 260 of the ‘Jewel Mine of Salvation,’ nearly throughout the class; but several of them could repeat 260 of the ‘Jewel of Salvation,’ and 494 of the ‘History of Christ.’ Besides this, they can repeat other small poems, the Lord’s prayer, and other select sentences.”

Of another of the Schools he adds,

“Some of the Gospel lads are very superior youths, and answer questions relative to their state as sinners,—the atonement of Christ,—hell and heaven, &c. with great accuracy. Most of the boys of this class can repeat an astonishing quantity, namely, upwards of 1050 couplets of nine and fourteen syllables each, besides the Serampore catechism, some small poems, the Lord’s prayer, and other select pieces. They read the Scriptures, and gave an explanation of their own verses with simplicity and generally with accuracy. They received a new book to read and commit to memory called, ‘Conversations between father and son,’ just received from the press, and they were rewarded each with a cloth, for the approaching cold season. The second class exercise in the Catechism, and the third write on the ground, and get the Orah Tables.”

The Missionaries themselves, devote little, if any, time to the superintendence of the Schools, thinking it improper to allow the instruction of youth to interfere with their great work of *preaching the Gospel* to the adult population. The superintendence of the Schools has accordingly, principally, devolved on Mrs. Bampton, Mrs. Lacey, and Mrs. Sutton. Respecting one of these friends it is observed, “she generally visits the Schools after breakfast and in the evenings; she reads and explains the Scriptures, and other books, to and with them, and makes their instruction in knowledge her chief care; and she has well succeeded in her endeavours.”

In the Gospel class of Konaghur School, is one girl, represented as a very interesting child, of virtuous caste; she reads and repeats well, and has made great proficiency. It ought to be mentioned that Mrs. Pigou, the Judge’s lady at Cuttack, has established a girls’ School, which she supports at considerable expense.

ENGLISH SCHOOL.

Mr. Lacey writes;—

“This institution has continued its useful operations to the great benefit of the Christian and native children under instruction. The number of children admitted to its privileges has increased in the past year. There are now, in regular attendance, of Christian children nineteen, and of native youths twenty. These are divided into two classes, the first class consists of ten, and they study the abridgment of Murray’s Grammar, Carpenter’s Spelling-book, Pleasing Tales, English Reader, Watts’s Second Catechism and Divine Songs. They daily read the Scriptures and have them explained. They excel in writing and work arithmetic. There was some difficulty to get the native youth to study the Scriptures, but it was made an indispensable rule of the institution, and the benefits they derived from attending, induced them to submit, and the Bible is now regularly and peaceably read. The boy who first objected appears now to be under serious convictions. He inquires of the master respecting the salvation of the Gospel, and on the Lord’s Day, generally, under some pretence, gets to listen at the English chapel. Good appears to have resulted from the instructions of the master in his private family opportunities with two boarders he has in his house, and some months ago they both became candidates; one of them has been received and is baptized.”

JAMAICA.

After thus taking our annual survey of the Eastern Mission, that to the interesting island of Jamaica claims attention. Probably no spot on earth can be named in which the progress of the Gospel is so rapid as among the Negro population of Jamaica.—Nowhere are its blessings more eagerly desired, or more highly valued:—and nowhere is its elevating and sanctifying influence more strikingly displayed. In some cases the movement in the Negro mind seems little short of miraculous. Enemies try in vain to stop the progress of the truth.—In vain for this purpose the master, in some instances, persecutes his pious slave.—In vain antichristian legislature Committees heap calumnies on the Missionaries,—endeavour to render them the objects of universal execration,—and cherish a hatred that would rejoice to banish them from their shores. In spite of all, the Missionary Chapel is still thronged,—the kingdom of Christ still enlarges,—hundreds after hundreds flock to the Saviour of the lost. Opposition does its worst, is defeated; and not unfrequently advances the cause it means to ruin. A Negro truly said, “*The seed is sown and they cannot pick it up.*”

“The progress of Christianity at the Stations of the Society during the past year has been highly gratifying. It was announced in the last Report that the two Churches then existing contained ninety-eight members, and that the number of inquirers was about 527. In consequence of ill health Mr. Hudson has returned to his native country; at the time of his leaving Jamaica, early in April, the number of members in the Churches had increased from ninety-eight to 276, and the inquirers had increased in an equal proportion, being at that time rather more than 1600.

Black River, where Mr. Allsop labours, is the Station last formed. On July the 9th he opened a place for the worship of God there; and on August the 17th following, a similar place at Lacovia, where the attendance was encouraging. On Lord’s day, October the 19th, the first baptism took place at this Station. The account is interesting.

“As it was our wish to avoid unnecessary stir on the occasion, scarcely any one besides the candidates was told of the time when, or the place where, the ordinance would be administered until the arrival of the appointed Sabbath morn. We should have been happy indeed to give the circumstance the utmost publicity, had we felt warranted to do so; but we deemed it most prudent to leave the number of spectators entirely to accident, and, I am thankful to say, that the number was considerable. After we had all early reached the chosen spot I placed the ELEVEN candidates along the beach in the order in which I wished them to be baptized. I then very briefly addressed them, and offered up a short prayer. At the conclusion of the prayer, one of the candidates went into the sea to ascertain a proper depth and standing place: this done, we united in singing,—

‘Praise ye the Lord, Hallelujah!’ &c.,

And I immediately stepped into the liquid element, which had never been similarly honoured in this quarter before; having fixed myself in the place in which I intended to remain until the baptism was finished, I called the first of the female candidates, and went forwards without any interruption from any cause whatever until I had baptized the last male candidate. During the progress of administration I repeated appropriate passages of Scripture; we also sung once, and again as I walked out of the water. I never witnessed a more orderly baptism. Every thing was done to render the scene as impressive as possible, and it certainly was much so. When all was over I asked several how they felt, the answer was ‘Quite comfort,’ or ‘Quite happy.’ These feelings were in unison with my own.”

At a subsequent baptism twelve more were added to the Church formed at this Station. In the neighbourhood of this Station, there does not, however, appear that intense desire for spiritual blessings which on the northern side of the island forms so interesting a part of the Negro character. Of his proceedings, his Church, and the vicinity of his Station, Mr. A—— remarks;—

“I now preach regularly at three places, and take three weeks as the period in which I fulfil my course at them all: the following is my plan;—The first Sabbath I am at Black River the whole day. Have Prayer-meeting in the morning at 6, and preaching at 11 a. m., and 6 p. m., preaching on Thursday evening at half-past 6. The second Sabbath I am at Hart’s Hall the whole day. Services precisely the same as at B. R. Preaching on Thursday evening at B. R. The third Sabbath I preach at Lacovia, in the morning at 9, return to B. R. about noon, and preach there in the evening at 6. Preaching at Hart’s Hall on Wednesday evening, and at B. R. on Thursday evening. When I am from home, Mrs. A—— has service, and reads a very plain sermon on the Sabbath, and keeps up family prayer the other days of the week. It will probably strike you that Lacovia has the least share in my labours. This has been the case at present, and unavoidably.

“Our members are all going on, I trust, encouragingly well. I cannot see some of the slave members living in the country so often as I could wish; but they cannot help this, I therefore excuse them. Some of our inquirers have troubled me lately by their unworthy conduct. On others, however, I look with much satisfaction, and hope to receive them one day into the Church. Compared with what they have always been, our congregations keep very well, but compared with what they might be, if the perishing thousands around were conscious of the day of their visitation, they are small indeed. I look around me and survey the spiritual condition of these perishing thousands with an anxiety I cannot describe, and under the pressure of which I could often sit me down and weep. I am come with the message of God’s mercy to them and the whole ruined world,—come, an ambassador of Christ, to persuade them in Christ’s stead to be reconciled to God;—I would proclaim in their ears a Saviour’s dying love,—I would place before their eyes the unsearchable riches of Christ;—but enthralled in bondage infinitely worse than that which enslaves the body,—led captive by the devil at his will, the overwhelming majority of my surrounding fellow immortals are madly pressing forwards to eternal woe, caring not for the things that are ready to come upon them, or are satisfied to continue in that state of ignorance and depravity which will assuredly issue in ‘the blackness of darkness for ever.’”

At St. Ann’s the prospects of usefulness are represented by Mr. Hudson, who has visited that Station, as encouraging. The Church

has increased to 100 members. Ocho Rios, a branch to this Station, is very flourishing.

At Lucea the congregation, the church, and the inquirers have greatly increased. A brother Missionary declares that Mr. Hudson cannot do without a Chapel that will hold at least 800 or 1000 hearers. The church contains 148 members, and the inquirers are 967. The different branches of this Station flourish; this is especially the case at Green Island, where there are now many members and many inquirers.

It may perhaps be supposed by some persons that the rapid progress of the Gospel in Jamaica is more in appearance than reality: that sufficient care is not exercised in the admission of members to the enjoyment of Christian fellowship. In reply to this, it may be stated on the testimony of our Particular Baptist brethren, that great care is exercised in the admission of members, and that, if there be an error, it is not too much laxity, but too much strictness. The statements of our brethren are fully sufficient to convince any reasonable mind that the work they have the happiness to promote is in reality the work of God. When referring to attempts to keep the Negroes from his overflowing Chapel, Mr. Hudson states,—

“The people upon some of the estates, who attend our chapels, have been called up, and examined respecting the place of worship at which they attend: and when it has been discovered that they come to us, they have been forbidden, and threatened with punishment if they persisted. All those who have felt in reality the influence of Religion have remained firm and unshaken in their principles and practice. Nor do I fear being deceived when I say, that nothing but death would prevent them from attending the house of God and the means of grace. Some of those, however, who are just beginning, are deterred from their usual attendance upon divine things. I do not wonder at the circumstance when I consider the authority which managers of estates have, and the situations in which the slaves are placed. Indeed I stand astonished at the firmness and perseverance of the Christian slaves, and the boldness of those who come forward to join the cause of Jesus with us. Many professors in England sink into the shade when contrasted with the sincerity and magnanimity of these humble Christians. The secret however is this, the Word of God reaches their hearts, they feel its saving power and enjoy its precious influence, as well as being inspired with a hope of ‘immortality and eternal life,’ where all their sins and sorrows shall for ever cease. I know not that I can close this paragraph better than in the language of a slave, who, when asked in my hearing, before a bench of magistrates his reason for attending a Missionary’s Chapel, said, ‘Massa, de word do my heart good, (laying his hand on his breast) and me love it.’”

Mr. Allsop illustrates his care in the admission of members by furnishing an account of every individual baptized at his first baptism, and of the questions which he drew up as a guide to himself to assist him in inquiring into their acquaintance with divine truth.

“Questions, as a guide in the examination of candidates for baptism.

“1. Are you sensible that you are a sinner against God? What are the consequences of sin? Has your heart been pierced, broken, on account of sin? When? How did you act when you felt thus?

“2. Can you save yourself by any thing that you can do? Who then must save you? What has Jesus Christ done to save sinners? What is Jesus doing now? Do you think he will save you?

“3. Do you believe in Jesus Christ? What is it to believe in him? Perhaps you think you believe in Christ when at the same time you do not? How will a person act who believes in Christ?

“4. How do you feel towards sin? Do you love it, or hate it? Do you pray against it? Do you watch against it? Before you heard the Gospel there were some sins you

loved and practised more than others; now how do you feel about those sins? Have you given them up entirely?

"5. Is Religion your choice? Are you willing to keep all the Saviour's commandments? His commandments are very strict, are you willing to keep them? Do you wish to love and serve God in all things? You must not allow any bad passion to reign in your hearts against your fellow-men, but love all of them. Will you do this? Do you bear malice towards any one? If a slave, Will you obey and serve your owner well? Will you be kind and affectionate, and behave well to all your relations?"

"6. Do you love prayer? Do you regularly attend to it? What do you pray for?"

"7. Will you ever forsake the Saviour? Suppose trials and persecutions should come, what will you do? Will you serve the Saviour till you die?"

"8. Do you wish to be baptized and receive the Lord's Supper? Do you wish to become a member of the Church of Christ? How would you act if you were? Are you willing to obey your Minister? To love and honour all your Christian brothers and sisters? To attend the house of God as much as you can? And to be zealous and active in bringing sinners to Jesus?"

He adds;—

"These leading questions led to many others dependent on them; nor did I determine on receiving any one of the candidates without satisfactory answers to them. With some I had more difficulty to make them understand me than others; some too, answered me more pointedly and directly than others; but the replies which were given by all, were such that I believe I may say, with confidence, none of our ministers or Churches would have rejected any one of the candidates.

"If the examinations taken of candidates, are not supported by a uniformly consistent conduct, I do not conclude on their reception from these alone. If what they say, however pleasing and satisfactory, does not correspond with what, after close inquiry and observations, we find them to do, they are not admitted into the Church."

His accounts of the examination of the different candidates, cannot be read by a serious Christian without deep interest. The insertion of a few of the accounts must gratify the supporters of the Mission.

"The first I examined was the Negro I mentioned in my Journal of 30th January last, and whose conduct ever since he became my first inquirer, has been of the most consistent kind. I believe he is a sincere and truly devoted Christian. The following I take from my notes of his examination.—'Are you a sinner against God?' 'O yes! before me cus, (curse) me swear, me teaf, (theive) me whoremonger, me do all bad ting.' 'Suppose you had gone on in your sins, what would have been the consequence?' 'Me fall into de pit for ever and ever.' 'Do you think your heart has been broken for your sins?' 'O yes! me feel de word of God touch me heart, den me feel berry sorry for me sin. Me fall down upon me knee, eberty time me heart griebe (grieve) me, and beg of God pardon me sin. Me too sorry when me tink of me sin. Me cannot sabb me self from me sin. Jesus Christ must sabb me. He hung upon de cross for me sin.' 'Will he save you?' 'Yes, if me beleeb (believe) in him, and leeb off all me sin. Me put all me trust in him in me heart.' 'How will a persou act when he believes in Christ?' 'He will lib (live) holy.' 'How do you feel towards sin?' (With strong emotion.) 'Me hate it—me pray gainst it—me watch gainst it—me hate all sin. Before Massa come me lib in fornication. Me no lib in it since.' (I believe this was his principal sin before he heard me preach.) 'Are you willing to keep all the Saviour's commandments?' 'Me willing.' 'But his commands are very strict, are you willing to keep them?' 'Me willing, me willing, to serb (serve) him in all tings.' 'Do you feel malice in your heart to any one?' 'No, not one.' 'Are you willing to serve your owner well?' 'Me will. Me lub praya (prayer)—me pray in de night. Sometimes me get up in de night, me faw (fall) down on me knee and pray to me Saviour—me pray in de morning—me pray in de field—me pray before me go to bed at night—me pray for de pardon of me sin—me pray for grace to keep me out of temptation—me neber forsake me Saviour, me serb him till me die. Me wish baptize and be member of de Church—me willing to do what me can for me Sabiour—me will obey minista—me try me bring sinners to Massa.' This Negro speaks English so imperfectly, (he was born in Guinea) that I could not understand much that he said. I was, on this account, obliged to repeat some of the questions two or three times. After all, he said much that slipped me, besides the above which I have given you verbatim, as well as my recollection would serve me. I may

here remark, once for all, that I do not profess to give the whole of what was said to me, but only what I consider the most interesting and important. You will not be surprised therefore at the brevity of some of the notes.

“The second I examined was a very sensible Creole Negro, with whose spirit and conversation I have been uniformly satisfied ever since he became an inquirer. I expect him to be a very useful member of the Church. ‘Can you save yourself from sin and hell?’ ‘Me can do noting good to save meself, Massa. Jesus Christ hung upon de cross for me.’ ‘Do you think he will save you?’ ‘Yes, Massa, if me put me trust in him.’ ‘What is it to believe in Christ? Is it to give up your hearts to him? How will a person act who truly believes in Christ?’ ‘He will lib holy. Me hate sin—sin no good for me at all,—me hate all sin—me give up ebery sin, from when me gib meself to Massa, (i. e. from the time he joined us. This he has told me repeatedly.) Me quite willing to obey me Sabiour.’ ‘You know his commands are very strict, are you willing to keep them?’ ‘Yes, Massa, me know no use taking up de work, widout me keep all de commandments.’ ‘Will you obey and serve your owner well?’ ‘Yes, Massa. Bifore when busha (overseer) tell me do a ting, me hung back, me top (stop) before me do it, but now me do it directly.’ (And yet I apprehend that this man was, before, a superior servant to many.) ‘Will you love your children?’ ‘Yes, me build dem house, me work dem ground, me do all me can for dem. Me lub prayer, me pray to me Sabiour in de night and in de day; me shut me door and pray in me house. When me in de field and tink on me Sabiour, me pray under tree and in de bush.’ ‘What do you pray for?’ ‘Me pray to God pardon all me sin, and give me tregth and grace to keep bis commandments.’ ‘Will you serve Jesus Christ as long as you live?’ ‘Yes, Massa, me hope me will.’”

The accounts respecting the female converts are not less gratifying. Of one of these Mr. A. writes,—

“The next examined was an old free Negro woman, very sincere, very regular and attentive to duty; and I believe anxious to please God in all things: her character is excellent. We had a little trouble at first to reconcile her to baptism; she had never seen it administered, and being timid at water, *she was afraid she should be drowned!* We talked to her much about it, assured her her fears were groundless, &c., and at last she was perfectly satisfied. Nothing made so powerful an impression on her mind to persuade her to submit, as telling her, *that Jesus, her Lord and Saviour, was baptized in this manner*; referring her, as we did, to the account given in Matt. iii. last part. She went through the ordinance very well, though she could not overcome her natural timidity at water. ‘Are you sensible that you are a sinner against God?’ ‘Massa, bifore me do all badness, but since me give up all dese tings.’ ‘What is the end of sin?’ ‘To burn in everlasting fire in hell.’ ‘Do you think your heart has been broken on account of your sins?’ ‘Yes, Massa, me heart bery sad and trouble me too much for me sin.’ ‘When was this?’ ‘When Massa come and tell me de good word.’ ‘Not before?’ ‘Bifore, Massa, me no see me sin clear; den lie heaby on me heart, pull me down; den fall down upon me knee and pray; den feel bery comfort in me heart.’ ‘Who must save you?’ ‘Jesus Christ.’ ‘What has he done to save you?’ ‘He gib himself up for we on de cross.’ ‘What else? Did he not rise again from the dead?’ ‘Yes, Massa, and sit on de right hand of God to be our Judge.’ ‘Do you believe in Christ?’ ‘Yes, Massa.’ ‘Perhaps you think you believe in Christ and do not?’ ‘No, Massa, me put all me trust in Jesus.’ ‘How will a person act who truly believes on him?’ ‘He will follow him and keep all his commandments.’ ‘How do you feel about sin?’ ‘Me hate it, Massa, wid all me heart.’ ‘Have you given it all up?’ ‘Yes, Massa, me noting else to do but tink of our Sabiour and to serb him.’ ‘Is religion what you wish from your heart to follow?’ ‘Yes, Massa.—Me lub prayer; me pray all time; me get behind de door of me house and pray to God.’ ‘What do you pray for?’ ‘Me pray to God to wash me clean in de blood of Jesus—me pray for grace to keep me in de right way, to deliber me from all temptation, and all me sin—me pray for Minista—me pray for de king, and for all dat are in authority under him—me pray for de magistrate—me pray for all me broder and sister—me pray for de sick—me pray for all mankind.’ ‘Do you ever intend to leave the Saviour?’ ‘God forbid, Massa!’”

Such pleasing effects of the Gospel are not confined to any one of the Stations, but are visible at all. Mrs. Bromley, in a letter to a female friend, has furnished a most interesting account of the power of

the Gospel on the heart of a negro woman, who, according to her own statement, had previously lived the utter slave of vice.

“ I will just relate to you a conversation I had with one of my class yesterday. I said, ‘ Well Harriet, I hope you are happy in your heart to day ? ’ ‘ O me good Misses, me heart full ; me love me Jesus ! ’ ‘ Who is Jesus ? ’ ‘ Me good Misses tell me plenty o’ time dat Jesus, de only Son of God, him sacrificed ; him spill him precious blood for all we poor sinner. ’ ‘ But how is it, Harriet, that you think he will save you ? I want to be sure that you are not mistaken ; do you feel your heart bad ? ’ ‘ When me hear for me Miniser sound de Gospel trumpet first, me curse, me swear, me fight, me tief, me dirty myself, me do all bad ; and me heart trouble me ; me heart swell up ; me get no rest ; and me Miniser tell me me must repent, forsake all bad, and come to Jesus, and call upon him for help ; and for true me did come and pray my sweet Massa Jesus, to gib me him grace, to make me forsake all sin, and be holy. ’ ‘ Then do you think you are holy ? ’ ‘ No, me heart bad ; but me Jesus gone to heaven, to beg for me heavenly Father, to make me him spiritual daughter in his heavenly kingdom. Me know me weak, but me Jesus strong ; him able, him willing, to do all ting for me ; when me sick him me doctor, gib me physic for me soul ; him die for me, him save me for ever and ever, Amen, through Jesus Christ our Lord. ’ But suppose, Harriet, they should put you in prison for praying, would you fall back ? ’ ‘ God forbid, me good Misses, me sweet Massa Jesus die for me, and me will die for him sake, den me be happy. ’

During the past year much opposition has been experienced by the Missionaries in their benevolent labours. An attempt was made by the Jamaica Legislature to revive the persecuting law, which his Majesty’s Government had honourably disallowed in 1827. The Lieutenant Governor of the Island refused his assent, and the Bill was again lost. A Committee, appointed by the House of Assembly, to investigate the conduct of the Dissenting Missionaries, published a Report full of falsehood and of calumny. Its calumnies were met by our brethren, and other Missionaries, in the most bold and honourable manner. They denied the truth of the scandalous charges exhibited against them, and challenged their accusers to produce proof of their wicked accusations. This they have not done—this they cannot do ; yet unless they do it they must stand, in the judgment of all reasonable men, convicted by their silence, of base and wilful falsehood ; for nothing can be more evident, than that such is their hatred of the Missionaries, that if proof were to be produced, they would gladly bring it forward. For them, however, let Christians pray, “ Father, forgive them, for they know not what they do. ”

The Report of this Sectarian Committee is so singular a specimen of what hatred of the Gospel can effect among nominal Christians, in the nineteenth century, that it deserves to be preserved and will be inserted in the appendix to this Report.

Jamaica has had its martyrs among the slave population, and now has many possessed of the Spirit, which, were they called to it, would lead them to martyrdom. One instance of suffering for the sake of the Gospel deserves to be recorded. Mr. Hudson gives the following account of what he witnessed ;—

“ One of our young men, a slave, went to an estate not more than three miles distant from the Bay, to hold a social meeting for prayer and religious conversation with the inquirers who came to our Chapel. The circumstance was discovered by the overseer : the Negroes were examined and acknowledged the fact, or they could not have been convicted. A warrant was granted against the slave who had been there from the Bay : he was taken up and tried before a bench of Magistrates, and condemned to hard labour in

chains for one month, and to receive fifty lashes, viz. twenty-five going in, and the same number at the expiration of his time. Nothing was proved against him but that he went to the estate for religious purposes, which was construed, by men who ought to know better, into preaching. The fact of the case is, he cannot read a verse in the New Testament, only being able to spell words of three letters. The Negroes had a social meeting in which he might take a leading part. This was the only crime of which they were guilty, so the magistrates were resolved to punish the leader in this severe manner. On Thursday last, August 21st, he came out of chains and received his last flogging. I witnessed the scene, and a most painful one it was, to see a Christian slave so severely punished for no crime, but praying to God. Two things render the case still more painful, it was done while I was gone to Black-River, consequently I could not see his trial to correct the false constructions of the bench. One of those who spoke against him, spoke *falsely*, which went against the prisoner. The prisoner said the truth was not in that man; but there was no one to prove that assertion but myself. To close this appalling account, the Christian received all his lashes with a cat-of-nine-tails, not in a private manner, but behind a cart in the public streets."

This case cannot be denied by those Gentlemen who would soften down West Indian persecutions. The Missionary witnessed the infliction of the punishment—he frequently conversed with the sufferer—he saw him in prison displaying Christian firmness, and patient in his sorrows—he saw the stripes that tore his bleeding back: and all for what? for doing what, at the day of eternal judgment, his persecutors would give worlds to have done—for offering prayer to the God of heaven with some of his fellow travellers to an eternal world. O let his persecutors blush, repent, amend, and strive, by different conduct, to wipe away the stain such persecuting wickedness brings even on the fairest land.

It must not, however, be imagined that all the Gentlemen who possess plantations and slaves in Jamaica, are influenced by the spirit displayed in the proceedings just recorded. Far is this from being the case. There are those who look with abhorrence on the conduct of their countrymen; who appreciate aright the motives and conduct of the Missionaries; and who display to them a friendship that secures esteem and affection. With various individuals of this description the Missionaries of this Society have had the happiness of becoming acquainted. This has especially been the privilege of Mr. Allsop, who has repeatedly borne testimony to the kind, liberal, friendly, and christian spirit, that has been manifested to him by different gentlemen. But why do others cherish so opposite a spirit, and pursue conduct so unhallowed? They reply—"The Missionaries promote insubordination." No: they teach the slave obedience. Witness the questions proposed by Mr. Allsop: and his examination of the slaves on this very point. And taught by them to value the Gospel and its blessings unspeakably above all terrestrial good, the slave who has long felt the chain of slavery galling, will feel its burden lightened, when he considers that slavery itself has been the means of bringing him to a land where those everlasting blessings have become his portion. While he considers, that, had he died in Africa, the land of his ancestors, he had died a miserable pagan; though he thanks not the man that stole him, nor the man whose slave ship conveyed him to the land of slaves, yet will he bless God that ever the curse of slavery has thus been changed into an important good. While his freed mind exults in the celestial prospects, and triumphs

in the hopes of eternity, he feels that contentment, even in slavery, which could never else be felt; and bears, with comparative patience, a yoke that else might have been esteemed too heavy without some desperate struggle to be borne. No, the Missionaries teach not insubordination. The effect of their instructions is contentment, obedience, docility, honesty, and a concern to live on earth as travellers to heaven. "But they take money of the slaves." It is true. But they extort none. What they receive is a free-will offering; and is, according to the judicious language of a distinguished statesman, obedience "to a positive precept of the Christian Religion, which the slave believes to be obligatory on him, and which is not inconsistent with the duties he owes to his master." And what is thus received is received for no selfish ends; it is merely to enable the Missionary to promote more extensively Christian instruction.

"But what the slaves thus contribute diminishes their comforts. They are so poor that even the trifling free-will offering cannot be afforded." How the gentlemen of Jamaica refute themselves! When Missionaries are to be reviled we are told the slaves are poor, and misled, and plundered. At times when another purpose is to be answered, we are informed how comfortably the slaves are situated; how much superior their situation is to that of the poorer classes in England; many of whom from their deep poverty are subscribing to send Missionaries to Jamaica. Then we hear of the subscriptions of the slaves to diminish wretchedness in our sister island, and of the contributions of the "black slaves" in Jamaica to relieve the "white slaves" in Great Britain. If all this be correct it is most unreasonable in these gentlemen to manifest so much hostility to the Missionaries, because such Negroes as can afford it, and as offer it willingly, contribute a trifling sum towards the expenses connected with the instructions they love, and which are guiding them to contentment,—to happiness,—to holiness,—to heaven. The fact is, many of the Negroes can, without injury to themselves, contribute small sums towards promoting the great objects of Christianity. Untaught by Religion they spend much larger sums in dissipation or its concomitants. A slave member in one of the General Baptist Churches in Jamaica assured Mr. Hudson that, before he became acquainted with divine truth, he spent £8. 10s. 0d.* to buy a silk gown with gold lace, to enable a woman with whom he then lived in guilty intercourse to outvie her companions at public amusements. Why then the outcry of the Jamaica gentlemen against the Missionaries, because while teaching the Negro all things whatsoever Christ has commanded, they do not wilfully conceal that inspired direction,—“Let him that is taught in the word communicate unto him that teacheth!”

The Jamaica Mission has been exceedingly expensive, yet it should be considered that considerable additional expense is caused by the rapid and glorious success which attends the preaching of the Gospel there. Crowds flocking to hear its glad tidings, and those crowds continually increasing, occasion an expense for accommodation to

* Currency.

which the Eastern Mission is an entire stranger; but which it would rejoice the hearts of our Eastern Missionaries to witness. Yet heavy as has been, and as it is to be feared for a few years may be, the expense of the Jamaica Mission, the results are such as furnish what even cold calculation must deem an ample recompense. Hundreds have been converted to God,—hundreds more receive private instruction from the Missionaries, and manifest a desire to become the followers of the Lamb,—and hundreds more are hearers of the Word of Life. Nearly 2000 persons have been announced as now members or inquirers connected with the Mission Stations in Jamaica. It is to be believed a very large part of this number have actually felt the power of divine truth; for inquirers as well as members are required to regulate their conduct according to the instructions of the Gospel. This is strikingly displayed in the attention excited to marriage among those who were previously living in a way of concubinage. One of the Missionaries declares, that in no case would he receive an inquirer living in such a state, unless this guilty course be forsaken. Thus to be admitted into the number of inquirers requires from the Negro, who has been living a life of debauchery, such a renunciation of his former practices, as cannot be expected to take place where divine truth has not produced some impression on the heart. But if of the 2000 connected with the Mission Stations, but 1000 have really felt the importance of Religion, the good effected has been an abundant recompense for the exertions employed.

In referring to the important subject of pecuniary support, it is necessary to state that the audited abstract of accounts will show that the expenditure of the Society has again materially exceeded its income. It is more painful to add that the income has declined. From some places whence, in former years, considerable support has been received, nothing has been forwarded this year; and in too many other instances a comparison of the receipts of the past, with some previous years, shows a declension. The following sums have been received,—

Ashbourne	10 7 1 $\frac{1}{4}$	Coventry	15 1 9 $\frac{1}{4}$
Ashby and Measham	30 8 4	Crich	1 14 8
Barrowden	17 14 3 $\frac{1}{2}$	Derby	77 1 2 $\frac{1}{4}$
Barton and Barlestone	27 3 11	Duffield	11 19 4
Beeston	27 16 4 $\frac{1}{2}$	Edmonton	11 11 6
Belper	5 14 0	Fleet	33 10 0
Berkhampstead	21 6 8 $\frac{1}{4}$	Gosberton	6 7 0
Billesdon	13 5 0	Halifax	3 4 2
Birchcliffe	6 11 1 $\frac{1}{2}$	Heptonstall	9 1 0 $\frac{1}{2}$
Birmingham	32 10 0	Hinckley	5 0 0
Bourn	17 18 6	Hugglescote	19 9 11
Broughton and Hose	25 15 0	Ilkiston	33 6 0
Broadstairs	5 10 0	Kegworth	5 11 1
Burton-upon-Trent	4 0 0	Knipton	6 14 5
Butterwick and Crowle	10 4 1	Leake and Wimeswold	24 5 7
Castle-Donington and Sawley	21 15 8	Leicester, Archdeacon-Lane	25 18 10
Cauldwell	16 1 0	Carley-Street	2 16 3
Chatteris	7 17 3 $\frac{1}{2}$	Dover-Street	10 9 10
Chesham	10 6 0	Friar-Lane	20 3 10
	45 9 8	Lincoln	5 0 0

Lineholm	1 8 0	Smarden	6 2 0
London, Commercial Road	2 11 0	Southampton	3 3 8
Loughborough	117 12 8½	Spalding	29 1 0½
Louth	6 19 2	Stayley Bridge	2 0 0
Manchester	1 19 6	Sutterton	5 15 1
Mansfield	5 0 0	Syston	6 4 0
March	28 18 8	Ticknall	15 16 8
Melbourn	19 5 7½	Tarporley	4 0 2
Norwich	2 6 9½	Tydd, St. Giles	4 2 0
Nottingham, Broad-Street	40 19 5	Warsop	5 0 0
Stoney-Street	110 6 0	Whittlesea	1 0 0
Peterborough	1 0 0	Wirksworth and Shottle ..	28 4 4
Portsea	22 0 4½	Wisbeach	30 7 0
Queenshead*	Wolvey	7 4 7
Quorndon	16 12 0	Yarmouth	3 19 2
Retford	16 7 7½	From the profits of Repository	11 10 0
Sevenoaks	15 2 8	Sundries	2 1 0
Shilton	3 10 0	Mias Barnes and Miss
Shore	C. Barnes	10 0 0
Smalley	14 2 11½		

Though but eight years have elapsed since the Society was brought into action, many who have loved it,—who have pleaded its cause,—who have contributed to its support, or collected its funds—have passed into the eternal state, and are, doubtless, admitted into the joy of their Lord. Were it possible for them to revisit the scenes they have for ever left, to mingle with the assemblies in which they once mingled, to address the listening audiences some of them once addressed, or to take the collecting round that once they took, with what new feelings would they engage in the great work of Christian Missions!—What trifles would obstacles seem!—What a privilege the opportunity of liberality! The sacrifice of time, of labour, of property, though increased a hundred fold above all former sacrifice, would seem a comparatively trifling exertion! And why these changed, these more impressive views? Could we ask their sainted spirits, the answer might be, “We have seen eternal things. The awful realities of eternity are exhibited to our view: and now we have learned that the labours of ten thousand lives would be well employed in directing one immortal spirit to heaven. We have seen eternity. It stretches its interminable duration before us. All the full blaze of its glorious happiness shines upon us. And now we know the greatness of redeeming love that rescued us from the darkness of eternal night.”

Our departed brethren and sisters cannot thus address us; but, we must enter eternity ere long. One by one every Minister must cease to plead this sacred cause. One by one the name of every Collector, and every subscriber must vanish from our subscription list, till not one remains. O that each name may be found in the Lamb's book of life! But, surely, every one whose name stands there, would, if regret could be felt in heaven, weep, even there, at having done so little for this cause, so intimately connected with the travail of the Saviour's soul, and the good of immortal multitudes.

Let the Christian contemplate the Saviour's sorrows, and while he gazes on the scenes of Calvary inquire, Have I done all I can

* Messrs. Smiths' Bank have received from George Hill £86. It is conjectured that this might be paid from Boston.

for him who poured out his heart's blood for me? Have I done all I can?—Given all I can?—Laboured all I can?—Prayed all I can? If not, let me do more: for He, whose death is my life, whose poverty is my riches, whose sorrows bring my comforts, whose mighty struggles and unutterable agonies snatched me from perdition, deserves no less than all that I can offer. Or let Christians contemplate the situation of those they wish to benefit. Behold the multitudes of India, and the untaught myriads of Jamaica, hastening with dreadful speed down to eternal night. They know not God; know not the way of peace. They sleep on the edge of the eternal precipice—beneath is hell,—and there are groans of despair, and sighs of anguish, and yells of misery; and multitudes on multitudes that curse their God, and curse their being.—They sicken,—they die,—and sink, to rise no more to mercy's reach. But now they may be helped. Can we be Christians and not redouble our efforts to help these perishing immortals! Must our efforts be lessened?—Our few Stations become fewer?—The Churches that are springing up be forsaken?—And the world, and Satan, have cause to say, “We have baffled these Christians, they are discouraged, and driven from the field.” Or take another view. Behold eternal day—the crown of life—the dwellings of the blest,—think of the life that dreads no death—the joy that fears no sorrow—the peaceful mansions in the eternal Father's house—the welcome of the Judge on his eternal Throne—and all the holiness, the rapture, the happiness of the multitude that, washed in atoning blood, surround the Saviour's throne. Can we think of this and not long, not pray, not labour, to direct our fellow-immortals thither? Can we, if possessors of property, think of that recompense, and expect it, if we give a paltry annual guinea to the cause of God, while the great mass is employed for selfish purposes, or left perhaps to some worldly-minded heir? Will the great Judge bestow the recompense of eternity for money hoarded in the miser's coffer, or treasured in the funds, or expended in adding house to house, or field to field? Oh no! Such individuals have their reward. If not possessed of extensive property, can we expect the recompense “Well done,” if our exertions are not zealous, and in some measure worthy of the glorious cause? Would we direct to heaven but half the number, greater zeal, and more liberality might enable us to guide to those abodes of blessedness. If not, let activity and liberality mark our future course. We have cause for gratitude and for perseverance, all that is promising in our Eastern Mission bids us persevere,—all the good that has been effected in the Western repeats the cry, persevere. Eternity with all its solemnities—Heaven with all its glories—hell with all its horrors—the cross of Christ with all its attractions, all its powers, and all its charms—the shortness of time—the uncertainty of life—the vanity of what we leave behind—its nothingness to us—the good that is effected by what we contribute—all, all, unite to bid us be active—zealous—liberal—persevering, till the Saviour finish our short span of existence here, and call us to our home. Happy then will those be who, constrained by all these powerful motives, have lived and died to him. Blessed are those servants whom the Lord, when he cometh, shall find so doing.

INDIA.

JOURNAL OF MR. LACEY.

After a long interval communications have arrived from India; chiefly from the pen of Mr. Lacey, whose journal we insert.

Monday, January 19, 1829.—I have not written in my journal for some time past, not however because there has been nothing to relate. Three weeks ago our English congregation was reduced to about six individuals: this falling off is owing, partly to the removal of some of our members to important stations elsewhere, or to their employment in the country, and partly to the re-opening of a place of worship according to the Church of England, by the chaplain of the station. The above circumstance made my hands to hang down; but I had no room for discouragement, for we have dismissed some of our members to Balasore to engage in the work of the Mission. The rev. gentleman has now taken his departure, and the wanderers have returned; besides all this we have been joined by five members from Serampore, who have come with the 66th regiment of native infantry, which has just come to the Station. These pious friends, moreover, influence about fourteen or sixteen others who attend our worship, so that, on the last three Sabbaths, our little chapel has been quite filled. I was ashamed when I considered my murmurings and unbelief. I am thankful for this increasing prospect of doing good, and hope God will forgive my sin. It is not likely that we shall have an opportunity of doing good to the officers who are come with this regiment. May I have grace to be prudent and faithful—to indulge prejudice in others that I may win their souls, and when this is done I may be more unreserved. The Apostle is my model; he preached the Gospel before the wise philosophical Athenians so as to indulge their prejudices while he convinced their judgment and converted their hearts. Col.—— made one of our congregation twice yesterday. I have got over my Lord's Day labours lately with more than ordinary pleasure and ease, having been much benefited by a round of blue pills, which relieved my lungs very much. Have had large, and upon the whole, very attentive congregations in the bazar. I never knew fewer objections to be made, and I hope and believe good impressions are made, and that very generally. Brother Beddy has come to Cuttack to study Orah, and he has accompanied me to the bazar daily. I trust brother B. will be able to get the Oriya; his diligence and improvement promise well. Our prospects among the natives are encouraging, we have three candidates: one a poor old female, a brahmunee, who was on her way to Juggernaut for the twelfth and last time; but God, the God of grace and mercy, arrested the poor old devoted pilgrim on her way. At Taugly, she heard the name of Jesus from Gunga Dhor, and said, "This is what I want; I will go no further." Since this time she has remained with our native brother, and we hope to baptize her soon. She says, "I am old and shall die soon, therefore do not delay in allowing me to profess my Saviour." Have received another good supply of Tracts from Serampore, and also some English Tracts from England, for which we are thankful. Brother Sutton appears to have a stirring among the natives at Balasore. O that our faith may not fail. Come, our Saviour, come quickly, and come with power, to thy own—the purchase of thy blood. We shall, before long, see great things, we must, if we can but believe the promises of the word. We are making arrangements for a boarding-school to be kept by Mr. D'Monte, and hope we shall succeed: if we do, it will greatly bless many poor indigent children, professedly Christians, but worse off than the natives. Mrs. Pigou and Mrs. Lacey are the active agents in this work of mercy. The funds will be the greatest difficulty, but Mrs. P. appears determined to succeed, and she probably will. O for more such pious active Christians in India!

20th.—Yesterday Gunga Dhor arrived at Cuttack with his wife and the aged female. He will now take up his residence here, as he will be better situated for usefully labouring among his lost countrymen. Hurree Sou continues to give us encouragement. We, this forenoon, went down to see Gunga Dhor, and his wife, and the old brahmunee. His wife is at present too bashful to converse, and so we got to know but little of her mind, what we could learn was not unfavourable to her religious character; the old lady is very cheerful and gave me satisfaction: she has been eleven times to Juggernaut, and was going on her twelfth time. She stated her views clearly, i. e., that she was a help-

less sinner—that Christ came to save sinners—that she believed on him as the atonement for her sins, and wished to be baptized in his name. Peter would have baptized her immediately on this profession, and so must we, and we can do it cheerfully and with good hope. She has respectable relations, but she gives them up for the salvation of her soul, and honour of her Saviour. We had prayer in our native brother's new house, and it was delightful to see three or four natives, male and female, with their faces on the earth worshipping God. In the evening we found Gunga Dhor in the large bazar, surrounded with a large assembly, who were abusing him dreadfully and preparing to beat him, but as soon as they saw us approach, they said, "Here comes his Gosiaie," and behaved better.

22nd.—We met and made a stand in the Chowdry this afternoon; some heard to advantage, others objected, and others went away in a terrible rage.

23rd.—We had a sweet opportunity this evening, on the road near Chowdry. Gunga Dhor preached with great power, and the people listened and wondered in silence and meekness. We enjoyed no common share of Divine power, and a few such opportunities would bring glory to God, and souls to Christ. I hope we shall now have many of them. On the above occasions several Tracts were distributed to persons who could use them.

29th.—On Lord's Day we had an overflowing congregation, and I enjoyed pleasure and some affection in preaching—several new hearers. On Monday evening went to a village a mile off, and afterwards attended a church-meeting. Several cases were settled, but particularly two candidates were received and are to be baptized next Lord's Day. Brother Beddy left us on Monday morning for Calcutta. Since he has been here he has laboured hard at the language, and has been not unsuccessful. His devotedness to the cause is very considerable. In the Chowdry on Wednesday evening, and this evening accompanied Gunga Dhor to the Bolu bazar, where we obtained a large attentive audience.

30th.—Myself at Telinga-bridge, people noisy and distressingly light. On the way passed by Gunga Dhor in another bazar, engaged with a tolerably large and attentive congregation. We shall now labour apart, at least mostly so, and also according to a plan which will include the principal bazars in Cuttack, and the largest villages round Cuttack, within four coos, as well as markets and jatras.

Lord's Day, February 1st.—Preached in the forenoon from, "He shall see of the travail of his soul and be satisfied," with some pleasure. In the afternoon, about five o'clock, met a good number of natives and professed Christians on the bank of the Maha Nuddi, and baptized two candidates. The first an aged brahmune, who has been eleven times to Pooree, and was going the twelfth and last time, when she heard of salvation through Jesus Christ, and went no further. She is the first fruits of Gunga Dhor's labours. The other person was the eldest son of poor Mr. Baptist. We sung and prayed in English, and I delivered a short address in English and Oreal. The words were pronounced in both languages except in the old female's case: all was silence and order. In the evening preached again to a good congregation, though not so large as in the morning, and afterwards administered the Lord's supper to our little church, which, notwithstanding the dismissal of its members to different places, is as numerous now as ever it was. We have had a baptism every other month these last ten months. This circumstance certainly affords matter for gratitude and encouragement, which I did not sufficiently feel till reminded of it to-day by Mrs. L. In desire for more I overlook too much the success granted us. Hurree Sou appears in a desirable frame of mind and gives us much joy. He appears ready and willing to profess Christ, but wishes to pay off twelve rupees which he owes to some person, lest the world should say he became a Christian to get rid of his just debts; this desire does him credit. Gunga Dhor says his mind is so well established that he will not go back: his experience is clear and satisfactory. We may baptize him in a month or six weeks.

9th.—Have attended a jatra at Teenteer the last week. On Tuesday night I was overtaken by darkness, and stayed at Burada. My sice also got lost and slept on the way, and I was obliged to retire with a very hoarse throat. The salt daroga showed me into his palanquin shed for the night, and provided me with a mat for my bed, and a log of wood and two bundles of straw for a pillow. I slept very comfortably all night, and rose much refreshed in the morning. Our poor dear Cropper's box coat was very useful to me through the night, as one side of the shed was open. Arrived on the ground about nine o'clock, and was employed in talking and distributing books till evening. By three o'clock we had disposed of 1100 books, and could have given away as many more.

A great number of books were given away after a verse had been read; and all given to persons who appeared to be able to read them. On account of not having my food, which was behind me with the sice, I was not well fitted for the labours of the day, however a good deal of knowledge of the Saviour got abroad. Gunga Dhor accompanied me and worked hard all the time. Yesterday our Chapel was well attended both morning and evening. In the evening felt some pleasure and power while preaching to the native school-masters and to the English congregation.

23rd.—Lately we have had a bustling time, principally on account of changing our residence. We are now more comfortably situated both for our health and for our work. May our new house be a Bethel. We dedicate it to the Lord. It has been the scene of uncleanness and every vice. Yesterday preached with comfort in the morning. Read over two of brother Pike's sections of the Persuasives, on the love of God and Christ, which gave a tone to my feelings, and I addressed the School-masters on the subject with seriousness, and apparent effect. May it not be entirely lost. Spoke with less liberty in English in the evening. Gunga Dhor labours regularly in the bazars in Cuttack, and some come and ask him further about the new way. His wife wishes to be baptized, and appears to be a fit subject for the sacred ordinance. Hurree Sou goes on well. Have invited brother and sister Sutton over, and promised him their baptism as an inducement. Could we have our quarterly Conference here we might hold an auxiliary meeting; we have some interesting particulars and accounts to communicate.

March 9th.—Have written but little here or elsewhere lately, and what from the paucity of matter and the injury sitting to write does me, I am but little disposed to write now. The last two Sabbaths I enjoyed some feeling and liberty, and our congregations were large and respectable, but, what was more, attentive. I hope good is done, but I begin to want much to see it manifest. I cannot live without success: the grace of God has provided for it, the Word of God promises it, and the apostles of Christ obtained it; and therefore why, O why, do not we enjoy it? Our friend Santos has been regularly in the bazar with us, and some days we have formed two tolerably strong parties. Some inquire, and promise fair, but fear of caste, and the loss of all things, deter them. I was much pleased with the following remark from our native brother as we walked from the bazar together, "I want to have a door put to the entrance of my house that I may visit the country villages." He is out twice a day among the people, except that sometimes he has people calling upon him to ask him of this new way.

An encouraging letter from brother Bampto. It appears probable that we shall see him again in Orissa. May God grant that it may be to labour long and successfully in the sacred cause. This day we have had the annual examination of the English School, and the Cuttack Christian boarding School. There were upwards of thirty-five children present. The first class exercised in reading, spelling, repeating, and grammar, as well as exhibited specimens of writing and accounts. The other classes also spelled and read, and exhibited their writing. The poor children of the boarding School had little to show, just taken from the haunts of vice and ignorance, but they appeared neat and clean, and the institution promises great good to them. They made a very agreeable appearance. Yesterday the boys sat on the right, and the girls on the left side the pulpit, facing the congregation, under the direction of the master and mistress of the School. Mrs. Pigou, the benefactress of these poor children, provides clothes for them, besides subscribing a good sum monthly for their maintenance. We are making an effort to purchase brother Pegg's house, for 900 rupees, which have been offered for it otherwise. I am sure brother P—— will have no objection to sell it to the School on the same terms as it can otherwise be sold for. Mr. P—— put down his name for 150 rupees, Mrs. P—— for 50, and two of their children for 20; W. W—— Esq. for 150: we have not got further yet, but shall be able to notice the success or failure of the plan before this is sent off, as the circular will go round to-morrow. Several of the civil servants and ladies of the Station, honoured our examination with their attendance. Some of the more deserving boys were rewarded with a book each. Mr. P—— gave away one Bible, one Testament, one Persuasives, one Consolations, and four of Campbell's Worlds displayed. These were accompanied with some excellent remarks from Mr. P——. O what a noble sight to see persons so high in society, advocating by their words, example, and general influence, the pure doctrines of the cross.

(To be continued.)

MISSIONARY MEETINGS FOR DECEMBER.

8th Ashby-de-la-zouch. 9th Packington. Burton the day not certain.