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REV.^D W.^M PICKERING.

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THE GENERAL
BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER;

PUBLISHED UNDER THE

SANCTION OF THE ANNUAL ASSOCIATION OF THE
NEW CONNEXION;

AND

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



VOLUME I.—NEW SERIES.

1834.



“Not for that we have dominion over your faith, but are helpers
of your joy.—2 Cor. i. 24.

LONDON:

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AND AT

ESTER.

P R E F A C E .

THE increase in the sale of this Work, the contributions to its pages from gifted brethren in the Connexion, and the language of encouragement given to the Editors from various quarters, are circumstances which, at the close of the First Volume of the New Series, call for unfeigned expressions of gratitude to the Saviour, and for renewed zeal in endeavouring to render the Publication more worthy of notice. It is the unavoidable lot of periodicals, without excepting even those which are most fraught with indications of editorial talent, that the several numbers will possess various degrees of merit. Neither the articles of intelligence relative to foreign and domestic operations, nor the contributions of correspondents, are always of equal interest and worth. The question to be decided by the candid readers of this miscellany is, whether, when the inexperience of the Editors, the smallness of the Connexion, and its primitive, unostentatious style of describing its proceedings are taken into consideration, it has not presented, on the whole, as much of interesting and instructive detail as could be reasonably expected. This is the age of rhetoric. The most ordinary incidents are recorded in an imaginative style, embellished by the colourings of fancy, and heightened by the introduction of circumstances which never occurred. A meretricious charm might be spread over our pages by similar arts: but we trust that the love of truth and sobriety, a sacred regard to the trust reposed in us, and an earnest desire to do permanent good, through the blessing of God, will ever preserve us from so vain an exercise of the inventive faculty.

There has been a small increase of advertisements; and should the sale next year be augmented as much as it has during the present one, there will be a further increase; since people will of course look to the extent of the sale of a publication, in judging upon the expediency of advertising on its covers. Let our friends, therefore, be excited to exert themselves in procuring purchasers: for not only will they, in this way, produce for the Association the direct profit arising from the regular exchange of trade; but increase the probability of realizing a considerable gain by means of advertisements.

The utility of a Periodical for the Connexion is unquestionably great. For, not to mention its often giving an encouragement to the weary, fainting pilgrim, a balm of consolation to the sorrowful, and a hint of instruction to the anxious inquirer; it appears to be *necessary*, in order to facilitate a friendly communication between different parts of the Body; to perpetuate and diffuse the principles of our forefathers, which we conceive to be those of the New Testament; to give publicity to the proceedings of our several Conferences; to propose and discuss plans of

piety and benevolence; and, in this book-making age, to furnish, by means of reviews, a little aid in the choice of those which are proper to be read. The value of a possession may sometimes be estimated by thinking what would be our state in the absence of it. Let the reader imagine that, in these days of mental activity and inquiry, when the principles of the Gospel are developing their energy, by shaking the thrones of despots, by changing the civil institutions of continental nations, dissolving the chains of the miserable captive, exciting to a high pitch of enthusiasm the public mind in our own country, and directing it to engage in nobler and grander exercises of benevolence, in favour of China and other countries, that the evangelical General Baptists had no accredited organ for expressing their sentiments, and recording their operations; and are there not many ardent minds in our Union, who would earnestly plead for the immediate establishment of such a Work, and represent the want of it as a sad disgrace to the Denomination. Intelligent and spirited brethren! you are already in possession of one. Improve it by your ability, sanction it by the expression of your good opinion, and extend its sale by your influence.

To those kind friends who have enriched the pages of this Miscellany by their contributions, the Editors would offer their sincere acknowledgments, entreating them "not to be weary in well-doing;" and they would respectfully invite others who are endowed with ability for composition, to render to the public the same benevolent services. In other denominations, no sooner is a valuable minister called to his reward, than a memoir of him is prepared for the Magazine, that the event of his death may be improved, and the fragrance of his virtues widely diffused; but, reluctant as we are to utter one word of complaint, we cannot but regret that some of our aged and worthy ministers have been allowed to drop into the grave, the past year, without the smallest notice of them being transmitted for insertion in our periodical. We humbly entreat that there may be no repetition of this fault. If, in reference to one or two communications, the Editors have unintentionally given offence; the remembrance of it will, they hope, be merged in the fountain of Christian love. Only let there be a cordial co-operation from persons of talent and piety in the churches; and then, as rivers of water in eastern gardens, when turned in various directions by the horticulturist, diffuse beauty and fertility over his enclosure; so the numbers of the General Baptist Repositories, travelling to all parts of the Connexion, shall, under the smile of Providence, and in union with the valuable labours of our brethren, be at least one means of causing the beauties and fruits of holiness every where to abound.

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THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 1.]

JANUARY, 1834.

[NEW SERIES.]

THE RETROSPECT OF LIFE IMPROVED.

'Tis greatly wise to talk with our past hours,
And ask them, what report they bore to heaven;
And how they might have borne more welcome news.
Their answers form what men *experience* call;
If wisdom's friend, her best; if not, worst foe.

YOUNG.

At the commencement of this year, it may be well to take a retrospect of life. The sphere of our earthly existence is contracting itself; the space on which we are to build for eternity is becoming narrow; the hours in which we can possibly be employed in working out our salvation are extremely few. On eagles' wings our opportunities fly away; and the awful moment draws nigh, when in our hearing, and in the eternal world, it will be said, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." A certain portion of our existence is already past; and whether, on this side the grave, another day or hour will be added, the keenest foresight cannot tell: and if, therefore, little improvement has been made, and but little good done, we have the strongest possible reason for trying to be more devoted to the cause of God and truth. The divisions of time into great and small portions remind us of its flight; but what shall teach us to estimate the loss of even a single day? If it be once, it is irrevocably lost.

Each of man's life passes in the ignorance of infancy and the imbecility of age; much is wasted in preparation for action; much is lost in idle amusements, lassitude, and hesitancy: considerable time slips away during the reveries of the imagination, the regrets of the heart, and the sinful workings of passion: we give up the enjoyment of pleasure, and suffer much to be stolen from us by the unwelcome intrusions of the idle. That time indeed is

not wasted which is spent in necessary sleep, in refreshing our exhausted powers, in intellectual converse with persons wiser or even less wise than ourselves, and in cultivating valuable friendships. More is often learned by one hour of conversation than by ten of study; and the sacrifice of time made in cementing a valuable intimacy, is often the best use to which it can be appropriated. Time is well employed when it is spent in the service of God, and in discharging from proper principles the duties of our station. But how many of us have to sigh not only over years occupied in the pursuits of folly and vanity, but over habits of indolence and dissipation, which still prevent the right improvement of this precious talent.

Two hours more than needful, spent each day in bed, will make fourteen hours in a week, seven hundred and twenty-eight in a year, and fourteen thousand five hundred and sixty in twenty years; an amazing number, which, were they employed by the working man in business, reading, and devotion, would secure him many comforts, and great spiritual enjoyment. The same proportion of time diligently employed by the student, would enrich his mind with knowledge, and make his name fragrant. Imagine a person to waste two hours each day in bed, and two more in gossiping, idle visits, and inactivity; and what a frightful number will he have thrown away in the space of twenty years. No fewer than 29,120 hours will have been blotted out from the map of his existence. Many persons are guilty of a worse prodigality than this; and the object of the calculation is to urge them to reflect, how small portions of wasted time unite to form in the end a terrible and dismaying mass. "What its worth, ask death-beds, they can tell."

"A man," says Lord Bacon, "who is young in years may be old in hours if he have lost no time;" but where is the individual who can plead complete innocence in this respect? They who do not act from christian principles are losing every moment of their existence. They use no means to attain eternal life; and, as the use of means in order to an end is the great law of the universe, they may be considered as voluntarily sacrificing a part of that God has to impart, and all that the creature can enjoy. Time was given us that we might learn to know God and enjoy him for ever; and if we have not begun to aspire after this end of life, we have not used one moment aright. Moreover the retrospect of the most holy life will exhibit some portions of time spent in ignorance and vice; some, even after conversion, constituted to folly, wasted in indolence, and rendered useless by injudicious methods of employing them. But let none, who are anxious to redeem lost time, sink into despair. They are not alone in guilt; they have the promises of mercy through Christ to console them; and it may be their thoughts respect the

use of past time are too full of discouragement. If any part of it has been employed in devotion, in the service of God, in qualifying ourselves to be useful, in attending from proper motives to the business of life, or in patiently suffering affliction, the whole of it has not been lost. If it be our habitual intention to glorify God, we may be answering the great end of existence, even when we eat, drink, sleep, enjoy recreations, or labour in our daily vocation. It is not necessary to act a *conspicuous* part in the church: the pious female who, while her husband is employed in more public services, takes care of his children, and prepares for him a comfortable home on his return, is surely to be considered as co-operating with him in his public labours; nay, even a servant, who from religious motives, waits on her superiors, is as certainly serving the Lord Jesus, as is a minister of the gospel, while engaged in preparing his discourses. Eph. vi. 6—8. Besides, if the retrospect of life furnishes no encouragement to pride and self-complacency, it may and ought to awaken lively emotions of gratitude, by bringing to our remembrance many events remarkably fitted to console us in trouble, to quicken us in duty, guide us in perplexity, and prevent the commission of sin: and by exhibiting to us many singular deliverances from temptation, from personal affliction, and domestic sorrow, it sweetly inclines us to adore the wisdom and goodness of Providence, and to commit ourselves to its care and protection during the remainder of our days. To such exercises the retrospect of our past existence should bring us. The use of it is not to produce a hopeless dejection, but to lead to repentance, kindle gratitude, and inspire confidence.

But how shall *this* year be employed? Men in general have certain worldly avocations to which they must turn their attention. Nothing can supersede the necessity of “providing things honest in the sight of all men.” Religion, so far from extinguishing, strengthens the obligation to diligence in business: only it intimates that secular affairs should be conducted on scriptural principles, and never be made a pretence for neglecting eternal concerns. But besides attending to his worldly employment, the constant aim of every zealous christian will be to secure his soul’s salvation, to grow in grace, and to advance the interests of religion in his family, his church, and the world at large. Whatever has hindered us from pursuing these important objects with efficiency and success, whatever has robbed us of the time we ought to have devoted to them, it becomes us to lay aside.

“I aim to live,” said President Edwards, “as I fancy I shall wish I had lived when millions of years have rolled away.” If, viewing human life as a whole, we strive to dispose of it in this way, it is certain we shall give it wholly to God, in whose presence we shall then stand, and from whom we shall derive

our joy. All our advantages, whether arising from natural ability, education, connections, influence, property, or any other source, will be consecrated to the honour of Jesus Christ. Our devotedness will appear in the education of our children. The selection of their amusements, company, books, and employment, will be determined by a regard to the furtherance of religion in their souls; and, not even for a moment will any thing be sanctioned which has a present or remote tendency to prevent their salvation. Our holy temperament will be obvious in our conversation. Disregarding the sneers of the worldly, or the charge of illiberality for obtruding our peculiar opinions on others, we shall be ready to show the prevalence of pious sentiment in our common observations. The writer has often admired the delicacy and ingenuity with which old Jacob contrived to tell Pharaoh, who was surrounded by the pomp and pleasures of a court, that human life was but a pilgrimage, and that one hundred and thirty years were but a few days in comparison with eternity. "The days of the years of my pilgrimage," said the hoary saint, "are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." How well was it, to tell this illustrious monarch that human life is a state of probation, a passage to an eternal state; and how suitable is this reflection to the present hour, when we are commencing another stage in this all-important journey! A high degree of spirituality of mind is requisite for discerning "how we ought to answer every man;" but like other qualifications, it may be obtained by diligent culture and fervent prayer.

The majority of professing christians are precisely in the mental state of the late Mr. Wilberforce, in the year 1785. Speaking of a pious clergyman to Dr. Isaac Milner, he expressed a good opinion of him, but added that he carried things too far. "But what," said his companion, "do you mean by carrying things too far, or being too strict? When we talk of going too far, some standard is referred to; is the standard of scripture exceeded? or can any other standard be satisfactorily adopted and maintained? It would not, perhaps, be easily shown that where things are carried as it is alleged, too far, they are carried beyond the rules of scripture, but only beyond what is approved and practised among men." It was the admission of the scriptural standard, as the only proper medium of comparison, which afterwards incited that good man to commence and continue that noble career of pious and philanthropic exertion, by which he became the ornament of his age, the benefactor of his species, and an object of reverence to men of every religious profession, and every political creed. Few, indeed, can hope to attain to his celebrity, or to extend over our race so wide and beneficial

an influence; but there are none who may not aspire to that which constituted his chief, his most valuable distinction—a life of entire consecration to religion.

The ranks of dissent have of late suffered great losses. Many minds enriched by knowledge, and elevated by devotion and a consistent pursuit of great objects, have recently been removed into eternity. We know how to emblazon their characters. Our periodical journals vie with each other in bringing forth the most eloquent, characteristic, and beautiful delineations of their moral worth; but may it not be of some importance to ask whether we are treading in the footsteps of these great men, whether we have caught their falling mantles, and received a double portion of their spirit? Far be it from us to content ourselves with wondering at the eminence to which they arrived, while we indulge in those habits of sloth, frivolity, and voluptuousness from which they recoiled with disgust. Happy will it be for us and our readers, if the beginning of this year be signalized by a more steadfast determination to be followers of those who through faith and patience inherit the promises.

It would be wrong to conclude without alluding to death, the most solemn and effectual of all motives to diligence in the right employment of time. This year may be our last. At the furthest it will be only a short period, and it may be only a few weeks, or days, or even hours, before the christian beholds his Saviour and hears his voice. The interview will be pregnant with eternal consequences. In his smile there is everlasting life, in his frown, everlasting death. A few more steps, or only one may bring us to our journey's end, and conduct us either to the glorious society of angels, or to the gloomy abodes of hell. Our condition in those wide regions which lie beyond the grave, will be deeply affected by our activity and zeal in this world. Allowing that we are christians, we ought not to be satisfied with the prospect of a mere admission into heaven, but should be fired with the noble ambition of shining forth in the upper world as stars of the first magnitude and glory. As the day, therefore, is far spent, and the shadows of death may suddenly gather around us, let us listen to the wisest of men: "Whatever thy hand findeth for thee to do, do it with all thy might, for there is no wisdom, nor knowledge, nor device in the grave whither thou goest."

E.

ON THE VOLUNTARY SUPPORT OF RELIGIOUS INSTITUTIONS.

IN a late Congregational Magazine, there was a letter written by the Rev. Elihu W. Baldwin, Pastor of the seventh Presbyterian Church, New York: dated Dec. 26, 1832. The former part of it contains some valuable statements on the voluntary system of supporting religious institutions; and by a striking induction of facts, proves its superiority to the legal or compulsory mode. Good men of every denomination, when they know each other, must feel a mutual attachment; and the writer would not willingly insert one sentence, to give unnecessary pain to the most zealous advocate of a union between church and state. Nothing, however, not even reverence for great names, nor the love of good men, will authorize the sacrifice of truth: and as we observe with what eagerness episcopalians cry down the voluntary principle in supporting religion, it becomes our duty to hold it up in its true colours. Since the first promulgation of the gospel by Jesus Christ, this poor vain world has made many attempts to improve upon his plans; and among other artifices, that of propping up the profession of his religion by civil enactments, and temporal emoluments, has appeared in every age. The consequences have been most pernicious. The necessity of some tribunal at which to determine what *form* of religion should be established, was quickly discerned, and naturally led to the monstrous pretension of papal infallibility. The same necessity still exists, and can only be met by the same pretension expressed or implied. In those points in which the churchman differs from the dissenter, he does not content himself, either with the conscious rectitude of his own views, or with casting himself on the mercy of God for pardon if he be wrong, and confirmation if he be right; but he makes the assumption of the *truth* of his own views, a ground of legislation for present and future ages, a basis on which I and my children are to be compelled to support his profession, though we protest not only against the equity of his demand, but in several points against the truth of his doctrine. Does not this savour of a pretension to infallibility? But I pause.—One of my objects is to lay before the readers of the Repository the following results of the voluntary system, as tried in America, and stated by Mr. B.

“1. The older states are at this time better supplied with evangelical ministers, than at any former period since the Revolution. I know of no state, or district of country, whose christianity has lost ground from the adoption of the voluntary support of ministers. In many instances, the gain is unquestionable.

2. The whole nation has been supplied with the sacred scriptures; and the amount of scriptural instruction given to the rising generation in Sabbath Schools and Bible Classes, has probably increased five-fold in ten years.

3. A great number of grammar schools, colleges, and theological seminaries, have been endowed and put in operation, to supply learned as well as pious advocates of the gospel.

4. The Presbyterian and Congregational denominations alone, have more than twelve hundred pious young men in a course of training for

the ministry, who are sustained by the liberality of the churches: besides a great number who have the means of meeting the expense of their own education. The literary and logical course for a candidate for the ministry with us, commonly embraces from seven to nine years.

5. Of domestic Missionary Societies, some denominations have under their patronage not less than *eight hundred* ministers, who are employed either in the feeble congregations of the Old States, or in the infant congregations of the New. Our general plan is to encourage the settlement of pastors in all directions, by aiding the people in their support, until the influence of their ministrations, or the natural growth of their charges, shall render such assistance unnecessary.

6. There is a disposition manifested by all the evangelical denominations to elevate the substantial qualifications of candidates for the ministry. Episcopalians, Baptists, Methodists, &c., are getting up their theological seminaries in all directions, and filling them with able professors. More has been done for Christianity in these respects, within these ten years, than had been accomplished in the preceding fifty years.

7. The result of the whole, is a series of revivals, (as we in America term them,) which, by their number, power, and moral influence, have astonished ourselves scarcely less than the report of them has some of our European friends."

Such are the effects which result from acting upon the voluntary system in the support of religion. Upon this plan the church acted in its purest age: and when, in the millennial dawn, it begins to renew its mighty youth, and prepare itself for high and holy enterprises, it will assuredly drop all its secular trammels, and go forth rejoicing in the liberty wherewith Christ has made it free. We remember an anecdote of the late Robert Hall. In his company, a highly esteemed clergyman was observing that he thought the Establishment, after all that had been said against it, would be the chief instrument in bringing forward the millennium. "An Establishment bring forward the millennium!" said the astonished and eloquent moralist, "one breath of the millennium will blow all your establishments to atoms."

While contemplating the above statements of Mr. B., I often thought with lively emotions of my own denomination, and especially of our academical institutions. How happy am I to know that the old prejudice against an educated ministry has almost disappeared. It would, indeed, be like anticipating a miracle, were we to take an uncultivated fisherman, or a youth from the plough, and fixing him in one of our pulpits, in a city or large town, to expect him to gratify, instruct, and convince, a well-educated audience. In the present enlightened and active state of the public mind, and while the spirit of inquiry is pervading all ranks of society, a well-informed, and even a learned ministry, is necessary to uphold the credit and honour of the denomination.

In concluding, may I be permitted to call upon the connexion, to support our academical institutions with more liberality? The demand for ministers is far greater than the supply; and what would it be, if, as in America, "the literary and logical course of a student embraced a period of seven years?" The term of study for our students, is only three years, and the cost but little more than £40 per annum; a most trifling sum, compared with the value of the result. I could give the

most encouraging accounts of the success which has followed the labours of some of our ministers, who have been educated at these Institutions; but as they might furnish ground for invidious comparison I withhold them; and only pray that God would pour out his Spirit on all these schools of the prophets, and increase the number of pious candidates for the ministry a hundred-fold.

ARTEMAS.

ON DISSENTERS OFFICIATING AT MARRIAGES AND FUNERALS.

IN all probability, on the next assembling of Parliament, the dissenters will again petition for the rights of which they have been so long and so unjustly deprived. Amongst others, that of interment by every denomination, according to its own mode, in parochial burying grounds, and also that of celebrating matrimony by rites, and in places, of their own choice, will be, I doubt not, strenuously urged. It is with reference to the persons, who, on these occasions, shall officiate as minister, that I trouble you with this letter. Government will, it is naturally expected, and especially as it respects matrimony, be very cautious on this point; and I fear, that, unless prudent, vigilant, and consistent dissenters suggest a plan, the legislature will adopt one (in the event of the above rights being allowed) which will be very vexatious, and seriously injurious to many of our churches. I am led to entertain this opinion, from hints, which have been already given, not only by episcopalians, but also by some dissenters. There are, it may be, of all parties a few, who are willing, and in some denominations, those who are anxious, that the persons appointed to officiate on the occasions to which reference is here made, should be those who are employed solely in the duties of teachers or preachers. Now, to this, I object, because it is an infringement upon gospel liberty; and because it savours, not a little, of an intolerant spirit; and because it is, in the eyes of the world, degrading those ministers, who are obliged, in consequence of the inability of the churches with which they are connected, to allow them what is needful for a respectable provision, to engage in some secular employment: and because a measure thus arbitrary and restrictive, it is obvious, will operate very much to the injury of that class of churches and ministers to whose case I am now alluding. If needful, it would be easy to obtain a schedule both of Baptist and Independent pastors (who are as much respected by the people of their charge as any preachers are,) whose hands minister to their own necessities. Now, in respect to such, I ask, whether it is equitable that, in consequence of a minister's deeming it needful that he should be a farmer, or an agent, or a clerk, or a tradesman,* that he must of necessity be precluded the enjoyment of those rights which his more wealthy, but not more holy; his more professional, but, it may be, not more useful, brother is freely allowed to possess? I am sure, every well-informed and considerate

* Some of the ministers in the establishment are larger farmers than many who are thus denominated; and who argues that for this reason, they are ineligible to officiate at funerals and marriages? What a blessing if no minister had a greater disqualification for his work, than any thing of this kind!

christian will say, "No." In justice to such then, let those who thus think, in their petitions for the dissenters' rights, take care to suggest the propriety of all, who are regularly appointed or ordained to the pastoral office, being put upon one common footing; without any regard to temporal circumstances. And, to prevent irregularities and abuses in these matters, let a certificate be produced, signed by some prescribed number of the members of the church, that A. B. is their pastor, and that it is his and their desire, that he may officiate at marriages and funerals, and then let him be duly licensed. Let the party have the power of *demanding*, not entreating, a licence of any magistrate in the district, in which he may reside, or through the medium of some public officer. On his declining the pastoral office, let his licence determine, and if he should afterwards resume it, let him have the power of again *demanding* a fresh licence, as at the first. The writer of these remarks is himself a pastor whose hands minister to his own and to his family's necessities.

Lincolnshire.

J. K. L.

ON THE DUTY OF CHRISTIANS AND CHRISTIAN MINISTERS WITH REGARD TO TEMPERANCE SOCIETIES.

SINCE the introduction of Temperance Societies into the midland counties, their friends and supporters have been surprised at the unexpected hostility evinced by the religious part of the community. In many instances these "messengers of mercy" have been hailed with gratitude by the drunkard, and supported by the moralist; but the great body of professing Christians, have not only refused their aid, and withheld their influence, but have deliberately, and in the true spirit of persecution, *opposed* these efforts of benevolence. This may seem a startling fact; but much of our wonderment will cease when we consider, that in this opposition, the people have been too evidently sanctioned by their ministers and exemplars. This is the case in most parts of the country. It is a known fact, that a large majority of the evangelical ministry, are yet the decided foes of Temperance Societies. This is especially true here.—In the large town of Leicester, only one Dissenting minister has become a member; in Loughborough, but two; and in Nottingham, the number bears no proportion to the number of those who still stand aloof. They do not, it is true, *publicly* express their disapprobation of these institutions; but they not unfrequently make them the theme of wit and merriment. And indeed, they give a *public* testimony of their hostile feeling, by refusing their countenance and pastoral influence. They indicate their conviction of the inutility of the undertaking, by doing nothing toward its progress. Example speaks more loudly and effectively than didactic tuition. It is impossible for either ministers or people to remain neutral in this matter. It is a measure that relates to morals, and has a most important bearing upon the dispensation of religious truth. It cannot be denied that intemperance has long proved a powerful barrier to the spread of the gospel. It has in a great measure unnerved the mighty arm of truth; it has cramped the energies of every institution of benevolence; it has counteracted the efforts of piety, and rendered the hearts of men impervious and unsusceptible of the refinements of intellect, or the influence of religion. Ministers have been preaching, and praying, and exerting themselves in various ways; but how small a proportion has the good effected borne to the agency employed. They have sown the seed, and scattered the grain; but, alas! in too many instances have failed in reaping the harvest. Their hearts have been pained, their spirits depressed, and the tears of wounded sympathy have flowed on account of the comparative ineffectiveness of their exertions. But if we examine the habits and manners

of society, we shall not be surprised that the progress of truth should be so slow, and that the ministers of Christ should find it so difficult to make religious impressions. They have been sowing the seed in a soil—stony, sterile, and unprepared for its reception. They have been appealing to consciences cauterized by intemperance, and deafened by depravity. The thunderbolts of truth which they have thrown at the lofty turrets of impiety, have fallen harmless and powerless upon minds entrenched in the deeps of sensuality, and fortified by strong and stubborn habits of self-indulgence. Intemperance is a fatal sedative. It lulls the soul to sleep, impairs the moral sense, chains the mind to earthliness and vanity, and prevents its higher and holier aspirations. It is the great bane of the Christian world. It is the cankerworm of religion, eating away its strength at the root. It is a deadly viper, warmed and nourished in the very bosom of the church; but in return, levelling its venomous sting at the heart's core, and secretly working the destruction of the high interests of Christianity. The manners and habits of the professing community are decidedly intemperate.* There are multitudes who daily pollute their lips with the cup of the drunkard, and who consider the *moderate* use of intoxicating liquors, not only harmless, but essential to their health and comfort. On the most trifling occasions, the brandy-bottle is produced. If we call to see a friend, the tokens of our mutual regard must be pledged in a libation to the Bacchanalian Deity. If a servant does an important piece of service, nothing is more common than to reward him with a glass of spirits. In summer it is necessary to keep us cool, and in winter, strange to tell, changes its wonderful properties, and sends warmth and animation throughout the system. It has also been thought an indispensable companion in travelling, an enlivener of the social circle, and indeed, an infallible panacea for the multifarious evils of society. But whether the use of intoxicating liquors ought to be tolerated and countenanced by those who are bound to be "temperate in all things," is a question of high moment. One important design of Christian fellowship, is to give a visible and practical illustration of Christian morals. The church is compared to "a city set upon a hill, which cannot be hid." It occupies a conspicuous station, and stands exposed to the general gaze. We are encircled by a "cloud of witnesses," who watch us more narrowly than we sometimes imagine. The world's keen, scrutinizing eye, is fixed upon us, and is observant of our most secret movements—of our minutest actions. We are denominated "the lights of the world," and are commanded to let our light not only burn, but "*shine* before men, that they seeing our good works may glorify our Father which is in heaven." There is in the human mind a strong passion for imitating; and the slightest observation will convince us that it has a depraved tendency, a bias to evil. Men are much readier to imitate our bad deeds than our good ones, and discern much easier the dark and vicious features in our character, than their contraries. Man is a being of influence—the creature of sympathy and suasion; much easier to be drawn than driven. Mind acts upon mind, and *upright example* will do more towards the renovating of mankind, than all the agencies and influences that can possibly be employed. And the philosophic moralist will avail himself of this peculiarity in our mental constitution, and will so order his conduct as to ensure the mind's approval, and conciliate its kindest sympathies. For darkened and depraved as is the heart of man, it still retains a latent approbation of virtue, and a resistless conviction of its superiority and excellence. And if this conviction were more powerfully acted upon, by a practical exhibition of piety and virtue; if the professed adherents of morality were more tenacious of their principles; if they would draw more distinctly the line of demarcation between themselves and the advocates of sensuality, and with unflinching integrity act out what they believe, the most important results might be anticipated. But while there is such a near assimilation to the habits

* Is not this too strongly expressed?—En.

and practices of the ungodly, while there is such a compromise of principle, and laxity of moral discipline, we cannot reasonably expect any material revolution in the course of human conduct. Unusual solicitude has lately been evinced for a mighty moral movement in our connexion. The low state of our churches has been deplored, and a great deal said on the subject of religious revivals. But if we would secure the accomplishment of this desirable object, if we wish a shaking among the dry bones, and are anxious that the ministration of truth should be more eminently successful, if our hearts are not steeled to the claims of the perishing multitudes of deathless beings that surround us, and fixed in the diabolic purpose to remain inert and unconcerned while the empire of hell is extending on every hand, and the powers of darkness are holding an undisputed sway over the minds of men; if we have any regard for the cause of souls and the triumph of truth—any desire for the diffusion of Religion, or the wider prevailment of the Redeemer's kingdom, we shall revert to the first principles of the doctrine of Christ, and practise more punctually and conscientiously the fundamentals of our holy faith. The dormant doctrine of self-denial must be revived, recognised, and practised. The latent fires of Christian charity must be rekindled in the bosom, and the frozen affections be melted into sympathy and compassion. There must be an awakening of our sleeping energies—a re-conversion of the converted. The irreligion of the religious must be subdued, their affinity to the world destroyed, and their lust for vanity and sensuality be crucified. There must be a general humbling before God, a repenting of our past repentances, and a fixed resolve in the strength of Almighty God, to act in future more consistently with our profession. A *general* revival must begin in a *personal* one, and that must begin in what has been fitly designated “brokenness of heart.” The world must be thrown off,—the propensity to sensual indulgence be curbed, and there must be a restless groaning desire after greater spirituality and lowliness of mind—a constant breathing after holiness.

Apply these principles to Temperance Societies. Their sole object is the securement of human happiness. They aim to alleviate the woes and vices of mankind, by drying up one of their most fruitful sources. They are founded upon the broad basis of philanthropy, and organized according to the counsels of infinite wisdom. They are a subordinate agent of the Gospel—a *means* of effecting its purposes of mercy; affording an obvious illustration of that important, though much neglected principle, *personal denial for the general good*. They press the *acting* of this principle, and ask the concentrated influence of the Christian world to stem the torrent of intemperance that is deluging our land with crime and poverty, with disease and death. But as yet they ask almost in vain. The drunkard's prayer is unheeded, and his woes unpitied. His unfortunate wife, the hapless and helpless victim of his vices, is denied the balm of consoling sympathy, so peculiarly due to suffering womanhood. She is left to bear the burden of her sorrows alone, and, with her, tears have lost their wonted eloquence. The disciples and the ministers of Christ not only decline making any direct, personal efforts, for the salvation of this degraded race of beings, but oppose and ridicule those who are making them. But let them beware! “The Lord will judge his people.” He who searcheth the heart will bring to light the *hidden cause* of their hostility; whether it be a lurking lust for sensuality, a love of self-indulgence, a disinclination to active benevolence, or wilful ignorance of the nature and importance of these institutions. Let them at the least be still; let them refrain. “If this counsel or this work be of men, it will come to nought; if it be of God, ye cannot overthrow it; lest haply ye be found to fight even against God.”*

Loughborough.

CYRIAC.

* According to request, the Editor has inserted the above, unmutilated and unmitigated. At the same time he begs to observe, that though a friend to Temperance Societies, he thinks some of the expressions much too strong, and that he should have been glad, if in this instance, the writer had subscribed his name and address. He will be pleased, however, to receive future communications from the same correspondent.

CORRESPONDENCE.

MODERATE CALVINISM.

GENTLEMEN,

It appears from the recent numbers of your Repository, that there are some persons inquiring upon the subjects that divide our body from the Calvinists, and wish for further information. Permit me to call the attention of all such, to a valuable work, written by the late Rev. Richard Watson, and published by him a short time before his death. It is an octavo vol. of nearly 200 pages, and sold at 4s. in boards; and is certainly the most argumentative and best written work, that ever I perused on the subject. All our young ministers would do well to purchase his able "Theological Institutes," in 3 vols. They are incomparably superior to Dwight, or any other body of Divinity in our language.

He enters largely into what is called *moderate Calvinism*. After examining Baxter's Scheme, and that taught by the late Dr. E. Williams, of Rotherham, he thus concludes:

"All other mitigated schemes rest on two principles;—the sufficiency of the atonement for all mankind, and the sufficiency of grace to those that believe not. For the first, it is enough to say, that the Synod of Dort, and the higher Calvinistic School will agree with them upon this point, and so nothing is gained. For the second; that the sufficiency of grace is always understood in Baxter's sense, and is mere verbiage. It is not 'the grace of God WHICH BRINGETH SALVATION,' for no man is actually saved without something more than what this sufficient grace provides. That which is contended for, is, in fact, not a sufficiency in order to salvation; but, in order to justify the condemnation which inevitably follows. For this alone the struggle is made, but without success. The main characteristic of all these theories, from the first to the last, from the highest to the lowest, is, that a part of mankind are shut out from the mercies of God, on some ground irrespective of their refusal of a sincere offer to them of salvation through Christ, made with a communicated power of embracing it.

"Some power they allow to the reprobate, as natural power, and degrees of superadded moral power; but in no case, the power to believe unto salvation; and thus, as one well observes, 'when

they have cut some fair trenches, as if they would bring the Water of Life into the dwellings of the reprobate, on a sudden they open a sluice which carries it off again.' The whole labour of these Theories is to find out some decent pretext for the infliction of punishment on them that perish, independent of the only reason given by Scripture, their rejection of a mercy free for all."

Yours,
J. R.

Ipswich.

ON ENLARGING THE CIRCULATION OF THE REPOSITORY.

GENTLEMEN,

I am a plain working man, in the capacity of a servant. On perusing the last number, however, of your valuable Miscellany, I was struck with the account given of the important ends to be answered by the work, and of its depressed state for want of more extended support. Feeling, for various reasons, a deep interest in the Repository, I beg to be allowed to say a few words. In the first place, I am convinced of its importance, inasmuch as it is the channel, through which a knowledge of the transactions of the General Baptists, is conveyed to every part of the Connexion. Each successive number gives us tidings of fresh plans of usefulness, of additions to our churches, ordinations, conferences, openings of places of worship, and of our increasing strength as a body. What a chasm we should feel, if the means of obtaining this information were suddenly to be withheld from us! In consequence of the accounts given us in this work, we do not view ourselves as a few individuals, scattered here and there throughout the country, without unity of sentiment and principle, but a large army, numbering at the last association, 11,358. This, I conceive, is calculated to animate and inspire the mind with courage. Further; the Repository is of importance, as it regards the other matter contained in it. Its pages are fraught with Scripture essays, descriptions of Christian graces, and defences of evangelical doctrine, with which I cannot find any worthy of comparison, in other works of the kind. These are a treasure, which, in one respect, have an advantage over sermons delivered to the ear. They can be read to-day and to-morrow, and their statements seri-

ously revolved in the mind. I find them an antidote of instruction, direction, and consolation, through all the changing scenes of passing time.* A more extended sale of the G. B. R. is desirable, since, by its profits, the main roots of the Connexion will be watered. If we desire that our Home and Foreign Missions should be in a prosperous state, if we wish to have a succession of pious and well instructed men, who are able, in a creditable manner, to dispense the word of life, we must, as one means, exert ourselves to increase the sale of the G. B. R.; especially as it may be done without giving money. The supporters of this Miscellany receive a book amply worth the price charged, a consideration which poor men like myself will not forget, when thinking of the various calls for pecuniary effort. If any persons are influenced by my plain thoughts, I would beg them to remember the old proverb, "Begin at home first;" and ask whether many more might not be sold in the church and congregation to which they belong. Would it not be a good plan to announce it from the pulpit every month that the Repositories are come to hand, and may be had by applying to certain persons who may be named? A word of explanation might now and then be dropped, as to the nature and object of the work; for I have heard some of my friends state, that they did not know what my own pastor meant, when he spoke of the Periodical Publication. With all due respect for the good sense of our congregations, I cannot help saying, I have met with astonishing instances of ignorance, as to the meaning of words, and as to obvious facts: and this, indeed, is another reason, why a work of this kind ought to be supported. Begging you will pardon this intrusion, I subscribe myself, with the best wishes for the best of blessings,

E—x.

Yours, truly,

A. S. B.

To the Editors of the G. B. Repository.

GENTLEMEN,

I have often been lost in astonishment to think that many who profess to be Christians, who acknowledge the

* Our zealous friend will allow us to add, that the Repository is of importance, as giving an account of the movements of other denominations, and of the progress of the Missionary cause.—Ed.

New Testament to be the word of God, and that the sacred writers used great plainness of speech, should yet deny that the atonement made by the Lord Jesus Christ was intended for all. Is it not asserted in the most positive and unequivocal manner, that Jesus Christ by the grace of God tasted death for every man,—that he gave himself a ransom for all,—and that he is the propitiation not only for the sins of believers, but also for the sins of the whole world? Now it appears to me that the above opposition to the testimony of God, arises from a misunderstanding of the end for which the atonement was made. It appears from the word of God that the atonement was intended to remove the curse. Now the curse denounced against sin, was death; "In the day thou eatest thereof thou shalt surely die," "By one man sin entered into the world, and death by sin." Now take notice; it was not a part of the man that was doomed to die, but the whole man, soul and body; so that there would have been no resurrection from the dead had it not been for the atonement of Jesus. Hence he is said to have redeemed us from the curse of the law; hence he is called the resurrection and the life; hence it is said, "As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." Thus the Apostles preached through Jesus the resurrection of the dead, and declared that there should be a resurrection of the dead, both of the just and of the unjust; and that he had abolished death and brought life and immortality to light. Now these things are made known that we might believe, and believing might have life through his name: for though, to use the words of Paul, "all men are made alive in Jesus Christ," yet none can be happy but those who are led by this faith to repent and turn unto the Lord.

A CONSTANT READER.

Without controverting the views of our correspondent, we beg to observe that the death of Christ is the ground on which believers are in this life favoured with justification. "By him all that believe are justified," &c. On this soul-reviving doctrine the penitent is directed to build. See Rom. v. 1, &c. That event may surely be considered as having taken place for all men, which were all men to repent and turn to the

Lord, would secure to every one of them the blessings of a full salvation. The manner in which it benefits those to whom the gospel has not yet come, we do not know; but we are sufficiently

loyal to the administration of heaven to believe, that through the death of Christ, the Almighty acts upon a principle of mercy as well as purity to the most benighted child of Adam. Ed.

REVIEW.

On the ADAPTATION OF EXTERNAL NATURE, TO THE MORAL AND INTELLECTUAL CONSTITUTION OF MAN. By the REV. T. CHALMERS, D. D.—In two Volumes. London, W. Pickering.

Our Readers are probably aware that the late Earl of Bridgewater, who died in the month of February, 1829, left the sum of eight thousand pounds sterling, which, under the direction of the President of the Royal Society, was to be appropriated to the purpose of promoting the composition and publication of some original work or works, on the Power, Wisdom, and Goodness of God, as manifested in the creation: illustrating such works by all reasonable arguments, drawn from the variety of God's creatures, in the animal, vegetable, and mineral kingdoms; and from discoveries, ancient and modern, in arts, sciences, and the whole extent of literature. The profits arising from the sale of the works are to be paid to the authors of them. The subject was divided into several branches, and Dr. Chalmers was requested to write on the branch specified at the head of this article.

The worthy divine, on examining his subject with his usual acuteness and energy, succeeded quickly in enlarging the field of his own observation. He discovered a rich and important track of argument, in favour of the divine perfections, in the structure and processes of the mind itself; and as the train of thought was not only new, but coincident with the general design of the testator, and fitted to introduce his more special reasoning on the adaptation of the world of mind, to the world of matter, he determined to pursue it. "We felt," says he, "that to have left unnoticed all the vivid and various inscriptions of a divinity, which might be collected there, would have been to withhold from view, some of the best attestations in the whole range and economy of nature, for the wisdom and benevolence of its great Architect." But now another field of observation presented itself. By external nature, may be meant either all that is external to mind, or all that is external to one indi-

vidual mind; and it was easily perceived that by taking the latter view, there would be in the action and reaction of mind, upon mind, and in the union of minds to form the complicated mechanism of society, a boundless and interesting territory of thought; the whole of which might be subordinated to the general object of the treatise. The meaning, therefore, of the phrase external nature, is enlarged, and made to comprehend not merely the material creation, but the whole society of man. Possessing a high veneration for the character of Dr. Chalmers, we are far from supposing that he has given this interpretation of the phrase merely to extend the sphere of his authorship; we are morally certain that his chief motive was an honest desire to do justice to his theme, and render an important service to the cause of religion; and if, being a professor of moral philosophy, he was actuated in some degree, by a consciousness of his ability to exhibit in an interesting light the evidence of divine wisdom, presented in the intellectual constitution of man, and in the social economy, there was not the least degree of impropriety in his yielding to the influence of even the latter motive; especially as he has not trenchoned on the tasks assigned to his fellow-labourers.

We intend to notice in succession the several subjects discussed in these volumes; but shall in this Number confine our attention to the Introductory Chapter.*

The whole of the Bridgewater Treatises will bear some affinity to Paley's invaluable work on Natural Theology. The object of Paley is to show that the beneficial concurrence of a number of independent circumstances in the structure of material creation, affords evidence of wise contrivance: the object of Chalmers is to show that there is the same concurrence

* The candid Reader is requested to observe, that in consequence of the change of type, an unexpected supply of copy is wanted; and the Editor having been also disappointed in his expectation of a Review from a kind friend, is obliged to write on the spur of the moment, without having time to make a single transcription.

in the immaterial creation. Paley overpowers us by the accumulation of distinct proofs; Chalmers commands our assent by the original grandeur of his conceptions, and by the numerous aspects in which he presents the same important principle. Metaphysical writers have acutely observed that reasoning is nothing but a species of comparison or illustration. This remark, though not destitute of plausibility, is liable to sad abuse: but if there be any compositions which exemplify its truth, they are those of Dr. Chalmers; each of whose amazingly numerous illustrations, or repetitions of the same thought in a new aspect, operates with the force of an argument, and appears to give his opponent another fatal blow. His principles are valuable; and he turns them about exultingly, in all directions, as one who is well persuaded that at no imaginable point of observation, can a single flaw be detected.

In his introduction, he notices the impious speculations of La Place; who on account of the supposed universal operation of the law of gravitation, sprung onward to the dreadful conclusion of there being no God; as if there could be laws without a lawgiver; or as if it were in the power of laws to create. But let us hear the Doctor. "The tendency of atheistical writers, is to reason exclusively on the laws of matter, and to overlook its dispositions. Could all the beauties and benefits of the astronomical system be referred to the single law of gravitation, it would greatly reduce the strength of the argument for a designing cause. La Place, as if to fortify still more the atheism of such a speculation, endeavoured to demonstrate of this law, that in respect of its being inversely proportional to the square of the distance from the centre, it is an essential property of matter. La Grange had previously established—that but for such a proportion, or by the deviation of a thousandth part from it, the planetary system would go into derangement—or, in other words, that the law, such as it is, was essential to the stability of the present mundane system. * * * There do remain, however, certain palpable utilities in the *dispositions*, as well as the laws of the planetary system, acknowledged by all the astronomers; such as the vastly superior weight and quality of matter accumulated in its centre, and the local establishment there of that great fountain of light and heat, from which the surrounding worlds receive throughout the whole of their course, an equable dispensation.

What a mal-adjustment would it have been had the luminous and the opaque matter changed places in the firmament; or the planets, by the eccentricity of their orbits, been subject to such vicissitudes of temperature, as would certainly, in our own at least, have entailed destruction on the animal and vegetable kingdoms." The author then proceeds to observe, that the evidence of divine wisdom obtained from the study of anatomy, is rather derived from the arrangement of the parts of matter, than from the properties with which it is endowed: and speaking of the superior degree of evidence which is presented in the mechanism which is near at hand, he makes the following noble observation:—"It is passing marvellous, that we should have more intense evidence for a God, in the construction of an eye, than in the structure of the mighty planetarium—or that, within less than the compass of a handbreadth, we should find in this lower world a more pregnant and legible inscription of the Divinity, than can be gathered from a broad and magnificent survey of the skies, lighted up though they be, with the glories and the wonders of astronomy." An illustration familiar to many of our readers will, we conceive, expose the sophistry of La Place to utter contempt. They are aware that some of our lace-machines are worked by a rotary motion; but who of them, however untutored by worldly wisdom, ever imagined that the same rotary motion would build a machine! These unhappy men who are so anxious to prove that there is no God, no Searcher of hearts, no moral Governor of the world, confound the working of the great machine of the universe, with the construction of it; and to say nothing about the egregious folly in arguing upon the supposed eternity of matter, upon the existence of effects without a cause, and motion without a mover, this one statement respecting gravitation, is equivalent to saying, that because a power producing a rotary motion will work a machine, the same power, acting just in the same way, would make one; whether skill was employed in the formation and adjustment of the several parts, or not. It is well observed, "that this distinction between nature's laws, and nature's collocations, is mainly lost sight of in those speculations of geology; the object of which, is to explain the formation of new systems emerging from the wreck of old ones." The great Newton, however, considered it absurd to imagine, that new systems would grow out of old

ones, without the mediation of a divine power.

At page thirty, our author proceeds to the consideration of the subject more immediately proposed, which is the evidence for the perfections of Deity, apparent in our mental structure. Though he does not adopt the antiquated notion of a congeries of faculties, united in the formation of the immaterial part, but regards it as a simple substance, and our various faculties as so many distinct states of this *one* substance; that is, though he does not consider the will as *one*, and the judgment as *another* part of the mind, but deems it a more felicitous mode of speech, to represent the whole soul as willing, judging, remembering, &c.; yet he promises his readers much of that evidence which "lies in the manifold and happy conjunction of many individual things, by the meeting together of which some distinctly beneficial end is accomplished, brought about in that one way, and no other." The reader will not consider this as an extravagant promise, when he reflects that the object of Dr. C., is not so much to analyze or mark the combinations of our various mental powers, as to show the fullness of the stupendous scenes around us, to call forth and improve those powers.

Our time, our space, and a regard to the general taste of our readers, compel us to pass over several metaphysical observations; but we cannot conclude without quoting the following impressive statements, on the superiority of mind to matter. "What were all the wonders of the latter, and all its glories, without a spectator mind that could intelligently view, and that could tastefully admire them? Let every eye be irrevocably closed, and this were equivalent to the entire annihilation of the element of light; and in like manner, if the light of all consciousness were put out in the world of mind, the world of matter, though as rich in beauty and in the means of benevolence as before, were thereby reduced to a virtual nonentity. In these circumstances, the lighting up of even but one mind, would restore its being, or at least its significancy, to that system of materialism, which, untouched itself, had just been desolated of all those beings in whom it could kindle reflection, or to whom it could minister the sense of enjoyment. It were tantamount to the second creation of it—or, in other words, one living intelligent spirit is of higher reckoning, and mightier import, than a dead universe."—p. 56.

(To be Continued.)

A TRIBUTE OF AFFECTION TO THE ENDEARED MEMORY OF MRS. FRANCES SCOTT, *late wife of the Rev. T. SCOTT, of Norwich*; pp. 129. *Wightman, London; Winks, Leicester; Taylor, Northampton.*

There are some productions, on the perusal of which, criticism is disarmed, and the reviewer, whoever he be, if he have the sensibilities of a man, and the charity of a Christian, feels that it would be a crime equal to sacrilege to exercise the powers intrusted to him, with any thing like critical severity. This is the case as to the small neat volume before us. It is a tribute of affection, for a beloved wife, written and compiled by a bereaved and disconsolate husband. The loss that he has sustained is one, which from the perusal of the "tribute," it is evident he deeply feels, and which throws very properly around him, the kindest sympathies of the human heart. The wonder is not that any want of order and correctness, or beautiful proportion and arrangement, should appear in a work issued forth while smarting under such a stroke, but that any mind possessed of ordinary tenderness, should be able to maintain and display that regard to them, which the courtesies due to readers and purchasers require.

Mrs. Frances Scott, was known to many of our readers, most of whom will not need to be convinced that she was a person possessing many superior endowments, both of intellect and disposition, which were highly adapted to secure for her no common portion of esteem. To these, the testimony of her afflicted husband will be welcome; and to others, the perusal of it will be attended with advantage. The sermon preached on the occasion of her death, by the Rev. J. B. Innes of Norwich is valuable; and as a whole we recommend the work to the acquaintance of her former days, as a suitable memorial of her, and to Sabbath-school Teachers and Families as an appropriate and instructive present to young persons.

We were much pleased with a specimen of her exercises in composition written at school, and insert the following letter, written when just sixteen, for the gratification of our readers.

"Dear Friend,

"I have heard of the bereavements you have met with, and from the account you sent me, I think they have been of

service to you; you have been led to think seriously of death, judgment, and eternity.

"Remember, in this vain world we shall not always have our path strewed with flowers, but must expect to have briars and thorns intermixed; for there is no joy on this earth that is permanent and lasting. We must not think the Lord unkind for sending us afflictions; for it is said in the scriptures, 'Whom the Lord loveth he chasteneth:' and elsewhere it is said, 'These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.' Seeing then there is no solid good on this earth, may we be led to seek an inheritance which is incorruptible, above the heavens, and which fadeth not away. May it be our earnest endeavour, while in this transitory world, to act in such a manner that we may secure a crown of glory in that which is to come.

"We have many examples in holy writ of good men who were afflicted. The patriarch Job, for instance; his property was taken from him, he was bereaved of his children, and himself afflicted with a loathsome disease: but, amidst all his sufferings, he was resigned; and when desired to curse God and die, he answered 'What! shall we receive good at the hand of the Lord, and shall we not receive evil?' He knew that the sun of prosperity had shone upon him all his life, and now it was the Lord's will he should partake of the bitter draught of affliction, he knew he had no right to murmur; thus was he resigned under all his sufferings. But though Job was so great a pattern of patience, there is a brighter example in the New Testament; I mean that of Jesus Christ: he laid down his life for sinners, he bore the curses of wicked men without answering a word, he bore our sins in his own body on the tree, and when in the agony of his soul, he prayed, 'Father, if it be possible let this cup pass from me: nevertheless, not as I will, but thy will be done;' and when he was expiring on Mount Calvary, with his dying breath prayed for his murderers, saying 'Father, forgive them, for they know not what they do.' In Christ we may see an example of patience, resignation, and humility, under all his sufferings. Many more instances might be produced, but my time is expired; I must, therefore, conclude with adding, that it is my earnest wish that you and I may follow Christ

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in all his imitable perfections. May we, like him, be humble, patient, and resigned; and after a life of usefulness here below, may we enter through the gates into the celestial city.

I remain,
Your sincere friend,
FRANCES SMITHEE."

Wisleach, Jan. 27th, 1817.

Thus unconsciously was she, while but a girl, and cultivating the seeds of piety, dictating to her bereaved husband the spirit and temper most suitable to be cherished, when called to follow her to the tomb. J. G.

THE INCARNATION, and other Poems, by
THOMAS RAGE.—pp. 48.

The Incarnation is a beautiful poem; but, beautiful as it is, we were equally delighted with some of the minor pieces which follow it. They, as well as the Incarnation, exhibit a rich acquaintance with the sacred volume, and a vividness of imagination, which at once announces the author as a poet of the first class; and who, ere long, will take his seat with the first sacred poets of the day. We select the following as a specimen of the author's style:—

"But who believeth the report? to whom
Is the Lord's mighty arm revealed? He hath
Grown up before him as a tender plant,
And as a root out of a barren ground:
There is no form or comeliness in him:
Nor hath he beauty in him, that when seen
We should desire him; for his face is marr'd
Above the sons of men. He is despised;
And meets rejection; one of many woes;
Well known to grief; and, as it were, we hid
Our faces from him. He was much despised,
And we esteemed him not. Surely he hath
Our sorrows borne, and carried all our grief;
Yet we esteemed him smitten of his God,
Stricken, afflicted. But his wounds were made
For our transgressions: he was deeply bruised
For our iniquities; the chastisement
Of our peace was on him; and by his stripes
We're healed. All we, like sheep, have gone
astray;
Each, wandering from the fold, has wildly
turned
To his own path; and God hath laid on him
The iniquity of all. He was oppressed
And sore afflicted: yet he opened not
His mouth, nor at his sufferings repined.
He, as a lamb, was to the slaughter led;
And like a sheep before her shearers dumb;
He openeth not his mouth. He was led forth
From prison and from judgment; and what
tongue
Shall tell his generation? rest of life
To purchase life for us!

Incarnate God!
Wonder, oh heavens! and be astonish'd earth!
Yet wherefore marvel? 'twas for this high end
He made you; 'twas but to reveal himself;
(Him Wisdom, Power, and Goodness, Infinite)

D

He laid his Godhead glory by, and took
 The Christhood up; it was that he might show
 The glory of the Godhead forth;—might form
 A finite universe, to manifest
 The great perfections of the Deity,
 Moral and natural: redeem from death
 A church to show his praise; and thus himself
 Unite the bounded to the infinite,
 And stand for ever a connecting link
 'Twixt God and nature. Ocean of deep thought!
 From which so many million souls have
 quaff'd,
 And left thee full! Ocean of thought! whose
 springs
 Supply the innumerable streams of intellect
 That wander through the universal whole;
 Here might'st thou pour thy very fullness forth,
 And find thyself exhausted. Godhead veiled
 In Christhood, Christhood in mortality,
 To work out man's redemption! the big theme
 Demands an angel's harp, but oh! what harp
 Of angel can awake the lofty strain?
 None, none. 'Tis man's to sing the love of
 To sing the wonders of redeeming love; (God;
 To sing the virtue of the blood of Christ;
 And in the hymn before th' Eternal Throne,
 When angels pause at 'Worthy is the Lamb,'
 Subjoin the sweetest notes, 'Who died for
 us!'"

We could select many pieces of equal merit, but we refrain from making more citations; and strongly recommend the work to christian perusal; especially as its author furnishes another instance of the power of the gospel to triumph over infidelity and satan. W. L.

It should be added that the writer of this poem, is a working mechanic in Nottingham, and that the Incarnation is but one section or chapter, out of twelve or sixteen others, of a large poem entitled "The Deity," which his limited means do not allow him to publish. It is printed with a view to secure him those means; and we are happy to find that it has met with a good reception, both from the public, and Reviewers; and has in the course of a few months, passed through several editions. Ed.

VARIETIES.

A PASTORAL VISION.

Theodorus had the pastoral care of the vale of Ormay. The tenour of his life was smooth like the stream which stole through his valley. The path which he trod was always clean; nobody could say, Behold the black spot on the linen ephod of Theodorus. His flock listened with attention to his voice; for his voice was pleasant. His speech dropped from his lips as honey from the summer oak; his words were as the dew on the rose of Ormay. The spirit of Theodorus was also meek, and his heart appeared to be tender. But if it was in some degree tender, it was in a higher degree timid. If his soft whisper could not awaken the sleeping lamb, he had not the spirit to lift up his voice and disturb it; no, not even if the lion and the bear should be nigh it. If a thoughtless sheep wandered too near the precipice or the brook, Theodorus would perhaps warn it gently to return. But rather than terrify, alarm, or use any exertion, he would leave it to its fate, and suffer it quietly to tumble over. The danger of precipices and brooks in general, Theodorus often sung on his melodious reed; but this or that brook he could scarce venture to mention, lest such of his flock as were near them might consider themselves as reproved, and so be offended. He could say in general, Beware of the lion and the bear; but could not tell a

a poor wandering sheep, Thou art particularly in danger: nor could he say, In such and such paths the enemy lies in wait to devour thee.

The voice of history should be the voice of truth, and when the motives of actions are doubtful, they should be interpreted with candour. Let, therefore, the conduct of Theodorus be allowed to proceed, not so much from indifference as from a love of ease and a false fear of offending. His flock, because he did not disturb them, believed that he loved them, and they loved him in return. They were, indeed, for the most part, a tractable and harmless herd; And though the service of Theodorus had not much zeal, it was not altogether without success. Therefore, without considering that he might, if zealous, do much more, he was satisfied with having, without zeal, done so much. He blessed God, that his labour was so successful, without any remorse for its not being more so; as it well might, if zeal had given aid to his lazy morals. All around were satisfied with Theodorus. Theodorus on comparing himself with all around, was secretly satisfied with himself, and concluded that God was also pleased.

So dreamed Theodorus his life away, and hoped he should open his eyes in heaven when that dream on earth should be ended. Full of these complacent thoughts, he ascended, on a vernal eve, the eastern brow of his vale, to see the

calm sun setting in the west. "How happy," said he, "is the man who departs, like that beam, in peace; and who, like that too, sets but to rise again, with more resplendent brightness, in another world! So may I set, when my evening comes; and so, on the resurrection morn, may I with joy arise!"

As he uttered these words, he heard, as it were, the breath of the evening rustling in the leaves behind him. He turned his eye, and beheld a being whose aspect was brighter and milder than the beam he had been just now beholding. His robe was like the ether of heaven, and his voice was soft as the dying sound on the harp of Ormay, when the daughters of music touch it. Theodorus bowed his head to the ground, and observed a respectful silence. For the angel had spoken peace to him, and, therefore, though filled with awe, he was not afraid. Look down to the valley of Ormay, said the angel, and attend to what thou seest.—Theodorus turned his eye downwards. A light, clearer than the beams of mid-day, shone on the banks of Ormay. In its beams he beheld a building far surpassing in magnificence the temple of Solomon, or the palace of Tadmor in the desert. Ten times ten thousand hands were conspiring to rear it; and, while he yet beheld, it seemed to be already finished. All the rubbish was ordered away; a deep pit had been prepared to receive it. The scaffolds used in rearing the edifice still remained; and the master builder was consulted how they should be disposed of. Take, said he, the best of them to be made pillars within the palace, where they shall remain for ever; but for the rest I have no further use, and they are indeed good for no other purpose than that which they have already served: throw them where the rest of the rubbish has been cast, and there, as they are of a grosser and more hardened quality, let them be consumed with the fiercest of the fire.

The order was instantly obeyed. Piece after piece was taken down, and laid to this or the other hand, either for the palace or the pit. As they touched a certain piece, and seemed to think it meet for the pit, Theodorus felt all his frame convulsed, as if a thousand demons moved him; and in the anguish of his soul, he cried, "Spare me, O my God! spare me, if it be not now too late to pray for mercy and pardon."

If it were altogether so, said the angel, I had not been sent to thee now as the minister of instruction. A few moments of grace still remain; improve them with care, and show that at length thou art wise.

Ah, my Lord! what do these things mean? I have indeed perceived their purport; but, O that I might also hear it!

The building which thou hast seen, said the angel, is the church of God; and its ministers are those instruments which were used to rear it. Many of them having served that purpose, though not as they ought, and being fit for no other use, are at length condemned. I saw the danger that hung over thee, and trembled for thy fate. For, negative virtues and dull morals, without diligence and zeal, can be of no avail to save a minister. Have I not pulled thee as a brand from the fire?—Depart in peace, think of thy danger, be diligent, be zealous, and be saved.

As these words were uttered, the vision in the valley of Ormay vanished, and the angel shook his silver wings as he flew on the wind towards heaven. The rustling of his wings was like the rushing of the stream of Lora, where it falls between oaks in the gulf of Amur.

SINGULAR COMPOSURE IN GREAT APPARENT DANGER.

WHEN the eminent Richard Baxter was preaching in St. Dunstan's Church, the falling of a brick or some mortar in the Belfry, during his sermon, occasioned the boys, who were near, to rush out in great confusion, thinking the steeple, which was in a dilapidated condition, was falling. The noise of their feet alarmed the congregation, who, imagining the Church was coming down, crowded out of the place, in the greatest disorder; and some in the galleries cast themselves over upon those below, because they could not get down stairs. Baxter sat down in the pulpit, surveyed the scene with serenity mingled with pity; and after some considerable time, obtained audience, resumed his discourse, and said, "We are in the service of God, to prepare ourselves that we may be fearless at the great noise of a dissolving world; when the heavens shall pass away, and the elements melt with fervent heat."

OBITUARY.

MR. THOMAS DUNNICLIFF was the only son of John and Mary Dunicliff of Melbourne, in Derbyshire, both members of the G. B. church in that village. Being favoured with the salutary instructions and affectionate admonitions of pious parents, he was preserved from forming those vicious habits, and prosecuting those immoral practices, by which many young people are early captivated, and to which they are entirely enslaved, whose parents are not devoted to God, and consequently are not qualified to communicate those seasonable warnings, remonstrances, and reproofs, which are essential to the formation of a moral and religious character. Possessed of this and other important advantages, his parents fondly fostered the hope that at some future period he would become decidedly pious, not only as the surest method of increasing the amount of his own personal enjoyment, but that he might contribute his share to the perpetuity and prosperity of that branch of the Redeemer's cause to which they themselves were so steadily and so strongly attached. For a very considerable period, however, the realization of their desires and expectations was suspended; for it was not until he had completed his thirty-fourth year that he made an open avowal of attachment to the Saviour, and expressed a desire to be identified with his disciples. Perhaps it would not have been possible for himself to mention the precise period when he first became convinced of the preeminent importance of religion, or to refer to any particular event by which he was induced to form the holy determination to secure and enjoy it. The passage of scripture which was most serviceable to him when mourning under a consciousness of guilt, was Isaiah xii. 2, "God is my salvation," &c. Adopting this language as his own, he extracted that sweet and abundant consolation which it is well calculated to afford. Feeling himself emancipated from the vassalage and condemnation of sin, through faith in the adorable Saviour, he was desirous of expressing his gratitude and love to him by a punctual observance of all his ordinances. He offered himself, therefore, to the church at Melbourne as a candidate for baptism and fellowship. Suitable measures were accordingly adopted to ascertain the reality of that change he professed to have experienced,

and being perfectly satisfied, in reference to his conversion and sincerity, he was accepted, and, in connexion with several others, was baptized and united to the church. Sometime after this union had taken place, the friends considering him a suitable person to assist in the management of the financial affairs, he was elected to the office of deacon, the several duties of which office he continued to perform until disqualified by bodily indisposition. The last two or three years of his life he was very frequently indisposed, and his friends were obliged to apprehend that he was rapidly approaching the grave. The "earthly house of his tabernacle" was considerably dilapidated, and, notwithstanding the means which were resorted to, to support and repair it, there was great reason to fear it would speedily fall. About five months before his dissolution, he became considerably worse. Consumption was evidently preying upon his vitals, which gave plain and unequivocal intimations that the time of his departure was very near at hand. Of this he appears to have been quite conscious himself, and it occasioned him at first considerable gloominess and dejection, because he could not feel that confident persuasion that he was "accepted in the beloved," which, in such circumstances, is of paramount importance. His mind, however, became very much relieved and comforted by that encouraging portion in the word of God, "Fear not, I am with thee," &c. By frequently meditating upon this passage of sacred scripture, his gloomy fears and uncomfortable feelings were gradually removed, and as his "outward man perished, his inward man was renewed day by day;" and he was enabled to rejoice in the pleasing persuasion that "for him to live would be Christ, and to die would be gain." In consequence of a peculiar affection in his head, it was difficult, towards the end of his life, for friends to converse with him. To make him understand what was said, it was necessary to speak close to his ear, but this occasioned such painful and distressing sensations, as they were not willing very frequently to produce; so that this circumstance, in connexion with his natural diffidence, (which was unusually great, and which appeared to increase in proportion as his bodily strength declined,) rendered it impracticable to

converse with him so frequently and so freely as might, on some accounts, have been desired. To those who were with him most, however, it was sufficiently plain, (to use his own expression,) that "all was well." The views he had of himself, and the exalted conceptions he entertained of the original character of the Redeemer, and his qualifications for the mediatorial office, in conjunction with a constant and entire reliance upon his finished work, left not the semblance of a doubt that he was a real christian, and as such "a child of God and an inheritor of the kingdom of heaven." When left alone, he was frequently overheard singing a verse, the sentiment of which not only commended itself to his judgment, but the language of which expressed the feelings of his heart:—

"Jesus, my great High Priest,
Offered his blood and died;
My guilty conscience seeks
No sacrifice beside:
His powerful blood did once atone,
And now it pleads before the throne."

The moment which was to witness his departure from earth at length arrived, and on the 27th of July, 1832, in the fifty-first year of his age, he died in peace; and we confidently believe, was admitted to that place of peaceful and pleasurable repose, "where the wicked cease from troubling, and the weary are at rest." On the 30th, his remains were committed to the grave. Mr. Stocks, of Castle Donington, performed the funeral service, and on the following Sabbath, preached a discourse suited to the occasion, from Psalm xxxvii. 37, "Mark the perfect man, and behold the upright, for the end of that man is peace."

Mr. D. was much beloved by his family connexions, and highly esteemed by all who knew him. The writer cannot pretend to enumerate all his excellences, as his acquaintance with him was very limited; and he feels convinced that this plain, unadorned statement of facts would be much more pleasing to Mr. D. himself, and will be so to his surviving friends, than the most pompous eulogium that could possibly be produced. There is one instance of his liberality, however, which he feels himself bound to record. The Meeting-house at Melbourne was a very old-fashioned and a very inconvenient building, and it was thought very desirable that it should be pulled down, and a larger and more convenient one erected in its place.

Different opinions were entertained on the subject; but Mr. D. was decidedly friendly to the proposed alteration; in proof of which, he engaged to give £100 towards defraying the necessary expense. This generous proposal provoked a spirit of Christian liberality in others, and stimulated them to love and good works. The alteration was made—a respectable and comfortable building was erected—but how mysterious are the ways of Providence! The very first religious service which was performed beneath its roof, was the funeral of Mr. Dunnicliff! How forcibly does this admonish us to "work the work of him that sent us, while it is day." It is with great pleasure we state that Mrs. D., the widow, and Mr. W. D., the only surviving child of the deceased, are honourable and useful members of the Redeemer's church at Melbourne, and it is our earnest desire, and fervent prayer, that they may continue to enjoy the blessings of religion in time, and at last to participate its eternal rewards. Y.

JOHN BRACH, the highly esteemed Pastor of the Church at Gedney-Hill, departed this life, Sep. 21, 1833, aged sixty-three. He was many years a local preacher in the Wesleyan Connexion, and was very useful in that capacity, and highly esteemed among them, as a consistent follower of our Lord Jesus Christ. Residing in the neighbourhood of the above place, he came occasionally in contact with the General Baptists, one of whom, a member of the church at Fleet, he married, and after serious examination of the Word of God, he embraced the doctrine of believers' baptism, and was baptized April 18, 1819. Shortly after his union with the church at Fleet, he was called to supply that branch of it which existed at Gedney-Hill, and in a few months, he and the members residing in that neighbourhood were dismissed, and formed into a separate church, to the pastoral care of which he was called, and ordained in August, 1820.

His talents for preaching were useful and respectable, and he enjoyed a large measure of the esteem of the people among whom he laboured. His piety was genuine—his modesty and humility highly exemplary; and though very poor, his people never raising him more than £10 per annum, as a remuneration for his labours, and he following the

humble path of a daily labourer, yet he maintained a consistent and honourable character through life. He was often much afflicted, and for some years his health has been declining. He was nearly laid aside from preaching for six months previous to his being called to his reward.

His dying testimony was given in support of the great truths he had laboured to inculcate on the minds of those who heard him. They were the comfort and stay of his soul. Christ was precious to him; and in possession of "a good hope through grace," and the exercise of unshaken confidence in his Redeeming God, he sunk into the arms of death, to join "the spirits of the just made perfect," and be present with his Lord.

In accordance with his particular desire, he was interred in Fleet burying ground; when his former Pastor, Mr. Rogers, improved the event, by addressing many of his dear friends and followers, from Heb. xiii. 7, 8. "Remember them which have the rule over you, who have spoken unto you the word of the Lord," &c. Mr. Ewen of March, also preached a discourse on the event, at Gedney-Hill, Oct. 6th, to a numerous and deeply affected assembly.

F—L.

T. R.

AFFECTING DEATH.

On November 18th, 1833, a few men were cutting down trees in a wood, called the — Bank-Wood, near to a place called Pecketwell, in the township of Wadsworth, Yorkshire. William Shackleton, who resided at Pecketwell, sent two of his little boys to gather the chips to kindle the fire. After some time, his

wife said she thought he had better go and see after the lads, lest some accident should happen unto them; he therefore, went immediately, and soon after he got to the place, there was a tree about to fall; and falling in a different direction than was expected, the cry was, "Run, run!" but alas! it was too late; for one of the branches of the tree fell on his head, and killed him on the spot. So sudden was his death, that he was not perceived to breathe once after he fell. He was much respected in the neighbourhood; and much grief was manifested on account of his untimely death.

November 22nd, his remains were interred in the Chapel-yard, at Birchcliff. He and his wife were both members of the General Baptist Church at this place, and much respected. At their house public prayer-meetings and experience meetings were held, which have been a blessing to that neighbourhood. The good man assisted in teaching the Sunday-school at Birchcliff the day before his death; and few appeared more promising for living many years to come, than he: but,

"Dangers stand thick through all the ground,

To push us to the tomb."

Mr. Hollinrake preached his funeral sermon, Dec. 1st, from Matt. xv. 18, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Though the day was wet, the congregation was very large and serious. He has left a widow, two sons, and one daughter, to lament their loss. May the Lord sanctify this stroke, and prepare them all to meet in heaven, where tears are never shed. H. H.

INTELLIGENCE.

CASE OF THE G. B. CHAPEL, COVENTRY.

At a meeting of the Trustees of this Chapel, held at Longford, Nov. 14th, convened in consequence of the Mortgagee, (who was present at the meeting,) having peremptorily called in his money on the chapel, amounting to £800; it was arranged that a mortgage of £600 should be obtained, and a note of hand for the other £200 be given, signed by each of the ten Trustees. It was further suggested, that an appeal should be made to the churches, through the Re-

pository, to aid the effort now in prosecution by the Minister of the chapel; to liquidate the debt upon it.

In Dec. 1832, the third edition of *India's Cries to British Humanity*, was published, containing one thousand copies; the proceeds of the edition to be appropriated to the chapel debt. The receipts, to the present period, have amounted to £198, 16s.; leaving against the edition, a small account only for binding the volumes. The remaining copies, about five hundred in number, if circulated without much expense, would realize £200, and this sum the author is

willing to devote to the object before specified. The work is published by Messrs. Simpkin and Marshall, Stationers' Court, London, and this new edition contains a book on colonization in India:—pp. 500; common copy, 8s.; fine copy, 10s.; with numerous engravings. The respectful and earnest request of the Trustees, Church, and Congregation of the chapel in Coventry, is,—That this statement may be laid before each church in the Connexion, and an individual or two appointed to solicit subscribers, in the village or town in which the church is situated. If this appeal be regarded by one hundred churches, five copies for each church would accomplish the object contemplated, and greatly relieve the anxieties of the Trustees and the Church. It is presumed, that by this plan, much expense of travelling will be saved, and the necessary duties of the ministry will not be interrupted. Applications for the work will be thankfully received by the Author, Coventry; Mr. Winks, Leicester; and the Rev. J. Wallis, London.

Signed, on behalf of the Trustees of the Chapel, JAMES PEGGS.

Gosford Terrace, Coventry;

Nov. 15, 1833.

THE CHURCH ESTABLISHMENT AND THE DISSENTERS.

The following letter from Mr. George Hadfield of Manchester, formerly of Sheffield, addressed to the Editors of the *Leeds Mercury*, especially deserves the attention of the Dissenters. We agree with our contemporary that such a man as Mr. Hadfield can be suspected of no unworthy motive or sinister object; but he is bold, zealous, thorough-going, and inflexible. He is, in fact, a consistent Dissenter, who condemns the unhallowed connexion between Church and State on the ground of religious principle—who contends that the Independents, the Methodists, the Unitarians, and the Baptists, have rights just as extensive as the Episcopalians—and who will not rest satisfied till full and perfect justice is done to the Dissenters in every respect. Mr. Hadfield, however, shall speak for himself:—

GENTLEMEN,

It is a matter of the deepest regret and surprise, that no steps are taking by the Dissenters in England at this critical juncture to assert their principles,

and claim their just rights, when it is generally understood that his Majesty's Ministers, or at least the majority of them, will concede nothing to us which they can possibly avoid, and that they intend to bring forward, next session, their plan of Church Reform, the tendency of which will be decidedly unfavourable to our interests, and will consolidate the political power and influence of one dominant sect. It will be useless to point out to them that the Bishops and Clergy are almost unanimously opposed to a liberal Government, and that there can be no religious peace in the land whilst one class is exalted, and all the rest are made subservient to it; for the Premier's brother is a bishop, and though (like most of our prelates) he is politically opposed to his Government, yet we have lately seen him enriched with a stall. Lord Palmerston once represented in Parliament the University of Cambridge, which means the clergy, and his predilection for the dominant party is well known. Mr. Stanley's family has in this county the largest patronage in the Church; and one living (Winwick) in their gift, is worth £8,000 a year, being one of the richest in England; moreover, it is a convenience to most of them so long as they hold office. On the other hand, the Dissenters have almost unanimously supported Government in all their late struggles, and, in return for this, we have absolutely got nothing but our labour for our pains.

If, then, we owed Earl Grey and his colleagues any debt of gratitude for doing us an act of justice before they took office, in getting the Test Laws repealed, we have now paid it; and it is time to look to our own interests, in which are involved the best interests of the country.

We are required to submit to the domination of a corrupt State Church; to be governed by Bishops, to see £3,500,000 at the least (but more like £5,000,000) annually expended in the maintenance of a clergy, of whom a vast majority do not preach the Gospel; to see the cure of souls bought and sold in open market; to have the Universities closed against us, and all the iniquities of those degraded places continued; to be taxed, tithed, and rated, to the support of a system we abjure; to be compelled to submit to objectionable rites and ceremonies of marriage, baptism, and burial; in one word, to be left out of the social compact, and degraded.

What astonishes every one who considers this subject, and especially our Scotch and Irish fellow-sufferers, is, that this tyranny is usurped by a very small minority, consisting of men possessed of political power, over the vast majority of the people. In England and Wales (notwithstanding the gross mis-statement of the Bishop of London, which he made in Parliament), *the number of worshippers at the Meeting-houses of all the Seceders exceeds, beyond all doubt, the number who attend the Established Churches!* Does his Lordship suppose that all persons who do not attend either church or meeting are friends to the Establishment? If he does, he will find out his error in very good time. The consciences of many of the Clergy are, at this moment, labouring under a grievous sense of the mischievous effect of the present system; and they, and multitudes of the laity also, would exult with ourselves at seeing the dissolution of the unholy alliance between the Church and the State.

In Ireland the Seceders are, to the members of the Establishment, as *ten to one* at the least. And, in Scotland, how can the Presbyterians there quietly sit down to be ruled by a bench of Bishops in the House of Lords? Have they forgotten the testimony of their noble ancestors against episcopacy? My Scotch friends answer, No! It is my deliberate opinion that nothing can be more practicable than the accomplishment of a *union of all parties for effecting a common object*, and nothing would be more certain or beneficial than their success, when once they shall have united. To accomplish it, however, *no time should be lost*; for if Ministers carry their temporizing plan (temporizing, beyond all doubt, it will be), the prospect of speedy justice will be lost, and years of delay may follow.

Let me warn your readers against the delusion of postponing their exertions to a future time. No time can be better than the present; and both in Scotland and Ireland the friends of religious liberty are looking to us to take measures to settle this vital question. We have hitherto demanded too little, and consequently have been refused every thing worth caring about. The bill for relieving places of worship from the poor-rates, which was the fruit of the labours of the last session of Parliament, is no boon to us. It applies to churches in the Establishment more than to ourselves, and I doubt much whether it will save

the Dissenters £50 a-year. I fear we have even misled the Government itself by asking trifles, when we ought to have been contending for great principles. What signifies a *small church-rate*, when we should be contending against a *corrupt State Church!* What is the trifling amount of poor's-rate levied upon a very few of our chapels, in comparison of millions of pounds annually expended on a *secular and dominant Clergy?*—and all this is done in a country burdened with a debt, which grinds us all. The real points at issue between the Government and us are very few, and may soon be stated. They are chiefly as follow, viz:—

1st. *A total disconnexion between Church and State*, leaving the details consequent thereon to be dealt with by Parliament.

2nd. The repeal of the Act of Charles II., which enables Bishops to sit in the House of Lords.

3rd. The repeal of all laws which grant compulsory powers to raise money for the support of any Church whatever.

4th. *The reformation of the Universities*, the repeal of all religious tests, and a grant of equal rights in them.

5th. A reformation of the laws relative to marriage and registration, with equal rights in places of public burial.

No Government whatever could long resist these just and reasonable requirements, if perseveringly demanded, and it is well known that several members of the present Administration would gladly and promptly grant all of them. Less than all these concessions I hope will never be submitted to, whilst we can constitutionally obtain redress. They would infringe on the liberty of no one, but they would place the people on an equal footing, which is just what every Government ought to do, and no more. All the bitter strifes of a dominant party would cease for ever, and a fraternal and patriotic sentiment would pervade the land. The beneficial effects that would result from these measures would be immense—no one can fully appreciate them.

In conclusion, I beg to assure your readers that neither in this town, nor in this county, are the Dissenters *inactive or indifferent* to the interests of the body. In this way they are serving the best interests of their fellow-men, and it is in contemplation to call public attention to the subject shortly. Our local members are most favourable to our views and wishes, and prepared to render us

every assistance. *The natural leaders in the glorious cause of religious liberty are the Dissenters of England; and millions of our fellow-subjects, from one cause or other favourable or unfavourable to our views, have their eyes upon us, and deeply responsible we shall be if we neglect the present opportunity. Our political power is far more justly estimated by our opponents than by ourselves; and few of the members of Parliament would venture to be indifferent or opposed to our wishes. Lord Durham knows well, and his advice is applicable to us:—"The power rests with yourselves now, to instruct your Representatives upon the measures on which you, the respectability and intelligence of the country, have set your hearts, and they will inevitably be carried."*

I am, Gentlemen,

Your very obedient Servant,
GEORGE HADFIELD.

Manchester, Nov. 9.

LINCOLNSHIRE CONFERENCE AT FLEET, DEC. 17, 1833.

The morning was occupied with a prayer meeting. Brethren Thompson, Everard, Ewen, and Sutton were engaged.

A letter was read from the church at Stamford, requesting ministerial assistance, and stating their removal to another situation more central; that there was better attendance, and pleasing prospects of good being done. The Conference made out a list of gratuitous supplies till next Conference. Case from Gedney Hill requesting ministerial and pecuniary aid in carrying on the cause, and also to have a minister pointed out to them. The Conference laments its inability to render pecuniary means or regular supplies; but as Bro. Ewen has undertaken to supply once a fortnight, the church may, if so disposed, make application to the students of the academy, or to any other minister, to fill up the intervening Sabbaths. The next Conference to be held at Bourn, on Thursday, March 20, 1834. Bro. Bissill to preach; the subject, "The perseverance of saints."

In the evening, a Missionary meeting was held. The meeting-house was crowded, and the collections, including the Lord's day, when Bro. Sutton preached, amounted to about £18, being nearly double to any preceding anniversaries. Brethren Scott, Ewen, Everard, Jarrom, Sutton, and Thompson, were engaged in advocating the cause of Missions, and Mr. Butters of Spalding presided.

VOL. I.—N. S.

E

AFFECTING DEATH OF MR. G. DEAN.

Since I arrived here (Manchester) this morning, I have had the melancholy information that Brother George Dean, our minister at Lineholm, conducted a girl from his house over the bridge about eight o'clock last night, that the child might get safe into the great road; and on his return he missed the end of the bridge, stepped into the river (Calder) and his body was not found this morning, as the river was high. JAMES HODGSON.

December 17.

TARPORLEY.

I am glad to inform you that we have erected a New Chapel at Tarporley, and expect it to be opened in about two months. In May last, we had a baptism at Wheelock, of nine persons; and on the 15th of last September, we had a baptism at Tarporley, of five persons; and on Sunday last another baptism at Wheelock, of three persons. The Lord has been very gracious to us in the past year, for which we would be thankful. J. H.

SUTTON'S HISTORY OF THE GENERAL BAPTIST ORISSA MISSION.

The worthy Missionary who has visited the United States, and has now come to England with a view to recruit his health, has compiled and written a history of our Missionary operations in Orissa. This has been printed in America, and rather extensively circulated among the Baptists, especially those called Free-will Baptists of that country. There it has done good, and will do good, in encouraging and directing our transatlantic brethren in their Missionary efforts. The narrative of a mission which is our own, seems in some measure to be our property, and surely every General Baptist who was interested in the formation of the Orissa Mission, will desire to possess a copy; and all who are concerned to promote its progress, will desire to peruse it, that they may have a regular and digested account of the labours and vicissitudes of their own Missionaries, in this peculiar part of the empire of Idolatry.—We are very happy to learn that Mr. Sutton is likely to print an edition of it in England. We hope our Readers will encourage its publication. ED.

MONTHLY OBSERVATIONS ON PUBLIC AFFAIRS.

Under this general head we intend briefly to introduce to our Readers, some of the leading topics which occupy the public mind. The last month has presented but little of a purely political nature, to be recorded. The apparent encroachments of Russia on the feeble and prostrate empire of the Sultan, under the specious pretext of giving assistance to the Porte, has apparently aroused the attention of the British and French Governments, and the Dockyards at Portsmouth, Chatham, and Plymouth, as well as those at Toulon, are full of busile and preparation. A reinforcement of the English Fleet in the Mediterranean, with a view to check the ambitious designs of the Autocrat of the

North, is the supposed object of this naval armament.

The rights of Dissenters, and the rumoured Ministerial measure for Church Reform, have been much canvassed. In several places public meetings have been held—and memorials have been presented to Government on this subject. The advocates of the Church are not idle, and the papers, both religious and secular, liberal and anti-liberal, have been filled with conflicting reasonings and statements. The letter of Mr. Hadfield, in this number, is thought by some too strong. A letter of a more moderate, and less agitating spirit, from the pen of one of our senior ministers, will appear in our next.

POETRY.

THE DYING MOTHER.

PAST was the mother's trying hour,
Nature's severest struggle o'er;
And her fond husband hoped ere long
To see her rise in health once more.
False vision! for e'en then had death
His poison on her vitals shed,
And quickly o'er her weaken'd frame
Its opiate influence spread;
And waking from his pleasing dream,
Now truth flash'd sudden o'er his brain,
Too late,—and yet, alas! too soon,
That all his hopes were vain.

He wept not: he had wept; but now
Transfix'd and speechless stood; stern
On his dark brow was visible, [care
And in his wild distracted air:
Nor could the looks of those fond eyes,
Whose glance was electricity
In seasons past, arouse his frame
From its deep dreadful lethargy;
His thoughts were on the future: all
To him seem'd dark and hopeless there;
And fancy raised a thousand forms,
To heighten his despair.

She had received his parting kiss,
The parting glance exchanged; and
The fervent blessing of a soul, [given
Pluming its eager wings for heaven;
And now she long'd from earth to turn
Her eyes—her heart—her thoughts
away;
But there were chains which held her still
In bondage; feeling's sovereign sway
Still own'd the citadel of life,
Where now the struggling spirit strove;
And stronger than all feelings else,
That of a mother's love.

"Bring me my babe," she softly cried,
"Oh! let me, ere this mortal strife
Is ended, yet again behold
The treasure I have bought with life."
'Twas brought: her heart sweet welcome
gave
Unto the almost orphan, while
Its open eyes were turn'd on hers,
To hail with an unconscious smile;
Some moments in her arms she held,
Then laid it on the milkless breast,
That should have nourishment supplied,
And pillowed it to rest.

Her heart, as though the warm embrace
Had a new life imparted, heaved
With greater force; and fancy's power
A wreath of fond endearments weaved,
To crown the hapless child; but now
The struggle shook her weakened
frame;
Her limbs grew cold; pulsation stopp'd;
And o'er her eyes death's dimness came;
In faltering accents she exclaim'd,
"My sweet one, 'tis for thee I die!"
Then some few treasured drops of love,
Shed from each smiling eye.

One long but broken sigh here loosed
Her soul;—yet still the tears she shed
At parting, dwelt upon her cheek
Like dew that bow the snow-drop's
head;
And still affection's dying glance
Upon her features left its trace,
Fast frozen, as we sometimes see
A wavelet on a river's face;
As though, in love with that rich smile,
Death, fearful of the least delay,
Had grasp'd her in his mighty arms,
Before it pass'd away.

MISSIONARY OBSERVER.



PRAYER ESSENTIAL TO THE SUCCESS OF MISSIONS.

"In every thing, by prayer and supplication, let your requests be made known unto God."

The day in which we live is one of holy zeal and pious effort: a day which justifies the brightest hopes and the most earnest expectations. In such a day as this, hope and fear alternately prevail: and one momentous question ought to occupy the minds of all who bear the Christian name how to overcome the evil and extend the good, how to confound the works of satan, and to enlarge the kingdom of the Great Redeemer.

The cause for which the Saviour died, is the cause of truth and peace; to extend it in the earth, is the duty of all the pious, the means of its promotion are within our own reach, and happy they, whose best energies are employed to dispel the darkness of the moral world, and to diffuse the light of truth divine. The subject of Christian Missions is now in broad day before the eyes of men, and every one, who feels the worth of souls immortal, must feel a deep and lively interest in such a cause, while he utters in his daily prayers, "Thy kingdom come." The ultimate success of Missions is certain, a fact which ought to warm the hearts and inspire the prayers of the humble and devout. And let it always be remembered, that effort without prayer will avail but little, for our best exertions in the Saviour's cause, unblest of God, are vain and useless. "Paul planted, Apollos watered; but God gave the increase."

The design of this short address is to exhibit *the importance of prayer for the success of Christian Missions.*

We rejoice in the prevalence of a Missionary spirit, and in the efforts made to extend the triumphs of the cross; our own friends have laboured and have not fainted, a divine blessing has attended their exertions, and thus we are called to acknowledge the Lord's goodness and to "continue instant in prayer."

Prayer for Missions is important, because our Missionaries request it. Impelled by love to God and love to man, they have evinced a willingness to spend their energies in a cause so good. They have severed a thousand tender ties connected with the land that gave them birth, and while they have taken their last look of friends loving and beloved, and have for the last time grasped the hands of their Christian brethren, this has been their request, "Pray for us, that the word of the Lord may have free course, and be glorified." We are laid under every possible obligation to pray for them and for the cause they have so nobly espoused. They have become strangers in a strange land, inhabitants of an inhospitable clime; they have difficulties which we have never encountered; are exposed to dangers which we cannot describe; and are frequently called to fill a premature grave. And shall we not pray for them? we must, we will! On our prayers they have a right to calculate, while

wandering in a dreary land with messages of mercy. Amidst all their labour and their toil, this is their consolation and their joy, "The cause in which we have embarked, must succeed, for it is an object of devout and earnest prayer; we know that our way will ultimately prosper, for we have the prayers of our brethren at home, and praying breath is never spent in vain."

Prayer for Missions is important, because the state of the heathen requires it. The appalling state of the heathen world, has been brought before our attention again and again by individuals who have witnessed the scenes they have described, and have seen the abominations they have set forth. We have heard enough to convince us that "the dark places of the earth are full of the habitations of cruelty." But could we be transported to the shores of India, where our brethren are labouring, were we permitted to gaze on the desolations of that land of darkness, we should be compelled to acknowledge, that "not a half had been told us." The darkness that there prevails is so dense, superstition is so deeply rooted, and the prejudices of the people are so strong, that it seems to require an Almighty arm to break in pieces their stony hearts, to correct their errors, and subject them to the influence of that gospel which is "the power of God unto salvation." When we look at the objects adored, the sacrifices made, and the cruelties practised, we are constrained to exclaim "It is high time for Thee Lord to work, for they have made void thy law." Who can contemplate a world perishing in idolatry, without a ray of hope, standing on the brink of eternity, without a vestige of piety, ready to appear in the presence of the immaculate Jehovah, unmoved in all their pollutions, and guilty of every abomination, and not lift up his heart in prayer to God, saying, "Why do the heathen rage, and the people imagine a vain thing? Give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession."

Prayer for Missions is important, because the God of Missions commands it. We profess to make the scriptures our guide, and to reverence every divine command: we believe that every thing is important the Eternal God commands, and the divine Redeemer sanctions. Let this principle be applied to the subject in hand, and we shall at once see the propriety of that position we now assume. "Let the people gather together; let the elders assemble; let the priests the ministers of the Lord, weep between the porch and the altar, and say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them. Wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Ask of me and I will give thee the heathen for his inheritance." "Ask and ye shall receive." "But for all these things will I be inquired of by the house of Israel, to do it for them." It is observable that in that beautiful epitome of prayer given unto man as a guide to his supplications, by Jesus Christ, there should be a positive and a distinct reference to the subject for which we plead. The Redeemer himself has taught us to say in our daily prayers, "Thy kingdom come, thy will be done upon earth as it is

done in heaven." This then is our authority to pray for Missions, and it is high authority, and we cannot neglect a duty so plain and palpable, without a lamentable dereliction of principle, and a positive disobedience of the mandates of heaven.

Contemplate the spirit of prayer for the spread of the Gospel, which was manifested by the primitive disciples of Christ. The first prayer of the church of Christ in its associated capacity was in reference to the spread of the Gospel. This prayer and the answer which followed it are both recorded in the Acts of the Apostles. "And now Lord grant unto thy servants that with all boldness they may speak thy word, and that signs and wonders may be done by the name of thy holy child Jesus." Mark the answer which they received. "And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the word of God with boldness, and the multitude of them that believed were of one heart and of one soul, and great grace was upon them all." Thus we see that a regard to scripture precept and precedent will induce us to pray for Missions.

Prayer for Missions is important, because the promises of God encourage it. "He will regard the prayer of the destitute and not despise their prayer, and whatsoever ye shall ask the Father in my name he will give it you." When the pious Psalmist describes the glory of the Messiah, and the perpetuity of his kingdom, he exhibits the pious as praying for his cause: "Prayer also shall be made for him continually." The Almighty has done great things in answer to prayer, and his ear is not now heavy that he cannot hear. He has promised that the earth shall be filled with the knowledge of the Lord as the waters cover the sea; that the wilderness and the solitary place shall be made glad, and the desert rejoice and blossom as the rose. Animated by promises so cheering, and inspired by prospects so glowing and delightful, let us approach the footstool of the Eternal, and implore the God of Missions to bless his own cause.

Let us in solitude and retirement remember Missions and Missionaries, and try to bring down upon the destitute the blessing of the Great Head of the church. Let us remember this cause in our addresses to God at the domestic altar, that our children and domestics may imbibe a Missionary spirit, and be led to manifest "compassion for the ignorant, and those that are out of the way." Let our collectors and subscribers pray that they may have a heart to feel for the heathen, an ability to help them, and patience to persevere in every "work of faith and labour of love." Let our ministers continue instant in prayer, that "God may be merciful unto us and bless us, that his way may be known upon earth, his saving health amongst all nations."

This it is to be feared is an object, which has been too little thought of. Till of late years it did not fire the devotion of our public assemblies, and was almost entirely neglected in the family and closet; but blessed be God, we hope we see at least the dawn of better days, and we long to see the spirit with which the hearts of prophets, apostles, and martyrs glowed, pervade all our churches; that the Missionary cause may be supported, and our Missionaries abundantly blessed. Brethren, prayer is omnipotent; God honours it; it moves the hand that moves all things;

its wondrous efficacy has been proved, and every enlightened mind and regenerated heart employs it in every exigency. Does the christian feel his wants? behold him prostrate at a throne of grace. Is he in difficulty? his first resource is prayer. Does the success of any object lie near his heart? he prays for it continually. And what object so dear to a christian as the Saviour's cause? What so desirable to his heart as the spread of the Gospel? Accordingly he prays with fervour, "Thy kingdom come, thy will be done upon earth, as it is done in heaven." That the spirit of prayer for Missions may become more general, is the design of the above address, and if it conduce in any way to the attainment of that object, your correspondent will be gratified, and God shall have the glory.

W. B. L.

LETTER FROM MR. JOHN GOADBY.

Cape of Good Hope, Cape Town, Sep. 14, 1833.

DEAR BROTHER,

You doubtless have been informed ere this time, that we embarked at Gravesend on the 2nd of July, and that we left Portsmouth on the 9th. We received on board there, two Missionaries from the London Society, with their wives; so that we have not been alone. We are quite happy with each other, and have meetings for worship every day, when the weather and our health will permit. We have indeed been highly favoured. He who holds the wind in his fists, and containeth the water in the hollow of his hand, has restrained them both; we have not as yet had a storm or a gale, or any thing of the kind. Our passage hitherto has been rapid. We arrived and anchored before this place on the 10th inst.; having been sixty-three days; we expect to weigh anchor to-morrow. We have been to visit Dr. Philip, and Mr. Christie; Mr. B. Shaw, and Mr. Cook; the former Independents, the latter Wesleyans. Should we stay the Sabbath over I have engaged to preach for the Wesleyans. Our missionary companions are staying at Dr. Philip's; we should have been with them also, but they are quite full, so that we now are at a boarding-house. We hope £5 will cover the extra expenses of this stoppage.

We have had few opportunities of doing any thing among either sailors or passengers on board. Our Captain will not have any religious services except reading the Church prayers: he did once allow Mr. Mather to deliver an address, but will not a second time; and even for reading prayers, we never have them if an excuse can be found. The sailors are careless, and opposed to religion. I have distributed a few tracts. Mr. Mather offered to give Bibles to those who were without; but not one would apply, though many are destitute. I was never very sanguine about what we could do here, but hereafter I shall be less so. I ought to have said before, the names of our Missionary friends are Mather, and Schurman; the latter is a German. Though we can do nothing publicly on board, we have considerable influence over the outward conduct of the passengers: we have no dancing or gaming on board: of the latter there was a little; but we spoke of its demoralizing tendency, and it was discontinued. Opportunities also, occasionally

occur for religious observations in conversation, which we are willing to embrace; so that by all our conduct we may serve the Lord, and prove to men that we are not of this world. We are treated with great respect by all on board, and are much more comfortable than I expected we should be. Our health has been good—have had but little sea-sickness. The Lord has been exceedingly gracious in these respects. Oh! that we had hearts to love and praise him more; and zeal to devote ourselves more unreservedly to his glory. He is worthy of all, and more than all that we can give. May you, my dear brother, enjoy much of his assistance in your ministerial engagements, and be blessed with increased success, is the prayer of

Yours in Christ,
JOHN GOADBY.

ABOLITION OF THE PILGRIM TAX.

Extracts from a Letter to Bengal, dated Feb. 26th, 1833, on the Pilgrim Tax. (From the Honourable Court of Directors.)

“Arrangements which implicate the Government, whether in a greater or less degree, in the immediate ministrations of the local superstitions of the Natives might well be objected to, in point of principle, even without reference to their actual or probable consequences; but, that they also tend to consequences of an injurious kind is evident, inasmuch as they exhibit the British power in such intimate connexion with the unhappy and debasing superstitions in question, as almost necessarily to inspire the people with a belief, either, *that we admit the divine origin of those superstitions, or, at least, that we ascribe to them some peculiar and venerable authority.*

“We conceive that the system of raising a revenue, or at least a surplus revenue, by means of a Pilgrim Tax, must in any way lead to the promotion and encouragement of the superstition out of which the Tax is derived. It gives the Government an immediate interest in the progress and extension of such superstitions. It furnishes both to the Government and to such of its functionaries as are concerned in levying the Tax, (supposing them to sympathize with their employers) *a perpetual inducement to increase the income of the Temple, and therefore to attract to the spot as numerous a concourse of Pilgrims as possible.*

“We conceive that the principles of toleration do not require that we should promote the growth and popularity of superstitions, the prevalence of which every rational and religious mind must lament, and we are, therefore, of opinion, that any system which connects the pecuniary interests of the state with such superstitions, is for that reason objectionable, and ought to terminate.

“There can be no little doubt that the exertions of the *Pilgrim Hunters*, and their employers, are incited and quickened by the assurance, which the known good faith and exactness of the British Government hold out to them, that their fees will be levied and paid with scrupulous punctuality. Thus the credit and authority of the Government are perverted to the support of a manifest and revolting abuse. On the whole, we think that the Pilgrim Tax should be extinguished altogether, leaving it to the Priests to admit votaries on whatever terms they please.

"In stating to you our distinct opinion respecting the abolition, not only of the Pilgrim Tax, but of the practices connected with it, or bearing a similar construction, we are rather holding up a standard to which you are ultimately to conform your policy, than prescribing a rule which you are instantly and without respect of circumstances to carry into accomplishment. We are sensible that this is one of those subjects, respecting which it is peculiarly difficult to give, from this country, more than general instructions. As to the details of any measure regarding it,—the time, the degree, the manner, the gradation, the precautions, these must in an especial sense rest with the local Government. To you, therefore, they must be consigned, and we so consign them, in perfect reliance on the experience, liberty, and judgment of our Governor General in Council. But while we commit without hesitation into your hands the details of execution, we feel it at the same time our duty to communicate to you our general views and intentions. Finally it may be convenient to recapitulate in a brief series the formal conclusions resulting from the preceding discussion. They are the following :—

1. "That the interference of British Functionaries in the interior management of Native Temples, in the customs, habits, and religious proceedings of their Priests and attendants, in the arrangement of their ceremonies, rites, and festivals, and generally in the condition of their interior economy, shall cease.

2. "That the Pilgrim Tax shall be every where abolished.

3. "That fines and offerings shall no longer be considered as sources of revenue by the British Government, and they shall consequently no longer be collected, or received by the servants of the East India Company.

4. "That no servant of the East India Company shall be engaged in the collection, management, or custody of moneys, in the nature of fines or offerings, in whatever manner obtained, or whether furnished in cash or in kind.

5. "That no servant of the East India Company shall hereafter derive any emolument resulting from the above-mentioned or any similar sources.

6. "That in all measures relating to their Temples, their worship, their festivals, their religious practices, their ceremonial observances, our Native subjects be left entirely to themselves.

7. "That in every case in which it has been found necessary to form and keep up a Police force, specially with a view to the peace and security of the Pilgrims or the Worshippers, such Police shall hereafter be maintained and made available out of the general revenues of the country.

"Much caution and many gradations may be necessary in acting on the conclusions at which we have arrived; among other concomitant measures, such explanations should be given to the Natives as shall satisfy them, that so far from abandoning the principles of a just toleration, the British Government is resolved to apply them with more scrupulous accuracy than ever, and that, *this proceeding is in truth, no more than a recurrence to that state of neutrality from which we ought never to have departed.* Nor in enjoining only a gradual approach to the desired end, do we exclude from our view the possible expediency of commencing with some one of the great superstitious establishments,

and of extending the improvement to the rest, only in the complete success of the first experiment. All this process, however, we leave to be regulated by the judgment and experience of our Governor General in Council, who, we are persuaded, will carry our views into effect with all prudent and practicable expedition."

Signed by J. G. Ravenshaw, Esq., Chairman, and *thirteen* other members of the Hon. Court of Directors.

The importance of this measure can scarcely be fully appreciated, and most beneficial will be the results of its general adoption in all the Indian Presidencies. British connection with Hindoo Idolatry exists at *Juggernaut, Gya, Allahabad, Kasheepore, Surkura, Sumbul, Itawa, Tripetty*, near *Madras, Ramisseram, Dwaraca, Tanjore, Seringham, Serinagur*, &c. In some places grants of money, land, and patronage are enjoyed by the owners and attendants of the Temples; in some others, particularly at *Juggernaut, Gya, Allahabad*, and *Tripetty*, considerable sums of money are exacted from the miserable Pilgrims, while the horrid shrines of Idolatry possess increasing celebrity under the fostering hand of a professedly Christian Government. It becomes Britain, in reference to the polluted services and gains of Idolatry, to regard the divine injunction, "*Touch not, taste not, handle not.*" For further information, see "*India's Cries to British Humanity.*" Third edition, pp. 77—168.—*Simpkin and Marshall, London.* This work is published by subscription, at 8s. per copy; the names of Subscribers will be gratefully received by the Author,

Coventry, Dec. 3rd, 1833.

J. PEGGS.

RECENT SUTTEE AT MEERUT.

"THERE is a village on the road to Meerut called Kheruh, of which Rambux is the head; he had formerly a dispute about some lands with Pertab, a zemindar of the village. The case came at last into the courts, and Pertab, through the exertions of his wife, a clever sharp woman, gained his cause, which excited the enmity of Rambux and his family. In the last month Pertab died, about mid-day; leaving a wife and several children, the eldest of whom is seventeen years old. The widow wept bitterly for a time, but through her habits of business, soon recovered herself; gave directions about taking the body to the river, and gave money for the necessary expenses. The villagers soon afterwards set out with the body for the river Jumra, leaving the widow, two or three old women, and Hurdeb the uncle of Rambux in the house. Up to this time no one had any idea of a Suttee, for the Hindoo customs require that the widow should immediately on her husband's death, declare her intention of becoming a Suttee, and go with the body; but two or three hours had now elapsed, and the body had been carried out of the village on its way to the river, when the woman said, '*I have been a Suttee twice before and I will be one now again.*' Hurdeb instantly praised her resolution, got the brother of Rambux to call back the people who were taking away the body, and said to the woman 'Now you cannot retract, for if you do, you must become an outcast.' He also called for a light, and said, 'Let us perform the ceremony of the Kajal.' Meanwhile the villagers had returned, and her children came

crying around her, beseeching her not to burn herself; but the eldest son of Rambux Joy Kishun, said, 'If you retract now, I will instantly cut off your head!' Not daring on account of this and Hardeb's threat to forego her resolution, she dropped herself with all her ornaments for the ceremony; and Joy Kishun, tired of the little delay that had occurred, took hold of her hand, saying, 'Come along!' The pile was made near a large tree; about three or four hundred yards to the west of the village. The most active in the business were Rambux's sons and brother, and the brother of the deceased with his two sons. These were the next heirs to the deceased, after his children; and what an advantage to the brother and nephews, to have only young boys instead of a middle aged clever woman to deal with, in any disputes that may arise about the inheritance of the property. These men put the body on the pile, and assisted the woman up, placing her by her husband's body. She entreated that her own son, who had not in any way assisted, for he had cried the whole time, should light the pile! The others however were afraid of a moment's delay, lest the magistrate or some of his police might arrive; so her brother-in-law set fire to the pile, on which ghee and quantities of combustible matter had been poured. The smoke and flames arose immediately, a few shrieks were heard, and the woman was no more.

"At midnight the police arrived, and subsequently a gentleman of the civil service. Rambux and his family, the deceased's brother with his two sons were arrested, and sent in to take their trial, which is not finished."—*East India Magazine*, Nov. 1833.

It becomes the friends of humanity and religion in India to remember how great was the object gained when Suttee was declared throughout all the Indian Presidencies, a misdemeanor and punishable by law. How affecting the state of a people "whose feet are swift to shed blood," and who offer this blood at the shrine of their sanguinary idolatry. May all the cruelties and idolatries of India, be ere long "Buried 'midst the wreck of things that were." J. P.

COMMITTEE MEETING, LOUGHBOROUGH,

Dec. 19th, 1833.

*Fifteen Members of Committee present: J. Heard, Esq., in the Chair.
Mr. Sutton also present.*

Agreed,—That this Committee have great pleasure in seeing Mr. Sutton amongst them to-day; and cannot allow this opportunity to pass without expressing their entire satisfaction with his conduct as a Missionary; and also, their gratitude to him for the exertions he has made to collect funds for the support of the Mission, both in Calcutta, and the United States.

The following Letter from Parsonsfield, was presented,

"North Parsonsfield, State of Maine, Oct. 14, 1833.

To the Rev. J. G. Pike, Secretary of the Committee of the General Baptist Foreign Missionary Society.

DEAR BROTHER,

We have had the satisfaction of receiving a visit from brother A. Sutton, your Missionary to Orissa; whose coming has been greatly

blessed to the awakening of the spirit of Missions among us. We have heretofore done nothing in this cause: but many of our brethren are now disposed to do what they can; and we think if brother Sutton could labour with us a few months longer, he might render essential services to the cause in which he is engaged. At our General Conference, holden in Strafford, Vermont, Oct. 10, 1833, his visit was taken into consideration, and the following resolve was passed,—

“Resolved, that this Conference address a Letter to the Committee of the General Baptist Foreign Missionary Society, in England, requesting them to permit brother Amos Sutton, if he should see it to be his duty, to continue his labours with us for a season, after his return, in order to forward the Missionary design in our Connexion.”

HOSEA QUINBY. *Gen. Con. Clerk, and Foreign Correspondent.*

Respecting our prospects, he will inform you better than we can write. H. Q.”

Agreed,—That in compliance with this request, Mr. Sutton be recommended, on leaving England, to revisit America, and to endeavour there to put the Missionary cause on a permanent footing, by the formation of Associations, &c.; not extending his labours there beyond twelve months, without a further vote of the Committee.

Agreed,—That Mrs. Sutton be informed, that if she feel disposed to visit England, the Committee will be very glad to see her, and will cheerfully defray the expense of her voyage.

Mr. Sutton having presented a copy of his *History of the Orissa Mission*, of which 3000 have been printed in America:—

Agreed,—That the Committee cordially approve of his reprinting the book in England, if he judge this advisable, and that in that case they will encourage the sale of the work.

Agreed,—That the thanks of this Committee be presented to the American Tract Society, for the kind donation of 300 dollars.

Mr. Sutton reported, that including the preceding donation, about £560 had been collected for this Mission, in Calcutta, and the United States.

Agreed,—That this Committee feel deeply indebted to these friends in Calcutta, and the United States, for their liberality, and present their most cordial thanks: and that Mr. Sutton and the Secretary, be requested to communicate the same, in the way they deem most suitable.

Mr. Sutton stated that the American Friends, wish their contributions to be expended in sending out more Missionaries.

An application from Mr. Bannister, a student at Loughborough, to engage as a Missionary, was read, and favourably received, but the consideration of it was deferred to the next Committee Meeting.

Mr. Sutton is anxious to take some Missionaries out with him, that may proceed to America, and accompany those expected to be sent by the Missionary Society, recently formed among the American General Baptists.

At the Committee Meeting in September, a Letter was read from the Secretary, tendering his resignation; and requesting the Committee to appoint another Secretary by Christmas, or sooner. The consideration of this Letter was deferred to the present Meeting.

Agreed,—That the Committee can by no means receive Mr. Pike's resignation; but do most cordially, earnestly, and unanimously request him to continue his office; and that they pledge themselves to support and assist him to the utmost of their power: and that with respect to his salary, they are so far from thinking it too much, that they are sorry it is not in their power to increase it. They also conceive the unfavourable impression with reference to it, is very limited, and unworthy of regard.

J. HEARD, *Chairman.*

GENERAL RELIGIOUS INTELLIGENCE.

WESLEYAN MISSIONARY SOCIETY.

The Committee of the Wesleyan Missionary Society have made an appeal to the Christian public on behalf of their missions in Jamaica, and in the West Indies generally, from which it appears that in Jamaica alone, the loss sustained during the year 1832 was very great. While the ordinary expenditure was not less than usual, the income received in the island for Missionary purposes experienced a defalcation of £2425 4s. 8d. Of this, the sum of £595 18s. 2d. is the deficiency in the contributions of the Jamaica Auxiliary Missionary Society; £1829 6s. 6d. is the deficiency in the Local income of the societies and congregations at the several stations, including the items of weekly class money, quarterage from the classes, public collections, and pew-rents, to which is to be added, an extraordinary expenditure in that year of £355 8s. 7d., rendered necessary by the legal expenses, travelling, printing, &c.; making a total loss in Jamaica for 1832, of not less than £2780 13s. 3d. This is altogether exclusive of the heavy losses sustained in *real property* by the demolition or injury of various chapels, &c., which cannot be estimated at less than £3000, which, however, may eventually be recovered by the interference of His Majesty's Government. The Committee made large advances, by way of temporary loan, to the Trustees of several Chapels in Jamaica, amounting collectively to the sum of £2660 6s. 7d., in order to rescue those Trustees from the most distressing apprehensions, and to preserve the chapels from alienation or seizure. The enemies of Missions had artfully employed the moment of general panic and anxiety in stimulating various sudden and unexpected demands for the repayment of moneys lent upon these chapels; hoping

that such repayment would not be found practicable in that awful crisis, and that, by this manœuvre, those places of worship might be closed under colour of a legal process. To the deficiencies unprovided for in Jamaica must be added some similar deficiencies in other West Indian Districts. The Missionary contributions for 1832, received by the Antigua District Auxiliary Society, have fallen short of those reported in the preceding year, by not less than £1126; and the deficiencies of the Local income, raised from the Societies, congregations, and chapels, of the various stations in that District, have amounted to £311 3s. 8d. In the St. Vincent's district, during the same year, the decrease in the receipts of the Auxiliary Missionary Society is £148 6s. 4d., and that in the Local income of the several stations is £66 15s. 0d. If these several sums be added together, the total of West Indian deficiencies will be found to be £4435 18s. 3d. This, however, is only the deficiency of 1832. The probability is, that, to the deficiency of 1832, must be added, another of large amount for the year 1833. More, it is said, than has ever yet been received, in the most prosperous year, will be required to reinforce old Missions, and to meet even a part only of the new and promising openings for usefulness which present themselves in every direction. It has therefore appeared to the Committee to be indispensable, that the extraordinary deficiencies and expenditure of Jamaica, and of the West Indies generally, should be made the subject of a distinct and special appeal. A large number of Missionaries must of necessity be sent to the West Indies with all practicable speed. From Jamaica, and many other Islands, the importunate cry for "more help" reaches the Committee by every successive mail. The Committee have ventured to direct that their West Indian

Stations shall be forthwith strengthened by a large addition of Missionaries. TWELVE Preachers, at least, most of whom have already travelled in English Circuits will be sent on this important service as soon as possible. Their outfit and passages, and other incidental expenses, will cost more than £1000. This expenditure, also, the Committee connect with the West Indian deficiency for 1832, and for these united objects solicit the donations of their friends, and of the benevolent public. Thus will be required not less than £6000. Towards this sum, the receipt of £2093 has already been acknowledged.

SLAVERY IN AMERICA.

It appears that a lady in the State of Connecticut, has been guilty of the atrocious crimes of teaching and boarding *persons of colour* from other States! For the first of these offences she was tried, and by a jury of her countrymen, and after an absence of twenty or thirty minutes, she was found guilty! The judge's charge is not the least remarkable feature in this disgraceful transaction. His honour declares that slaves are only recognised by the State, "as the basis of representation and taxation." He further inquires, Are the free people of colour citizens? and he answers, "It is the opinion of this court that they are not." After such an exhibition as this of Republican liberty, the citizens of the United States may talk of their personal immunities and cheap government, but they must say no more about "*equal rights*," or hatred of oppression.—*Record*.

Surely the time will soon come when this gross violation of all rights, human and divine, will be abandoned by the transatlantic Republic.

FEARFUL INCREASE OF ROMAN CATHOLICS IN THE UNITED STATES.

The first Roman Catholics of the United States were the settlers of Maryland, who, in 1632, emigrated from England and Ireland. From this time until 1773, when the society of Jesuits was suppressed, the American Catholics were constantly supplied with Jesuit Missionaries from England. From 1773 to the Establishment of their Episcopacy in 1790, the American Catholic church was go-

vernored by a vicar of the Roman Catholic bishop of London. In 1788, the popish religion of the United States was almost entirely confined to the State of Maryland, and a few scattered districts of Pennsylvania, into which latter state it had been introduced in 1720. The whole number of priests in both states at that date (1788) did not exceed 26, all of whom had been educated in Europe: and there was at that date no popish college, or seminary, no convent or female academy in the United States. In 1814, the face of things had greatly changed. The popish "hierarchy of the United States was now established." The diocese of Baltimore, which had been created in 1790, and placed under the care of the late Archbishop Carroll (then Bishop) had now become an arch-episcopal see under the charge of the same prelate. Four other dioceses had been formed; four new bishops had been consecrated over them; and the diocese of New Orleans, which had been made in 1796, under the Spanish Government, was now added to those of the United States. At this period there were two colleges, two seminaries, and three or four convents; and the whole number of priests and bishops was but forty-three, including the archbishop. From 1814 to 1833 the increase has been astonishing. Instead of six, there are now eleven dioceses, to which the college "de propaganda," at Rome, contemplate soon adding a twelfth. There is one archbishop, eleven bishops, ten vicars-general, three hundred and twenty resident priests, exclusive of those in colleges, seminaries, convents, &c., about three hundred churches erected or finishing, six diocesan seminaries for the education of priests, ten colleges, twenty-eight male and female convents, thirty-five seminaries for youth, of which fourteen are for boys, and twenty-one for girls, and sixteen orphan asylums under the care of the Jesuits and nuns, all the pupils of which are of course trained up in the "ways of" papacy, while probably more than five hundred thousand of the population of the country are connected with the Catholic Church; thus giving to that denomination a greater number of communicants than are attached to any other denomination in the country. This rapid progress of Romanism is alarming. Much of it is owing to emigration.—*Connecticut Observer*.

GENERAL BAPTIST MISSIONARY SOCIETY.

EXTRACTS FROM MR. BROWN'S JOURNAL.

Feb. 11th, 1893.—To day received a letter from Bro. Pike, which gave me much pleasure. These things, when they contain no bad news, are delightful in this solitary distant land. May the Redeemer excite amongst his English believing people, a Missionary spirit. Could they see this place, they would feel as we do, a desire to live, and labour, and endure reproach, to benefit the heathen. They are more vile and polluted than I expected to find them: still, I could live amongst them, and the more I see to hate in their conduct, the more I feel for their welfare. I addressed the school in Oreah to day, from John xv. Thanks to my Father, now this part of the business comes pretty easy.

16th.—The business of the week has been various, many things to deplore and to correct; may we be gifted with wisdom from on high. Lord, give us thy Spirit, that we may do all things for thy glory. The Native brethren are all returned home from the cold season tour; they speak well of the appearance of the people, and the manner in which they have been heard. I have nothing, this week, of a Missionary nature to record, that is out of the common way. May the Lord's blessing attend upon the labours that are past.

18th.—Last night the dreadful uproar was such as to perplex the head of any man. Three or four thousand people, with fiddles, pipes, horns, tom-toms, brass instruments knocking against each other, and hundreds of lights made of stinking oil. What a filthy place: I loathe the very food I eat, it seems polluted. * * * * All the filth of Cuttack and neighbourhood seems here disgorged; and this is called a Jatra, people come to worship Maha Probe. All is of a piece; the walls of the temple are carved with every form and representation calculated to excite the unclean passions of unregenerated man. Some men are wicked against their religion; these people are wicked because their religion teaches them to be so. The most pious and devoted, is the most degraded and filthy in a moral point of view. Paine says, "that no religion of itself teaches men to be cruel and immoral." He, like the master he served, is a liar. Hindooism teaches

murder, adultery, fornication, theft, and deceit. The infernal uproar prevented my sleeping, and early this morning I left this Sodom, but only to find Gomorrah. At Boroda market; my cold continues. Gunga and Ditarreo preached; the people attended pretty well. One troublesome old fellow would neither hear himself, nor let others; I sent him off, and we got on pretty well. The Oriyals are not generally pugnacious gentlemen, and when a European is resolute, they usually move off; if they were, what should we do with them? This is ten miles from Cuttack. This place belongs to a Calcutta Baboo of the liberal party, the people whom I described lately in a letter. He says he will make his tenants eat beef, in fifty years.* Thus would their Hindoo prejudices be destroyed, it is true, but he says nothing about their believing in Christ, as the sinner's hope. Here we distributed many books: may a Divine blessing attend the reading of them; O how I should rejoice!

24th.—In the Bazar, a man was very disputatious, indeed he did little but dispute; the opportunity was considerably injured by this man's tongue, but what can we do with them? We cannot be uncivil to them; if we hear not their objections, how can we expect them to hear our words? His argument was this, whatsoever a man worshipped, that was God. The old adage is, "The worship makes the God, not the God the worship." It mattered not whether stone, wood, silver or gold was the object, the worship made the Deity. Whatever a man believed, that was his Saviour, and what a man believed, was to him the way of salvation. How difficult it is to argue with such a set of people. The difficulty in the Bazar, is not that the people out-reason you, but that they reason not at all. With these people we must talk and dispute, and do the best we can, and leave all to the Lord.

26th.—There was a good congregation to night, the people were very talkative, particularly a Brahmun. The native brethren are nearly all gone into the country: the woman whom we lately baptized, has lost her daughter. The husband who raised the storm about us which is settled so much to our satisfac-

* A Hindoo will not kill an ox, much more eat his flesh.

tion, has lost several of his calves. The tigers have taken them away: he says he is very unfortunate; the poor man has lost wife, child, and calves. I pray that those repeated losses may be sanctified, and that the husband and wife, and remaining children may be joined to the Redeemer. A man is to leave all, wife and children, for his sake, (Christ's) and doubtless a wife her husband, but it would seem much better, where all can go together. I exceedingly desire this, that the man may be reconciled to his wife, but this he never can without losing his caste, and then every thing worldly goes away, at least this is usually the case. Every friend on earth besides, of course, leaves him. How strong the chains that bind a man to earth.

The rich young man whom Jesus loved,
Should warn you to forbear;
His love of earthly treasures proved
A fatal golden snare.

EXTRACTS FROM MR. LACEY'S JOURNAL.

June 16th, 1832.—We acted on the same plan of operation to day as yesterday; we all of us stood together for an hour before Sing-dwara, and then spent the rest of the evening at the corner of the temple. Gunga, and Rama were chief speakers, and they spoke well. Rama held a New Testament in Ooriya, in his hand, and read over and explained several passages, and particularly Gal. v. 19—21, referring to the works of the flesh. Gunga spoke with great power, and produced an amazing effect. The opportunity was a good one, and I am certain such labours will not be in vain. Gunga seems to have given to him a more than usual portion of affection. Many a doubt will be fixed in the mind of the worshippers of this black block, regarding his divinity and power. The road, the shops, and the parapet behind where we stood, were crowded with listening Ooriya's. Several Telingas collected near us, and appeared well affected towards what they heard. There is a spirit of inquiry among this class of natives; they are more hopeful hearers, because less superstitious than the Ooriya's. It will not be long before something is done at Pooree, at least if the means be continued. We refrained from distributing books, lest we should destroy the impression made on the people's minds.

Daniel vii. 14, 27.—“And there was given him (the Son of man), dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.—And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

In the first point of this quotation the universality, and eternity of the Saviour's kingdom are clearly asserted. “Unto Him was given a kingdom, that all people, nations, and languages, should serve him,” and “His dominion is an everlasting dominion that shall not pass away.” In the latter part of it the instrumental cause of its establishment and spread is mentioned, i. e. “The saints of the Most High;” and it is again distinctly declared that it shall be universal, as though to remove all doubt upon the subject, “All dominions shall serve and obey him.”

“Jesus shall reign where'er the sun,
Does his successive journeys run;
His Kingdom stretch from shore to shore,
Till suns shall rise and set no more.”

17th.—Mr Sutton confined by a severe cold. The rest of us issued forth to the attack. We again occupied our old stands, and collected numerous audiences. The people behaved very orderly, and we had hopeful opportunities. While we stood before Sing-dwara a pretty large piece of pot was thrown at me, but from what hand it came I could not perceive, nor did the people lose their attention by it. Gunga spoke with excellent effect on the gracious miracles of our Lord on the lame, blind, and sick. His discourse was evangelical and affectionate. I bless God for such helps in His cause. O that they may be preserved humble and faithful, and may be made successful. Good could not fail to be done this afternoon.

Preached in English in the evening to a few hearers—and but a few. Could not but contrast the zeal of Juggernaut's votaries, with the professed followers of the Saviour. Of the former how strong, leading the people to forsake their homes and their employment, leading them to endure fatigue, hunger, and other evils; as well as to hazard their health and life, to see a block of

wood. The latter how weak, yea dead ; for who inquires, "Where is the house of the Lord ?"—"Come let us go up to the house of God, and he shall teach us His ways."

2 Cor. v. 17.—"Therefore if any man be in Christ he is a new creature."

1. How are those who are in Christ "new creatures?"

II. The necessity of this divine change.

On the first it was remarked that they have passed from a state of death or condemnation, to a state of life.—1 John iii. 14, "We know that we have passed from death unto life;"—that they are changed in the experience of their own minds. Their minds have become enlightened. Eph. v. 8.—Their consciences cleansed. Heb. x. 22. Their stubborn unbending will subdued. Psalm cx. 3.—Their affections rectified and changed. Psalm lxxiii. 25.—Their hopes changed, as well as their desires and their pleasures. Phil. iii. 3.—That they are changed in their conversation and lives, from a state of mere outward or negative obedience, or open sin, to a state of holy and active obedience, Eph. ii. 1, 3.

On the second,—the necessity of this change was proved principally from the Divine Word, the infallible guide in eternal things. As John iii. 3, "Verily, verily I say unto you, Except a man be born again, he cannot see the Kingdom of God." Matthew xviii. 3, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven." Gal. v. 6, "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Which is illustrated by Gal. vi. 15, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

Here I see the great qualifications for the enjoyment of, and permission to enter into the Kingdom of God, i. e. no natural amiableness of disposition, no keeping of the commandments, no attention to religious ordinances; as baptism, or the supper of the Lord; no open profession of the name of Christ or membership in his church; no, but a *renewal of the heart*. Could any of the aforesaid duties or privileges have secured life, then no person had a better claim than the young lawyer in the Scriptures. (See Matt. xix. 16--24.) For he was so

amiable in his dispositions and deportment, that Jesus loved him, Mark x. 21. And so observant had he been as he apprehended, that with regard to the law of God, he could say, "All these things have I kept from my youth up, what lack I yet?" Matt. xix. 20. After a failure like this, alas, what hope is there for happiness and heaven from our own goodness, or our own righteousness! How truly and how pathetically does a christian poet speak to such as are trusting to their own natural amiableness, or to their own righteousness,

"Where wilt thou ease and comfort take?
What if thou canst on life look back,
From outward vice most free?
Alas! this cannot buy thy peace;
The rage of thine own righteousness,
Can never shelter thee.

Let all thy best endeavours plead,
And lean upon that feeble reed,
That thou hast lived so well;
Thy dying weight it will not bear,
'Twill break, and leave thee in despair,
And let thee sink to hell."

O may I, may all, be timely awaked to this important preparative to meet our God.

These remarks have run to such a length, that I shall omit the usual quotation from the prophecies to day.

18th.—Rather a wrangling opportunity this afternoon. A dark looking brahmun annoyed Gunga Dhor a good deal, by demanding the geographical situation of heaven; in vain did our advocate repeat passages and texts from the Bible and bagabot, the man would have heaven shown to him, and not a word would he hear, or allow others to hear, till he had obtained satisfaction. I soon saw that his object was to occupy the attention of the preacher, and distract that of the people, but he managed his work very artfully, and I could not without violence get him out of the crowd. Another man, one of my bearers, maintained in spite of the evidence of eyes and hands, that Juggernaut, that very image that was in the temple, and would soon be on the Rutbs, was norakar, (i. e. spirit), or more properly, "without form or materiality."

Some information however was imparted, and though not so good a night as usual, good was done. The opportunity was very long. Mr. Sutton is out again.

THE
GENERAL BAPTIST REPOSITORY
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No. 2.]

FEBRUARY, 1834.

[NEW SERIES.]

ON UNION IN CHURCHES.

THE tendency of sin, is to produce disunion; to separate man from man, and the creature from the Creator: and as none of us are thoroughly cured of the moral disease which presses on the whole human species, it becomes us to watch against every cause, which by increasing its virulence, may indispose us to live in cordial union with the people of God. Numerous grounds of disagreement among christian brethren will sometimes occur; and when once the spirit of discord has begun to operate, they multiply as if by a satanic enchantment, until reconciliation becomes an apparent impossibility. The history of Christianity teaches us how liable even true churches are to contend about trifles; and what disgrace and shame they procure by such petty contentions. Though at the beginning of the Christian era there was at Jerusalem a lovely union of heart and mind, how soon was this beauty defaced! What disgraceful factions were formed in the Church at Corinth! What tumults in different ages have appeared at church-meetings! Instead of the beamings of kindness from all eyes, the interchange and re-echoing of cordial expressions of attachment; instead of a scene of heavenly peace and holy love, there has been a war of words, looks, and gesticulations; mutual ebullitions of peevishness, and even revilings, which have produced resentments and exasperation. It cannot, therefore, be improper to remind Christian Churches of the nature of the union which ought to prevail amongst them, and of the means by which it may be promoted.

1. A Christian Church ought to be one body. The members composing it are bound to worship God at their own place, to commune at the same table, and to unite in supporting their own institutions. They ought not to appear as deserters, wandering to different chapels, discouraging their own minister,

and leading several other congregations in succession to imagine that they are about to become permanent hearers with them. Is a soldier allowed to pass from one regiment to another just as his fancy dictates? Is not a child expected to be at table with the rest of the family? It argues a want of friendly feeling when you observe a man devote his time and energies to the support of other institutions, while he neglects those which are connected with his own people. In very many parts of the New Testament, churches are told to consider themselves as "one body;" or, as a number of distinct members, not scattered in different places, but "fitly framed together, and compacted by that which every joint supplieth, and making increase of the body, to the edifying of itself in love." Each person ought to be in his own station, and fulfilling his own work. "As we have many members in one body, and all members have not the same office; so we being many are one body in Christ, and every one members one of another."

2. A Christian Church ought to be one in spirit. Union of spirit is of greater importance than that of body. Those who are separated in person by a great local distance, may yet be united in heart; while others, though meeting in the same place of worship, may be totally disunited and estranged from each other. A Christian Church is a company of believers, who through Jesus Christ have all participated of one Spirit, and from whom are expected the fruits of goodness, righteousness, and truth. Prejudices, evil surmises, and angry passions, are all inconsistent with the communion of saints. They are neither dictated by the Spirit of the Gospel, nor compatible with the hallowed enjoyments, or spiritual improvement, which church-fellowship was designed to impart. Where they are indulged the Spirit of grace will not long remain; and in the event of his departure, though there may be the outward appearance of a church, it will be a mere show; a society professing to be united by the most exalted sentiments of affection, and even by a common participation of divine influence, but being in reality divided by mutual jealousies, bitter resentments, and angry passions. If the angels of mercy weep, it is over such a scene. As a Christian Church is one body, so it should be one spirit, even as "we are called with one hope of our calling."

3. A Christian Church should have but one faith. If it be thought that in this country there is no danger of having more than one, we may still ask whether they who deny the divine dignity of Christ, the sacrificial nature of his death, the necessity of the Spirit's influence, and the depravity of our species, are not so much at variance with us as to be in every view unfitted for our communion. We rejoice to believe that no such persons are in connection with us: and we are persuaded that the ad-

mission of them would be fatal to the harmony of our churches. Though we cannot say with how little knowledge of the truth saving grace is compatible; or how many errors may be admitted by an individual, while yet his faith may entitle him to the promises; yet, as our own spiritual enjoyments consciously spring from a dependance on that divine Saviour whom the persons in question reject, it is impossible for us to recommend a union with them. Besides, the Scriptures speak of faith as having so special a reference to Christ, that to surrender what we conceive to be the truth respecting Him, is like giving up the most important element of our faith. The Gospel is concerning Christ; and the epitome of it is, that "He came into the world to save sinners." "Great is the mystery of godliness, God was manifest in the flesh," and imparted his divine dignity to the man Christ Jesus, who is styled our Lord; so that the Christian Church has "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." Though in the Deity there are sublime distinctions worthy to be remembered and believed, yet none of them are inconsistent with the all-important principle of the Divine Unity. "In the beginning was the Word, and the Word was with God, and the Word was God;" that is, according to the idiom in which John wrote, "He was so with God as to be God." There is a unity in Jehovah, and among all holy intelligencies whether in heaven or on earth, who tend towards Him, as the centre of attraction; and there ought to be a happy union in those who profess to form "the Church which is his body, the fulness of Him who filleth all in all."

How shall this union be promoted? The venerable Andrew Fuller used to say, "That in which we are united unites us." Unholy men who are united in the pursuit of some improper object, contract intimacies with each other. If it be to support a theatre, a tavern, or even an infidel club, the consequences will be, that the theatre, the tavern, the club, will produce a union of their minds. The same principle will apply to Christians. "That in which they are united will unite them." If the object be to support a Benevolent Society, a Sabbath-school, a Tract Society, or a Bible Society, their co-operation will generate friendly feelings among themselves. They will become mutually attached. Frequent interviews, interchanges of thought, and the desire of pursuing one common object, will destroy the asperities of individual character, and cause common acquaintanceship to ripen into a loving union. The practical rule arising from these considerations is, "Let every member of the church be desired to engage in carrying on the common cause, and to ally himself or herself to some one or more of those valuable institutions which are the glory of our age." This is of importance, not

only that good may be done, and fruit may abound to his own account, but that a spirit of love and union may be advanced.

2. Were members of churches to reflect much, and ministers to preach more frequently on the sublime grandeur of the objects of Christianity, union might more effectually be promoted. Whether we unite in the support of the christian ministry, or of institutions for the relief of the sick, for the dissemination of religious tracts, for the instruction of the rising generation, or for sending the Gospel to distant lands; our ultimate object is the manifestation of divine glory, in the salvation of deathless spirits; an object every way fitted to enlarge the mind; to attract all our sympathies and affection, and to produce an oblivion of the petty jealousies and animosities which too often are found in churches. There is reason to fear that the attention of professors is not sufficiently directed to the moral glory of the objects we are endeavouring to accomplish, or surely we should not see so many of them with souls so shrivelled, with prejudices so narrow, and passions so ready to take fire at every incident, apparently reflecting on their own importance. Christianity conducts us to an exceedingly high mountain, and shows us, not the kingdoms of the world and the glory of them, but the matchless glory of Immanuel's reign, the multitudes of his redeemed subjects, and the wonders which the Supreme Mind has performed on their behalf, and will continue to perform through endless ages. Were our eyes more intently fixed on the works and word of God, what he has done, is doing, and intends to do, partly by our instrumentality, the effect certainly would be an all-absorbing sentiment of devotion, prompting us to think of *His* name, to talk one to another about *His* purposes, and to lose sight of our own individual importance. We are the more inclined to this persuasion from the consideration that those persons who are obviously the least interested and generous in the cause of religion, are most ready to find fault, and disturb the harmony of its friends and supporters. Attention to the sublime objects of the Gospel, produces union of spirit, which is infinitely preferable to uniformity of opinion in minor points. By abstracting our thoughts from too great a regard to the present, and leading us to contemplate the past, the future, and what is invisible, it delivers us from the dominion of the senses, and elevates us to the character and dignity of rational creatures. By producing harmony of sentiment, it helps us to drink of the pure cup of holy love; which was the delight of the Son of God, and is the beverage of angels. Of this cup Jesus meant us to drink when he instituted the sacred supper; and it is impossible to drink into its spirit without holy love, or at least without the sincere desire to be of a loving disposition. We meet to commemorate the infinitude of divine love. Having

tasted a little of Jesus Christ's grace, we are concerned that the wonderful deed, to which we and all believers are indebted for spiritual enjoyments, should never be forgotten in this world ; and as the Saviour has appointed this simple mode of commemorating it, we meet in obedience to that appointment. It produces love, and leads to the formation of friendships which will survive the stroke of death, and be acknowledged in heaven. If there be communicants who really hate their fellow-communicants, or who have a bitter grudge against them ; it would be well for them to consider whether they really have contemplated the glorious object revealed by the Gospel, and whether the Apostle John's words are not true, that " he who does not love his brother abides in death, and walks in darkness, not knowing whither he goeth."

3. Were we all to consider the importance of confining ourselves to our own sphere, how much evil jarring would be prevented. How often does the Apostle Paul insist on this regulation. Rom. xii. Soldiers should not run out of their ranks. Though there is an essential equality among christians, yet surely there are differences of administration. Nor would pride itself be affronted at this doctrine, if it did but consider, that he who is chief of all, is bound by his office to be the servant of all ; and to stand ready to perform self-denying offices for the poorest and the meanest member of the church.

4. Many contentions would be prevented, by reflecting on the impossibility of preserving uniformity of opinion in every minutia. It obtains in no departure of human agency. Two agriculturalists living in the same parish, will have different methods of tilling the ground ; but they never think of quarrelling on that account. The object of each is, to obtain a good harvest ; and if the means employed by each are not exactly the same, it does not occur to them that they have a ground for mutual animosity. Pious parents will adopt different modes of domestic government. The object of every one is to train up children in the fear of God, to possess their minds with good principles, and to form them to habits of industry, vigilance, and dexterity ; but when did we hear of one father quarrelling with another merely because he did not adopt precisely his method of domestic management ? What is absurd, may perhaps be despised ; and what is immoral, ought to be detested ; but when in the plans and proceedings of our brethren there is neither absurdity nor immorality, we are bound by every obligation to treat their opinions with courtesy, attention, and respect ; and likewise to allow them freedom of operation, so long as their proceedings do not injure ourselves, or impede the great objects we all have in view. A different mode of pursuing these objects is no reason for throwing a stumbling-block in the way of thy brother.

The common artifice by which people escape from the force of these observations, is that of saying, "We ought all to bow to the authority of Scripture." Nothing is more certain than the truth of this position; but who is to judge of the meaning and application of Scripture? Different minds will form different opinions; and if we have reason to think that the design of our brother is to do the will of God, we ought to allow him freedom of action; for who are we that we should judge another man's servant? How dare we judge and condemn the servant of God! The voice of conscience is imperative, and next in authority to the voice of God. If I judge that my brother is acting according to the dictates of his conscience, I must respect his principles; and I have not learned even decency of behaviour, if I am not willing to allow him liberty of action, so long as he does not injure me, or retard the accomplishment of the holy objects to which my life is devoted. If we differ in the question, whether he does injure me or impede my just pursuits, there is no resource, but either to suffer wrong or refer the matter to arbitration.

But ah! how many are the motives for union. We are all one in Christ; having but one Lord, one faith, one baptism; appealing to the authority of one bible, and aspiring after one and the same heaven. If we are Christians, the essential features of our characters, and the ultimate object of our exertions are the same. Exposed to common dangers and common enemies, we are dependant on each other's prayers. The success of our various labours depends on our union. Were we one in counsel, head, and action, the enemies of the cross would fall beneath the weapons of our warfare; and the increase of our members would furnish us with incessant motives to gratitude and praise; but while we are divided and weakened by internal broils, we are an easy prey to the malice of Satan. The repeated cry of Immanuel while on earth was, "Holy Father, may my church be one: Thou in me, and I in them, that they may be made perfect in one; and that the world may believe that thou hast sent me." Ecclesiastical history proves to a demonstration that discord is the bane of a church's prosperity; and that when union prevails, it is most likely to possess prudence, holy animation, and strength.

The great purpose of Deity is, to "gather together in one, all things in heaven and on earth;" and when at the last day this central, this eternal purpose shall have been accomplished, how free from all dissonance, from every emotion tending to discord, how beautiful, harmonious, and loving, will be the congregation of his saved people; and with what exalted piety and mutual congratulations will they spend eternity in the service of Him who sits on the throne, and of the Lamb for ever and ever! Amen.—B.

ON EARLY ATTENDANCE AT A PLACE OF WORSHIP, &c.

(Extract from a Pastoral Letter of one of our Ministers.)

Could not an earlier and more regular attendance on the services of the Sabbath, be exhibited during the ensuing year? Until this improvement takes place, little hope is entertained by me, of either reviving the cause, or much increasing the congregation. It is certainly discouraging to a minister, to begin his public duties in the presence of only twenty people, when two or three hundred ought to be present; and though during the devotional exercises, his feelings may be somewhat revived, yet, when this cause of discouragement has been continued for years, it may sometimes happen, that the depression produced at the beginning of the service, is never entirely removed. Besides, how is it likely a congregation should increase while this fault continues? A stranger enters the place at the proper time; but instead of beholding you as a fruitful, lovely garden, he sees a wilderness. He necessarily concludes, either the minister has not ability to preach, or the people have not a heart to profit, or the doctrines advanced are not such as the Spirit of God will sanction. If he should remain, it is with such a deep-rooted prejudice, as will probably prevent his edification, or, at least, his attachment to the place and people. How disturbing also, to others, is the habit of coming late. Whether we are praying or hearing, it is not agreeable to be interrupted by noises, or to be obliged to move from our position, to allow others to pass us to their seats; but it is particularly offensive in the time of prayer. A poor woman being once asked why she was so early and regular in her attendance, answered with remarkable shrewdness and piety—"One part of my religion consists in not disturbing the religion of others." By coming in time, you will be able to invite strangers to a seat, and pay them a variety of little attentions, which will not fail to prepossess them in favour of our worship. But the chief motive to an early attendance is, that it gives an opportunity for united and fervent prayer for the blessing of God on the services of the day. O! I am satisfied the Holy Spirit will not shower upon us the plenitude of his influences, until he sees himself more honoured, by a disposition on our part, to assemble as the apostles did, with one accord, at a proper time and place, to implore his gracious operation. "Those that honour me," says God, "I will honour; but those that despise me, shall be lightly esteemed;" and I am sure it is treating God with dishonour, if, when a certain period is regularly assigned to public prayer, we act as if we thought that part of worship unprofitable, useless, and unworthy of our regard.

If more dispatch were used in the transaction of church business, would it not furnish a strong inducement to procure a better attendance at church-meetings? It is very true, some cases are of a nature to require time to deliberate on them, and view them in all their relations and consequences; but still I ask, in the spirit of faithful friendship, whether more dispatch might not be discovered?

Ought not our church-meetings, also, to be better attended? For though I consider the preceding hint not improper, it is too true, that business has been sometimes delayed, in consequence of the small attendance.

No idea can be more unfounded than the supposition that your presence is not desired on such occasions ; or that your opinion on any subject would not be listened to with due respect. Much encouragement would be given, both to pastor and deacons, by your regular attendance at these meetings. They would feel pleasure in answering your inquiries, giving you every information, and executing the various commissions you might intrust to them. They would also rejoice in assigning to you any little service for the good cause you may be willing to perform ; and in hearing your report of its execution. Be persuaded, therefore, to fill up your places at these opportunities ; and allow me to observe, that by a refusal, without a very just reason, you will omit an important part of duty, and sustain much spiritual disadvantage.

Might we not also be less susceptible of offence ? It may have been taken, not only where none was intended, but where every desire existed of evincing a most friendly disposition. Why should brethren disagree ? Why should they be suspected of a disposition to disagree ? They know the threatenings denounced against offences ; and if they possess serious piety, they will be ready to tremble at the apprehension of coming under the operation of them—"Whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." "Woe unto the world because of offences ; for it must needs be that offences come ; but woe to that man by whom the offence cometh."

Might we not be less inclined to speak evil of absent persons ? A true citizen of Zion is one who "backbiteth not with his tongue, nor taketh up a reproach against his neighbour." I am not, myself, aware of this evil prevailing among you ; but I have heard reports of its prevalence. If the report be true, allow me to observe, that a thousand petty, mischievous remarks would be prevented, were people only to consider, before they speak of absent persons, whether they should like to say the same things in their presence. E.

ON THE WISDOM AND MERCY OF THE GOSPEL PLAN OF SALVATION.

It is an unspeakable mercy, that the point which determines our state and character in the sight of God, is fixed at the commencement of our christian course, and not in any part of our progress. So that if a person believe in Christ with the heart, and hope in the mercy of God through him ; and is conscious of having become a new creature ; the scriptures authorize him to conclude himself to be a real christian, and privileged with a claim to all the blessings of the christian covenant. He sets out therefore in his new course of obedience, and in labouring to attain everlasting life, with all the advantages arising from the present possession of peace, joy, and hope. He feels that he is reconciled to God, is assured that he is now forgiven and adopted, and made an heir of eternal felicity ; and that God will never leave him, nor withhold from him whatever is necessary to complete his victory, or ensure his safety. Whereas, could not the point be determined by himself, nor his state ascertained, whether or not he be a christian, and might claim the

privileges and promises of the Gospel as his, and venture to hope for eternal life, till he had made certain attainments in the moral and christian life, how dubious and perplexing would be his situation, and in what uncertainty would he be left. He would want all that stimulus to self-denial and holiness, springing from present pardon and peace; and the comfort arising from a persuasion of his being a child of God, possessing his favour, and a title to the heavenly inheritance. How wise as well as merciful is the Gospel plan! Oh my soul, adore the great Author of it; and praise him with a grateful heart, and with joyful lips. The sacred Scriptures positively and repeatedly declare, that, if a sinner truly repent, and cordially believe in Christ, resting wholly upon him as his sacrifice and Saviour, he is immediately pardoned, justified, adopted, and saved; that he may rejoice and hope under the persuasion of his being now a child of God, and an heir of glory. There is now a real change effected in him, at the time he believes, but the evidence of it is perceived only by himself; his future conduct gradually making it manifest also to others. He perceives it in himself, by the exercise of love, joy, and peace within; by feeling his affections taken from sin, and the world, and vanity; and fixed upon God and Christ, his people, truth, and ways; by his breathings after God and holiness; his hungering and thirsting after righteousness; his delight in communion with God; care to please him; and by the complete ascendancy which heavenly and eternal things have obtained over his heart. He feels that he is the subject of a new bias; he approves of all the will and ways of God; his heart is prevailingly inclined to them; his affections and delights are transferred to new objects; in a word he possesses a new life, is a new creature. There is the complete Christian in miniature; there is in him the seed, the stamina of every moral and spiritual excellence. At present, he can make this manifest only by expressions of gratitude, love, and joy, and by professions of attachment to the people of God and his ways. But as many have made these, who in a short time fell back, and walked no more with God, and proved they had never experienced a thorough change, the evidence must in some measure remain dubious, till a course of self-denial and obedience have satisfactorily manifested a change of principle, and a new bias of soul; which every future step in his new and heavenly course should contribute to make more manifest.

Let the sincere Christian rejoice and be thankful, that a true and living faith in the mercy of God, and an atoning and interceding Saviour, places him at once in a state of pardon and acceptance, and admits him to the "joys of God's salvation." Oh what a mercy to have all forgiven; to be justified freely from all things; to be accepted and treated as righteous! "Beloved, now are we the sons of God," we are even "heirs of God, and joint heirs with Christ." What a blessing to know and enjoy God as our Father; Christ as our Saviour and Advocate; the Holy Spirit as our Sanctifier, Comforter, and Guide; the providence and promises of God as our inheritance; heaven as our home, and the church above as our brethren! What joy must arise from the habitual consideration and belief of this! Oh Christian, keep these privileges in mind, live up to them, and to thy dignity as one "called and chosen of God, and sealed by him until the day of redemption."

Let the consideration of these privileges rouse thee to diligent exertion. "Be not slothful, but followers of them who through faith and patience inherit the promises." If thou desirest to go on comfortably and steadfastly in thy christian and heavenly course, keep the love and faithfulness of God, the unchangeableness and all-sufficiency of Christ, and the many great spiritual blessings with which thou art enriched constantly in mind; let thy thoughts dwell much upon them; they will prove a never-failing source of the most genuine comfort, and a powerful incitement to gratitude, zeal, and universal godliness. Recollect thou art not obeying in order to obtain the favour of God, an interest in Christ, and a title to heaven; thou enjoyest these already; it is to show thy gratitude to thy God and Saviour for those unspeakable gifts, and in order to glorify and please Him. It is because thou art made through grace, "a partaker of the divine nature," and that thou mayest grow in likeness to thy Saviour, and in holy meetness for "the inheritance of the saints in light." Consider well what has been done for thee, what thou dost already enjoy, and what is prepared for you above. Keep the crown of life in view; think of the noble and glorious multitude who have preceded you in this heavenly course; they witnessed a good confession, maintained a good warfare, and are now enjoying the fruits of their persevering fidelity. "There remains a rest for the people of God," which they have reached, and which thou wilt soon attain; where, with them, thou wilt sing everlasting hallelujahs to God and the Lamb, in strains of rapturous delight.

Don't let a regular exterior satisfy thee, as constituting sufficient evidence of thy interest in Christ, and title to the heavenly rest. This is certainly necessary, but not alone sufficient. There may be such regularity of deportment arising from different causes, when there is not much of the life and power of true religion. The professing world affords many instances of this kind; and even the heathen world will furnish us with instances also. Pure religion consists in something more than a regular demeanour of conduct; it is a "walking with God," enjoying communion with him, "living by faith on Christ," "living and walking in the spirit, and minding the things of the spirit." Be diligent, therefore, in cultivating spiritual-mindedness; maintain a spirit of devotion; walk humbly and closely with God; let thy thoughts be much directed towards him and the heavenly world. Feed constantly and freely on a Saviour that was crucified for thee; this will keep thee from losing thy first love, or if lost it will be the means of regaining it. These will keep thy heart alive, and cause thee to sing in the ways of God. Almost every thing in religion may be copied by the hypocrite and the formalist, but these cannot. When was it ever seen that such characters were heavenly-minded, sought communion with God in secret, and delighted in nearness of soul to him? Study and practise these; labour to be more and more spiritual; keep a steady eye on the frame of thy heart; and rest not a moment under any sensible decay. These are the distinguishing criteria of a spiritual mind, of a sincere Christian, of one "born of the Spirit, and led by the Spirit." May the God of all grace make these fruits to abound, in all his churches, and cause every Christian to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," to him be honour, and glory, for ever and ever. Amen.

J. F.

ON THE PERFECTION OF CHRISTIAN MORALITY.

Translated from a recently published Discourse, of Mr. Grandpierre, Secretary of the French Protestant Foreign Missionary Society.

MY BRETHREN,

Christianity has already suffered its ordeal; it is now too late to require it. For without speaking of those astonishing changes which it produced eighteen centuries ago, in the converted pagans, who formed the first Christian society; and of the great moral changes which it works even now, in all those who embrace it with sincerity of heart, and which every one may adduce; is there any kind of argument in favour of its divine origin, which it is not in condition to furnish? Prophetic evidence, historical evidence, moral evidence; on all these points it is unassailable. Strong in the goodness of its cause, it has presented itself a thousand times to the conflict, frankly and without fear. It has brought its credentials to the day-light, and has justified them: to destroy them, what have infidels done? They have joked! they have parodied! But a refutation of the Gospel, impartial, decent, solid, victorious, I ask, exists there one in the world? Yet how many, and how powerful adversaries has it had in all ages!

It is the same with its doctrines. How many times have they not demonstrated the insufficiency of natural intelligence, to know God, and to obtain salvation? How many times have they not established the necessity of a revelation? How many times have they not exhibited the vast importance of the Christian doctrine? After almost six thousand years of insufficient efforts on the part of reason to discover the mystery of human existence, to explain its actual state of moral corruption, and the means of its restoration; does not the Christian doctrine of redemption by Jesus Christ remain the most profound species of philosophy, by the light it throws on the perfections of God, and the moral government of the universe? and the most important of doctrines, by its regenerating action on the soul of man? Objectors have said, it is true, that it passes the limits of the human mind,—that it is incredible. But are these objections made seriously? Has reason, though confounded before the mystery of divine love, and refusing to believe it because it comprehended it not, and because it surpassed it on all sides,—has it prevented the work of the Redeemer from proceeding in all generations?

However, we must do this justice to the infidelity of past ages; that in attacking the doctrine, it respected the morality of the Gospel; that in pouring its sarcasms upon the important and miraculous parts of Christianity, it had good faith enough to acknowledge that its precepts were sublime, and infinitely superior to all those which philosophy had taught. Strange confession, my brethren, and, so to speak, a fine testimony to the Gospel! For if when cut up, lopped from its base, deprived of that which gives it force and life, there yet remain enough of grandeur and of goodness to overwhelm reason, what would it be found if they accepted it entire as God has given it, if they embraced its magnificent whole, if they submitted the mind to its doctrines, and the will to its moral teachings?

It was reserved for our age to produce detractors of the Christian morality. Without examination, and in spite of the direct contradiction given them by the history of eighteen centuries, they have declared Christianity insufficient, and have decreed its deposition. In these circumstances I have thought it not a useless task, to consecrate this discourse to an examination of the principal characters of perfection, which the Christian morality possesses. Happy if in contributing to strengthen the faith of Christians by the evidences of prudence, and marks of divinity which are imprinted on every page of the Gospel, I can engage those of my hearers, to whom Christianity is still a problem, to study

that law of the Gospel which is perfect, because it is that of *liberty*, and to the practice of which, happiness is attached. I ask it of God from the bottom of my soul.

The law of the Gospel is perfect. It is so *first*, in that it subordinates all duties to the love of God, which is the principle of their accomplishment: and in this it answers to a law in the human mind, which tends to unity in all that it knows, in all that it desires, in all that it resolves. This necessity of unity is felt in the sciences, when the universal search is for some great principle, which serves to connect and embrace all their difficult parts: it is felt, or rather it is manifested, in all the affairs of life; where a reigning interest, a lively affection, a strong passion, is always in possession of the soul; seizes it, guides it, and becomes the spring of the conduct of individuals, in all their relations, however diversified. But it is above all in morals, that this necessity of unity reveals itself; and we may even say, that the human mind is so constructed, as not to know how to dispense with it. Imagine a man whose heart is a stranger to the love of God, and who knows not that powerful principle, which Christianity alone possesses. How shall he regulate his conduct? Evidently, either by his passions, or by principles which he has made for himself: if by his passions, he will become the slave of the first movement of the flesh, of the first seduction which solicits him; if by the moral principles of which he is the author, at each duty he would fulfil, at each temptation he would vanquish, at each sacrifice he is called to make, he must painfully look over, one after another, the particular motives which appear to him proper to lead him to such or such an act of obedience, or to turn him from such or such a sin. But what labour! If it should be possible, if he should be able to come to the end of this investigation before the violence of natural inclinations has had time to triumph, is not such a calculation repugnant to the idea of virtue, which seems not to be the fruit of long, cold reasoning, but rather the result of an inspiration, a spontaneous movement of the soul? Christianity proceeds in a manner altogether different. It implants in the mind a sentiment, regenerating, vivifying, fruitful, stronger than personal interest or selfishness, more energetic in its action than ever the action of evil, and which, subduing every thing to its influence in the life of the believer, and penetrating its pettiest details, renders duty sweet, and obedience easy. This sentiment is the love of God. In this love the Christian finds a motive sufficient for obedience when he attempts a duty, for self-denial when it is a question of sacrifice, for devotedness when it is necessary to give up his individual for the general interest, for sanctification in that which has reference to his regeneration. If he is temperate, it is through love for God, and because temperance is one of his commandments; if he is humble, it is by love for God, and because God loves humility; if he is benevolent, it is by love for God, and because his Saviour has practised benevolence. "God wills it, the Lord commands it." These are the virtues that have more influence over his soul, than all the assembled arguments of human wisdom. What can you say to him, learned moralists, which this sentiment does not say to him with infinitely greater force and success? Will you talk to him of the dignity of man, of the rights of conscience, of well understood interest? Will you portray to him pathetic pictures of the beauty of virtue, and the ugliness of vice? But why this superfluity of proofs? He loves! Strengthen that love if you can, and you will obtain every thing from him; if you cannot, cease to hold to him language that speaks but feebly to his soul. I have always thought that there is a profound sense in that proverbial expression of a doctor in one of the first ages of the church, which collects in itself the whole moral theory of Christianity—"Love God, and do what thou wilt."

Another consideration which naturally flows from that which I have just presented, has reference to the end which the Gospel proposes before all others, and which is to change the heart, before it regulates the life. In vain will

you give a man who is under the control of any vicious habit whatever, the wisest and most affectionate advice, how he may free himself of it; if you do not attack first, and succeed in weakening the inclination which leads him to sin, and of which the seat is in the mind, you gain nothing on him, or you gain very little. For suppose that in following your directions, he succeeds in correcting his faults, and abstains from the reprehensible acts of which he used to be guilty, do not imagine that you have regenerated him: you may have reformed his life up to a certain point, but you have not changed his heart; his natural corruption may be modified, it may present itself in a new form, it may take another direction, but it will not have ceased to be in him the ever fruitful source of new delinquencies. "Make the tree good, and the fruit will be good;" says the Scripture, "the same fountain throws not out sweet waters and bitter." "Be renewed in your understanding, and you shall know that the will of God is good, agreeable and perfect."* That is to say, translating the style of the word of God into language intelligible to all, "Flatter not yourself to be able to mend yourself in combating successively one after another, the inclinations which solicit you to sin: attack the evil at the root. Destroy at the bottom of your soul that hydra of corruption, which reproduces itself, as often as you confine yourself in cutting off its hideous members; but which will perish infallibly, when you carry the death-blow to its heart. For the disorderly affections which subdue and govern you, substitute new and pure affections, and you will have the secret of regeneration."

It is in fact, one of the glories of Christianity, that it has made men understand the necessity of an internal change of the mind, as the indispensable condition of sanctification of life; and to have required conversion in order to render obedience possible. And not only does Jesus Christ preach regeneration as the indispensable condition of entering into his kingdom, but he works it as a grace in all those who desire it. For at the hearing of that word, "Verily, verily I say unto you, that if you are not born again, you shall not see the kingdom of God," the sinner who is convinced of his weakness, and who knows by experience the strength of the ties which attach him to the world and to sin, becomes unquiet, alarmed, despairing; or perhaps astounded and agitated, because he feels that his misery that it is impossible for him, I say not to effect, but even to undertake, a work that so surpasses his strength. But if from the same mouth that tells him from God, that he must be converted, he receives the promise of a superabundant and extraordinary assistance, which shall help him to vanquish himself; if he learns that all the powers of heaven are put in requisition by a God of love, to commence, continue, and consummate his spiritual deliverance; then he takes courage; and coming to his Divine Liberator, he listens to his teachings, and submits his will to him. He is not long in the school of this adorable Saviour, before he feels a new life penetrating and animating all his being. The Gospel, fruitful by grace, has put into his heart love in the place of selfishness, humility in the place of pride, a relish for spiritual things in the place of attachment to the world, and so replacing earthly and carnal inclinations by pure and spiritual affections, it re-establishes gradually the image of God in him.

"Guard thine heart better than every thing else is guarded, for in it are the springs of life." The Christian acknowledges all the truth and all the importance of this exhortation of his Master: this is why he studies, not only to lead a life regular to the eyes of men, but to put his feelings and his will in harmony with the divine law. For if men, who judge only by appearances, may be contented with honest conduct; God, who made the heart and who looks at the heart, has a right to demand above every thing the purity and the submission of the heart; and while human wisdom, with all its efforts, has great difficulty in producing simple morality of conduct, the Gospel requires

* This is rendered literally from the French version of the Greek.

and effects the incomparably greater work of sanctification. This is the reason that the Christian is so little sensible to flatteries, which rather make him suffer than inflame his pride; for when it happens that the world praises his charity, his disinterestedness, his zeal, he condemns himself before God, and detests himself if he detects in his soul a sentiment of pride, or of selfishness, a movement contrary to charity, an impure thought: he regards God and not men. In the divine law, behold his rule; in Christ, behold his model. He knows that he is called to "become holy, as God is holy."

(To be Continued.)

CORRESPONDENCE.

REFLECTIONS ON THE COURSE DISSENTERS OUGHT TO PUR- SUE AT THE PRESENT CRISIS.

Sir,

From reading a letter which appeared in the *Patriot*, and which has been printed in several other newspapers and periodicals, respecting the conduct which Dissenters ought in the present crisis to pursue, written by Mr. Hadfield; as well as many other communications in various publications, on the same subject, I have been led to write down a few reflections of my own respecting it. You solicit correspondence of this kind. The insertion of this letter in your interesting journal, should you deem it admissible, will be esteemed a favour.

It is certainly desirous for Dissenters, as well as others, to know what line of conduct, at this eventful period, it is best for them to adopt. The present writer does not altogether imbibe the sentiments by which many are actuated; he is apprehensive they are carried too far. He is induced, too, to believe, that there are other Dissenters, who, in their views and feelings, are not widely different from himself, though they content themselves without stating publicly what their opinions are. Indeed he apprehends such to be the case with the greater proportion of them. But whether others coincide with him or not, he ventures to give publicity to his own views, hoping that the recommendation of moderate measures may operate beneficially. Seldom has there been a time when the important rule laid down by Horace, was more necessary to be observed:—

"Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum."

Mr. Hadfield states that while Dissenters have almost unanimously supported Government in all their late

struggles, they have absolutely got nothing but their labour for their pains. But is not this an illiberal and unjust remark? The Dissenters are a part of the nation, and, in general, their interests and those of the nation are the same; they, therefore, participate in whatever the nation has gained. Is it nothing to them that the people have obtained such a representation in Parliament, as bids fair, ultimately, to remove all their grievances and secure their rights, so far as in the present state of imperfection and sin, this can reasonably be expected? Is it nothing to them that a liberal policy is followed with respect to neighbouring States, and that thus civil and religious liberty is fostered and promoted in many parts of the Continent? Is it nothing to them that amidst conflicting interests, and in circumstances the most critical, the Government have preserved the nation and a great part of Europe from war? Nothing, that they have reduced a large amount of taxes, and are prosecuting a system of economy and retrenchment by which the taxes will be increasingly lessened? Nothing, that they have abolished slavery? Nothing, that they are exposing the corruptions in corporations, and are about to introduce a salutary reform into them? &c. &c. In these, as well as numerous other measures pursued by Government, Dissenters, with the rest of the nation, are deeply interested.

But Mr. Hadfield and those of his school will perhaps say, that Government have done nothing for us as Dissenters. Suppose they have not, what then? Was it solely that as Dissenters we might be benefited, we assisted them in their arduous struggles? We ought not to impute so selfish a motive to the Dissenters. The Reform Bill was not passed alone for them: it was for the benefit of the nation at large. At present, Government have not had time to introduce all the beneficial measures

which are reasonably to be expected from the reformed Parliament; but they have done as much for Dissenters as for any separate class in the land. They have to legislate for the whole empire, and to attend to the concerns of all the different interests in it; and it is unreasonable for us as Dissenters, to suppose we can have every thing our own way. In the Slavery Emancipation Bill, have not Government secured to Dissenters the exercise of their religious rights in the colonies to the utmost extent? And is this doing nothing for them? They have consulted their interests, too, in the new regulations connected with our eastern possessions. Indeed, considering the complicated and weighty affairs in which they have been engaged, and the shortness of the time since the reformed Parliament was elected, the Government have done as much for Dissenters, and the nation in general, as could reasonably have been anticipated.

The conduct which Dissenters, in the present circumstances of the nation, ought to adopt, is to be calm and deliberate in their councils, peaceable in their deportment, and moderate and temperate, though firm, in their demands. "Let this be their glory, as in it will be their strength." "Let them show out of a good conversation, their works with meekness of wisdom." "The wrath of man worketh not the righteousness of God." By being clamorous and unreasonable in their claims, they will act unworthy their profession and greatly to their own injury. By this means they will impair their own character, and lessen their moral and political influence; will weaken and embarrass the Government, by forcing them to seek help against what they regard as unreasonable and destructive measures from the Tories, the enemies of all improvement; and thus impede the advancement of every useful reform. Let not the Dissenters become agitators, and imitate some of the worst men in the kingdom. Whatever may be thought of the entire disunion of the Church from the State, as a thing desirable in itself, the nation, at present, is not apparently prepared for it; and to force such a measure, against the prejudices, the convictions, and the consciences, of a large and respectable part of the inhabitants, even if it could be forced, would be in the highest degree unjust, and might be attended with the most disastrous consequences. Even if it was expedient, the Dissenters are not the

most proper persons in the land, to take a prominent part in accomplishing such an object. They have liberty to enjoy and propagate, in a scriptural way, their own religious principles; and it is better for them and for religion, that they mind their own business, pursue their way steadily and quietly, endeavour to convert sinners and promote the godly edification of themselves and neighbours, and let the Establishment alone, further than as it is affected by the diffusion of scriptural light and Christian principles. By clamouring for a total separation of the Church from the State, and taking the first place in effecting it, they will subject themselves to obloquy, be suspected of acting from unworthy motives, and instead of advancing the cause of piety, will injure it. As all alliances between Church and State are uncountenanced in the New Testament, and contrary to the principles of the Gospel, we have reason to believe, that as the nation becomes enlightened, all connexion in England between them will be dissolved; and this without Dissenters making themselves particularly conspicuous in the matter. Observations similar to the above, are applicable to the question concerning tithes. These undoubtedly belong to the nation; and the Legislature has a right to interpose respecting them, and apply them to any use which may appear most beneficial. It would be unjust, and what the nation can by no means allow, for the occupiers of the land, whether landlords or tenants, to possess them. Should it be thought best, by the Legislature, to alienate them from the Church, and appropriate them to secular objects, as assuredly will in time be the case, it has a right to do so; but in this, the Dissenters ought not to be most prominent and active. Some alteration in the manner of levying tithes, is imperiously demanded, and ought, without delay, to be effected; but this concerns others, as much as Dissenters, and should be taken up by the nation at large. In matters of this kind, let the Dissenters act as good members of society, and worthy patriots; but let them not put themselves forward in showing hostility to the Establishment. The emoluments of the Church, and its union with the State, are far more inimical to vital religion within its own pale, than among Dissenters; it should, therefore, concern chiefly its own members, to effect a reformation. Here, it seems fit for Dissenters to keep in the back

ground; at the same time steadily eyeing existing events, and embracing every opportunity for accelerating improvements.

In regard to Church Rates, as these are levied on Dissenters, for supporting a form of religion which they cannot approve, and the nation appears ripe for abolishing them, as far as Dissenters are concerned, it seems the time is come to make a firm, though temperate, stand against them. There is reason to apprehend their abolition will, without much opposition, be conceded. Some general plan, likewise, for the registration of births and deaths among Dissenters, if not in the nation at large, the Government already have in contemplation. On this point, nothing further is requisite than to watch the provisions of the bill, and see that nothing important be omitted, and nothing objectionable inserted. In the celebration of marriage, and the interment of the dead, wherein they feel themselves aggrieved, let the Dissenters unitedly and firmly, though respectfully, state their grievances, and seek redress: they may expect that here they shall be listened to, and all reasonable alterations granted. These are matters which immediately affect Dissenters, and in respect to which they have every reason to feel interested; which do not interfere particularly with the constitution and emoluments of the Establishment, and in which alterations may be made, without involving any important principle. But in regard to the Establishment itself, whether any, and what alterations shall be made in it, as these are points which belong more especially to Churchmen, let not the Dissenters be anxious and clamorous about them. Should any useful alterations be effected in the Church, these will tend to the advancement of piety; should no useful changes take place, the fall of the entire system will be accelerated. What the Dissenters have to do here, is principally, to leave the Church to itself.

With respect to the present administration, they are entitled to the gratitude and confidence of the Dissenters, and of the whole nation. They have laboured indefatigably, encountered the most formidable and virulent opposition, and endured every possible annoyance, in effecting beneficial changes. Under God, through them the nation has performed wonders; far beyond what, a few years since, the most sanguine reformer, or most generous philanthropist, could calculate upon. From their past actions,

the Dissenters have cause to believe, that so far as it is reasonable and can properly be done, they are disposed to accede to their wishes. Let, then, the Dissenters act coolly, show that they are reasonable and generous, be the steady supporters of an enlightened and liberal Government, give no countenance to designing demagogues and senseless agitators, pursue a straight-forward, peaceable, and consistent conduct, and they will continue to occupy that high ground on which, at present, they are placed, and increase in their numbers, their worth, and their influence. The writer is happy in being able to state, that so far as his acquaintance and knowledge extend, the Dissenters in his neighbourhood are, in general, actuated by views and feelings similar to those by which this communication has been dictated; and he trusts it is the case with a large proportion of them throughout the kingdom.

Yours, respectfully,

JOSEPH JARROM.

(*Extracted from the Patriot.*)

ON THE DUTY OF DISSENTERS AT THE PRESENT PERIOD.

To the Editors of the General Baptist Repository.

Sirs,

In the Repository for the present month, your correspondent J. K. L. has directed the attention of our ministers and churches, to a subject which appears worthy of regard, namely, that of "Dissenters officiating at marriages and funerals." My object in addressing you on this occasion, is to express my cordial approbation of the observations offered in the communication to which allusion has been made; and to keep the subject alive in the memories of your readers. J. K. L. seems to fear, that should the rights in question be granted to Dissenting ministers, they will be confined to a certain class—to such only as are entirely devoted to teaching. I can hardly persuade myself, that the Legislature would sanction a distinction so invidious and degrading. To me, nothing appears more reasonable and equitable, than that every stated Dissenting minister should have the right of officiating on such occasions, in common with the clergy of the Established Church. The day of exclusion is fast passing away; and most men begin to feel that they are men, and refuse any longer to be

treated as babes. There is one important consideration omitted by J. K. L., of which I beg leave to remind your readers. It is this, that as a nation, we have no proper registration of births. For in the Establishment, it is not a registration of birth, but of christening. There is, however, little ground for fear lest Government should overlook this, as it is a national defect. It is presumed that our Repository finds its way among all our churches; and on this account, it is a suitable vehicle to convey to our brethren advice respecting their duty at this period. Let every one avail himself of the opportunity that may present itself, by memorial and petition, of expressing his wishes on these points; that he may be the means of conveying to existing ministers, those rights which have hitherto been withheld. By so doing, it is hoped that in various ways, great benefits will be conferred on posterity.

Jan. 15, 1834. STEEP HILL.

ON TEMPERANCE SOCIETIES, &c.

To the Editor of the G. B. Repository.

I have read the Article from Loughborough, signed Cyriac, with great pain. It is in my opinion far too strong. It seems to me one of the fiercest sallies of intemperate zeal that I ever witnessed. The apparent bitterness of its spirit; the unceremoniousness with which the writer pours out a torrent of invective; and his unsparing rashness in the imputation of bad motives, must, I conceive, be received by all his sober readers with unqualified disgust and reprobation. I have been accustomed to think that on the score of equity, as well as candour, it is our duty to treat those who profess to see things in a different light from ourselves, as sincere, until the contrary is so plain as to compel us to condemn; that we should make the best of what is doubtful, and balance with pleasure the good we can discover against what we are compelled to disapprove; and when forced to believe the worst, we should mourn and weep, rather than pursue the offender with a cruel and relentless severity. Being myself a friend to Temperance, as a most essential and important virtue, and viewing its opposite as a vice of indescribable turpitude and malignity; the parent of immeasurable misery, in time and eternity; I have been for some time a member of the Society, and am occasionally its public advocate. I was therefore much grieved

to see the cause pleaded in a manner so manifestly adapted to offend; and directly calculated to retard instead of accelerating the object at which it professes to aim. Perhaps there never was an Institution originated, however important, concerning which honest, and conscientious men, did not differ in their views, at least for a season. The various lights in which the same object presents itself to different persons; the diversity of circumstances, connections, abilities, and even the prevalence of honest prejudices, will often account for the variety of our reasonings and conclusions, without resorting to harsh and revolting insinuations, involving principle and character. A considerable period must pass away before the conflicting elements which struggle against the truth are scattered, and the cause, which has been severely assailed, allowed an undisturbed supremacy. It is not, however, by hard names, and violent, noisy declamation that we are to make our way, but by cogent arguments, urged, indeed, with firmness, yet applied with mildness and in the spirit of conciliation. For some time I hesitated respecting the propriety of becoming a member of this Society. A speech of one of its agents, and various remarks made by others, had the tendency to keep me aloof, rather than to induce me to become a member. The sarcasms and taunts vented against those who opposed these Societies have always been, to me, very disgusting and offensive. The odious imputation of a secret hankering after the bottle and glass; and that a criminal self-indulgence is the root of this opposition; as it cannot be proved, so it ought not to be uttered. I am not in the habit of meddling with controversy; it is not in accordance either with my inclination or edification. But we are sometimes called to self-denying duties; and did I not apprehend this to be the case in the present instance, I would gladly save myself this trouble. Should you, however, Mr. Editor, deem these remarks improper, I beg you, without ceremony, to consign them to oblivion.

Cyriac will, I trust, excuse me when I say, that I was greatly astonished and almost confounded at the manner in which he speaks of the Christian community, and especially of the evangelical ministry, in contrast with the moralist and the drunkard; and that while these Christians and Ministers are exhibiting a bitter and persecuting spirit, the drunkard is hailing the appearance of the agents of the Tem-

perance Society! From the complexion of Cyriac's remarks, in general, one would conclude, that all the efforts employed by the preaching of the Gospel, with all other attempts to reform the world, and promote the salvation of precious souls, are either neutralized or rendered entirely abortive, by those same unaccountable Christians, and especially by these same evangelical Ministers. For my own part, I can draw no other conclusion, when looking at the contrast here displayed, than that Christians and Ministers are greater foes to temperance and sobriety, than the moralist and drunkard, a somewhat heterogeneous pair. I should be sorry to be over rigorous, but I am tempted to think that Cyriac, with strangely misguided zeal, has ransacked his vocabulary in search of the hardest terms for the sole purpose of covering the objects of his attack with infamy and opprobrium. That the Temperance Societies have been the means of bringing over to the ranks of the temperate many drunkards, I am glad to believe; but that they have been hailed by drunkards as here affirmed, is to me a new discovery, and in my view it is a strange solecism: because it implies a will on the side of the drunkard in favour of sobriety, which if existing to the extent here insinuated, would secure an abstinence from drunkenness, even though Temperance Societies had no existence. The serious and sweeping assertion, that "the manners and habits of the professing community are decidedly intemperate," is surely very adventurous and rash. I imagine that Cyriac will admit, that he whose "manners and habits are decidedly intemperate," lives and walks after the *flesh*, and of course he cannot but be carnal; he cannot be in the sense of Scripture, a Christian; nor can he enter into the kingdom of heaven. The inevitable conclusion will be, therefore, that if what Cyriac affirms is true, there are very few indeed in the way to heaven; the great majority of professors are in the gall of bitterness and bonds of iniquity; and are "decidedly intemperate; pouring down libations to the god Bacchus; cherishing some lurking lust; hostile to active benevolence, and wilfully ignorant of the nature and importance of these institutions." If these things were indeed so, what a deplorable spectacle would the Christian world present—the votaries and the victims of a crime which sinks man far below the brutes—a vice which exerts a more pernicious influence than any

other, and in its course spreads more misery, and thus the ranks of mankind more than plagues, and famines, and war! That professors of religion in the present day, are more lax than is conducive to the honour of their profession, and of their personal spiritual prosperity in this and many other things, is, I fear, too true, and should be viewed with mourning and lamentation. But that the manners and habits of the Christian community are decidedly intemperate, I am not willing to admit, and do not believe. Is it not strange, unaccountably strange, that in Cyriac's rash and positive declarations he admits no exceptions, and inserts not one qualifying expression! I cannot forbear saying that it seems to me, that before he ventured upon such assertions, and presumed to talk of "God judging his people," and of his "bringing to light the hidden causes of their hostility—lurking lust," &c.; he ought to possess the prerogative of searching the heart, and make out a legitimate right to fill the chair of infallibility. I could almost surmise, that in all his reading, he has omitted the thirteenth chapter of the first epistle to the Corinthians. Most assuredly, if he has ever read that most important portion of holy writ, he has, at least in this instance, failed to exercise that charity which is "kind, thinketh no evil, hopeth, beareth, and believeth all things." Has Cyriac never considered that his bitter innuendoes are utterly repugnant to the spirit of Christianity, and to the precepts of the Gospel? I hope he will forgive me when I say, that it would well become him to sit down, and seriously to ask himself, whether, while he is guilty of so palpable a departure from the meekness and gentleness of Christ, there is not something amiss at home. I have the honour and pleasure to be acquainted with many Ministers and Christians, of high character, of long standing, of well-earned reputation, of elevated piety, far above the reach of calumny; men of strict temperance; far from sensual indulgences, and from cherishing hidden causes of hostility to Temperance Societies. These excellent persons, nevertheless, profess that they entertain conscientious scruples, and cannot see their way clear to come under a bond and engagement which God has not enjoined. Is it to be inferred that all the Christians and Ministers who do not join this society, are decidedly hostile to the institution, and are secretly influenced by motives of sensual gratifi-

cation? Sure I am, that I have heard not a few of those men, whose weight of character is a guarantee of their integrity, express their sincere wishes for the welfare and success of the cause, though, at present, they stand aloof, for reasons very different from the base and dishonourable ones insinuated by Cyriac. As to his rant about the production of the brandy-bottle—libations to the Bacchanalian Deity—and the wonderful qualities of spirits to produce the opposite results of heat and cold; it is too wild and contemptible to call for any remark, except to fix upon it the stamp of severe disapprobation. Nor must it be for a moment forgotten, that the charges in this unprecedented paper, are inseparably connected with the professing community, and especially with the evangelical ministry; and that the accumulated weight of his invectives falls upon their heads. I am not at all acquainted with Cyriac, but supposing him to be a *young* man, I have said that some allowance should be made for youthful impetuosity, and inexperience: but it has been my lot to be silenced by the reply, that *young* men should be modest, and that juvenile arrogance would be unpardonable, though it were coupled with angelic talents. If the view I have taken of this extraordinary paper is correct, it will appear, I think, an additional insult, that an anxiety had been expressed that it should go forth to the public “unmutilated and unmitigated.” Verily, if one half of its virulence had been abated, an ample portion would have been left, sufficient to fill the reader with astonishment, and cover the writer with shame. Were all the obnoxious terms brought together, I am persuaded, that however strong the nerves of Cyriac may be, the view of them would startle him, and inspire him for his own sake with the wish, that this production had never seen the light, and that it may be consigned to speedy oblivion. And I do hope and sincerely wish, that the next time he takes up his pen, he will employ soft words and hard arguments; and that he will convince us that he has read such a passage as this, “The wrath of man worketh not the righteousness of God.” It is my unfeigned wish, that Cyriac may live to see the universal spread and triumph of temperance, and the societies for which he pleads; and I trust as he witnesses their progress he will imbibe the *milk* of Christian kindness. I can honestly assure him, that it is from a solicitude for his good, and the credit of these societies,

that I have been induced to make these observations. Had I not been a member of the Temperance Society, I believe I should have been silent; but the hope that I should not be suspected of cherishing motives favourable to intemperance, and to convince your readers that the spirit of Cyriac does not actuate all the members of this institution, I was urged to encounter this very disagreeable labour.

It was my intention to say a little in favour of the Temperance Society, but I have so nearly filled my paper, that enlargement is impossible. I must be allowed to say, that I have wondered that this society has not been joined more numerous, both by Christians and Ministers: and while I regret the rudeness of the attack upon which I have animated above, I do reckon it an honour to belong to the society, and to lift up my feeble voice in its favour. I cannot help thinking that any effort, that is not sinful, employed to diminish this formidable evil of spirit drinking, is worth trying. The prevalence of this practice has become so extensive; the expenditure so enormous; the effects on the human constitution so baneful and destructive; the maladies superinduced by it so many, so appalling, and so fatal; the carnival daily supplied to death so unsparing; the crimes it perpetrates; the murders it commits; the poor-houses, the jails, the hospitals, the mad-houses it crowds with its wretched and abandoned slaves and victims—add to all these, it is a principal source of prostitution; and above all other vices tramples with insolence on all decency, and steals the heart against the fear of God, and all regard to laws, whether human or divine.

I am aware that it has often been said by those who are temperate, that there is no need for them to join. This objection, however, overlooks the possibility of becoming intemperate; that a connexion with the Society will act as a preservative in the hour of danger and temptation; that it may induce others to become members; that it will awaken the energies, and combine the efforts of its members, to increase and spread its influence; it will increase and facilitate the means of holding public meetings, scattering tracts, recording the fatal effects of intemperance, and the happy results of its cure. And surely, if we would be instruments of good to the bodies and souls of our fellow-creatures; if we would diminish the sum of vice and misery, its inseparable companion; if we are desirous to augment the welfare of

our country; if we would contribute to the increase of social and domestic happiness, and bring upon us the blessings of them that are ready to perish, we should not lightly refuse to co-operate in this good work; and thus to aid in a simultaneous attack upon a foe to God and man, of such enormous size and deadly malignity. It is cheering to see, though the cause does not proceed with the rapidity we wish, it is nevertheless progressing with symptoms of success, which justify the hope and confidence that it will ultimately triumph. The high patronage with which it is favoured is very cheering. The fact of its widely extended utility in America—the discontinuance of numerous distilleries, and the closing so many dram shops, are pleasing proofs of the efficiency of these Societies; and we cannot doubt, as the pleasing effects of their extension are witnessed, the opposition to them will give way, and admiration and pious zeal fill up its place. It has often been alleged that Temperance Societies are not the means which God has appointed to

reform men; but the Gospel, and the direct application of religious means, such as preaching, &c. This objection would be valid if the Temperance Society were intended as a substitute, instead of an auxiliary to the Gospel, and the employment of those means which bear directly on the conversion of sinners. This, however, is by no means the case. Can it be supposed that the people of God, if joined to this society will be less anxious and assiduous for the conversion of sinners? Can it be imagined that Ministers of the Gospel will study less, preach less, or live more carelessly for being members of this society? And will they be likely to succeed less when addressing a sober population? These are questions, I persuade myself, that furnish their answers; and all speak in favour of this Institution. It was my design to say more, but I have not space. Praying that we may all be guided by the Holy Spirit in all we do, and that we may do all in the spirit of the Saviour,

I am, yours affectionately,
W. PICKERING.

REVIEW.

On the ADAPTATION OF EXTERNAL NATURE, TO THE MORAL AND INTELLECTUAL CONSTITUTION OF MAN.

(Continued from Page 16.)

Natural theology consists of legitimate inferences from effects to their causes; and by reasoning from the actual facts of our mental constitution, we may erect a superstructure of argument, as impregnable to the attacks of atheism or infidelity, as any one that is built on the phenomena of the material universe. The philosophy of mind has been rendered distasteful, by the puerile subtleties, and pompous unmeaning jargon of the schoolmen, by the use made of it to further the cause of scepticism and vice, by its connection with such names as Hobbes, Hume, and Spinoza, and by its very history, in which we see how various popular theories of our mental powers, have, in following ages, been supplanted by others of an opposite description. The whole subject has therefore been viewed as incapable of solidity; and, because some persons have in reference to it, made inaccurate observations, it has been thought that there are no facts to be observed; or because some have applied their knowledge of it to a bad use, it has been imagined to be dangerous

to the cause of piety and virtue. This is an error; and the first four chapters of the volume before us, present, in our opinion, a confutation of it. They show that the truth even of metaphysics, is in harmony with the truth of revelation; or, in other words, that the Author of mind and all its improvements, is the God of the Bible. The Dr., in this volume, argues in favour of the moral perfections of Deity; firstly, from the supremacy of conscience; secondly, from the sweetness attending virtuous actions; thirdly, from the power and operation of habit; and fourthly, from some special affections, to which he turns our attention in the last two chapters.

Speaking of the general argument for the perfections of God, arising from our mental constitution, he says it cannot be more forcibly expressed than in these words of David; "He that formed the eye, shall He not see? He that planted the ear, shall He not hear? He that teacheth man knowledge, shall not He know?" That the parent cause of intelligence is itself intelligent, is an aphorism, which, if not demonstrable in the forms of logic, carries, in the very announcement of it, a challenging power over the acquiescence of almost all spirits." We are often reminded that this conclusion

is a sort of impression or intuitive perception; but nothing, we conceive, is gained to the cause of truth by such a remark. We are aware that in mathematical demonstration, the first departure of every argument is an intuition, and that its successive stepping stones are a series of intuitions; but we need not observe that mathematical reasoning consists of syllogisms completely formed. Grotius has put the above argument in a manner against which no objection can be raised. "Whatever perfection," says he, "there is in things, it either has had a beginning or not. If it have not had a beginning, it belongs to God, but if it have, there must necessarily be a cause by which it was made to begin; and since no positive existence," no perfection, "could be produced out of nothing, it follows, that whatever perfections appear in effects, existed in the cause of them." How can a fountain send forth streams which it does not possess?

The Author is very earnest in pointing out the precise work he has in hand. He is neither proving the obligations of virtue, nor deriving an argument from ethical science, nor even building it on the assumed accuracy of any system of mental philosophy; he is simply appealing to facts which are obvious to every intelligent mind. Without giving a definition of conscience, or inquiring whether it may be resolved into other and ulterior elements of our moral constitution, he asserts its felt supremacy as a *fact*, on which an argument may be safely founded. If we admit the conscience to be a master faculty of the soul, the question whether it be an original part of our nature or a generated faculty, whether it be a simple or a compound power, is, says he, "somewhat like an antiquarian controversy respecting the first formation and subsequent historical changes of some certain court of government, the rightful authority of whose decisions and acts is at the same time fully recognised." This may be true; but we wish there had been a definition of conscience, and a constant agreement with that definition wherever the word was used. In one place this faculty is mentioned as the actual governor of the inner man, as the master and ruler of all our powers; and in another, as a sovereign dethroned by passions which reign in wild confusion. Though it is said in our fallen state, to have the right only, and not the might to govern; yet the argument appears to be built on its actual supremacy, and real government. The truth is, that conscience is the power

within us which, when the dictate of virtue or of the divine law is apprehended, acknowledges its supreme authority, and either rewards the practice of it by an inward complacency, or punishes the violation of it by remorse and fear. Assume then the being and power of God as facts clearly proved by the works of creation, and an argument in favour of his righteous administration may be thus soundly constructed. "The existence of a faculty within, which acknowledges the supreme excellence of virtue, rewards the practice of it, and punishes every known departure from it, immediately suggests the idea, that he who placed it there, has the same views, and will act in the same way; or, to use the words of inspiration, that the righteous Lord loves righteousness, that his countenance beholds the upright: but that on the wicked he will rain snares, and fire, and brimstone, &c. Had this train of thought been closely pursued, the following eloquent argument might still have been introduced, without the inaccuracy of describing that faculty as "master and judge," which in other places he represents as prostrate and fallen.

"Now it is in these phenomena of conscience that nature offers to us far her strongest argument for the moral character of God. Had he been an unrighteous Being himself, would he have given to this, the obviously superior faculty in man, so distinct and authoritative a voice on the side of righteousness? Would he have so constructed the creatures of our species as to have planted in every breast a reclaiming witness against himself? Would he have thus inscribed on the tablet of every heart the sentence of his own condemnation? And is not this just as unlikely as that he should have inscribed it in written characters on the forehead of each individual? Would he so have fashioned the workmanship of his own hands; or, if a God of cruelty, injustice, and falsehood, would he have placed in the station of master and judge, that faculty which, felt to be the highest in our nature, would prompt a generous and high-minded revolt of all our sentiments against the being who formed us?" To do justice to our author, we must observe, that while he confesses that conscience is bereft of might, he says, that its *original* place may, from its power of inflicting punishment, be easily *conjectured* to be that of a ruler. But this, though probably true, is making the force of the argument to depend upon a

proposition respecting the fall of man, not belonging to natural theology, and the truth of which might be questioned by the impugnors of revelation.

To the correctness of the following statement we cordially subscribe. "When consciences pronounce differently of the same action it is for the most part, or rather it is almost always, because understandings view it differently." The same deed is surveyed in different points of view; some persons confining their attention to one aspect of it, and others to another; some, through the instigation of pride, or covetousness, or sensuality, refusing to receive information, and others being anxious to obtain it; and thus it happens, that while men agree in general principles, they will differ in their estimate of particular actions. "When the natives of Hindostan assemble with delight around the agonies of a human sacrifice, it is not because they hold it good to rejoice in the spectacle of pain, but because they hold it good to rejoice in a spectacle of heroic devotion to the memory of the dead."

In the second chapter we have an argument founded on the inherent pleasure of the virtuous, and misery of the vicious affections. Writers on the passions have often enlarged on what Paul calls "the comfort of love," the pleasure felt in the exercise of the benevolent affections; and it is to this pleasure our author chiefly alludes. "The appetite of hunger is rightly alleged in evidence of the care wherewith the Deity hath provided for the well-being of our natural constitution; and the pleasurable taste of food is rightly alleged as an additional proof of the same. And so, if the urgent voice of conscience within calling us to virtue be alleged in evidence of the care wherewith the Deity has provided for the well-being of our moral constitution, the pleasurable taste of virtue in itself, with the bitterness of its opposite, may well be alleged as an additional evidence thereof. They alike present the sensible

tokens of a righteous administration, and so of a righteous God." The reader will observe that this argument is not grounded either on the rectitude or the utility of virtue, but on its inherent sweetness. There is a reward in the act, as well as in the consequences of keeping God's commands. The writer availing himself of the principles furnished by Bishop Butler, Dr. Brown, and Sir James Macintosh, attacks the odious and chilling system of morals, which traces all virtue to selfishness. So far is compassion, observes he, from being a mere modification of selfishness, that the more compassionate a man is the less he thinks of himself; having his thoughts busied almost exclusively about the distress he means to relieve. With considerable force likewise he points out the superiority of a virtuous to a vicious affection, at their first rising in the mind, while each is pursuing its object, and when either of them is disappointed or successful in the pursuit.

(To be concluded in our next.)

JOURNAL OF TRAVELS IN SOUTH AFRICA among the *Hottentot* and other tribes; in the years 1812, 1813, and 1814. By JOHN CAMPBELL, of Kingsland Chapel, London; abridged by the Author. 18 mo. pp. 228. London Religious Tract Society; Winks, Leicester, &c.

Many of our readers are doubtless acquainted with the Travels of Mr. Campbell, and the various and curious and interesting information recorded in the large volume published by him several years ago. This is an abridgement of it, and adds to the numerous and useful publications of the Religious Tract Society. It is a book which we recommend all our readers who are not acquainted with the larger work to obtain, and assure them that they will derive much instruction and benefit from its perusal. It is particularly adapted for young persons, and will be a very suitable reward book for Sabbath-schools.

INTELLIGENCE.

MIDLAND CONFERENCE.

The Midland Conference assembled at Quorndon, December 31, 1833. Mr. Beardsall supplicated the presence and blessing of God, and Mr. A. Smith, the minister of the place, presided.

The reports from the churches were, upon the whole, of a pleasing character, though not wholly unchequered by the

painful. It appeared that one hundred and thirty persons had been baptized since last midsummer, and that about one hundred candidates are now waiting for baptism and fellowship; besides a considerable number of hopeful inquirers.

The case of Manchester was discussed at considerable length, and the following resolution was finally adopted.—"We are not insensible to the importance of

the General Baptist cause at Manchester, having supported it at an expense of near eight hundred pounds; and should still be willing to retain the place, in conjunction with our brethren in Yorkshire: but if the Trustees are determined to act up to *their* resolution of the first of November, we leave *them* to decide, whether the meeting-house in Oak-street, Manchester, shall be disposed of, or retained." The Secretary of the Conference was directed to transmit to Mr. Hodgson this resolution. In case the meeting-house in Oak-street, Manchester, shall be disposed of, Mr. Stevenson, sen., was directed to write to the church in Manchester, to encourage them to be united, and to endeavour to maintain public worship in some other place; and to assure them, that the Midland Home Missionary Society will assist them to the utmost of its ability.

The church at Castle Donington was respectfully requested to fix upon some other day, instead of Good Friday, for holding public meetings specially to promote the revival of religion; as the church at Brook-street, Derby, had previously agreed to hold similar meetings for the like purpose, on Easter Monday.

The Church at Quorndon called the attention of the Conference to the necessity of efforts being made, to procure a release from the unjust exactions of the Established Church; and to obtain our rights as Dissenters, in reference to Church Rates, Easter Offerings, a legal Registry, the privilege of Interring in the parish burying ground without clerical interference, and the right of Marrying without being compelled to submit to present forms and ceremonies. The Conference highly approved of these suggestions, and resolved that a Memorial, prepared by Messrs. Balm, Tyers, and Winks, should be sent to Earl Grey, from this meeting, signed by the Chairman and Secretary. That the five brethren just named, wait upon C. M. Phillips, Esq., M. P., with the said Memorial, and request him to present it to the Nobleman at the head of his Majesty's Government. That our friends in large towns be recommended to memorialize his Majesty's Ministers forthwith, on these subjects. And that, on the reassembling of Parliament, Congregational Petitions be presented to the Legislature, from all our places, for the removal of the *Evils*, and the enjoyment of the *Rights* above enumerated.

The meeting received with pleasure

the information that the churches at Quorndon and Woodhouse-Eaves had united, and become one; and earnestly recommend other churches, whose circumstances will admit of it, to follow this example.

Mr. Hunter opened the morning service; and Mr. Pickering preached, *On the nature and importance of brotherly love*,* from John xiii. 34. Mr. Hunter preached in the evening, from 2 Pet. iii. 18, "But grow in grace."

The next Conference to be at Brook-street, Derby, on Easter Tuesday. Mr. A. Smith to preach in the morning, *On the nature and importance of zeal and individual activity in promoting religion*.

R. STOCKS, Secretary.

ORDINATION AT TYDD ST. GILES.

On Thursday, the 24th of October, Mr. Joseph Taylor was ordained to the pastoral office over the G. B. Church, Tydd St. Giles and Sutton St. James. Mr. Jones, of March, opened the morning service with reading and prayer, and delivered an appropriate introductory address on the nature of a Christian Church. Mr. Jarrom, of Wisbech, in the absence of Mr. Everard, of Spalding, proposed the usual questions. Mr. Rogers, of Fleet, offered the ordination prayer, which was remarkable for its suitableness, comprehensiveness, and fervency. Mr. Jarrom delivered a very plain, faithful, and affectionate charge to the Minister, founded on Titus ii. 15, "Let no man despise thee."

In the evening Mr. Talbott, sen., student of the Wisbech Academy, opened the service with reading and prayer, and Mr. Rogers delivered a very impressive discourse to the Church, from 1 Thess. v. 13, "And to esteem them very highly in love for their works' sake." The congregations were exceedingly large and respectable. The services were truly solemn and affecting, and the day will be long remembered for good by many.

May the great Head of the Church bless the union which was that day formed, and succeed the united efforts of Minister and people, in promoting the extension of the Redeemer's kingdom in the world!

J. T.

* This was a very judicious and impressive discourse. It could not but be heard with profit, by all who were present. We should be glad to see the substance of it in the pages of this periodical.

MONTHLY OBSERVATIONS ON PUBLIC AFFAIRS.

The ensuing session of Parliament begins very fully to occupy the attention, and excite the prognostications, of politicians. Certain it is, that present appearances indicate the full employment of the Senators of St. Stephen's. The condition of Turkey, the disturbed state of Spain and Portugal, and other foreign relations, will probably produce much parliamentary discussion; but our own internal affairs present many objects demanding legislative correction. The state of our colonies; the reduction of taxation; the reform of our municipal corporations; the revision of the poor laws; the corn laws; the promised measure of church reform; tithes; the claims of Dissenters, are all mentioned as likely to come before Parliament; and if they do, and receive due consideration from our Legislators, it will easily be seen, that, including attention to private bills, petitions, &c., this will not be a session for inactivity.

During the last month the attention of Dissenters has been increasingly directed to the restrictions and disabilities under which they labour. In reply to the various memorials which have been presented to the Premier, Earl Grey has not intimated the intention of Government to grant farther relief to Dissenters than the liberty of marrying their own people, and establishing a general system of registration. As to Church Rates, and other ecclesiastical claims, it appears certain they will be touched, by Government, only when the united and firm voice of the whole body of seceders renders such a measure unavoidable. The committee of Protestant Dissenters in London have drawn up a statement of our grievances, very moderately expressed, and request that congregational petitions on this subject may be general, and sent to members for presentation before the first of March.

POETRY.

JESUS TO ZION.

"CAN A MOTHER FORSAKE HER SUCKING CHILD," &c.—ISAIAH xlix. 15, 16.

HAST thou upon a mother's breast
Beheld a sucking child?
And seen her nurse it to rest,
And smile as it has smiled?
The light that gilds her glowing eye,
Love's fairest, brightest token,
Bespeaks so near, so dear a tie,
As scarcely can be broken.

And think'st thou, Zion, my beloved,
Thou timid child of fear,
That mother's heart can be removed
From one she loves so dear?
Ah yes! 'tis true, she may forsake,
All nature's bonds may sever,
But mine's a bond I will not break,
Oh! I'll forget thee—never.

Then fear not, my betrothed one,
The price is paid for thee,
The battle's fought, the work is done,
And thou art wholly free;
Though ever doubting, thou shalt share
Thy bridegroom's coming glory!
Thy name upon my palms I bear,
Thy walls are aye before me.

Extracted from T. Raggs's Poems.

THE HOUR OF PRAYER.

It is the hour of prayer—
Come up to Zion's hill;
Jesus has promised to be there,
And will his word fulfil.

It is the hour of prayer—
It is the time of love;
Now Jesus sends his messages
Of mercy from above.

It is the hour of prayer—
Come, sinner, to thy God!
Cast off the garments of despair,
And plead a SAVIOUR'S blood.

It is the hour of prayer—
HE listens for your sighs;
Come to His mercy-seat, and bring
Your evening sacrifice.

It is the hour of prayer—
The world hath lost its charms,
The flesh hath ceased its turbulence,
And Satan his alarms.

It is the hour of prayer—
Lord, we thy praise proclaim;
And through eternity our songs
Shall echo with thy name!
Melbourne. P. T. W.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

ON SUPPORTING SCHOOLS IN INDIA.

To those who have been accustomed to mark the beneficial effects produced by Sabbath-schools in our native land, it will be pleasing to reflect that in connexion with a preached Gospel, these heaven-approved institutions will probably be instrumental in spreading throughout the world that heavenly, that Divine knowledge which shall ultimately cover the earth as the waters cover the sea. From these considerations, and especially since reading Mr. Brown's "Letter on churches supporting schools in India,"* I have felt an ardent desire that something more should be done in reference to this subject. Two or three of our churches have adopted schools in India, and called them by their own names; as the Loughborough school, the Hugglescote, &c. I am unacquainted with the precise manner in which the funds are raised, but I believe principally by the Sabbath-scholars; and with the hope of exciting others to follow their example, a short address has been written for the "The Children's Magazine;" but feeling as I do that it will be of little avail, unless the concurrence of the teachers and supporters of Sabbath-schools be obtained, I now beg leave to recommend this subject to the attention of my beloved fellow-labourers in the Lord, and to the friends of the Redeemer in general.

If schools are necessary in this highly favoured land, where the light of the Gospel has so long shone, surely they are so in India, where darkness reigns. In the last Report, pleasing testimony is borne to their utility, especially in preparing the way for the future spread of the Gospel. One of our Missionaries remarks, "The knowledge communicated by these schools to these benighted children is most important, and I may say on vital subjects, extensive. The Gospels they read with much ease. Our usual plan is to take up a few passages, the most important in the chapter, and originate a number of questions, which they will answer with more or less readiness. The seed thus sown cannot be for ever buried, but will one day bear fruit to the glory of the Redeemer."

The school which has lately been formed for the instruction of the children of the native christians, promises much. After speaking of this interesting institution, Mr. Lacey asks, "Can no individual church be found, which will take this school in its arms, and support it, and make it the object of its particular anxiety and prayer?" In the letter referred to above, Mr. Brown states that there are thousands of children in the neighbourhood of Cuttack, that are necessarily destitute of Christian instruction; and that he could with the greatest ease superintend many more native schools under native masters, if the funds were adequate to their support. Surely these touching appeals will not be made

* See the Missionary Observer, for May, 1833.

in vain ; when we remember that each of these children possesses an immortal soul, and reflect on the probable effects of suffering them to arrive at maturity, not only ignorant of, but with deeply rooted prejudices against the Gospel ; and consider on the other hand, the blessed effects that would, under the Divine blessing, result from the support of a single school ; effects that must operate on numbers yet unborn, and which can only be fully known in eternity.

It is much to be regretted, that, owing to the depressed state of the funds, several schools have been closed during the past year : but may we not hope that the flourishing state of the rest, together with the cheering aspect of the mission in general, will stimulate the friends of the Redeemer to increased zeal and liberality ? I am aware that in the present day, frequent appeals are made to the Christian public ; but why should we expect to serve the Lord with that which costs us nothing, more than they who lived under the Mosaic dispensation ? Through mercy, we are not called upon, like Hindoo converts, literally to forsake all for the Gospel ; but if we possess that mind which was in Christ Jesus, we shall not think it too much to sacrifice superfluities, and even comforts, in order to promote the glory of Him who gave Himself a ransom for us, and not only for us, but for the whole of Adam's fallen race. To return from this digression ; the object in question needs not a very large sacrifice, as £7 a year is sufficient to support a school in India. Except in large schools, perhaps the teachers and children would not raise the whole of this sum ; but probably in most places, there are benevolent individuals who would make up the deficiency. If every Sabbath-school would try to do something, much would be effected by their united contributions. In instances where larger collections are obtained than the necessities of the school require, I know not how the surplus could be better applied, than by supporting schools in India ; and if this were made known, it would probably have a tendency to increase rather than diminish the collection.

Doubtless, a work of grace in the heart, is the best preparative for a missionary spirit ; but early impressions are frequently lasting, and I am persuaded, from my own experience and observation, that children of a very tender age, are capable of feeling an interest in Missions : and shall I err in saying, that very much depends on the teachers of our Sabbath-schools, as to whether the rising generation shall feel a lively interest in Christian Missions, or not.

Only let teachers direct the attention of their youthful charge to this subject, and, generally speaking, they will cheerfully contribute their mites towards the object in question. In the school that I attend, the children are allowed to contribute the amount of their tickets to different benevolent purposes, and probably this is the case in most schools : and is it not better to encourage them to do something of this kind, rather than purchase a Bible, when they can have access to one at home, and when they are expecting to receive one on being dismissed ? In concluding, I would suggest, that when a school of the above description is commenced ; it will be desirable, in order to keep up an interest in its behalf, that one of the Missionaries be corresponded with, and an annual report be obtained.

May the consideration that we are fast hastening to a boundless

eternity, lead us to regard the divine admonition, "Whatsoever thy hand findeth to do, do it with all thy might;" and let us not be "weary in well doing, for in due season we shall reap, if we faint not."

A SABBATH-SCHOOL TEACHER.

We are much pleased with the suggestions of our fair correspondent, and earnestly recommend them to the serious consideration of our readers generally, and especially to our Sabbath-school teachers.

E.D.

LETTER FROM MR. LACEY.

Cuttack, May 16th, 1833.

VERY DEAR BROTHER PEGGS,

I must have worn out your patience long ere this, by what you will esteem my obstinate silence, notwithstanding the great number of friendly letters I have received from you. I was determined not to write till I had settled your lawsuit, and received the money for your house. This I have now the pleasure of announcing as accomplished; on the 5th or 6th of April the case was finally settled, and I had the Mooktar. Much light on the subjects of your publications has got abroad; and those institutions are execrated, that were advocated eight or ten years ago.

I must give you some information of the operations and progress of the Mission. We are extremely low just now, we never were so low, and never did I feel so completely pressed down with a weight of difficulties and perplexities. I am indisposed in body, enervated in mind, and perplexed in various ways. Several things contribute to these results, but of them all you cannot know. Yet, notwithstanding all this and much more, the state of the Mission is I think calculated to encourage any person who could take encouragement. I shall mention a few particulars. You have heard of the baptism of the two females, Komela, and her mother, and of the prosecution which W—— instituted to criminate us. That attempt was thrown out by Sudder Nizamut, and W——, as you may suppose, felt not a little chagrined at being foiled by a certain Missionary. These females still remain firm in their profession, and are consistent in their conversation. They have lost their all for the Gospel; their wealth, their homes, their husbands and friends, their children, and their personal comforts; but, I never yet discovered that they once repined at their loss, or were discouraged! The young woman has commenced reading, and can now make out a chapter in the New Testament; so that should her husband be reconciled to her, she will return to him with advantage. I think it is likely, when the husbands have tried in vain all means to procure funeral rites for their living wives, they will come over to them; for till they have procured and performed these, they cannot be married again, and the brahmuns say, "Why your wives are alive, and how can we perform their funeral rites?" Several applications have been made to the Pooree Pundas and brahmuns, for a dispensation in favour of the husbands, but in vain.

Since this baptism, we have apparently stood still for about three weeks, when a person came in from the Atghur territory, an inhabitant of a village called Charga, or four Villages. He had heard of the Gospel, in common with our native christians, while a disciple of the

old Gooroo, and now he came to put on Christ. On his first visit he did not see me; not having overcome the fear of the consequences of losing caste, and went away again. However he could not rest, and though his companion would not return with him, he talked the matter over with his wife, and by mutual consent, he left his house and friends. From the time he arrived to that of his baptism, about fourteen or sixteen days, he lived with the native christians, worshipped and conversed with them, and became instructed and strengthened. After several conversations, I was pleased with his experience and concluded to baptize him on the last Sabbath in April. We had the ordinance in the tank, in the middle of Christianpore, a deep clear water. We assembled at half-past five in the evening, and we found about 300 people present, among whom were the caste and relations of the candidate. He went through the ordinance with firmness and propriety. Gunga Dhor delivered one of his best addresses on the occasion. The people felt the power of conviction strongly on their minds. We sang in English, as there were several there in English dress, but the rest was in Oreah. It was a good day; may the Lord preserve the candidate faithful to the end. He has a wife, but no children; and cultivates a little land, which he holds of the Atghur Rajah. He returned on the Tuesday following, in company with several of the native christians; but was not permitted to see his wife or enter his house. He was out on the road for six days and nights, and then on my sending Doitaree to see him, he was taken into his house, and had his wife restored to him. The people of the village immediately petitioned the Rajah to have him turned out of it, for if he remained they would not stay; to which the Rajah replied, "That as he had done no crime, but had professed Christ for his soul's welfare, he would not turn him out; and that as to them they might depart as soon as they pleased!" So Hurree Pore is comfortably fixed on his piece of land, and will I hope do well with the Rajah's favours. Hurree is a poor, unlearned, but an humble and sincere man. There are a number more in this village who are well disposed towards the Gospel, and have too much light to swallow down idolatry, and I hope too much feeling of the sinfulness and danger of sin, to allow them to remain long without applying to Jesus Christ for pardon and salvation.

Besides this, we have received an increase from Joppa, a village where several inquirers live. We have in months past often visited them, but such were the losses attending the loss of caste that they could not summon resolution to break through; and we thought we had better leave them awhile; after serious admonition, we did so, and have not seen them for two or three months. They have now sent for us to see them, and Ramara is now there, and I expect he will bring an account of them favourable to their becoming disciples of the Lord Jesus. We have now baptized one or two and twenty natives; all except three are approved, and consistent in their behaviour, and are apparently growing in grace, and in the knowledge of our Lord Jesus Christ. We have a christian native children's school, which is situated in the middle of the christian village, and in it the christian native children are fast improving in scriptural and useful knowledge. They all attend, both boys and girls, and sometimes the grown up people. We have been obliged on account of the falling off of funds to discontinue some native schools, and now I

have only three. These Bhadoo superintends, and they do good by spreading scriptural knowledge among the people. I have lately in union with Mr. Brown taken two pieces of good land, in a lease for ten years, where we intend to locate those native christians who may lose their calling by becoming christians, and am persuaded this will be a useful measure. I suppose the whole may comprise about sixteen or eighteen acres of land. The proprietor is almost persuaded to become a christian. He has an idol whose service will ultimately fail, now that the land is gone. "He will famish the idols." I may one day, ere long, send it to England. The man is brother to Bhadoo the christian school Aumean (overseer). I must refer you to Mr. Brown for the state of the English school. There was never more raised for its support; I have just made out the Report, and find that, exclusive of three boarders for whom Mr. B. accounts to the Society, who pay eight rupees per month each, there has been raised for the school in the past year 1739 rupees. This Report I shall send home, when you will probably see it.

My dear Hannah is very bad indeed of the small pox. Her eyes, throat, nose, &c., are closed, or nearly so, with the disease, and she will have a severe trial for her life. This is the ninth day of the eruption, and I hope she will do well. Wille Marshman, and Charles Carey Lacey, are quite well, and are fine boys. Mrs. L. is poorly, and I fear must leave India next season, but I will not talk of it yet. Good news from America this morning. The G. Baptists have raised several hundred dollars for a Mission here, and there are two candidates offered for the service. When do you intend sending out help? you must soon or all is over; I cannot go on much longer without help. The native preachers desire their *nemuskar* to you. Hope you are all well; accept our united and best remembrances. Send us help immediately.

Yours, in christian love,

C. LACEY.

EXTRACTS FROM THE REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY..

THE word of eternal truth declares that "They who sow in tears shall reap in joy," that "he who goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This language is peculiarly applicable to the Christian Missionary, and is not inappropriate in reference to the supporters and friends of Missionary Societies. So hostile is this world to all that is heavenly and divine; so many are the obstacles that hostility presents to the enlargement of the Redeemer's empire; and so dead are undone men to interests of everlasting importance; that Missionaries and Missionary Societies must expect to sow in tears before they reap in joy. In common with other more powerful kindred Institutions, this Society has experienced numerous trials, but it has also to celebrate numerous mercies.

In reviewing the progress of the Mission for the past year there is much that demands gratitude, and though trials have been experienced, even the trials of the Society have been mingled with mercy. As usual our review will first comprehend the foreign operations and progress of the Society.

BALASORE.

At this place, for several years the scene of Mr. Sutton's labours, operations have not yet been resumed. The want of a greater number of missionaries has hitherto prevented the recommencement of exertions here. The town has again been visited by a desolating tempest and inundation. Many buildings were destroyed, and the house formerly occupied by Mr. Sutton was swept away.

JUGGERNAUTH POORE.

At this high place of the abominations of idolatry efforts to diffuse Gospel light have been continued during a considerable part of the year. In 1832 the brethren remaining in the province assembled here, and held their annual conference, at which a variety of business of importance and interest in connexion with the cause of Religion was transacted. The senior Missionaries engaged in public labours, and were assisted by several of the native brethren, who at times addressed to great numbers the message of heavenly mercy. Rama Chundra on one occasion was supposed to have as many as 7000 hearers, and was engaged in preaching the Gospel or in disputation with its opponents most of the day: yet opposition here continues violent. For at this place not only do human depravity and satanic rule support idolatry, but the same principle which led Demetrius and his coadjutors to excite the madness of the mob at Ephesus, influences the pundas and brahmins at Juggernaut. "Ye know," said Demetrius, "that by this craft we have our wealth. This our craft is in danger to be set at nought." Just thus at Juggernaut all the worldly interests of a most abandoned, impure, and depraved people, are connected with the support of their demoralizing idolatry.

It is a subject that deserves unfeigned gratitude to God, that one part of their impious gains will now cease. For in connexion with this station it must not be unnoticed that the Government have sent out orders for the abolition of the pilgrim tax. This is a subject of high satisfaction. The pundas will no longer receive from English officers a bounty out of the pilgrim tax for the pilgrims they delude; the honourable name of the English Government will no longer support this horrid moloch; nor will Hindoo objectors to the Gospel longer have to urge that their Governors reverence Juggernaut and thus sanction their reverence for the idol; nor will they have to plead, "If the Company do not forsake Juggernaut, why should we." This important triumph over the worldly principle that would support even idolatry for gain, has doubtless, under Divine Providence, been the reward of the efforts of various religious institutions and various friends of Religion. Yet it is not, we apprehend, assuming too much to consider this Society and its agents as among the principal means that have accomplished this desirable result. Its Missionaries have unveiled the abominations connected with the worship of Juggernaut, and the support which that idolatry received from its connexion with the British Authorities. At the Society's expense much information upon this subject has been circulated; and one of the earlier Missionaries of the Society, sent home by the providence of God to his native land, has been in labours more abun-

dant in his endeavours to direct public attention to the horrid fact that Britain was the supporter of Eastern idolatry. The diffusion of information on this subject awakened Christian feeling. Various religious bodies came forward as opponents of this abomination. The Government of Britain has to its honour listened to their representations on the subject of this great evil, and God has once more crowned with success the efforts of Christians to remove a national crime.

Poore has been peculiarly the scene of Mr. Sutton's labours, but illness has obliged him for a time to vacate this station. In consequence of serious illness he visited Calcutta in the latter part of 1832. There he was attacked with fever. His physicians represented a long voyage as indispensably necessary for the restoration of his health, and gave no hope of restoration without the adoption of such an expedient. Their testimonials on this subject will appear in the appendix. Under these circumstances Mr. S. hesitated whether to visit England or the United States of America. His brethren advised his return to England. He, however, after much deliberation, judged that it would be more advisable to take America in his way. Mr. Sutton by no means designs to forsake the country to whose benefit he had consecrated his life. He represents his temporary absence from India as being to himself a subject of much regret. He remarks,—

"I have sometimes felt great reluctance in leaving India; but I am perpetually receiving fresh intimations of a relapse; which oblige me to concur in the opinion of the doctors, that there is no prospect of a permanent recovery without taking a long sea voyage. It is truly grievous to leave India in its present encouraging state. Never was there a greater want of labourers, nor greater prospects of extensive usefulness."

Mr. Sutton further observes,—

"The thought of leaving India is inexpressibly painful, as it draws nearer to realization. And were it not for the hope of exciting others to labour for it, I should rather stay and die in it, *but I hope I shall do that yet*. I feel much more at leaving it, than I did at leaving home. That I never expected to see again, but India I do; and it seems more my home than England. The one I had done with in thought, the other I have not."

BERHAMPORE.

It was announced in the last Report that Mr. Sutton had baptized two persons here, and that several interesting inquirers had raised his hopes. More recent information from this place is of a very encouraging description, and represents the great importance of this town being blessed with a resident Missionary, instead of merely enjoying those occasional visits with which it has hitherto been favoured. Mr. Sherard, a follower of Christ at this place, thus writes:—

"There is a large harvest in Berhampore, but no reapers. O how I long to see a Missionary regularly stationed here. There has been a shaking among the dry bones, and many of the Natives are now halting between two opinions, and no one to show them the right way."

In reference to this information and this place, Mr. Lacey observes,—

"Will not some young man, on reading this, devote himself to fill up this opening, and gather these convinced idolaters into the fold of Christ? There is a church already formed of European, country-born, and Native members; and there is much stir and inquiry among the Native population. The Natives in this part are much more hopeful than those in the interior of the Province, as they are more disposed to exercise their consideration and judgment."

CUTTACK.

The earliest scene of the labours of the Missionaries of the Society next passes under review. Here Mr. Lacey, assisted by the native brethren, has continued to proclaim the truths of the glorious Gospel. His account of their operations for the past year is as follows :—

“Preaching has been constantly maintained by myself, Doitaree,* Ramara, and Gunga Dhor. The Gospel has been proclaimed, enforced, and defended, in Cuttack bazars daily, at the Ruth festival at Pooree, at Kopelass, as well as at various other mellas, and in the districts around Cuttack, particularly over the Maha-nuddy; from whence the greater number of the Native converts come, and where several of them still reside. It is not likely that the people should give an attentive and serious hearing to the truths that compose our message; yet less violent opposition, has, I believe, been manifested than heretofore. It has now come to be generally considered, that our arguments are unanswerable, and those who nevertheless, from interest have been opposed to the Gospel, have declined showing that opposition except by sneers and menaces, well knowing that public discussion would soon elicit the weakness of their own cause. By these exertions, many thousands have heard of the folly and vanity of Idols, and have been directed to the Lord Jesus, the only possible Saviour of fallen, guilty, and helpless man; while many have been informed more perfectly, and impressed more deeply regarding the great truths of the Gospel message.

Mr. Brown has continued the superintendence of the benevolent Institution, and, as he had opportunity, has devoted his time to other branches of Missionary labour. His account of the operations in which he has been more immediately engaged, will doubtless be gratifying to the members of the Society.

“When the weather has permitted and other circumstances have not prevented, I have taken short excursions into the neighbouring villages for a day or two, usually after the labours of the school have terminated, on a Friday evening or Saturday morning. I have found those times frequently very reviving, and why should I not hope useful. On these occasions we take a tent, and such things as are absolutely necessary, for here we are in an inhospitable land; not a Hindoo would take us into his house if we were dying in the street. We have therefore to carry a house, such as it is, with us, to shelter us from the cold by night, and from the burning sun by day. These excursions much remind me of England, in some respects, though the similarity soon vanishes even with the assistance of the brightest imagination. During these opportunities, attended as I have sometimes been by a native preacher, we have addressed the people wherever they were disposed to hear; sometimes at the tent door, sometimes in the bazar, and streets, and roads. We have always acted on this maxim, ‘If the people will not come to us, we will go to them.’ Thus in many places, but seldom, if ever before visited, I have distributed a multitude of tracts; many of which I hope will be read with an ‘Uncion from the Holy One,’ and which, if blessed, may be useful to the souls of many.

“The most frequent sphere of labour of a direct Missionary kind, which indeed is of daily occurrence, are the opportunities afforded by Native Schools; I visit them to look at the children to mark their improvement; the neighbours usually assemble and afford us an occasion of preaching the Gospel. The work during the year, and especially during the latter part, has gone on well. Seven or eight during the last eight or nine months have been gathered from the heathen. The Native Church, together with their families, now constitute a pleasing and goodly number.

“We have been applying to the language, and though reading and writing Oryah are necessary, to acquire a correct knowledge, yet nothing will perfect a Missionary so much as constant intercourse with the Natives. Though I am not perfect in Oryah, yet I am ‘nearing the goal,’ and the difficulties are, I am happy to say,

* Doitaree is now more particularly attached to Mr. Brown, but has occasionally laboured with the other native Preachers, but whether or not he has been constantly employed.

daily disappearing. The Native preachers are excellent helps, and whilst they feel the presence of their European brethren not only an encouragement, but a protection, they supply our lack of words during the first years of our missionary life. Thus through the help of our God, we, assisting each other, combat our enemies and preach the Gospel to the heathen."

The account of the benevolent Institution which forms a principal scene of Mr. Brown's labours, represents a pleasing progress in the labours of mercy and kindness, for which it was established. Of the plan pursued in this School Mr. B. remarks,—

"The plan may be considered in two ways. 1st. What is common to an English School, and what is peculiar to this place and this description of scholars. Regarding the first part of the plan, they are taught the usual rudiments of a useful education. Reading, Writing, in which they much excel, Arithmetic, Grammar, Geography; and one or two are turning about my globes, and do better than I expected they could have done on such a subject. There is nothing particularly differing in the way in which these subjects are communicated to the minds of these children from what would be usual in a school in England. The difficulty to me, however, is immensely increased, from the circumstance that English is to them a foreign language, and it is much about the same thing as teaching these things to English boys, after reading Cæsar, by the use of Latin School-books. The books read in the School, are the usual School-books, amongst which is the Bible. None object now to reading our Scriptures, not even Brahmins, of whom I have two here. We commence the school with prayer and reading the Scriptures, every morning, and this is repeated in the evening, with this difference—that we generally bestow much longer time about the evening service than on that in the morning. We examine the boys in the use of words, and in the meaning of the sacred writer; more particularly keeping in view the peculiar doctrines of the Gospel. We pray for them publicly, privately, by ourselves, and amongst them. We can only say that the word, when applied with the power of the Holy Spirit, can conquer them. There is, however, scarcely a vice to be found in the worst haunts of English Society, that is not as common here, as the rising of the sun in the morning. The longer I am here, the more I find I was deceived in the native character when I first arrived.

"If there is one thing that man, woman, and child, in this country, love more than another, it is shuffling, cheating, and lying.

"The plan which is peculiar to this School is, that I translate extempore the lessons of the boys; that is, the English lesson into Oryah; this improves me, and instructs them; indeed, so far as pronunciation is concerned, the School is favourable to me. The big boys will answer almost all the principal questions on the way of salvation; indeed, in Cuttack, the deficiency is not so much ignorance, as inveterate habits, and the pride of caste: but for these two, I really believe, that hundreds would be baptized."

In reference to this institution, in a review of the preceding year, Mr. B. observes,—

"The improvement of the children considering the difficulties attending learning English in a foreign land, has been decided and satisfactory. Our examination is just over, and it is not too much to say, that they passed in the different departments in a way which did them credit, at least this was the testimony of the persons who were present. Every question was answered without hesitation, which were put by a Civilian at this station, assisted by brother Lacey.

"Their writing, plain and ornamental, is of a very superior description; this they learn with little trouble to themselves or teachers. But the difficulty is here, composing, reading, and pronouncing English. They do, however, even those things much better than most foreigners in England. The number is about forty; more, many more we might have, but we cannot take them.

"One, a son of Rama Chundra, is an interesting and industrious boy, he reads English well, and writes a good hand; he is a good boy, and I hope he will be a good Christian. May he have grace and holiness, and the love of Christ shed abroad in his heart."

SCHOOLS.

The instruction of children, as an auxiliary means of diffusing some knowledge of the sacred Scriptures; and of preparing a class of persons, who may hereafter be better qualified hearers of the Gospel, than their parents, is not to be despised, even if few instances of immediate conversion follow. Yet, on account of the low state of the Society's funds, it appears that some diminution has taken place in the number of Schools under its patronage.

Of the Schools Mr. Lacey remarks,—

"In consequence of the depression of the Society's resources, I have closed four Schools. The rest are so well attended and the boys improved so, that we are unwilling to dismiss more masters. There are, I think, forty children on an average, in the schools we have retained. Their exercises are much as in other years, and I need not mention them particularly.

"It is not expected that any immediate results should arise. Their influence is gradual, and the benefits more distant. They are a means of preparing the children for hearing and understanding the Gospel better in future, whenever Providence may bring them in the way of hearing it, rather than the means of their present conversion. The good effects of the instruction communicated in them was related to me some weeks ago by one of the native preachers. He was preaching to a number of persons in a village near Nymcie school, and having some difficulty in making some of his hearers comprehend his meaning, a youth stepped up and explained it in a manner so clear and so forcibly, as to surprise all the bystanders. Upon the native preacher inquiring from whence the youth had obtained his knowledge, he (the boy) said he had for some years attended the School taught in Nymcie. I have under my own care and superintendence six native heathen Schools, which contain 250 children; of these sixty-five read the New Testament, repeat catechisms, and christian poems, and several other books. The meaning of these books they give with a degree of readiness and correctness very pleasing. The next class, in these Schools, amounting in the whole to about 100, read the easier catechisms, and commit them to memory; and the remainder learn to write on the floors. From all the Schools, several have been dismissed from the highest class, and have been succeeded by others from the middle class; while those who have been moved into the Gospel class, have had their places filled up from among the writers. We still have to complain of the boys leaving the Schools at so early a period. Their parents are generally poor, and as soon as they are able, the boys are taken away to engage in manual labours."

Of the Schools, under his superintendence, Mr. Brown remarks,—

"There are four which I look to, lying in that part of Cuttack nearest the English School-house; still, however, they extend over a great extent of ground. The improvement has been different in different schools, as the capacity of masters and boys differ.

"The knowledge communicated by these schools to these benighted children, is most important, I may say on vital subjects, extensive. The Gospels they read with much ease. Our usual plan is to take up a few passages, the most important in the chapter, and originate a number of questions, which they will answer with more or less readiness. The seed thus sown cannot be for ever buried, but will one day bear fruit to the glory of the Redeemer."

Besides the Schools for heathen children, an interesting and important School has been instituted for the instruction of the children of the native Christians. This School receives additional interest from the circumstance being here imparted to the female relatives of the converted natives.

Mr. Lacey states,—

"We have commenced in the past year a Native Christian School, at which the children, male and female, of the native Christians attend. The man being under the constant eye of the parents of the children, and having his labours assisted by the private admonitions and instructions of the parents when the children are at home; this institution has improved very rapidly indeed, and promises to be exceedingly useful to the increasing community of Christian natives. They read the New Testament, and all other of our Catechisms and Tracts. The eldest, moreover, are attending to some of the more useful parts of Oriya literature. This improvement is effected, while several of the elder boys have to attend the English School most of the day, and thence, this School affords a specimen of what the heathen native Schools would be, with an equally efficient superintendence. The whole of the native Christian children will, through this school, be much superior in general knowledge to their heathen neighbours of their own rank in life. The whole of my native Schools have been under the vigilant daily superintendence of a Christian native aumen, (overseer) who renders an account of their attendance, behaviour, and proficiency every month; by which the wages of the masters are calculated: and they pass an examination at the commencement of every month at my own bungalow, when their knowledge of the books they have read is examined, and they are corrected and instructed as they may require.

"The whole of the females of the native brethren, their wives and daughters, are learning to read in this school, and some of them can already make out some passages in the Scriptures and tracts which they possess. I feel greatly interested in this school, and trust it will prove greatly beneficial to the increase in knowledge and usefulness of the native Christians."

TRACTS AND PUBLICATIONS.

The distribution of Religious Tracts affords peculiar and most important facilities for diffusing the Gospel in an idolatrous land; and in numerous instances the circulation has been productive of the greatest good. Former Reports of this Society have furnished pleasing information, of the extent to which the brethren have carried their operations, in the circulation of these little messengers of truth; and of the happy results, that, in various instances, have taken place. During the past year, though, in some places, the demand for Tracts has lessened, in consequence of previous extensive distribution, or from other causes, in other places many have been distributed. The minutes of the Conference at Pooree, in June last, bear pleasing testimony to the attention paid to this important mode of making known the Gospel. Among other conclusions then adopted, it was determined, that Mr. Lacey should revise the translation of Dr. Watts's Catechism, by Mr. Brown, and superintend the printing of 1000 copies. During a departed century, millions of British children have been taught the first principles of Christianity, from the Catechisms of this eminent servant of God; and they now are about to communicate the same precious instruction to the benighted children of Orissa. It was also determined, that Mr. Sutton should print a new edition of 10,000 copies of the Tract *Dhurina Poostuck sar*, the essence of the Bible in verse; and that Mr. Lacey should draw up a Tract exposing the falsity of Hindoo doctrines, and present this to the next Conference. In reference to the distribution of Tracts and their general effects, the annual Report from Cuttack contains the following remarks:—

"The distribution of tracts has been much less copious than hitherto in Cuttack, and the country round; which is easily accounted for from the curiosity of the people for them having subsided, and from a very general persuasion that our tracts possess a power of enchantment, inducing their possessors to disregard the ministers and sacred observances of their own religion, and to entertain a secret regard for Christianity. The word of God possessed by our native members gradually led to their embracing the Gospel; and the conclusion of the tracts and gospels being possessed of this influence, arises from this fact. The people know nothing of divine agency, and perhaps they could ascribe the effects of knowing the word of God, to nothing else within their knowledge, so much like the truth. There is one fact, however, that ought to be noticed, which is, that those tracts which have been distributed, are, from the above circumstances, very likely to have been received with sincerity. A great number of tracts, gospels, and testaments, however, have been distributed at jatras, mellas, and markets. Several thousand were taken and distributed at Kopelass, where christian knowledge had never penetrated. A good large number were given away at the Ruth festival at Pooree,—also other smaller festivals and mellas were visited, and good quantities of tracts, &c. were distributed,—besides the numerous markets which were supplied during the past cold and hot seasons. The conversion of the two females who were baptized about a month ago, under the Divine blessing, was effected by knowledge obtained through religious tracts and gospels. These were received by their spiritual guide, and heard by them and their husbands, and neighbours, every Lord's day. The knowledge thus obtained convinced them of the folly and uselessness of idols, and determined them to embrace the Saviour therein set forth, though at the expense of all things else."

Various interesting circumstances have borne pleasing testimony to the beneficial effects of Religious Tracts. The following instances of this description are too pleasing and remarkable to be omitted. They are contained in a letter from Mr. Sutton to an esteemed friend in England.

"Doitaree, one of the native Christians, has recently joined me from his native village, and he related the following circumstances which I give you. Messrs. Lacey, Brown, Ram Chundra, and himself, were on a visit to the neighbourhood of the Christians, and had to pass through a lonely piece of jungle; so lonely that it induced brother B. to exclaim, "Who would live in this place?" As they walked on they saw a boy tending cows, and asked him what he was about, to which he replied, "Looking after his cows." One of them further asked, "Well, boy, are you performing tupsuya (religious penance), out in this wilderness?" To which he answered, "Yes." "Well, and what do you say?" "Oh, I say Yesoo Chreest, Yesoo Chreest save me! what else should I say?" This was a reply as singular as it was unexpected, and excited no little interest in our friends. It appeared, however, on further inquiry, that the youth could not read; but he visited a market where some tracts were distributed, when hearing one of them read he had obtained considerable knowledge of the Gospel. Curious as this circumstance is, it serves to show, as we have often stated, that our tracts and books may convey a knowledge of the Gospel, where the living Missionary may not penetrate for many years to come.

"Doitaree further said, that before Gunga was baptized, the old Gooroo used to send him and his other disciples to collect Ghee for the burnt offerings on Sabbath evenings, when the people would assemble from the villages round to hear the Scriptures and tracts read; by which means a great deal of knowledge was disseminated. But Gunga's baptism quashed these meetings, and they were all afraid of one another. He and Rama Chundra threw by the Testament for more than six months, and if they came in sight of each other, they would turn aside. At length Rama came to him and said, they ought to read the holy book again, for its instruction was good. This brought about a reconciliation, and an attention to the Scriptures. The result is thirteen or fourteen have been baptized, and two or three more are on the eve of a profession, one or two of them able readers. Thus you see the Lord hath done great things for us. He hath scarcely dealt so with any other Mission in the same time."

The Religious Tract Society has continued its kind assistance, and has granted forty-eight reams of paper for printing Tracts.

In reference to preparing other publications for Orissa, Mr. Brown, writing of translations, remarks,—

“This useful and important branch of native labour has been advancing during the expiring year. Lacey has been much engaged in this description of labour of late, but of course he will give you information as to particulars. With a comparatively slender acquaintance with Oryah, I have attempted something in this way myself; I have translated Watts's first Catechism into Oryah, which will, I have no doubt, be found very useful—more especially amongst the children of our different Schools.”

(To be continued.)

MISSIONARY ANNIVERSARIES.

We are happy to inform our readers that our worthy Missionary, Mr. A. Sutton, has already been engaged in preaching on behalf of the Missionary Society, and in attending several Missionary meetings. His health is decidedly improved, and his visit to his native land seems likely to be productive of the happiest effects as regards our feeble, but important Mission to Orissa. In the several places he has already visited, the Missionary spirit seems to be reviving; several are coming forward as collectors, and many are feeling an increasing interest and displaying an enlarged liberality towards the Missionary cause. Indeed, it would reflect but little honour on any person's religion or humanity, who could hear the affecting statements, and the thrilling and affectionate appeals which he makes, without being roused to sympathy, to liberality, and to prayer.

The letter of Brother Lacey in this Number, will show how greatly help is needed, and how bright and cheering if suitable means are employed, are the prospects of success. While the American Churches are coming forward to assist us, and are preparing to send others into Orissa, a region including three hundred thousand of souls, the high places of idolatry, occupied only by ourselves, and apparently intrusted to us by the hand of Providence, that we may feed them with the bread of life, it surely behoves us to quicken our pace, and increase our ardour in this great work. To withhold our hand, to relax or discontinue our exertions and contributions, to retire from the field, would be exceedingly unworthy of our christian character. It would expose us justly to the contempt of the christian world, and the anger of a merciful Supreme.

The collections at the various anniversaries already held, for a short notice of which we shall be obliged to our worthy Secretary, have advanced considerably above those of the preceding year, and in some cases have been unprecedentedly large.

At Melbourn, several persons came forward after the public meeting, and as subscribers to raise £100, for the purpose of sending out another Missionary. This example has had and will have its influence.

We hope our Churches will all seek to arrange for their annual meetings at the time arranged by the Secretary and Mr. Sutton, that they may avail themselves of his valuable services.

GENERAL MISSIONARY INTELLIGENCE.

SUPPRESSION OF THE CHURUCK
POOJA IN CALCUTTA.

To the Editor of the Missionary Observer.

MY DEAR BROTHER,

Your readers generally are acquainted with the fact, that at the Churuck Pooja or swinging festival in Bengal and Orissa, the most unnatural and atrocious cruelties have been perpetrated. How pleasing the intelligence of which I am now the bearer, *The Churuck Poojah is suppressed in the metropolis of India by order of the British Government!* One of the native newspapers in Calcutta, has lately made a loud call on the authorities to put down these cruel and disgusting ceremonies. The Editor very justly observed, "We earnestly implore our rulers to rescue a deluded people from the thralldom of inhuman superstition. Let Pundits and other respectable independent natives be consulted on the subject, and if Government find that the cruelties practised at this Poojah, are not enjoined by the Shastras, let a bye law be immediately made, and promulgated among the people by beat of *tom-tom*. Let the magistrates be authorized to grant passes, on condition only that no cruel perforation or mangling of the body will be practised; and thanadars and chokedars, be ordered to apprehend such as may be found to disobey this order, together with their aiders and abettors." In consequence, probably of this remonstrance, the Government forbade any *Churuck*, (or swinging post), to be set up in the streets of Calcutta, so that the nuisance of which the Circular Road has hitherto been the scene, was removed on April 11th of last year, (the day of the Poojah), beyond the boundary of Calcutta, into Entally, and Scaldah. Surely this is the commencement of the general suppression of this unnatural and odious system of cruelty.

The following description of the nature of the Churuck Pooja, will show the character of this superstition. "The places of the body which are pierced, are the back, the arms, the sides, and the tongue. But the piercing is the least part of what the sufferers endure. The tongue being pierced, an iron rod is thrust through it, sometimes by the individual himself, and at other times by one of the group of attendants. One of these men had the point of a bayonet fixed upon a musket through his tongue,

and carried before him by the sepoy to whom it belonged, and thus he paraded the streets. Another had a live snake of five or six feet in length, the tail of which was thrust through his tongue, the head and part of the body remaining twirling in frightful shapes above his head. Some are so determined to excel, that in order to insert a very thick rod, the tongue has been so far pierced as to leave merely a shred on each side; and it has happened that one side has given way, leaving the part of the tongue hanging on one side merely by a piece! The number of persons in Calcutta who thus torment themselves every year cannot it is supposed be less than a thousand. Europeans are not likely to hear the tenth, or even a hundredth part of the evil that occurs from these practices. The natives are not so much attached to each other as to think the maiming or death of their countrymen of importance sufficient to induce them even to relate the fact, unless it is elicited by some special circumstance, or inquiry should lead to the subject." In 1827, "a native of the Western country, on account of some acquired, or expected benefit, mutilated his tongue with a knife in the presence of the goddess of Kalee Ghaut; his whole body was covered with blood, and he himself became insensible." On which an intelligent Hindoo remarked; "Many people mutilate their little finger to propitiate the goddess, but this wretched man has defeated his brethren, and obtained the chief rank among them. How very grievous and distressing it is, that he has lost the power of conversing for life, though he be deserving of punishment. Howbeit, in consequence of the Honourable Company's possession of this country, similar acts of folly have been almost put an end to among the natives; and, by analogy, it may be hoped, these diabolical transactions will be completely abolished in a short period." *India's Cries*, pp. 353, 354.

How just and how important the sentiment of Heber,—"In India our will is our law." What has imperial Britain to fear in prosecuting every humane and magnanimous measure for the civilization, and evangelization of India? "Thee, grateful Afric worships; and thy name poor crouching Asia dreads; but she shall learn to love it too!" Permit me to conclude in the glowing language of the present head of the India

Board, on 'The revival of Learning in the East, 1806.'

"Britain! thy voice can bid the dawn ascend;
On thee alone, the eyes of Asia bend.
High arbitress! to thee her hopes are given,
Sole pledge of bliss and delegate of heaven.
In thy dread mantle all her fates repose,
Or bright with blessings, or o'ercast with woe;

And future ages shall thy mandate keep,
Smile at thy touch, and at thy bidding weep.
Oh! to thy godlike destiny arise,
Awake, and meet the purpose of the skies."

I am, dear brother,
Your helper in Christ,
JAMES PEGGS.

Coventry, Jan. 9, 1834.

ON THE ABOLITION OF INFANTICIDE AND GHAUT MURDERS IN INDIA.

It was remarked by the Right Hon. C. Grant, President of the Board of Commissioners for the affairs of India, in his able speech on the opening of the discussions respecting the East India Charter, June, 1833,—“Public opinion and public feeling in this country were now acting on the government of the people of India, not producing any violent effects, but operating to the amelioration of their condition by the slow but certain process of kindness.” Important and beneficial have been these changes; viz. the abolition of the *cruel Ordeals of India, Dhurnia, Traga, Infanticide at Gunga Saugur, the Suttee*, and ‘last not least,’ the recent measure for the discontinuance of *British connexion with Idolatry*. The Bill for the future administration of India, which the writer has just perused, contemplates the *speedy abolition of East India slavery, the free introduction of Europeans into the old provinces of the empire, the eligibility of persons of every religion, descent, and colour for holding office, the consolidation of the laws suited to all classes, &c.* But female Infanticide and Ghaut Murders, or the exposure of the sick on the banks of the Ganges, do not attract that attention that their character demand.

Infanticide, as existing in India at the present period, is chiefly *female Infanticide*; and it is found among the *Jahres of Guzerat and Cutch*, and the *Rajkoomars*, in the province of *Benares*. See *India's Cries to British Humanity*,—(third edit., Simpkin and Marshall, London,) pp. 26—29. “The mother,” says Col. Walker, “is commonly the executioner of her own offspring! Women of

rank may have their slaves and attendants who perform this office, but the far greater number execute it with their own hands! They appear to have several methods of destroying the infant, but two are prevalent. Immediately after the birth of a female, they put into its mouth some opium, or draw the umbilical cord over its face, which prevents respiration. The natural weakness and debility of the infant, when neglected and left uncleaned, sometimes causes its death without the necessity of actual violence, and sometimes it is laid on the ground or on a plank, and left to expire. It is supposed that the annual number of Infanticides in the Peninsula of *Guzerat* amounts to 5,000.” In 1817, a register was made of the *female children in Cattywar*, and in 84 towns and villages the whole number was only 63! Governor Duncan, and Colonel Walker, obtained distinct and solemn renunciations of Infanticide in the Bengal and Bombay Presidencies, but these documents have been allowed to become in effect, dead letters, and but few female children are saved.—(“*India's Cries*,” p. 45.) “Must not that land be greatly polluted?” It behoves every philanthropist to seek the abolition of this unnatural and murderous custom.

The exposure of the sick at the landing places of the Ganges has been termed by the Europeans, Ghaut murder. This practice is fraught with murders of the most atrocious character. The aged and the sick, in various stages of disease, are hurried to the Ganges, and besmeared with its mud; they are made to drink its waters, and lying exposed to a vertical sun by day, and the dews by night, in this manner are prematurely hurried out of the world. The late Rev. D. Brown, of Calcutta, declared, “The Brahmuns can, as may serve their interest, devote any sick branch of a family to death: and incredible numbers are destroyed by this superstition.” An invalid Missionary, now in England, has observed, “It is my deliberate opinion, that yearly, thousands of persons would recover from their diseases, if this absurd custom were abolished.”—(“*India's Cries*,” pp. 77—97. When will Britain spread her shield over all her subjects, who may be “drawn unto death and ready to be slain?” As the late Bishop Heber said,—“In India our will is law.” Let inquisition be made for blood. No difficulty of an insurmountable character can arise to frustrate measures, which,

like the genius of the religion that dictates them, promote "glory to God in the highest, on earth peace, good will toward man." PHILANTHROPOS.

Coventry, Jan. 9, 1834.

JAMAICA.

We are gratified to learn that "a very satisfactory change appears to be taking place in the general feeling in respect to Missionaries. Many, indeed, who signalized themselves by the furious violence of their opposition, have been snatched away by the resistless hand of death; and that, in several instances, in a manner conveying the most solemn admonition to their surviving companions in guilt. Respect for the feelings of relatives, themselves possibly unoffending, prevents our putting on record the names of various parties to whom we could refer; but the facts themselves are such as to strike with humble awe every observer who believes in a just and retributive Providence. When, for instance, it is known that a certain benefited clergyman, who was the foremost to destroy one of our chapels in the parish of Hanover, and to rouse his neighbours to second him in the sacrilegious deed, soon after fought a duel with one of his most zealous coadjutors on that occasion, and received wounds of which he died in a few weeks:—when, again, we learn that a planter, not far from Montego Bay, who, in the time of the insurrection, carried off the sacramental wine belonging to the churches in that district, triumphantly regaling himself and his boon companions with the same, and loudly declared that, if he could find Mr. Burchell, he would shoot him with his own hands, be the consequences what they might, was himself shot, unintentionally, by an overseer, very recently, and expired three days after—who can avoid recollecting the words of the devout Psalmist, 'Verily there is a God that judgeth in the earth?'

"Whether the events to which we have alluded have had any share in producing the change we know not, but we are gratified to learn, by a recent letter from Mr. Abbott, not only that the worship of God is now peaceably conducted at Montego Bay, Falmouth, and Lucea, but that, on the last Sabbath day in September, he had, among his audience, at the first named of these towns, np-

wards of twenty persons who had been actively engaged in destroying the former chapel. It is added that these individuals behaved with great decorum, and contributed liberally at the close of the service!"

But among other pleasing indications of future good, in connexion with Missionary labours among the negro population, there is, in the *Jamaica Watchman*, of Sep. 18, 1833, the following most awful instance of revolting cruelty and brutality. Mary Gordon, a Christian slave, of exemplary piety, the wife of a free black, who is a deacon of the Baptist church at Falmouth, was required by her overseer, named Grant Bailey, to "give up that free Baptist husband of hers," and live in adultery with some man on the property. On her remonstrating with him on the sin of such conduct, and refusing to comply with his iniquitous mandate, she was ordered to work in the field; and experienced a complication of afflictions, floggings, imprisonments, almost unparalleled in the annals of West India cruelty. Application was made by her husband to several Magistrates for succour, with no other effect than to increase the brutal ferocity of her overseer. With the true spirit of Nero, some of these monsters in cruelty and abomination, appear determined to display to the last moment of their power, the awful deformity of Colonial Slavery.

At KINGSTON, we are told, "the congregations are large, both on the Sabbath day and at the evening services in the week. The school goes on well, under the care of Mr. Samuel Whitehorn; it has lately, however, been visited by a calamity of an unusual character. On the morning of October the 11th, the roof of the school house was struck by lightning, which set the wood-work of the roof on fire, and descending a pillar into the school-room, instantaneously killed two little boys who were sitting near it, and considerably injured several others of the children. Damage to the amount of about £120 was done before the flames could be extinguished, and the public have shown their interest in this useful institution by contributing for the necessary repairs. The Earl and Countess of Mulgrave were among the foremost to countenance the subscription, as well as to show humane and liberal attention to the poor children who were injured by the shock."

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 3.]

MARCH, 1834.

[NEW SERIES.]

ON THE CELEBRATION OF THE LORD'S SUPPER
AT ASSOCIATIONS.

HAVING carefully considered what was written upon the subject, in the October number of the Repository, the writer remains unconvinced of the impropriety and inexpediency of the associated brethren communicating together in that holy institution, in profession of their regard to their common Saviour, and of their being made to drink into one spirit of holy love. It is to me strange, that while the spirit of christian love is expanding itself among other sections of the church, and threatening a total extinction of sectarianism, at least of its diabolical spirit, we, as a body, seem doomed to cherish an exclusive system, even in respect to our own body, as though we were exclusively the wise, and wisdom must die with us. It is wonderful that it should have escaped the observation of the wise and good, of the most zealous bodies of christians of the present day, that it was improper to celebrate the Lord's supper at Associations, which, I find, is the case with the Baptists in America; at Anniversaries, as in the London Missionary Society, as expressive of their union in the common cause, and union with Christ their common head. I believe the Methodist Conference, at the end of its sitting, celebrates the Eucharist. There is something in the practice so congenial to the best feelings of our hearts, such breathings of holy love to the Redeemer and to one another, as members of his mystical body, that its celebration bears a more striking resemblance to the heavenly state, than to the militant on earth, in its numerous sections and petty independencies; and therefore the arguments ought to be irresistibly strong, amounting almost to a prohibition, which shall have the power to repress a feeling which God has originated, which Jesus enforced as a test of true discipleship, that for which he prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may

be one in us; that the world may believe that thou hast sent me," John xvii. 21; and a spirit which shall be refined, perpetuated, and perfected in glory.

The principle is admitted when we allow the members of other churches to sit down with us at the Lord's table occasionally; for its ground is the lawfulness of members of distinct and separate churches communicating together in that divine institution, wherein there is tacit acknowledgment that the church of Christ is but one body, of which Christ is the head, and of which every true believer is a member. The matter of dispute resolves itself simply into time and place: for the object of the institution is out of the reach of controversy, being so clearly defined by the Institutor himself,—and by the inspired Apostle, who possessed infallibly the mind of Christ. It is a remarkable circumstance, that in the original institution there is nothing prescribed in respect to either time or place; the design is clearly expressed,—“This do in remembrance of me;” and even its frequency is left to the discretion of circumstances,—“This do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come,” 1 Cor. xi. 24—26. In the apostolic age, I apprehend it was more frequently celebrated than in ours; not only every Lord's day, as constituting a principal part of divine worship, Acts xx. 7, but probably on other days, when convenient for the disciples to come together. There seems to be no express rule as to time and place; and, consequently, none would be violated were the brethren to celebrate the ordinance at the time and place of holding the Association. It does not appear to me that our Lord and the Apostles celebrated the ordinance, as a church; there was no church organized during the personal ministry of Christ. The twelve only were present, to the exclusion of the seventy disciples that had been sent out to preach, and the many pious females that attached themselves to him as their Lord, and proved their fidelity to him, when many deserted him. If this were a church when only the Apostles were present, then the Association is a church on the same principle, when the representatives of the churches are assembled together in one body, with their president at the head; but if not a church, properly speaking, then it cannot be unlawful for such a body composed of the members of individual churches, though not in a church capacity, to celebrate the Lord's supper together, as belonging to the one body; the church of which Jesus is the Lord and Head. It seems highly improbable that the church at Jerusalem ever celebrated the Lord's supper in one place and at one time, after the large accession to it on the day of pentecost; three thousand one hundred and twenty could not be conveniently assembled for such a purpose. The upper room where it was first instituted

was not likely to hold such a number, though it might heretofore contain the one hundred and twenty. They seem to have worshipped in the temple, and then retired to different houses to break bread, by which I understand the Lord's supper, in distinction from their ordinary meals, which they afterwards did eat at their own homes with gladness and singleness of heart.

That it is the duty and privilege of individual churches to keep the ordinance, and that they should come together into one place, if practicable, is unquestionable; and the most proper place is where the church usually assembles for divine worship, figuratively called the church, in distinction from their own homes, 1 Cor. xi. 18—22, comp. ver. 34. This, like many other divine institutes, may be abused and corrupted; and the church at Corinth is reprov'd on this account, that while they assembled together in one place, with the special view of eating the Lord's supper, they could not agree to eat it together, even in the one place in which they were assembled, but were divided into different parties, eating their own separate suppers, perhaps, at different tables, along with the supper of the Lord. This was disorderly; and their being together in one place does not so much express the law of the case, as the circumstance which rendered the disorder so glaring. Finally, the limiting of the administration of the ordinance to separate churches in their individual capacity, without extending it to the united body in their associated capacity, appears to me very preposterous—it is a making the parts greater and of more importance than the whole, and destroying the unity of the body of Christ. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit,” 1 Cor. xii. 12, 13. I say nothing now of the expediency and utility of having the ordinance at the time of the Association. I should rejoice in such an event, did the members fall into it; and shall hail the day to see the churches more united in one body to promote its increase, spirituality, and usefulness; and that we may not be the least nor the last among the churches of God, in diffusing abroad, and illustrating the spirit of the Gospel in the eyes of the world.

THOMAS ROGERS.

ON MINISTERS' SALARIES.

THERE is no class of men, perhaps, who are treated with so much injustice, as Dissenting Ministers. There are, no doubt, some exceptions. A few churches possess more liberality, and exercise more consideration, and entertain more just conceptions

of their duty, and more respect to their Ministers, than to let them suffer in their minds all that anxiety and distress attendant on poverty. It would probably be different in some other churches, if an individual of property, influence, freedom of thought, and liberality of disposition, would spur his brethren on by his example. They might be excited to emulation.

It appears to enter but little into the consideration of Christians, what sacrifices Ministers make, and what disadvantages their families labour under. When a man, in the fear of God, from a sense of duty, and a desire to render himself useful to his fellow-creatures, resolves to devote himself to the ministry, if he looks much before him, he cannot fail to foresee difficulties which are calculated to repress his ardour, and would effectually deter him, if considerations of a higher nature had not the ascendancy in his mind. Doubtless they do discourage many, and cause them to abandon the intention.

In devoting himself to the ministry, he has, rarely, no other prospect than that of obtaining a bare subsistence for his family. Churches hardly ever extend their liberality so far as to enable him to save a little, towards assisting his children when they enter upon life. Yet the members of our different churches are labouring with the greatest diligence, and saving with the utmost frugality, that they may make the most liberal provision for their children, and place them in comfortable situations. This they consider their duty; and upon this they are so intent, that the cause of Christ, Ministers, and their poor brethren, are shamefully neglected, or utterly forgotten. This, at least, is the conduct of many. Are not Ministers possessed of as acute feelings as other men? Have they not as tender a regard for their families? Is it not also as much their duty to study their welfare, and make them as comfortable as they are able, as much as it is the duty of others? But what prospect has a Minister of providing for his family, from what the church affords him? Do they ever carry their views farther than providing for his *immediate* wants? I request every reader of this, to put the question to himself—Why should Christians suppose their Ministers excluded from the privilege of providing so much for their children, as to assist them a little when they settle in life? Ministers must be less or more than men, not to feel this. They do feel it, and very acutely. I once heard one say, “It is a hard case when a son or daughter marries, not to be able to afford them a few articles of household furniture.” They may be considered therefore, as sacrificing all worldly prospects for the sake of promoting the everlasting interests of others. Doubtless, with those abilities which qualify them to labour acceptably and usefully in the ministry, they were as likely as many other men, or succeeding in secular concerns, were their abilities directed to

such objects. Now such disinterested conduct, such ardent benevolence, which looks for no remuneration till they enter another world; entitles them to so much attention and respect, in return, as to render it the indispensable duty of churches, to exert themselves to render them and their families comfortable. While they are caring, studying, praying, and preaching for our good, should not we have some regard for theirs? They deprive themselves of the means of providing so amply for their families, by devoting their time and attention to us and ours: ought we not to take some degree of that care on us? If they sow to us spiritual things, and labour for our eternal advantage, shall not we labour for their temporal good, by sowing to them temporal things? Can they serve us so effectually, if their minds are harassed with care, or distressed with anxiety, and unable to live in credit? It is really our interest to disengage their minds as much as possible, from all worldly embarrassments and cares, that they may have their thoughts and hearts more at liberty to promote our spiritual interest. We, after all, ought unquestionably to consider ourselves debtors to men, whose whole life, whose best efforts, whose daily prayers, and whose nightly cares, are devoted to serve us.

Whether or not the hearts of those professors have been changed, who are living in elegance, ease, and splendour, whose houses are richly furnished, and who are laying up hundreds per annum, and yet neglect their Ministers, and leave their hearts a prey to care, scarcely able to "provide things honest in the sight of all men"—must be left to him who has said he will judge the secrets of it, and reward every man according to his works. I must confess I should not like their responsibility. It is well for Ministers that their work is with the Lord, and their judgment with their God. They had need of motives more powerful than what this world affords, or their hearts would sink within them. Yet a little while they will rest from their labours, and their works will follow them.

I have known several instances of Ministers being in such low circumstances, as that they and their children have fared very hardly, scarcely able to make a decent appearance, and suffering many painful deprivations; while some of the members of the congregation were living in splendour, their houses richly furnished, their children dressed in the gayest manner, and themselves laying up some hundreds a year: and yet these *liberal* Christians are giving four or five pounds a year to the support of the cause, and think, forsooth, they are doing their duty, and acting liberally. The welfare, and even existence of a church is sometimes hazarded from these contracted views of Christian duty to Ministers. I know an instance of a Minister who had resided several years with a congregation, and was much approved,

but was under a necessity of leaving, because he could not subsist. The church, after several meetings held for the purpose, could not, or would not, raise him more than forty pounds a year. Now one of the members was at that time in opulence, laying up at least some hundreds a year! Will any believe that this church could raise no more than forty pounds? Could not this individual spare more? Was not he able of himself to have done the whole: and ought he not to have parted with a hundred a year, if it had been necessary, rather than the Minister should have been necessitated to leave, and the existence of the church hazarded? The question admits of no hesitation. He should not only have done this, but have thought it an honour also that God had conferred upon him, in qualifying and making him the instrument of so much good. It should have afforded him so much satisfaction in being able to preserve among a people a beloved Minister, for whom they were unable to provide, in comparison of which, the one hundred pounds were as nothing. Will any one think that in acting in such a manner, he would have valued the cause of Christ too highly?

Leicestershire.

BENEVOLUS.

ON THE PERPETUITY OF SOILS.

The long-continued rains, and extensive floods of this winter, may have led some of our readers to reflect on the tendency of floods to diminish the vegetable mould over which they flow, and to wonder how the diminution is compensated. The following reflections of Dr. Playfair may, therefore, be read with interest.

"It is highly interesting to trace up the action of causes with which we are familiar, to the production of effects, which at first seem to require the introduction of unknown and extraordinary powers; and it is no less interesting to observe, how skilfully nature has balanced the action of all the minute causes of waste, and rendered them conducive to the general good. Of this we have a most remarkable instance in the provision made for preserving the soil, or the coat of vegetable mould, spread out over all the earth. This coat, as it consists of loose materials, is easily washed away by rains, and is continually carried down by rivers into the sea. This effect is visible to every one; the earth is removed not only in the form of sand and gravel, but its finer particles suspended in the waters, tinge the waters of some rivers continually, and those of all occasionally, that is, when they are flooded or swollen with rains. The quantity of earth thus carried down, varies according to circumstances; it has been computed in some instances, that the water of a river in a flood, contains earthy matter suspended in it, amounting to more than the two hundred and fiftieth part of its own bulk. The soil, therefore, is continually diminished, its parts being delivered from higher to lower levels, and finally delivered into the sea. But it is a fact that the soil remains the same in quantity, or nearly the same, and must have done so ever since the earth was the receptacle of animal

or vegetable life. The soil, therefore, is augmented from other causes just as much upon an average as it is diminished by those now mentioned, and this augmentation evidently can proceed from nothing but a slow and constant disintegration of the rocks. In the permanence, therefore, of a coat of vegetable mould, on the surface of the earth, we have a demonstrative proof of the continual destruction of the rocks, and cannot but admire the skill with which the powers of the many chemical and mechanical agents employed in this complicated work are so adjusted as that the supply and the waste of the soil are exactly equal to one another."

OBSERVER.

ADVICE TO YOUTH.

GENTLEMEN,

It has occurred to me, that a few words of advice to young people, to those who have just past the period of boyhood, might be properly introduced into your pages; and I have with this impression put down the following hints, which, if you deem them worthy of insertion, are at your service. I address myself more particularly, though not exclusively, to the well-educated and respectably circumstanced youths of our denomination; and my desire is to contribute, if possible, to the elevation of their characters, and to call them forth into active operation in connexion with our different institutions, and even with the ministry.

1. Aspire, my beloved friends, to the possession of a pious disposition of mind. Remember, that while an enlightened and scriptural regard to the Supreme Being, is the germ of experimental Religion, it ennobles because it sanctifies, directs, and controls the heart. Act as in the sight of God; make choice of Religion as the brightest ornament and richest consolation of the immortal spirit; otherwise you will not be prepared to profit much by my following suggestions. There are two species of happiness proposed to you; one of a low sordid description, consisting in the gratification of carnal appetites, and in the attainment of mere worldly objects—a happiness which you may share with fools, with unbelievers, with the avaricious, the sensual, and the devilish; the other of a high and holy nature, including a sense of divine acceptance, the enjoyment of God, of conscious virtue and the hope of heaven—a happiness which you may share with saints and angels, with Abraham and all the patriarchs; Isaiah, and all the prophets; Stephen, and all the martyrs; Christ, and all his redeemed people in glory. The former is momentary, and followed by the horrors of a burning lake; the latter is eternal, and destined ever to increase. Deliberately choose according to the dictate of piety, and earnestly entreat the Father of lights to guide you by his Spirit, to the attainment of the supreme good. Do not rest satisfied with knowing what you ought to pursue, but pray constantly for a right disposition of mind, and for a spiritual taste. Having thus made choice of the ultimate object of pursuit,

2. Be persuaded to make principle the basis of every part of your conduct. In all circumstances act from a regard to the rules of piety, integrity, honour, and benevolence. You may come into a situation in which feeling may plead powerfully, and imagination throw a false glare over the objects of desire; but if you are wise you will remember that

feeling and imagination are not the guides of life ; and, fixing your attention steadily on the action to be performed, you will consider what is its moral quality, whether the Word of God forbids it or not, and what is likely to be its result on your character, your reputation, or your usefulness. If you act upon principle, you will be on your guard against the instigations of sinful passion, the variations of humour, and the influence arising from the changing fashions and maxims of a deceitful world ; and you will take care to have such reasons for every one of your actions as will keep you from the fear of detection by the most scrutinizing eye. Recollect, no action ought to be done which is expressly forbidden by the Word of God. I am supposing you to have just finished your school education ; and if you have not made choice of an occupation for life,

3. Be thoughtful and prayerful on so important a subject. The opinion of your parents or guardians must be taken into consideration. They know better than you, not only the measure of your natural capacity and of your scholastic attainments, but also the extent of their own resources, and in what line of life they shall be able to render you adequate assistance. Desire not greater advantages than can be afforded to the rest of your brethren and sisters ; for justice will not allow you to be indulged to that extent. Aspire not after very high stations ; for remembrance, respectability depends not upon the business in which we engage so much as upon the manner in which it is conducted. Custom is a second nature ; and therefore, says Addison, "I would have no man discouraged with that kind of life, or series of action, in which the choice of others, or his own necessities, may have engaged him. It may, perhaps, be very disagreeable to him at first ; but use and application will certainly render it, not only less painful, but pleasing and satisfactory." I would recommend to every one the admirable precept of Pythagoras, "Pitch upon that course of life which is most excellent, and custom will render it the most delightful." In the Academies of other denominations, we observe several young men of liberal education, and more than easy circumstances, who have devoted themselves to the work of the ministry ; and why do we not see individuals of talent and piety, from the first families in our Connexion, entering on the same holy way of life ? Their superior attainments at school would qualify them to commence their academical course with great advantages ; and their ultimate union with the ministerial profession might contribute to raise it in public estimation. Need I remind you, my young friends, that the ministerial profession is, in the highest degree, honourable and important. Whether you engage in this line or not, be not stupid and careless. Reflecting on your abilities and taste, give notice of your choice to your family connexions : always remembering, however, to seek a residence in a pious house, where you may enjoy the advantages of family worship, and the influence of a holy example.

4. Having chosen your business, aim to attain in it the highest degree of excellence. Try to execute every task as well as it can be executed. Some minds are contented to propose, as the climax of desire, a very moderate degree of excellence. They are willing to be as shrubs amid the towering trees of the forest, as under-graduates in society, or persons occupying the lowest rank in their business or profession. So sordid and grovelling a temper must not be yours ; but after having chosen

your occupation, you must aim to acquire the highest degree of reputation in that department. If you pitch your standard of excellence too low, you will be a dwarf all the days of your life: if you pitch it at a great height, you may attain to something more than mediocrity. Apply this principle to every one of your engagements. If you are employed in work of a literary nature, exert your utmost power of reason and fancy, to accomplish it in a first rate style; if in one which calls for manual dexterity, let your attention still be directed to the best possible result. "The necessities of mankind require various employments, and whoever excels in his province is worthy of praise."

5. While pursuing your business, be careful not to lose the little learning already acquired at school. Consider what it has cost. The youth who has been eight or ten years under tuition, and part of the time at boarding-school, has cost his parents some scores of pounds in his education; and ought he immediately on entering upon business to consign the whole of it to oblivion and neglect? Surely not. If amid the pursuits of trade, only a few moments were, at regular intervals, devoted to the enlargement of your present degree of knowledge; even those few would serve to recall ideas fading from the memory, to clear up difficulties attending juvenile apprehensions, to increase information, and strengthen the intellectual faculty. But how often do young people consider the moment of their departure from school, as the moment of entire withdrawal from study, the crisis when they may with impunity cease to aspire after the perfection of their nature, when they may resign themselves to the solicitations of indolence, or at least may restrict their industry to the concerns of trade. Far from you be this idea. Consider the foundation to be now laid; and while you are diligent in business, and honest in the right application of your employers' time, contrive, if you can, to be daily adding a little to the knowledge you already possess.

Lastly, endeavour to render yourselves truly amiable. By modesty, by courtesy, by respect for age, by subjection to legitimate authority, and by unsullied purity of morals, labour to secure the affection of those around you, and to show the value of your principles. "Let the same mind be in you which was also in Christ Jesus." Set Him before you in all the walks of life; and remember, that as a man, He possessed, in the highest state of perfection, the faith of Abraham, the firmness of Elias, and the heroism of Paul, with all the meekness of Moses, the devotion of Isaiah, and the benignity of John. In the example which you and I are required to follow, there is an exhibition of every sublime with every beautiful virtue; and "if we say that we abide in him, let us also walk even as he walked." B.

PRACTICAL HINTS TO THE FRIENDS OF RELIGIOUS LIBERTY.

GENTLEMEN,

Will you permit me to follow up the judicious and excellent advice of Mr. Jarrom, in your last number, by a few similar suggestions in reference to petitions. An extraordinary spirit of inquiry is abroad. The voice of liberty is calling the nations of Europe to shake off the chains of intolerance,
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to resist the encroachments of arbitrary power, and to assert the dignity of man as a rational, freeborn, intelligent, and accountable creature. Many enlightened minds are rushing forth to grasp the standard of freedom, and bear it forward in holy triumph. Among these the General Baptists take, as they ought to do, a decided part; and the friends of order, the lovers of peace are anxious, not only that the generous enthusiasm for ecclesiastical reform may continue, but that it may be directed by the "wisdom which is from above." I pretend to no superiority; but, having closely watched the progress of events, I think there is a propriety in offering the following hints; and I offer them with a sincere desire, that our denomination may act its part with discretion and honour.

1. Attend to the advice of the United Committee, and limit the prayers of all your petitions to the Legislature to practical grievances. On many of the abstract principles connected with the present controversy, Dissenters are divided among themselves. I have heard it avowed by nonconformist ministers, that government is bound to provide religious instructors for the country. I have heard others execrate the doctrine of the voluntary system as utterly unscriptural and highly pernicious. Some assert that religion has nothing to do with the state, being nothing but a private affair between an individual and his God; while others, judging far more correctly, are solicitous that the principles of Christianity may ever be assumed as the basis of Legislation. Statesmen ought to be Christians; and they ought to legislate according to the laws of Christ; but they ought not to place one sect in authority over all others, to heap upon it a variety of distinguishing favours, and to compel people to support it who conscientiously disapprove of its forms, its government, and some of its doctrines. All denominations ought to be placed on the same footing, and enjoy equal protection; and, considering the many practical difficulties which would attend an attempt at the equal distribution of government patronage, and the light which history throws on the corrupting influence of such patronage, it is obviously the duty of governors to leave the support and the diffusion of the Gospel to the operation of the voluntary principle. Such is the writer's opinion; but there are persons who entertain a very different view. Were we, however, all agreed, the urging of the request for a universal adoption of the free system might give occasion for diversity of opinion in Parliament; and statesmen are neither best fitted, nor best able, to discuss the merits of abstract questions. Let us firmly, but temperately, avow our principles on the above subject, on the sufficiency of the Scriptures, the right of private judgment, &c. but limit the prayer of our petitions chiefly to the practical grievances mentioned by the United Committee; viz. 1. Compulsory Conformity to the Rites and Ceremonies prescribed by the book of Common Prayer, for the celebration of Matrimony. 2. Liability to the exactions of Church Rates, Easter Offerings, and other Ecclesiastical demands. 3. Alleged liability of Places of worship to Poor Rates. 4. The want of a legal Registration of births and deaths of Dissenters. 5. The denial to Dissenters of the right of burial, by their own ministers, in Parochial Church-yards. 6. Virtual exclusion from the benefits of the Universities of Oxford and Cambridge, and the want of a charter to the London University.

2. Be decided and energetic. Get your petitions well signed; and let the numerical force of Dissent be made apparent to government. Much will depend on the demonstration of numbers. Whether we consider his Majesty's ministers as religious professors or as statesmen, it is certain they will do no more for us than they can help. Did not the Premier tell one of our own friends that, as a Churchman, he could not conscientiously take a single step, that would, in his view, be calculated to injure the Establishment! nor would he be worthy the name of a Christian, if he could take it. The same principles actuate his colleagues. How is it likely that, as statesmen, they will come forward and encounter a mass of opposition, unless they are incited to it by the majestic voice of public opinion, to whose announcements even governments must hence-

forth lend an obedient ear. It is *well known* that the only measure of redress intended to be voluntarily bestowed on Dissenters, is a small modification of the present marriage laws.

“Montes parturiunt, nascitur ridiculus mus.”

We are to be allowed to marry our own friends, in some way which government shall choose to prescribe! In these circumstances, it will be the wisdom of Dissenters to be united among themselves, and to put forth all their energies in getting up temperate petitions, and procuring numerous signatures. Let them remember, that not only is the cry for church reform heard from one end of the kingdom to the other, and that the late Reform Bill has given them many friends in the House of Commons; but that the opposition of the bishops to that great and popular measure, has brought over to the ranks of dissent thousands of neutral characters, who, two years ago, would have called themselves Church-of-England men.

3. Avoid all violent language. If government had come forward with a measure embracing most of the practical grievances of Dissenters, my humble suggestion would have been, “let your petitions be so framed as to support the measure of government.” I should have been afraid lest, by asking too much, we should either drive government into a corner, and compel them to turn round upon us in resentment, or cause them to make such proposals to Parliament, as, by rousing too formidable an opposition, would endanger their continuance in office. It is obvious, however, that his Majesty’s Ministers do not mean to move in this business unless they are urged to it. If Dissenters do not ask with importunity, they will obtain nothing, even from a Reformed Parliament. Violent language, however, will be highly improper, and sadly injurious to our cause. At present, a majority of his Majesty’s Ministers are known to be favourable to all the claims of Dissenters, specified by the United Committee, with the exception of the church-rates. If we have the least degree of discretion, we shall take care not to offend either these influential friends, or others in both Houses of Parliament, who are still attached to the Established Church. The only effects which violent language can produce, will be to sink us in the estimation of those who have the power to help us, and throw back the cause of nonconformity for many years. Candour and integrity require a manly avowal of our principles; but they do not require us to be uncourteous, rude, or defamatory in our expressions. As an individual, I am of opinion, that the union of Church and State is the greatest practical grievance of which Dissenters have to complain; a grievance which has taught the privileged order to look down on the poor nonconformist with contempt, and which has, perhaps, engendered in the latter, feelings of animosity and envy; a grievance which, by producing corporate bodies and unjust monopolies throughout the country, gives incessant occasion for contentions among townsmen who would otherwise live in peace; a grievance, which is in short, the source whence all the other evils complained of have proceeded. But, since in the present state of public opinion, the request for a dissolution of the union sounds, in the ears of those in power, like atheism and infidelity, I would not have it mentioned in the prayer of our petitions. It will be enough if the principle be distinctly stated in our resolutions. The cause of dissent will advance, even as it has advanced, in defiance of every obstruction. The most important suggestion is,

Lastly, pursue your objects in the spirit of piety. The extension of our liberties will do us no good without the blessing of God: and that blessing may be forfeited by the indulgence of unhallowed passions, or the adoption of wrong means to gain our ends. Let us show that while we fear God, we honour the king; and let us never forget an idea very often suggested in scripture, viz. “that we ought to be particularly concerned to act as good and loyal subjects, in order to preserve our principles from reproach.” It is well known that Christians in the first age were stigmatized as atheists, and as disaffected to

human government, in the same way as Dissenters now are; and probably for much the same reason; that is, because they insisted on the exclusive authority of Christ, as King in Zion, and on the spiritual nature of his kingdom. But observe how closely the Apostles followed in the footsteps of their Lord. The blessed Jesus told Peter that he was under no obligation to pay taxes, but said He, "*Lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first comes up, and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee.*" In the various places, likewise, where the Apostles exhort Christians to render obedience to superiors, whether magistrates, masters, or parents, they invariably subjoin some such motive as this, "that the name of God and his gospel be not blasphemed." See Titus ii. 5—10, 1 Tim. vi. 1, 1 Peter ii. 15. Now the motive suggested might as well be used to enforce a regard to truth, justice, and temperance, as to inculcate the duties of submission; and the reason why it was so particularly applied to the obedience due to rulers, was, that the enemies of Christianity stood ready, as ecclesiastical history informs us, to represent all its professors as men of seditious principles, who were unwilling to submit to earthly princes. Every day are these calumnies now heaped on Dissenters. Let them be careful to cut off all just occasion for them, by "rendering unto Cesar the things that are Cesar's, and unto God the things that are God's." Let us do nothing upon which we cannot ask his blessing. Let us do justice even to our opponents; remembering that the Establishment, with all its superstitious forms, erroneous principles, and gross corruptions, numbers among its private members many who are the excellent of the earth, and among its official characters, many who are venerable for wisdom, learning, and piety. ZELOTES.

THOUGHTS

On hearing of the death of the esteemed and lamented MR. JOHN UNDERWOOD, Pastor of the General Baptist Church, Boston.

"Death's shafts flew thrice, and thrice our peace was slain,"
 And thrice, e'en thrice six months had run their round;
 The mother first, and then her lovely babe,
 And then the father fell! How frail is life!
 How fleeting and uncertain all its joys!
 'Tis little more e'en now than three short years,
 Since he, in manhood's strength, and she, in all
 The blooming beauty of her virgin prime,
 Were joined in holy wedlock. Then, how clear,
 How bright their sun of joy! Before them danced
 The visions of connubial bliss and love;
 And much there was to justify the hope,
 That they would long be happy. Mutual love,
 And ardent friends, and competence, and peace.
 But soon they found that pure unmingled bliss
 Was not the only portion of their cup.
 The wife becomes a mother. They rejoice,
 And welcome the new-born; and feelings such
 As parents only know, possess their minds
 With joy, and hope, and fear, and sympathy.
 But scarcely could the mother well discharge
 The first kind duties of maternal care,

When Sickness, wasting and consuming, came,
 And fastened on his prey. Consumption came,
 That scourge of British youth; deceiving still;
 Now pale, now flushing red; exciting hopes
 To-day, and then to-morrow blasting them;
 As if the monster would display his power
 To tantalize his victim. All in vain
 The bracing sea-breeze, or the zephyr mild.
 She sinks—but as she sinks, her sparkling eye
 Beams with unwonted radiance, kindled up
 By deep and holy confidence in Him
 Who trod the wine-press of almighty wrath.
 She died—but who could murmur? for her faith
 On Christ was firmly fixed. And he was now
 Her Light, her Life, her Glory, and Reward!
 She died—and in a few short months, her babe,—
 Her babe, for whom she lingered after life,
 Was called to follow. Called away from him,
 The desolate one: who now had not
 Or wife, or babe. And yet 'twas mercy all.
 The mother gains her babe—enraptured sees
 Her infant-mortal an immortal born,
 To share with her the joys of perfect bliss.
 But see that lonely one: of wife and babe,
 Mother and child bereft. Meekly he bows
 Beneath the heavy stroke. His heart not slow
 To learn the lesson Heaven designed to teach—
 That this is not our home. To his great work
 He now applies, and his Redeemer's name
 More ardently proclaims. His friends agree
 To call him to the Pastorate. And from far,
 As well as near, the Ministers of Christ,
 Of good report and standing, come to approve
 And sanction the engagement. On that day,
 (A day that will be long remembered,)
 Much was felt, and much enjoyed, and many felt
 As he who on the mount expressed his joy.
 But even here did disappointment come
 To mock our ardent hopes. The words of life
 He scarcely had proclaimed, when sickness came,
 And moved him from the pulpit to the grave.
 Ah! how mysterious are the ways of Heaven!
 We know here but in part. One thing we know,
 That here, afflictions, sorrows, troubles, spring:
 But in that brighter, better world above,
 They shall be known no more. And there
 Our friends are gathered. Father, mother, babe,
 Are all rejoined again to part no more.
 O be it ours to follow!

Leicester, Feb. 13th, 1834.

J. F. W.

CORRESPONDENCE.

REMARKS ON A QUERY.

To the Editors of the G. B. Repository.

SIRS,

In the number of your periodical for Nov. last, there appeared a Query to the following effect:—

“The attention of our last Association was directed to an alleged irregularity in one of our churches; but the subject was dismissed, under the impression that to entertain it, would be to infringe upon the liberty and independence of our churches. Now, Sir, suppose the Conference, or the Association, should call upon a church to answer to charges of unsoundness of doctrine, or unscriptural discipline, in what respect would this interfere with the liberty or independence of the church? R. STOCKS.”

I have expected that some of your able correspondents would furnish a reply to it; but having been hitherto disappointed, I feel almost tempted to offer a few remarks upon it which I shall be glad to see inserted in your next number, if nothing more to the purpose shall reach you. In order to understand the case R. Stocks refers to, I have examined the Minutes, and can find no resolution that seems to accord with the one he represents, except it be the 8th, p. 22. This is said to be the “case of an individual complaining of unjust treatment from one of our churches,” and the resolution of the Association respecting it is, “we do not consider it proper to entertain this case.” Presuming that this is the “irregularity” to which R. Stocks refers, I shall confine my observations more especially to it.

In 1770, when the first meeting was held, it is evident “that the Association was a synod of officers, not an assembly of representatives;” but in 1797, the question was agitated, “Who are members of the Association?” and it was then agreed, “that no person, whatever his station, could sit and vote as a member of the Association, unless as the actual representative sent by a church to that meeting.”* From that period, it has been an assembly of delegates. Whether the synod or the delegates assumed or possessed more power, I cannot determine; but I conceive that neither

had, properly speaking, any direct power at all. They might advise, in cases of difficulty, and consult in affairs of general utility; but as for direct power over any particular church, I cannot see that they had a tittle. And therefore, any attempt to interfere with the private concerns of a church, or to dictate to them as to the course they must pursue, in reference to refractory or disorderly members, could not but be regarded as an “infringement on the liberty and independence of our churches.” For if once the practice is tolerated, there is no telling where it will stop; and no church, however pious its members, or scriptural its discipline, would be secure against charges of irregularity and injustice. The case referred to by R. Stocks, was from an individual who regarded himself as ill-treated by one of our churches. I might here ask, whether, supposing him to be really as unjustly dealt with as he imagined, say he was unjustly excluded—the Association had any power to compel the church to receive him again into their communion? The powers of this body are much extended, if they reach so far; and any attempt of this kind, would only excite a smile on the part of the church upon which it might be made. It does not appear to me desirable that such powers as these should exist; for even if they could be exercised, the person so reinstated in a church, could not enjoy much of the fellowship of the Spirit, without which, church union is a mere farce. Any attempt, then, bordering on the exercise of this power, would be a direct infringement on the liberty and independence of churches.

Besides, if the practice of admitting cases from individuals who regard themselves as unjustly treated, was to be allowed, permit me to ask, how many such cases would be likely to be introduced, and what possible good would result? It has very seldom happened, in my knowledge, that excluded persons have thought themselves otherwise than injured. How notorious soever may have been their irreligion, how mischievous soever their faction, the disgrace attached to expulsion from a Christian church, has generally led them to represent themselves as ill-treated. The Minutes for 1833, report 196 exclusions: now suppose that half of these persons, who, I doubt not, all think themselves ill-used,

* See G. B. History, Vol. ii. p. 211. Note. Idem, p. 326.

suppose that half of them had sent a case to the Association, by the hand of some representative, complaining of their wrongs, and the Association had chosen to entertain these cases, what would have been the feelings of the several churches, when they became acquainted with that circumstance? Would they not, one and all, have thought the Association "infringing on their liberty and independence?" and what a singular assembly would the Association soon become! How—but I will not pursue this thought.

Supposing, however, that all the individuals who thought themselves ill-treated, were allowed to bring their cases before the Association, (and they have all an equal right,) would not the Association hear also the other side? and if they did, what inconvenience must necessarily ensue. At a common church-meeting, it is often difficult to get quiet and charitable Christians to bear testimony to the irregularities they have known in their fellow-members; how would the difficulty be increased at an Association, and how numerous the witnesses that must be subpoenaed to this court! And yet no man, and especially not an Association, ought to judge until both sides of the question are before him; and if the several cases were gone into fully and impartially, I feel persuaded, that in ninety-nine out of the hundred referred to, the decisions of the churches would be confirmed. Ordinarily, I apprehend, it is but just to presume, that every church understands its own affairs best, and is, therefore, the most competent to attend to them properly; and there is seldom to be found in any church a disposition to exclude a quiet, humble, useful Christian. And if, under the influence of passion or misrepresentation such an event should unhappily occur, there is little doubt that, if he continues a quiet, humble, and consistent follower of Christ, displaying his spirit, his mistaken brethren will soon relent, and gladly receive him again into their communion. Any interference on the part of the Association, would be adapted to irritate rather than conciliate, to injure rather than benefit, both the complaining party and the church.

Your Correspondent's query, however, appears to me, to be in part, a specimen of *idem per idem*. If I am right in the supposition on which the above remarks are founded, that the case he refers to was a case of alleged unscriptural dis-

cipline, the reply is given. It would manifestly be an infringement on the liberty and independence of churches, for a Conference or Association to call on them to answer charges as to unscripturalness of discipline, especially if grounded on their treatment of a single individual. It would call in question the existence of a sacred right; for the power to exclude as truly belongs to a church, as the power to receive; it would involve the discipline of those churches which chose to submit to it, in interminable difficulties; it would convert the Conference or Association into a spiritual court, and fill it with numerous appeals; and it would be, on the part of such assemblies, the assumption of a power which they cannot wield with advantage, and which was never delegated to them.

If indeed a church should depart from the faith, and renounce the principles of the body, then there would be no infringement on its liberty or independence to call upon it to answer to such a charge; because the principles on which the union is formed are stated, and have been subscribed to by the different churches, represented in the Association. These were agreed on in 1770, and a flagrant departure from them as much involves the consequence of separation, as a subscription to them was a condition of union. If a church thinks fit to alter its creed, as far as we are concerned, it has a perfect right; but when its creed varies from that of the connexion, there can be no trenching on its liberty to say, that its separation from us, and if it chooses, its union with another body, becomes a matter of necessity. The questions of doctrine and discipline are distinct. The former is stated and defined; as regards the latter, every church, while it possesses any independence or liberty, will feel itself called upon to act according to the best of its judgment, as guided by Scripture, on the several cases which come before it, according to the complexion they bear.

I had intended to write a little, on what constitutes the real utility and power of Associations, but I am afraid of becoming tedious. And these remarks are rendered the more unnecessary, because of an excellent article, "on improving our Annual Associations," contained in the number for August last, to which I refer your readers. With the exception of the power to expel churches that have abandoned the creed of the body, (and that indeed would leave of

themselves,) I conceive that the only power the Association has, or can legitimately have, is a moral power. Its representatives include, generally, the most experienced, and the most active Ministers and members of the body; and their advice, their judgment in cases of difficulty that are referred to them, is important; and so long as delegates are sent from the churches generally, will have great influence among the churches, and be of great service. The assembly constitutes a bond of union, and presents a happy means of promoting brotherly affection,

and of concentrating the energies of the whole, to important and general objects. Nothing that is written above, is intended in any way to reflect on any of the members of the late, or any Association, but it is simply written to satisfy the inquirer, that the course pursued at the last Association, was the most in accordance with the principles on which that assembly is convened. Any other would have been productive of mischief, and involved an infringement on the liberty and independence of our churches.

X. Y.

REVIEW.

On the ADAPTATION OF EXTERNAL NATURE, TO THE MORAL AND INTELLECTUAL CONSTITUTION OF MAN.

(Concluded from Page 62.)

THE third argument for the moral character of the Deity, is built on the influence of habit, or on the posterior results produced upon the mind by repetitions of a particular train of thought, or a particular order of emotions. In this chapter we are treated with some acute, and as we deem them, very correct observations on the theory of habits. In agreement with Dr. Brown, he resolves them into the power of suggestion, or to that law of our mental constitution, by which one thought brings forward another with which it was originally connected on its entrance into the mind; but he differs from that celebrated metaphysician as it respects the extension of this law to our feelings. In his view, feeling is the effect of thought, and is of a character correspondent to the object of thought, whether the object be before our eyes, or only in imagination.

Our readers will not be displeased with the following practical use which the Dr. makes of this doctrine.

"In as far as the objects of gratification are the exciting causes which stimulate and awaken the desires of gratification; then any process which ensures the presence and application of the causes, will also ensure the fulfilment of the effects which result from them. If it be the presence or perception of the wine which stands before us, which stirs up the appetite; and if, instead of acting on the precept of looking not on the wine when it is red, we continue to look till the appetite be so inflamed, that the

indulgence becomes inevitable; then, as we looked on it continuously when present, will we, by the law of suggestion, be apt to think of it continuously when absent. When we revisit the next social company, we shall probably resign ourselves to the very order of sensations we did formerly; and the more surely, the oftener that order has been described by us. And as the order of objects with their sensations when present, so is the order of thoughts with their desires, when absent. This order forces itself upon the mind, with a strength proportional to the frequency of its repetition; and desires, when not evaded by the mind shifting its attention away from the objects of them, can only be appeased by their indulgence."

In the same strain he proceeds to show, that to enter on a career of vice is to begin a career of headlong degeneracy; and to commence a course of virtue, is to start in a course of noble attainment, to which no limit can be assigned: the positive force on the side of either vice or virtue, being augmented by every repetition of the train of thought and feeling which leads either to vicious or virtuous determination. As the following extract shows the manner in which he makes his argument from the power and operation of habit, to bear on his general theme, our readers will excuse its insertion. Imagining that in the lapse of ages, the world might, if death did not intervene, be partitioned off into two distinct moral territories, "We might," says he, "have witnessed the peace, the contentment, the universal confidence and love, the melody of soul, that reigned in the dwellings of the righteous; and contrasted these with the disquietudes, the strifes, the full and fierce collisions of injustice and mutual disdain, and

hate implacable, the frantic bacchanalian excesses with their dreary intervals of remorse and lassitude, which kept the other region in perpetual anarchy, and which, constituted as we are, must trouble or dry up all the well-springs of enjoyment, whether in the hearts of individuals or in the bosom of families. We could have been at no loss to have divined, from the history and state of such a world, the policy of its ruler. We should have recognised in that peculiar economy by which every act whether of virtue or vice made its performer still more virtuous or vicious than before, a moral remuneration on the one hand, and a moral penalty on the other; with an enhancement of all the consequences whether good or evil, which followed from each of them."

We come, in chapter the fourth, to those evidences for the goodness and righteousness of the divine administration, which arise from the adaptation of mind to mind in the mechanism of Society. We possess, it is observed, no waste faculties; the scenes without us so exactly corresponding to the powers within us as to furnish a lively proof of the wisdom and goodness of Him, who, as the Scripture expresses the idea, has "set one thing-over against another." This position is illustrated by stating how the action of mind upon mind quickens the operations of memory, recalls dying recollections, facilitates the recognition of truth in statements which appear to be somewhat novel, and resuscitates a slumbering conscience. All this is done by the power of association, or, by what Dr. Brown denominates the principle of suggestion. A slight observation from another person will re-illuminate characters which were fading on the tablet of memory; a train of apparently new observations, addressed to us by a shrewd thinker, will evoke a thousand reminiscences in attestation of their truth; and, in certain circumstances of trouble, the veriest desperado in crime may be reclaimed if you can only bring him to see his guilt in the light of other minds. Each of these positions is well agreed. The plan and nature of the work did not, it is probable, admit of Scriptural exemplification; otherwise a reference to Joseph's brethren, at the time when they were conscience-stricken, to Nathan's interview with David, and to the Samaritan woman, would have furnished striking illustrations on this branch of his discussions. The argument from the sweetness attending the taste and feeling of virtue, is strengthened

by showing that, in all the multifarious exercises of it in social life, there is a similar delectation. Did benevolence universally awaken gratitude, and integrity procure confidence; did there only prevail in our streets all the reciprocities of courtesy, and in our houses all the proofs of fidelity, affection, and domestic virtue; could justice, charity, and friendship be made to take up their abode on earth, and exclude the heart-burnings of envy and resentment; the peace, the beauty, and the happiness of paradise would be restored. "And could," says he, "any world be pointed out, where the universality and reign of vice effected the same state of blissful and secure enjoyment that virtue would in ours; we should infer that he was the patron and the friend of vice who had dominion over it. But when assured, on the experience we have of our actual nature, that in the world we occupy a perfect morality would, but, for certain physical calamities, be the harbinger of a perfect enjoyment, we regard this as an incontestible evidence for the moral goodness of our own actual Deity."

Having already exceeded our limits, we must conclude with one or two observations. The evidence presented for the wisdom of Deity, in the facts on which Paley dilates, is obvious: that which appears in Chalmers's facts is sometimes rendered questionable, by his having first to prove, as in the last two chapters, that the facts themselves are indeed originally in our mental constitution, and not the result of the mind's own forethought, or of conventional arrangements among men. His conclusions on this account are less direct. His most valuable principles are derived from the Sermons and the Analogy of Butler. The thoughts of the English prelate, however, while passing through the mind of the northern divine, become expanded, embellished, and animated. Butler is calm and sedate. Conscious of his own strength, and of the goodness of his cause, he gives his opponents every advantage they can possibly claim, and then subjects them to an entire defeat; but Chalmers comes forward with fiery eye, and excited feelings, impatient for the attack, and determined to give the enemy no quarter. The former puts them to flight by the regular pressure of his column; the latter by the thunder and execution of his cannon. The prelate appeals chiefly to our reason; the Doctor aims likewise to fascinate the

imagination, and win the heart. If the author of the Analogy must be considered as the more profound thinker; the author of this treatise, though he has adopted a singular phraseology and introduced much extraneous matter, must be deemed as incomparably the more eloquent speaker and writer.

BRIEF NOTICES OF TRACT SOCIETY PUBLICATIONS.

1. THE PICTURE BIBLE FOR THE YOUNG, containing sacred narratives in the words of the Holy Scriptures. Illustrated by engravings.
2. THE THREEFOLD CORD, or a precept, promise, and prayer, for every day in the year. 64mo.

The steel engravings in the former of these articles are admirably executed, and exhibit to our view many of the most interesting scenes of Scripture. The reader will scarcely conceive how well the artist has portrayed in the countenances of several Scripture characters, their distinguishing moral qualities. The aspect of Adam in primeval innocence, exhibits placid dignity; that of Cain, fierceness and rage; that of Noah, elevated

piety; and those of several other distinguished persons, qualities correspondent to their known sentiments and dispositions. In this portion of the work, which extends only from Genesis to Deuteronomy, there are twenty-one of these beautiful engravings, besides a great number of wood-cuts. We reckon it a high recommendation of this little book, that the examination of its pictures will not put modesty to the expense of a blush. On this account, and several others, we recommend it to our readers as forming a suitable Christmas present for young people. It consists of one hundred and sixty-nine narratives, placed according to Townsend's chronological arrangement of the Bible.

The nature of the threefold cord is sufficiently explained above. We shall, therefore, only observe, that it is of some importance to recollect, that the grace of the promises of Scripture, is equal to the duty of its precepts: and that it is an advantage to see this principle illustrated in such works as the one before us, and to learn how to turn promises and precepts into prayer. Robert Hall sanctioned the plan of selecting a passage of Scripture for meditation every day in the year.

OBITUARY.

MRS. MARY PERKINS, died at Stoke, near Coventry, Nov. 30th, 1833, aged sixty-two years. Our departed friend was a native of Foleshill, and though her mother died in her infancy, her father, who was a venerable and respectable member of the Church at Longford, lived till she was nearly sixty years of age. How uncertain is human life, and the continuance of every relation which diversifies it! The "old disciple" laboured to promote the spiritual welfare of his daughter; but her first decided impressions appear to have been experienced among the Methodists, who visited her in an affliction, about twenty years since. In the summer of 1826, the writer commenced preaching in the village of Stoke, at the house of the deceased, which brought her into more immediate contact with the General Baptists, to whom she appears to have been long attached. Two of her daughters were members at Coventry, and it was soon perceived that our departed friend was desirous of following Christ in his own ordinances. She was baptized in Sep. 1829, an event to

her of the most interesting character. The deceased was very nervous and feeble in her constitution,—seldom got out to chapel,—was afraid to put her hands into cold water, and consequently baptism, to her weak frame, would appear very terrific. She declined on the morning of the baptism; but her younger son being requested to see her and ask her not to lose the opportunity, she rose from her bed, and was baptized straightway. This proved an important era in her history, and she "went on her way rejoicing." May the feeble learn from this relation to "trust and not be afraid!"

Her removal was very unexpected and sudden; she was as well as usual about ten o'clock, when she had some supper, but complaining that she was ill, she went to bed. She soon perceived that it was the voice of Jesus to call her to his arms! A friend inquiring how she felt, she waved her hand and said, "All is glory,—glory is at hand." She was heard to say, "Is this delusion?" "Come, Lord Jesus, come quickly, when thou wilt." She soon sunk into a deep sleep, from which

the presence of her two sons and three daughters around her could not arouse her, and she died a little after five o'clock in the morning! Thus, in a few hours, was that great change effected, which opens to the soul the realities of eternity. How encouraging to see a feeble Christian thus exclaiming, "*Oh death, where is thy sting? Oh grave, where is thy victory?*"

"For when a saint with cheerful air,
Meets his last foe, and feels no fear;
Our faith, our hope, and courage grow,
We learn to face the tyrant too."

Her sudden and happy death was improved at Stoke, from Amos iv. 12; and at Coventry, from 1 Cor. xv. 55—57. May her aged husband and children, her neighbours and christian friends, learn, "*Ye know not what hour your Lord doth come.*" "*Prepare to meet thy God.*"

Dec. 13th, 1833. J. P. C.

MRS. GARRATT, died at Coventry, Jan. 28th, 1834, aged twenty-eight years; leaving three children to the care of her bereaved husband. She was baptized with three others the last Sabbath in Sep. 1833, and though her course was so short, she has left behind her for the consolation of her relatives and friends "this testimony, that she pleased God." The nature and effects of her conversion were very interesting. In Oct. 1832, a poor woman from Bedworth, five miles from Coventry, where the cholera morbus was very prevalent, visited her daughter at Whitley, with whom our departed friend then lived. On the Sabbath morning the poor woman was requested to go to the new Church in Coventry, but she said, "No; she wished to go where she could get some good, and she would go to White Friar Lane chapel." She went to chapel, but was not able to stop till the service was closed. She was attacked by cholera, (the infection of which she had most probably brought in her constitution), returned to her daughter, and said, "Take me home; I shall die." She was taken to Bedworth in the afternoon, and died on Monday morning about eleven o'clock! These circumstances were stated to me, and I was requested to improve them in a sermon, which I did the following Sabbath evening. This discourse was founded on Amos iv. 12, "*Prepare to meet thy God.*" Mrs. Garratt and her husband, and some other individuals from Whitley, were present on this occasion. The sermon

was blest to her awakening to the concerns of her soul. She became a regular hearer; and ultimately her husband attended with her. Her convictions of her lost state as a sinner were deep; and she "Strove to enter in at the strait gate." She found "joy and peace in believing," and desired to cast in her lot with the people of God. She and her husband became candidates for baptism and christian fellowship, and were baptized by Brother Knight of Wolvey. By the conversion of our departed sister her husband was brought to attend the chapel, then his sister (now an approved candidate for baptism), she brought her companion, and her companion has induced her mother and sister to attend. In addition to these the mother of our bereaved brother, and three or four of his brothers have been led occasionally to come to chapel. Solomon says, "One sinner destroyeth much good;" surely one saint may do much good. As our departed sister's course was useful, may her death, like Samson's, "do more than her life."

She died in her confinement, and appears to have had an early and deep presentiment of it. This she expressed to different persons. About a month previously to her death, as she was going to Whitley (where she lived till a few days before her decease), she kissed Mrs. P.'s hand and said in parting, perhaps she should see us no more. This was the case as it respected Mrs. P. I saw her on the last Sabbath she lived, and found her calmly resting on the Saviour. Her husband asked her if she thought she should be saved. She appeared surprised at the question, and expressed her firm conviction that "He that believeth and is baptized shall be saved." Her illness was very short, and her pains acute, but she could say with Addison, "Come and see in what peace a Christian can die!" Her calm and happy death appears to have a salutary effect upon her numerous relatives, and their desire appears like that of Balaam, "Let me die the death of the righteous, and let my last end be like his!" Her death was improved to a crowded and serious congregation on the following Sabbath, from the text which had been useful to her, viz., Amos iv. 12. May the frequent recurrence of death speak to every member of the Church of Christ. "Be diligent that ye may be found of him in peace, without spot and blameless."

J. P.

VARIETIES.

THE PERSECUTOR BAPTIZED.

"On one occasion Mr. Kilpin was baptizing several persons in a stream of water near his garden. By the bank grew a willow, which had thrown its branches half over the stream. Upon the most extended bough, sat a young man of respectable connexions, who adroitly managed to sprinkle the surrounding multitude, by causing the branches to rise and fall in the water. Mr. K. addressed him in a cheerful tone, but seriously reminded him how unlike a man of sense or a gentleman his conduct appeared, apart from the irreligion of the action; which arose from the depravity of the heart, and a bad education, which had not taught him to respect the laws of his happy country. If he wished for sport, he advised him not to select religion, or the ordinances of God, as a subject; for mockery was a bad substitute for argument. Here the exhorter secretly addressed a prayer to

God, entreating that the precious soul, now in thick darkness, might receive the light of life. He then said, 'I expect, young man, that you will be amongst the next party who partake of this ordinance.' So it proved; in deep humility the youth expressed contrition, and was publicly united with the despised few."

IRRESIGNATION PUNISHED.

"I knew a case," said Mr. Kilpin, "in which a Minister praying over a child apparently dying, said, 'If it be thy will spare'—The poor mother's soul yearning for her beloved, exclaimed, 'It must be his will, I cannot bear ifs.' The Minister stopped. To the surprise of many, the child recovered; and the mother, after almost suffering martyrdom by him while a stripling, lived to see him hanged, before he was two and twenty! Oh, it is a good thing to say, 'Not my will, but thine be done.'"

INTELLIGENCE.

REVIVAL MEETING AT MELBOURNE.

Probably most of the members of our Midland Churches are aware, that under the sanction, and by the recommendation of our last autumnal Conference, which was held at Melbourne, we as a Church determined to hold public meetings on Christmas day, (similar to those which were convened at Loughborough in the month of September,) for the purpose of promoting a revival of pure and undefiled religion in this village and neighbourhood. Perhaps a short account of our proceedings at that time, and of the results of those proceedings as far as they can at present be ascertained, will be gratifying and pleasing to many who could not conveniently be with us on that interesting and delightful occasion. After the example of our Loughborough brethren we held a prayer meeting before breakfast, to implore the special presence and the approving smile of God throughout the day. At this meeting, which was convened at half-past six o'clock, there were about 100 persons present, which, considering the season of the year, and the consequent

darkness and coldness of the morning, was as large a number as we had anticipated. Brother Sutton from Orissa, opened the meeting, after which brethren Stevenson of Loughborough, Collishaw (Independent) of Melbourne, Norton of Canldwell, Pike and Ayrton of Derby, led the devotions of the assembly. All the prayers were presented with sacred solemnity, and with fervent importunity, and the holy and happy feelings which they were the means of exciting, generated a confident persuasion that the subsequent services of the day would be of a very interesting and edifying description. This meeting was dissolved about half-past eight o'clock, and about a quarter-past ten we reassembled, and commenced the more public services of the day. After one of the hymns select'd for such occasions had been sung, Brother Pike of Derby, read appropriate portions of scripture from several of the prophetic books of the Bible, and then presented to heaven a very comprehensive and a very interesting prayer. Another hymn was sung, and Brother Orton of Hugglescote, offered a short but suitable prayer. A third hymn was then sung, and Brother Orton preached from 1 Sam.

chap. vii. latter part of the second and former part of the third verses. The discourse was plain, but very searching and humbling, and therefore well adapted to the occasion on which it was delivered. Another hymn was sung, and brother Orton concluded with prayer. The meeting-house was comfortably filled, and a very good feeling apparently pervaded the minds of most who were present.

In the afternoon we met again at two o'clock. Instead of a sermon being preached we thought it would be more pleasing and more profitable if several Ministers would address the meeting, and if a few minutes were spent in singing and prayer between each of the addresses. Accordingly, after the meeting had been opened by Brother W. Norton of Cauldwell, Brother Pike delivered an address principally to Christians, showing from several considerations the obligations under which we are laid to exert ourselves vigorously and perseveringly to diffuse the knowledge of the glorious Redeemer throughout the world, but especially to endeavour to lead our own relatives and neighbours and friends to the cross of Christ, and from thence to the mansions of glory. After this address, (which was peculiarly pathetic and rousing,) Brother Ayrton prayed, and Brother Stocks of Donington addressed the meeting, principally the unconverted part of the congregation, and those who had backslidden from religion. His observations to both these descriptions of character were calculated for great usefulness. Brother Bannister of Loughborough then prayed, and Brother Sutton spoke for a few minutes, chiefly to those who were halting between two opinions; the remarks he made, in connexion with two or three striking anecdotes he related, were enough to convince all who needed convincing of the folly and danger of procrastination, and of the vast importance of immediate decision. Brother Ayrton then delivered an address, in which he stated very clearly the inconsistency and the positive criminality of religious lukewarmness. Brother Stocks then concluded with prayer. This meeting was very large, the meeting-house was completely filled; and much good feeling was certainly realized.

The evening service commenced at six o'clock. Brother Cotton of Loughborough read the lxxii. Psalm, and offered a suitable prayer. Brother Stevenson of Loughborough then prayed for a few minutes, and afterwards preached from Matt. vi. 33. The ser-

mon was very instructive and impressive, and was delivered with all that animation and pathos by which (as a preacher) Brother S. is so happily distinguished. A few verses were then sung, and Brother Sutton concluded the delightful services of the day with a short but fervent prayer. The congregation at night was quite as large as in the afternoon. The attention of the people was kept up to the very conclusion of the services, and many would have rejoiced could the meeting have been continued to a much later period.

The writer of this narrative does not feel himself at liberty to enter upon a formal examination of the scrupulous objections of those who profess to entertain serious doubts as to the propriety, and the real utility of such meetings as that to which he has been referring, and especially he does not intend to subject himself to the accusations of immodesty, and of undue officiousness by recommending other churches to follow the example of that with which he has the honour of being connected. He is young, and he is aware that many people (especially those who are considerably advanced in life), are in the habit of associating any ideas with youth but that of sapience or wisdom. They suppose that the judgment of the young must of necessity be immature, to listen to their suggestions for one moment therefore would be excessively dangerous, and to yield to their prescriptions would inevitably involve them in ruin. Perhaps however he will be allowed to express his own opinion of the meeting at Melbourne, an opinion resulting from the effects which were evidently produced upon others, as well as from the feelings and emotions which he realized himself. In his apprehension then the meeting was exceedingly good in itself, and admirably calculated to produce the most beneficial results. All the services were conducted with the utmost decorum, there was nothing approaching to enthusiasm or fanaticism, nothing discordant with the sober dictates of reason, or the sacred directions of the word of God, nothing of which the friends of the Redeemer could complain, or at which the enemies of the cross could rejoice. Every thing was performed as in the immediate presence of that Great and Glorious Being who is "of purer eyes than to behold iniquity." And as to the effects which those services produced, they were of the most pleasing and delightful description; the Christian was humbled from a consciousness of criminal deficiency,

and was induced to feel the importance of cultivating a greater nearness to God, and of exerting himself more vigorously for the promotion of his glory. The convictions of the inquiring penitent were evidently deepened while he was encouraged to look to Jesus, "whose soul was made an offering for sin." The obstinate sinner was faithfully reminded of the danger to which he was exposed, and was earnestly and affectionately exhorted and entreated to "flee from the wrath to come." May the serious impressions which were made on that occasion be of very long continuance; may the pious resolutions which were formed be carried into effect; may the souls of all who were present be sanctified and saved, and the name of God, by the means which were then employed, be greatly glorified, for the adorable Redeemer's sake. Amen. T. Y.

PROPOSED REVIVAL MEETING AT CASTLE DONINGTON.

Our friends have agreed to act upon the request of the Conference, respecting holding public meetings, specially to promote the revival of religion, on another day instead of Good Friday, as was originally intended. We have fixed upon Monday, the 17th of March next. To commence with a prayer-meeting, at 7 o'clock in the morning. Preaching in the forenoon, at half-past ten. Mr. Pickering of Nottingham, has been solicited to preach on the occasion. The afternoon to be occupied with addresses, on the nature and necessity of a revival of religion, and the means of effecting an object so important and desirable, intermingled with singing, and prayer for the blessing of God upon the churches; and to succeed every effort employed for the wider spread of Divine light and truth.

We are anticipating the opportunity to prove like those of a similar description at Loughborough and Melbourne, a season of refreshing from the presence of the Lord. We hope and most earnestly entreat that Ministers, and officers of churches, and all who feel anxious for their own salvation, and for the salvation of the souls of others, will attend in great numbers, as on former similar occasions. On the evening of the same day will be held our Missionary Meeting; Mr. Sutton from India, has engaged to be present, and with several other Ministers, to plead on behalf of the benighted millions of the East. R. STOKES.

FLEET CHRISTIAN FUND.

On Wednesday, Jan. 22, 1834, the sixtieth yearly meeting of the "Christian Fund," (originally formed and meeting at Fleet, but now held at Long Sutton,) took place: on which occasion, a sermon was preached in the morning by Mr. Easom, a member of the fund, and another in the evening, by Mr. Jarrom. This institution, which has for its object the relief of its poor members during times of affliction, has now existed, under various degrees of prosperity and depression, for sixty-one years. From Jan. 1773, to Jan. 1787, whilst under the management of its original founder, Mr. Melbourne, it distributed upwards of £250. From peculiar circumstances, it was at this time dissolved, but being re-established under the auspices of Mr. W. Stanger, Sen., it was continued with greatly increasing prosperity and usefulness; and from 1787 to 1827, distributed nearly £4000. For several years, it extended over many of the neighbouring G. B. churches, and has numbered among its members many of their most useful ministers. Several branches have since become separate societies, and its sphere of usefulness is now comparatively limited. Having been obliged, in consequence of a heavy accumulation of debt, in 1827 to suspend payments for one year, its numbers decreased from 142 to 95. The rules were at this time remodelled, and are now brought as near as circumstances will admit, to those recommended by Mr. Beecher of Southwell; and it now bids fair to continue a benefit and an honour to its members. Since 1827, it has paid off a debt of near £70, besides distributing in sickness, about £250, and to survivors of deceased members, near £50; and has now a fund in hand of near £80. During the past year, five members have died; three benefit, and two honorary. One of the latter, Mr. Geo. Garland, a young man, suddenly removed in the prime of life, ere his sun had attained its meridian; whose life was one of usefulness, and who was particularly zealous in promoting the prosperity of this institution, which was not forgotten even in the contemplation of death. He had always expressed a great aversion to pomp at funerals, peremptorily forbade any at his own, appropriated a certain amount, and requested that what might be saved therefrom, should be given to charitable purposes. An example deserving imitation. From this source, the society received £3.

YORKSHIRE CONFERENCE.

The Yorkshire Conference met at Heptonstall Slack, Dec. 25th, 1833. Mr. H. Holinrake opened the public service in the morning by prayer, and Mr. T. Hudson preached from Acts xx. 24.

The people meeting in Jerzy-street, Manchester, sent a request by the hands of one of their members, to be organized into a church, and to have a person, who now preaches to them, and two deacons ordained. This business was referred to a Committee nominated by the meeting. The Church at Bradford desired advice respecting building a chapel in that town. There was much conversation on the subject, and it was recommended to them to subscribe among themselves, and to apply to others in the town, for the purpose of ascertaining the amount which may be raised to buy ground, &c. Persons were named to visit Bradford to look for an eligible site for a chapel. A supply was arranged for them, and likewise for the churches at Lineholm, Allerton, and Halifax. The people at Queenshead were advised to receive Mr. D. Graythorp as a member of their church. The Minister and people at Clayton received the thanks of the meeting for declining to accept the financial offer made them at a former meeting for the support of the Christian cause amongst them. The Conference desired Mr. R. Ingham to continue his labours as pastor of the church at Heptonstall Slack and also to the Yorkshire district. The next Conference to be held at Shore on Easter Monday. Mr. T. Smith of Staley Bridge to preach. JAS. HODGSON, Sec.

WARWICKSHIRE CONFERENCE.

The Warwickshire Conference was held at Austrey January 1, 1834, and was well attended. The Ministers present were Messrs. Barnes, Butler, Cheadle, Knight, Peggs, and Warner. An interesting prayer meeting was held in the morning, when several brethren engaged in prayer. In the afternoon a verbal report was given of the state of the Churches composing this Union, from which it appeared that, since the last meeting, twenty persons had been received by baptism, and nineteen stood as candidates for that holy ordinance. The Churches in the district were unanimously recommended to petition the legislature for the removal of all the disabilities under which we as Dissenters are labouring, as soon as necessary instructions shall be received. The Secretary was recommend-

ed to write to the Churches at Sutton Coldfield and Netherton, requesting them to send a representative to these meetings, or if that be impracticable, to transmit a written account of the state of religion amongst them. In answer to an inquiry from Brother Peggs, it was Resolved, "That at the next Conference, the morning service shall be devoted to a meeting for the revival of religion in our Churches." The next Conference to be at Birmingham on the first Tuesday in June. Mr. Peggs to preach on "The revival of Religion."

Assembled for public worship in the evening at six o'clock, when Messrs. Knight and Peggs engaged in prayer, and Mr. Warner preached, from Psalm lv. 16, 17. The above was a very pleasing and interesting interview, and it is hoped that the brethren in the district will make it a point to attend these meetings with punctuality; they might be very useful and profitable. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

W. BUTLER, Sec.

DEATH OF MR. UNDERWOOD OF BOSTON.

It is my painful duty to inform you that our Brother John Underwood is gone into eternity. He began to be worse on Tuesday morning, and lingered until this morning, (February 6, 1834,) when between five and six o'clock, he was summoned to depart from the sufferings and sorrows of life, and to enter into the joy of his Lord. He was perfectly sensible to the last, and gently fell asleep in Jesus.

W. U.

DEATH OF MR. SEXTON OF CHESHAM.

I have the painful task of informing you that my dear Brother Sexton departed this life about nine o'clock in the evening of Tuesday the 11th of February. He was in the seventy-eighth year of his age, and had sustained the pastoral office in the General Baptist Church at Chesham, Bucks, about fifty years with an unsullied character, and was universally esteemed by all who knew him. It is worthy of remark, that his grandfather Mr. Thomas Sexton, held the pastoral office in the same Church fifty-seven years.

J. H.

G. B. MISSIONARY SOCIETY.

The Committee of the General Baptist Foreign Mission will meet in the vestry of Baxter-Gate chapel, Loughborough, on Tuesday, March 25, at 11 o'clock.

MONTHLY OBSERVATIONS ON PUBLIC AFFAIRS.

The session of Parliament opened rather unpropitiously as regards public business. After the address, voted in reply to the King's speech, which was generally considered to be a very meagre and unsatisfactory production, promising nothing distinctly but a determined opposition to the repeal of the Union between Ireland and England, some considerable time was occupied in the House of Commons, in debating whether or not Mr. Shiel had voted one way in the House, and spoken contrarily out of it. A committee was appointed to investigate the question, which acquitted the Irish Barrister. Since then the most weighty discussions have been in reference to the vague and uncertain law of libel, which it is expected will be altered; and the examination of the pension list. This latter motion was objected to by Ministers, on

the ground, that though many of the pensions might be granted improperly, and for services which it was impossible to dilate upon, yet being now in existence, and recognised by former governments, it would be irregular to disturb them. The majority in favour of the ministry was very small, and the mooted question may again be expected.

The whole body of Dissenters are petitioning for their rights, and their various claims will soon be brought before the Legislature. We would suggest to those congregations which have not petitioned for relief, the propriety of doing so without delay.

The House of Assembly in Jamaica, we understand, have resolved that slavery in that colony shall cease in August next.

There is little which is interesting in Foreign affairs.

POETRY.

THE EXCELLENCY AND WORTH OF CHRIST.

The Name of Christ sweet comforts bring
To every soul that's sick of sin.
The Name of Christ, O lovely sound!
A healing balm for every wound.
The Name of Christ speaks from above,
Speaks mercy from the God of Love.
The Name of Christ the spirit cheers,
It banishes our guilty fears.
The Name of Christ heals and makes whole
The broken heart, the wounded soul.
The Name of Christ, how sweet the theme!
Illumes affliction's darkest scene.

The Name of Christ victorious reigns,
O'er death, the grave, and hell's domains.
The Name of Christ is our salvation,
And yields the greatest consolation.
The Name of Christ sweet angels sing,
That Name makes heaven's high arches ring.

The Name of Christ my soul adore,
For ever, and for evermore.
Oh! may his Name be my delight,
To speak it morning, noon, and night,
It will refresh me on the road,
Till I get home, and safe with God.

T. J.

CHRISTIAN CONFIDENCE.

STANZAS BY AN ILLITERATE IRISHMAN.

Though the morning of life should be gloomy and clouded;
The noon-tide in storms and in tempests should rave;
The evening in darkness, thick darkness, be shrouded;
And close, late and lowering, the night of the grave;
Yet the faithful, undaunted, with hope strong and cheering,
Proceeds through the dark vale, not doubting nor fearing;
With transport he looks to the joyful appearing,
Of him who came, lowly, "to seek and to save."

Though the world in the depth of affliction should leave us,
And those we relied on, stand aloof in our woe;
Though foes should combine, whilst false friends deceive us,
And darken the cloud that surrounds us below;
Yet the day-star shall rise on the gloom of our sorrow,
Woe reigns to-night here, but joy comes to-morrow,
From the "fountain of life," we may comfort still borrow
Which earth and her princes could never bestow.

MISSIONARY OBSERVER.



SLAVERY IN BRITISH INDIA.

To the Editor of the Missionary Observer.

DEAR BROTHER,

Permit me, through your pages, to direct public attention to what Wesley characterized as—"The execrable sum of all misery"—Slavery, as existing in our Eastern dominions. It will well accord with the nature of your department, and the effort is worthy of the Roman sentiment;—"I am a man, and feel a concern in every thing that relates to mankind." A writer in "*The East India Magazine*," for the present month, very justly and forcibly observes:—

"What inconsistency is there in human nature! At the very time when the greatest excitement prevails throughout the country regarding the emancipation of the Slaves in our West India Colonies; a still greater number of Slaves are allowed to exist in our East India possessions, without scarcely a thought being bestowed upon them. At the late inquiry into East India affairs, when evidence was offered to Parliament on the subject of Slavery in the East, it was postponed to a more convenient season; and although time was found to investigate many subjects of comparatively trifling importance, *the season for inquiry into Slavery never arrived!* The subject seemed to have been altogether forgotten, when it was cast up again as by accident, just in time to be alluded to in the Bill, and as the only way of disposing of it at that late period, it was transferred to the India Government under a general proviso, that it should certainly cease in 1837. Judging, however, from what has occurred with regard to West India Slavery, we may well doubt whether the efforts of any Government will be effectual to abolish Slavery, supported as it is every where by powerful interests, and still more powerful passions and prejudices, unless aided and impelled forward by public opinion. The oppressed are in all cases the weaker parties, and Government are seldom generous enough to ally themselves with them, when their own interests are not directly concerned in the issue; and still less are they disposed to incur the risk of provoking the hostility of a numerous class on a mere principle of abstract justice. There can be no doubt that the present ministers were sincerely desirous of abolishing Slavery in the West Indies, but they never would have carried that measure in opposition to the Planters, *unless borne along by public opinion; and the West Indians were repeatedly informed, that it was a matter of little importance, what were the opinions of ministers, that the public voice could no longer be resisted, and that under any administration, the measure was become unavoidable!* If then the emancipation of the Slaves in the West Indies could not be effected by the Government of this country, though well inclined to it, unaided by the public voice, there is little hope that a similar measure will be carried

by the Indian Government in opposition to the Court of Directors, and all those local objects that will be opposed to it.

"Although the India Bill, introduced and passed in the House of Commons, provided that Slavery in India shall cease on April 12, 1837, this clause has been withdrawn, and another introduced into the Bill at a late stage of its progress through the House of Lords, by which the Governor General is prohibited from enacting any laws or regulations for the extinction of Slavery, without the previous sanction of the Home Authorities. The delay thus interposed seems fatal to the previous declaration; for, admitting that the Bill arrives in India about April, 1834, a Commission is then to be appointed to inquire into Slavery, and from the great extent of country, and the varying aspects of Slavery in different parts of India, a considerable time must elapse before the labours of the Commissioners are terminated; the Indian Government will then require time for deliberation, and when they shall have decided upon the measures to be adopted, it will be requisite to give some previous notice of the contemplated alterations in the law to all persons interested in them; all this might probably be effected within the period of three years, originally fixed in the Bill; but if the Governor General is to transmit home the draft of any regulation, previously to its being enacted to undergo the separate consideration of the Court of Directors and the Board of Control, it is impossible that the ultimate decision can reach India in time, and on these grounds, the extinction of Slavery in India will probably be deferred for an indefinite period. We must not then rely on the previous declaration that Slavery is to cease in 1837, for the enemy is already in the field, and has had influence enough to introduce a clause into the Bill fatal to that declaration. The hostility thus manifested is a convincing proof, that, Slavery in India will not be abolished without the application of the same power which has proved effectual in putting an end to Slavery in the West Indies; and *that power rests with the people of England*. While Britain assumes the right to govern India without admitting the people to participate in the Government and Legislation of their own country, and while all acts of the local Government are liable to be overruled by the British Parliament, the responsibility rests solely on this country, which is therefore bound to watch over and direct all that tends to establish the general principles of Government, or to affect the interests of society. It is in England that the question is to be determined, whether Slavery in India is to exist or not, and the national honour is therefore as much involved in that as in West India Slavery! If the subject has not hitherto commanded the attention it so justly deserves, it may in some degree be accounted for, *by its not having been prominently advanced by those whose province it was so to do*, an omission we shall endeavour to supply from such sources of information as are open to us."

The following letter, addressed to T. F. Buxton, Esq. M. P., may give some information of the nature and extent of East India Slavery:—

"DEAR SIR,

"Permit me, at this important crisis, to direct your attention to the nature of Slavery as existing in India, that the cry of the poor slave in the East, as well as in the West, may be heard in Britain. The want

of information, relative to East India Slavery, is very prevalent; a late highly respected writer on India, (whose name I forbear to mention) stated a few years since—'No slavery legally exists in the British territories at this moment.' The voluminous *Par. Papers* on East India Slavery, procured in pursuance of your motion, and 'ordered to be printed, March, 1828,' abundantly confirm the position, that there are myriads of slaves in British India.

"The nature of this species of Slavery is worthy of serious investigation. You will excuse my making the references to '*India's Cries to British Humanity*,' THIRD EDIT., published by *Simpkin and Marshall, London*; for some copies of which, you kindly favoured me with your name as a subscriber. The *origin of Slavery* in India, as existing among the Hindoos, is involved in considerable obscurity, but its rise among the Mahomedans is evidently to be traced to the triumph of their arms.—*India's Cries*, pp. 280—292. Of the nature of Slavery in *Hindustan*, it is difficult to speak in terms that are equally applicable to the different districts in the Peninsula. The Hindoo code divides the slaves into fifteen classes. In *Canara*, under the Madras Presidency, the slaves are divided into three casts, the *Moondul*, *Mogare*, and *Mavey*; their customs are very singular. 'The utmost to which the sale of slaves is tolerated in *Malabar* is domestic slavery, and this is exclusively confined to those born in a state of bondage. In some districts, the offspring are divided between the owners of the father and the mother; but they are never separated from their parents till adults.' 'In *Malabar* and *Canara*, where the land is very generally divided and occupied as separate properties, the labourer is the personal slave of the proprietor, and sold and mortgaged by him independently of his lands! In the *Tamul* country, where land is of less value, the labourer is understood to be the slave rather of the soil than of its owner, and is seldom sold or mortgaged except along with the land to which he is attached.' pp. 298, 336. The most copious and satisfactory information upon this subject is found in the reports of eleven collectors to whom the Madras government, in 1819, addressed queries respecting Slavery in their collectorates. The replies are contained in the *Par. Papers* on Slavery in India, 1828; pp. 887—896. A few extracts will show the nature of Slavery under the Madras Presidency.

"The collector of *Coimbatore* observes, 'From all that I can learn, it appears certain, that, the owner has a right to sell his slaves without the land; but that it is a right very seldom, if ever exercised. The highest price of a good slave is fifty rupees (£5). The price, however, is seldom so high. The children of slaves are born slaves.' In *Tanjore*, Slavery exists. 'The master has the power of selling the slave, but he cannot sell him to any one who will carry him to a distant part of the country, without his consent. When the lands are sold, in any way, it is always independent of the bondsmen, if any upon it. If they are likewise to be sold, separate deeds of transfer are passed; if not they continue attached to their former masters.' 'It is usual in the district of *Tinnevely* for slaves to be sold or mortgaged either with the land or separately, as the proprietor pleases or his wants require.'—*South Arcot*. 'The lower casts are always looked upon as natural slaves, the property of any person who contributes to defray their marriage expenses, which is the ordinary

way, at present, of constituting hereditary slavery. 'The offspring of slaves are always regarded as the property of their father's owner.'—*North Arcot*. 'It does not appear to be accurately settled to whom the child of a slave belongs!!' The people who keep slaves most likely find it cheaper to buy slaves than to rear them! and the offspring, when left to the parents' charge, who have barely sufficient to support themselves, die of absolute want. I cannot discover that they have any rights or privileges, and they are not possessed of any property, neither can they inherit any.'—*India's Cries*, pp. 339—347.

"Though the *miseries of East India Slavery* appear not to equal those of the West, they are of such a character as to cry loudly to Britain for redress. A few extracts may suffice. 'Male slaves are few in *Malwa*, and are generally treated more like adopted children than menials. Females in almost every instance are sold to prostitution.' T. H. Baber, Esq., Magistrate in *Malabar*, declares, 'Nothing can be more abject and wretched than the slaves of *Malabar*; whose huts are little better than mere baskets, and whose diminutive stature and squalid appearance evidently show a want of adequate nourishment.' Mr. Greme, in his report of *Malabar*, in 1822, remarks, 'The slave alone has his sieve of a hut in the centre of the rice lands; but on the coast, at least, he is an industrious and not an unintelligent being, in good condition, and nothing deficient in bodily frame. In the interior, he is a wretched, half starved, diminutive creature, stunted in his food, and exposed to the inclemencies of the weather, whose state demand that commiseration and melioration which may confidently be expected from the British government.' The Madras Board of Revenue, in 1818, justly stated, 'The treatment of slaves necessarily depends principally on the individual character of their owners, and when we reflect on those evils which are inseparable from even the mildest state of slavery, and consider how large a portion of our most industrious subjects are at present totally deprived of a free market for their labour—restricted by inheritance to a mere subsistence—and sold and transferred with the land which they till,—policy no less than humanity would appear to dictate the propriety of gradually relieving them from those restrictions which have reduced them, and must continue to confine them to a condition, scarcely superior to that of the cattle which they follow at the plough.' *India's Cries*, pp. 303—307.—364.

"Of the extent of *Slavery in British India* it is impossible to speak with precision. The greatest number of slaves are found under the Madras Presidency. In *Malabar* (exclusive of *Wynaad*) the number of slaves is estimated by the collector at 100,000. In *Malabar*, as well as in the West Indies, a man's wealth is as much appreciated by the number of his slaves, as by any other property he may possess.' p. 346. 'Domestic Slavery,' says Hamilton, 'is very generally prevalent in *Bengal*, among both *Hindoo*s and *Mahomedans*. In the lower Provinces, under the *Bengal Presidency*, the employment of slaves in the labour of husbandry is almost unknown. In the upper Provinces, beginning from *Western Behar* and *Benares*, the petty landlords are aided in their husbandry by slaves.' This fact is of great importance, in reference to the cultivation of sugar in *Bengal*, and demonstrates that this article is the product of free labour. The consumption of *East India* in preference

to West India sugar, is worthy of the serious consideration of every conscientious person. 'A portion of the population of the district of *Tiperah* are slaves, and the custom of disposing of persons already in a state of Slavery is common.' The Par. Papers on East India Slavery are very defective as it respects giving information of the number of slaves. The following are the only official numbers given :—

Penang	-	-	-	3,000
Arcot	-	-	-	17,688
Trichinopoly	-	-	-	10,600
Canara	-	-	-	82,000
Malabar	-	-	-	100,000
				213,288'

"There are probably *half a million of slaves in British India*. My object in addressing this to you, and through you to the public generally, is that the claims of the Hindoo and Mussulman slave may be urged with those of the slave in other parts of the empire, whose situation is better known. Hoping that all the captives may soon be let out of their 'prison house,' and that Britain may speedily regard the Divine admonition—'Let the oppressed go free, and break every yoke,'

I am, dear Sir,

Your humble and obliged servant,

Coventry, May 20th, 1833.

PHILANTHROPOS."

It has frequently been a subject of regret to me that the Anti-Slavery Society has taken so little notice of Slavery in the East; if it had been assiduous in diffusing information respecting it, the position of the question of its abolition might have been as gratifying as that of West India Slavery. It is presumed that the Society will now direct public attention to this subject. In their Circular dated Jan. 1, 1834, the London Committee state, "They have resolved to continue their meetings as a Committee, in order to watch the progress of the legislative measures for the extinction of Slavery in the British Colonies; and as Slavery prevails in various parts of the world, the promotion of its abolition in those countries where it exists, may also claim the future attention of the Committee." Happy day for British India when Slavery shall be annihilated root and branch! The Madras Board of Revenue in 1818, very justly remarked, "When we reflect on those evils that are inseparable from even the mildest state of Slavery, and consider how large a portion of our most industrious subjects are at present totally deprived of a free market for their labour,—restricted by inheritance to a mere subsistence, and sold and transferred with the land which they till,—policy, no less than humanity, would appear to dictate the propriety of gradually relieving them from those restrictions, which have reduced them, and must continue to confine them, to a condition scarcely superior to that of the cattle which they follow at the plough!"

Feb. 4th, 1834.

P.

EXTRACTS FROM THE REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

(Continued from page 77.)

NATIVE PREACHERS.

The Native Preachers form an interesting and very important part of the little Christian Society now collected in Orissa. In reference to Native Preachers a judicious and pious friend observes,—

“The value of Native Preachers is inconceivable. They know the system of religion in their own country—they know the people to whom they preach—they know their hopes in their own saviours—and can in all seasons travel to make known the Gospel of Christ. Besides, they have no language to learn, and no adverse climate to overcome. They are ready for the work.”

A Christian Mission, however limited in its funds, or in its sphere, has made an important and interesting progress, when a small native community of Christians possesses several brethren, who can preach to their countrymen the unsearchable riches of Christ. This pleasing progress your Mission, amidst all its trials and discouragements, has made. At the last conference held by the Brethren, much of the business was connected with the subject of Native Preachers, and the following regulations were adopted respecting them,—

“1. We propose to allow our Native Preachers one rupee per month, for extra expenses when they are from home on Missionary duties.

2. When they are travelling from place to place we allow a man at the rate of coolie hire to assist them.

3. When they are from home stationed at any particular place, as Pooree, or Berhampore, a coolie is allowed to carry their luggage to and from the place, but not while they are stationed at the place.

4. That those native brethren who are fully employed with the sanction of Conference, in preaching the Gospel, shall be denominated Native Preachers. And that those Native Brethren who are called out on trial, by the Conference, shall be called Assistant Preachers.

5. That our Native Preachers shall receive the stated salary of seven rupees per month, and that Assistant Preachers shall receive the sum of five rupees per month.

6. We recognise Daytaree as an Assistant Preacher, but having been engaged previously to the above resolution being proposed, we continue his present salary of six rupees per month, but this is to be understood as an exception to the above resolution.

7. The Assistant Preachers shall receive the same travelling allowances as the Native Preachers specified in resolutions 1, 2, and 3.”

Besides these regulations there were two other resolutions of more peculiar interest.

“8. It was agreed that our Native Brethren Gunga Dhor and Rama Chundra, ought to be solemnly set apart to the work of Preaching the Gospel among their countrymen.

9. That written instructions be given to our Native Preachers relating to their public labours, and that a copy be first drawn up by brother Lacey, and presented to each of the brethren for their approval.”

This is such an event in connection with the progress of the Gospel in Orissa, as may excite the most pleasing emotions. The ordination of two Christian Natives of that country, to the solemn work of Evangelists, is, doubtless, what that long benighted land has never before witnessed.

Let us praise God for the first solemn service of this kind, that Orissa has witnessed ; and rejoice in believing that it will be the precursor of thousands of such solemn services, that, through successive ages, will there take place, when we are gone to our eternal home, and when the idolatry of the dark land, into which we have been permitted to convey the light of life, shall have vanished like a dream, nor left a wreck behind.

The Native Preachers appear all of them to have maintained their consistency, and to have pursued the path of piety.

Of them Mr. Lacey writes,—

“ There have been three employed through the year. Daytaree has been under Mr. Brown's direction, the other two under my own. They have been regular, laborious, and faithful. They have improved in understanding the Gospel, and have more clearly and forcibly declared it to their hearers. Rhadoo also has in the capacity of aumen of schools sometimes preached to numbers of natives. He examines the School before the house, and the natives collect to witness the examination, and he has found these favourable opportunities to preach Christ to them, either directly or indirectly. Rhadoo has been very consistent and useful in his sphere of labour.”

From their Journals, extracts have appeared in the *Missionary Observer*, and in the *Quarterly Papers* of the Society ; as illustrative of their spirit and labours, it will not be inappropriate to furnish a few extracts here.

Gunga Dhor was first called out to labour among his benighted countrymen. He is described as a man of considerable powers.

In a recent communication Mr. Lacey writes,—

“ This evening I found Ramara and Gunga in the Chowdry, and heard them both speak. The latter beautifully described the work of the Spirit on the human heart, in something like the following manner. A man has a house full of old rubbish and filth ; he takes out his old rubbish into the street and burns it, and cleanses his house. Having done this, he immediately refurnishes his house with new and useful goods. Your hearts are full of hatred, malice, covetousness, lies, adultery, deceit, &c. &c. God will turn these out, and cleanse your hearts, and then place in them, love, joy, peace, truth, meekness, faith, &c. &c. He said many more good and useful things, and the people heard with attention, and were convicted. Ramara spoke of the nature and excellence of the joy of heaven. I said nothing myself.”

The following are extracts from Gunga's Journal, in reference to his labours at Pooree, in June last.

“ June 29th. Stood before the temple and also in another place at Pooree, and upwards of 300 people heard preaching, they heard the essence of various shastres. Some hearing, went away ; some speaking abusive words, went away ; while some mutually considered the matter. Satan filling the minds of some, turned them away. This day, was in this way.

“ 20th. At first I spoke of caste—After a man is dead, he is of heaven's caste, or of hell's caste. Men are of the caste of earth, of sin ; having sold sugar, he is of a sugar caste ; having sold oil, he is of the oil caste ; having sold metal, he is of the caste of metal sellers ; or gold, then of the goldsmith's caste ; having kept cows, he is of the cow-keeper's caste—thus other various castes there are, but all are of the caste of man. Thus 100 heard. Some said, ‘ This is all true, all blood is one blood.’ Others said, ‘ No no, how can this be ? Bruma made various castes.’ Thus differing, they began to disagree among themselves. Having moreover made known the Gospel, I went to another place ; there 60 persons heard instruction, and I departed home.

“ 25th. I stood to the south of the temple. Sung the nester and the people stood. I said, ‘ O brethren, why continue you in sin ? ’ Some said, ‘ What sin have we done ? ’ but others said, ‘ Having once repented the name of Juggernaut, all sin is

gone in an instant.' Answered, 'that wooden images could not remove sin.' They being filled with anger, cursed and abused me, and throwing me into hell, departed. Again others came, and Rama brother spoke, and the two Padrees arrived. The people silent remained, and all of us gave instruction by preaching. We sung and spoke by turns, and treated of what was, and is, and will be. They concerning all, regarded, and we came away. In the evening at the Bungalow, met three Telingas, with whom we prayed, read, and talked much. Their minds are somewhat turned towards God and Christ. They are only afraid of their goods and friends, and caste. Read the Scriptures to them, about leaving all for Christ, and the reward of following Him, and they were comforted.

"30th. We all remained speaking on this day of the festival to thousands and thousands."

Rama was next engaged in the service of the Mission, and former Reports have borne pleasing testimony to his spirit and ability, nor are recent accounts less satisfactory. He appears to delight in making known the Gospel, and to be generally unhappy if a day pass, in which he has not an opportunity of promulgating its precious truths.

Daytaree it may be observed is also engaged as an assistant Preacher. He sacrificed much for Christ.

Rhadoo, formerly a miserable byraggee, also occasionally makes known the Gospel. Of him, on one occasion, Mr. Lacey writes,—

"Nov. 3rd, 1832. This evening I found the native brethren in the town. I asked Rhadoo to speak to the people, he opened a book which he had in his hand, and commenced his address. He continued speaking for three-quarters of an hour in a forcible and affectionate manner. Was much pleased with his attempt. The other brethren listened with surprise and delight, and the multitude gazed in silence. I have always loved Rhadoo's spirit and behaviour; and for near three years have never had occasion to reprove him, and I hope he will make a useful man. He has a situation wherein his talents are called forth, and wherein he can be as useful as though entirely devoted to the instruction of others; except that he cannot leave the town."

In reference to the Christian natives generally, the accounts are gratifying. One, if not more, has died in peace; but none appear to have turned back to their former idolatry and crimes. The English congregation at Cuttack has declined, in consequence of exertions made, in the spirit of bigotry, to prevent the success of the labours of Dissenting Missionaries, but the increase of the native congregation has furnished a much more gratifying field for the exertions of the Missionaries, than was afforded them in preaching to some bigoted Europeans. The Chapel erected for English worship, is now frequently occupied by Hindoo worshippers. On this subject, and on the appearance of the native congregation and the emotions of his own heart when beholding them, Mr. Lacey offers some interesting remarks.

"We have changed the place of our native worship. The little Bungalow was too small, and besides it was excessively hot; we therefore determined to have the native worship in the English Chapel. The first time, I felt a little strange; but I recovered myself, and found, that though different the language and different the congregation, the work was the same, and I enjoyed the same aids. The native Christians with their families, the schoolmasters and some people from the road, on which the Chapel stands, filled the place comfortably. Our native service has now assumed a character very interesting and important; and an appearance which it has not before assumed, viz., that of a proper and ordinary worship, consisting of reading the scriptures, singing praises, prayer and the ministration of the word of God, the congregation assembling in a place built for divine worship; a congregation composed first of believers, and then of the unconverted. The Chapel is well

situated for native worship, being close on the large road, that leads from Cantonments to the native town."

At another time he remarks :—

"Yesterday (Lord's day) preached twice. In the morning in English, congregation poor, and in my own mind contracted and miserable. In the evening preached in Ooreen. As I came upon the chapel verandah and looked into the chapel I was much affected, nearly to tears of sacred pleasure, at the sight within. The seats and chairs were occupied by the native Christians and their families. They form a goodly number now, and sat in rows, males on the extremities, and the females in the midst, all clean and well dressed. The women were veiled, and the men had uncovered their heads; all were silently waiting for their pastor in a serious and silent frame. The Chapel was more than half full, and with three or four exceptions all Christian natives. I was greatly moved and retired to the vestry to return thanks for such an appearance, and to pray for wisdom and grace to build up the church of God.

"A friend suggested the other day that as the missionary flame at home was much declined, we might be obliged to leave the field; my heart said, when I contemplated the native converts, 'No! I will not leave you; not at all without strong necessity, and not then without provision for your edification and perseverance.' I seemed to reap more than a reward for the labours, and anxieties, and difficulties of past years. 'God hath done great things for us whereof we are glad,' and he is daily giving us assurance of more; last evening therefore I was satisfied in one sense and happy."

A scene like that here described must be exhilarating indeed in a heathen land! and while it recompenses the devoted missionary for many privations and trials, it should be esteemed by the supporters of a Mission as an answer to their prayers, and an ample equivalent for all their cares or contributions.

Of the means used for the edification of the Hindoo Christians an interesting account is furnished :—

"Worship takes place in the afternoon. We have reading of the Scriptures, singing, prayer, and the preaching of the Word. The benefit of these means I have often and joyfully observed in the observations, preaching, temper, and walk of the native Christians. They bring their families with them, and occupy the fore part of the Chapel, while the back part is filled with the native schoolmasters, and people from the public bazar, or the public road on which the Chapel stands. Mr. Brown has usually read the Scriptures on all occasions of public worship. Besides this, they have an opportunity of a social kind among themselves, in the forenoon; when one of the native preachers gives out a hymn, reads the Testament, prays, and explains a portion of some chapter or parable. I sometimes attend these means, and was much pleased with the simplicity, seriousness, and affection, with which they were attended; they have also a prayer meeting in the evening of the Lord's day. By these means they increase in the knowledge of the sacred Word, and are confirmed in their good resolutions to serve the Lord. We have no week day opportunity now. I am careful to insist on their regular attention to family worship, which they all attend in their own houses twice a day."

The accounts respecting the spirit and conduct of these converts from idolatry are very gratifying.

Mr. Brown remarks,—

"It were idle to talk of our native brethren as perfect without failings, but it is delightful to think that considering their former habits and present temptations, that after two years' acquaintance I have found them equal to the generality of the members of our churches at home, both as to the knowledge and practice of the Bible. I think it a mercy that for so long a period, although some of them are in the most difficult circumstances, 'exposed to the world's malignant eye,' that no scandal has been brought upon the cause by any irregularity of conduct."

Mr. Lacey's statements are,—

"The members who are purely native, are consistent and moral in their conduct,

faithful in their dealings and employment, regular in their attendance on private, family, and public means of grace. They are also zealous and active in promoting the cause of the Lord. Not a vestige of inclination to their old religion, or towards any of its forms, superstitions, or immoralities, has ever appeared in them; and from the intimate knowledge I have of every one of them, I believe them to be increasing in knowledge and grace. They are abused and calumniated, not only by their own country people, but by nearly all the European residents in Cuttack; but they maintain their profession, and shine with a light which puts to shame their vilifiers. We have reason to bless God, (which I do daily) for giving us for our first converts, men of reputation, caste, and intelligence; as well as of such respectability of worldly circumstances, as in every mind of any consideration, to prove that they could not be actuated by motives of gain in embracing the Gospel. This has given a respectability of character to the Christian cause, which has a very great and wide influence, and which will now ever operate favourably."

"Considering that the Christian natives were a few years, and some even a few months ago, idolaters—and so in their tempers and lives all but holy and moral, we cannot but bless God for the change which is so apparent in them. Their filial fear of God, their love of his truth, their general punctuality in their dealings, their chastity, their humility, and other graces, the genuine offspring of Christianity, prove that they are not only in profession the servants of Christ, but that they are such in heart; in sincerity and truth. Their lives, as to what is properly termed sin, are unblamable. I have never had reason to reprove them; that they have weaknesses and failings is true, and is what will be ever expected; considering their inferior means and inferior education, compared with European Christians, I do not think they are inferior to them. They feel a sacred regard for all of every land who love the Lord Jesus, and are often led out in affectionate prayer for them, and particularly for those dear friends with whom they stand connected in England. I am convinced that this uniting affection, this sacred ardour which draws out the heart in tenderest regard to others, the servants of Christ, though distant and unknown, is from God;—that it proves the heart which possesses it to be under the influence of Divine grace; and affords a pleasing evidence of true piety. What we have had most to complain of among the native Christians are differences among themselves; satan has often attempted their ruin here, but the differences have always been very capable of healing when I have had the parties together, and have shown them their fault and duty from the word of God. On these occasions I have often witnessed much tenderness of spirit, a tenderness which is rarely exceeded by Christians in much more favoured circumstances."

Of the Indo-British members the accounts are by no means equally favourable.

In the last Report allusion was made to the native Christian village; a recent communication contains some further information.

"The natives who have received the Gospel had heretofore been scattered about as to their residence, and much inconvenienced for want of friendly neighbourly assistance, as well as for want of mutual help and advice of a higher kind, which naturally resulted from being separated from each other. Therefore it was determined to procure a spot of ground on which to locate them; and we bought such a piece of ground in Boxy bazar, on which were several convenient residences. This is situated conveniently for us, and is close to the house of Ramara, so that it is just the spot wanted. Several have settled on it, and it is called Christian-poor, or The residence of the Christians. The people being thus together is advantageous to their neighbours as well as to themselves; for here they appear as a compact distinct society, and are easily found by any person desiring an acquaintance with them. At the Conference at Pooree, the brethren agreed that I should charge the cost of this purchase on the funds of the Society. I paid about fifty rupees for it; it will locate 20 families of natives, besides affording room for a small Chapel, school, and small garden plots for each family. Besides the purchase, there is a small rent paid to Government which the native Christians pay quarterly."

ADDITIONS TO THE CHURCH.

The review of the mission for the past year is pleasing, not merely as affording testimony to the growing influence of Christianity, but also as presenting to view several accessions to the Church. The account respecting some of these converts is of course more interesting than that of others. On Lord's day, September 9th, two Hindoos were baptized, whose case was interesting, and especially so that of the latter of the two.

After some reference to the declension of the English congregation it is thus detailed.

"Though our prospects in our own language are closed, yet in the language of the people they brighten. I have already informed you of the baptism of an aged female, the mother of a Native Preacher's wife. Some days subsequent to that event, Ramara returned from Bhogerpoor, accompanied by Boleram. The latter has been halting between two opinions for two years. Sometimes his mind appeared in a desirable state, at others he seemed to have lost his desires and resolutions. There were difficulties in his family which he could not overcome, and these difficulties had the worst effect on him; leading him to neglect the means of promoting religious feeling and experience, and to avoid coming in close communion with the christian Natives. Nevertheless, he manifested a longing towards Christianity, and a contempt for idolatry and all its vices and usages; which caused us to look upon him as hopeful, and to pay him some attention. He at length began to show symptoms of improvement, and on Ramara's late visit, he returned with him to request that we would baptize him, if we thought him fit. He remained the next Sabbath with the Native brethren, and on Tuesday returned to his house, and came again on the Thursday; and on the next Lord's day, September 9th, he, with another Native, was baptized in the tank in Christian-poor. He has no improvement of a literary kind, and cannot even read; but has a docile and teachable disposition, which is better. He is the head of a family of seven or eight persons: viz. a mother, wife, and several children. He rents a little land of his brother, and the Zemindar of Bhogerpoor, and cultivates it for the support of his family. He has also a bakery and bullocks by which he gets his support. He and his family make an important addition to our number; but we trust some of his family will not be long before they also feel the necessity of anxious attention to the salvation of their souls.

"The other candidate is named Mahadab-das: he can read well his own language, and has made himself acquainted with almost every book in his own language. Sometime in 1831, he received a copy of the New Testament and a copy of most of our Tracts. These he daily read, and light was let in upon his understanding; and, to use his own words, 'He thereby found Him whom he had long sought in vain in the Bhagabut, and Geeta gobinda.' He grew stronger and stronger in his new views and persuasions; and as his neighbours and caste did not apprehend that he would do more than read the Christian books, he experienced no opposition from them. However, about eight months ago, he told them that if he were spared till the new year's day, he should, on that day, unite himself with the Christian Natives, throw off his profession of Hindooism, and lose his caste. This rather startled them, and they watched and dissuaded him. However, on the Native new year's day, as he was returning from Lobbhag, (in Cuttack,) with his bakery, he called at Gunga's house, and having sent the bakery home by the hand of a boy, a servant of his, he told Gunga of his state of mind, and his resolution. By the time he had eaten his food, his friends had taken the alarm, and his poor old mother, nearly seventy years of age, soon found her way to Gunga's residence, and created a violent storm of abuse and noise for the detention of her son. Mahadab was firm, and the old lady was compelled to return without him. Gunga brought him up to me at the time I was conversing with the other candidate. After three hours talk they departed, and Mahadab stayed with the native Christians all night. It is needless to relate how he past the rest of the time till the day of his baptism, save just to say that his friends took him before the Magistrate three times, but were defeated on every occasion, as that gentleman declined interfering with the mau's conscience. He witnessed a good profession before the judge, the native officers of the court,

and the whole crowd assembled, and behaved with modest firmness under his trials. He told the former, on being interrogated as to the reason of his change of religion, 'that he had found him he had long sought for.' This reply was commended by the judge. He had also to sustain two or three severe beatings and dragging about by the hair of the head, but he was patient and firm. The Magistrate commanded that neither party should detain him, but that he should be at liberty to go where he liked; yet on Lord's-day morning I found him confined in his house, by his caste and relations. I remonstrated and threatened to inform the judge; and he was at liberty by eleven o'clock, and with the native Christians. We had determined to have the baptism in the evening, and, as we were advised not to have it in cantonments, we fixed upon the tank in our native Christian village; as soon as this was known and the time for the administration of the ordinance drew near, the people from this part of the town began to throng to the spot; and when we went the tank was surrounded with great numbers of people. The banks are high, and form an amphitheatre. We stood at one end with the Christian natives and others. After calling out for silence, I commenced the service by singing a hymn in Oryah, "*O thou my soul forget no more, The Friend who all thy miseries bore,*" &c. I then prayed and addressed the people, and replied to some silly reports as to our motives and designs in baptizing people, and then exhorted them to repentance and faith. Gunga in conclusion, said a little, after which I descended into the water and baptized Mahadab, and then Boleram, in the name of the Sacred Three. The mala (beads) of the former was broken from his neck and thrown away in the water; all was order and silence, except just when the people rushed away after the ceremony was over; some then clapped their hands and hissed. Mahadab is the first convert we have ever had from Cattack, and his being extensively known accounts for the large number of people at his baptism; he is the head of a family, but that family is small, consisting only of his aged mother; he had an adopted child of a friend, this was taken away before he lost caste. In the evening we had an interesting time. The English chapel comfortably filled with native communicants and their families. Three new communicants delivered the elements in Oryah; and indeed had the whole in that language, except a hymn at last. Thus ended one of the most encouraging days I have spent in Orissa; but I hope and believe we shall, and perhaps before long, have even better than this. We have two candidates remaining, and the carnal peace of many is broken."

By far the most interesting accession made to the Church, has been two females, a mother and a daughter, who though brought up in the midst of idolatry and darkness, where females are so degraded and debased, have gained a most gratifying knowledge of the truth; and have sacrificed all that is dear to the human heart, as to the present world, that they might follow the Lord Jesus Christ.

The narrative respecting their religious experience and heavy trials, is so interesting and instructive, that it deserves a full and complete insertion.

"Nov. 2. Rhadoo brings an interesting report of the two females in Koojebur. They have for three years been, in some sort, inquirers. Hearing of Rhadoo and Daytaree being at Koranasow's house, they clandestinely contrived to get out, and come to the latter place to meet them. From Rhadoo's report they appear to be under great concern for their eternal welfare, and they professed to place all their hopes on the Saviour. The husband of the elder female, seeing her distress, says little in opposition to her conversion, and transfer of religious regard from her idols to Jesus Christ, and sometimes drops a tear with her; but the husband of the daughter is less yielding. They are narrowly watched by their caste and relations; but have a means of communicating with us. Three of the more judicious of the native brethren are appointed to see and converse with them, and report their opinion on their experience; and upon their judgment, I shall have to adopt ultimate measures, with regard to them, as I have no possible opportunity of seeing them myself. They are in comfortable circumstances, and of a respectable caste; and I cannot see why they should think of becoming Christians except from sincere motives. Their case is peculiar and difficult. May we have prudence as well as zeal and firmness. Had

they been males, it would have been easy and straight forward; because, when fathers or husbands become Christians, their household generally follow them. This may not be the case when the females in a family do so.

"6th. This morning I dismissed Gunga, Rama, and Daytaree to the country, to see the two females, visit other inquirers, and preach at several places. They are to stay four or five days; and went off in good spirits. May grace be with them, and give them discretion, faithfulness, and zeal. Going off, I warned them not to consider what would please me, but what in their own consciences they knew would please God. I mean in regard to the conclusions they may come to, in the case of the two females.

"7th. Daytaree returned this evening, and came to me about nine o'clock to report the particulars of their visit. His account is exceedingly encouraging. Gunga Dhor and Ramara have not yet come, and I shall wait their confirmation before I take any steps in so serious an affair. Daytaree says they have appointed that I shall go to Bhogerpoor on Friday, (this is Wednesday,) and should this be confirmed by the other brethren, I shall most likely go. The baptism of these two females will involve a great number in loss of caste; and I have discovered that the near relations of the native Christians have not been able to purchase their castes again. Some of these would be reconciled to their returning to their homes, others would not. However, my way is clear if their knowledge and experience are satisfactory.

"8th. Gunga Dhor has arrived, and reported his opinion on the two females above referred to. It affords additional reason to believe that their motives are sincere, and the work on their minds of a right description. Have made my arrangement for going to-morrow morning. The native female Christians are also going, that, in case the women should be baptized, they may have some female friends to stand with them, and support and encourage them. Brother Brown will accompany me for counsel and assistance. We are to start at six o'clock in the morning.

"10th. After a cup of tea and prayer, we set out on the 9th. It was about six o'clock. The morning was cold and pleasant. We arrived at the house of Kuranasow, one of our native brethren, about half-past ten. The elder female was at the house of a neighbour when we arrived, and she appointed to be at our friend's house with her daughter about twelve or one o'clock. During this interval, we elicited more information respecting the character, circumstances, and experience of the two candidates from various sources. After waiting till near two o'clock, without seeing any thing of the candidates, we concluded that they were forcibly detained, and began to think we should see no more of them. Under this impression we concluded to go over to the village and stand in the street, and thereby give them an opportunity of coming forth, if they were able, or endeavour to ascertain whether or not they were forcibly detained. We had not, however, proceeded a hundred yards from our friend's house, before one of them was discovered crossing the rice field towards us, with her infant child in her arms, and so we immediately turned back. She presently arrived, and in half an hour her mother came in also. After they had rested themselves, and had become collected, we had conversation with them. The time whence their acquaintance with Christianity and their serious impressions commenced,—the means by which this knowledge and these impressions had been fostered,—the opposition they had experienced,—their motives for wishing to profess Christ by baptism,—and the course of life they must hereafter lead, if they do profess Christ, furnished subjects of ample conversation. A few of the questions and answers which passed will best show their knowledge. The feeling, and unhesitating, and natural manner in which their answers were given, evinced the inward experience of what they expressed with their lips. Q. How do you know that you are a sinner? A. Because I know that I have committed sin. Q. How do you hope to be saved from sin? A. By Jesus Christ. Q. What did Jesus Christ do for sinners? A. He died on the cross for them; His hands and feet were pierced with nails, and his head with thorns, and his side with a spear. Q. But how do you know that Jesus Christ died for you? A. He died for all the world, and so I know he died for me; for I am one in the world. Q. Your forefathers worshipped idols, and why do you leave the gods of your fathers? A. They cannot either see, or hear, or think, or eat, or stand, or go; they cannot save me therefore. Q. But after jebunyasa (the possessing them with the divine spirit by certain braminical muntras,) the shastras say the divinity resides in them; what think you of that doctrine? A. Even then they cannot see, or hear,

or talk, &c., and it is all deception. Q. Many of the great, and rich, and learned, both of the Brahmuns and all other classes, reverence these idols; and therefore, why do you who are much inferior in wisdom to them reject them, and wish to worship and serve Jesus Christ? A. Because God has been gracious to me, and has called me. Q. Should you be baptized, you must live a regular and holy life; you must daily pray to God, and think on his love and grace; and must continue doing so until death; can and will you do this? A. God having given me strength, I will. Q. Your profession of Christ will involve your loss of caste, relations, husband, children, and your comfortable circumstances of life, it may be; and will involve you in disgrace and persecution, and perhaps poverty: had you not better consider well whether you can endure these things? A. I HAVE THOUGHT OF ALL THIS, AND AM WILLING TO BEAR ALL. I CAME OUT OF MY HOUSE AFTER HAVING MADE UP MY MIND TO DO SO. I WISH NOW TO SACRIFICE MYSELF TO MY LORD; I CANNOT BEAR ANY THING COMPARED WITH WHAT HE BORE.' This is part of the conversation we had with them. They spoke more like experienced old Christians; like Christians who had long enjoyment of the means of religious instruction and grace, rather than new converts, who were now for the first time sitting in Christian society. While we were having this conversation within, the husband of the young woman came up, frantic with rage, and called out again. He was soon followed by several of his relations and neighbours, who henceforth, till the time of the baptism, created confusion without doors. The Native Christians had now all come up, and we almost filled poor old friend Kuranasow's house and cow shed. Besides those baptized, there were from Bhogerpoor two families of, what shall I call them? half Christians; people who have lost their caste, but who are not baptized Christians. They are related to Ramara's family. The scene was truly delightful; all filled with joy for the two friends who had joined us, and with joy to see each other on such an occasion. It resembled one of those days in England, when Christians from all parts, meet together on the occasion of a conference, an association, or public anniversary of some religious institution.

(To be Continued.)

MISSIONARY MEETINGS.

On Lord's day, January 13th, 1834, brother Sutton preached on behalf of the heathen at Ibstock, Hugglescote, and Whitwick, to very attentive congregations.

On Monday Evening, the 14th, a very interesting Missionary Meeting was held at Hugglescote, which was numerously attended; when brethren Orton, Abel, (Independent,) Pike, and Sutton, delivered very impressive addresses. The collections, including that on Lord's day, amounted to £5 2s.

On Tuesday Evening, another Meeting for the same object, was held at Ibstock, when brethren Orton, Derry, Pike, and Sutton, pleaded the cause of Missions, and pressed the necessity of personal Religion. The collections at this place, amounted to £3 1s. A good and attentive congregation.

On Wednesday Evening, a similar Meeting was held at Whitwick, when the same brethren addressed a crowded and attentive audience. The collections there amounted to £2.

On Thursday Evening, a fourth Meeting was held in the Baptist Chapel, Coleorton Moor, which was much crowded; when brethren Orton, Pike, and Sutton, spoke to the people. A good feeling pervaded all the meetings, and, we have no doubt, will produce some good effects. Collected at the latter place £1 17s., making in the whole, the sum of £12.

GENERAL MISSIONARY INTELLIGENCE.

SINGULAR MEETING OF INDIAN CHIEFS.

From an interesting journal of the Rev. G. Marsden's visit to the Methodist congregations in Upper Canada, we extract the following encouraging anecdote:—

There appears, at present, a peculiar providence in the openings which present themselves for preaching the Gospel of Christ to the various tribes of Indians on the immense continent of North America. While I was in Canada I heard that a meeting of Indian Chiefs, of a very singular nature, had been held in the month of July last; and that one of the converted Indians of the Chippewa tribe, resident at the Credit, was present at the meeting. Having an opportunity of seeing him during our Conference at York, I desired him to give me an account of the meeting; and the following is the purport of his statement:—

The council of the Indian Chiefs was held at the Narrows, by Lake Simcoe. There were present, Christian Indians from Credit Mission, Grape-island Mission, Rue-lake Mission, Sahgeeng Mission, and Mud-lake Mission. The Pagan Indian Chiefs were from various tribes, scattered abroad between that place and the Rocky Mountains, some of whom must have travelled from fifteen hundred to nearly two thousand miles. The names of the Christian Chiefs were Joseph Sawyer, John Crane, George Pahtaush, John Crane, jun., George Yellowhead, Thomas Shilling, Joseph Nainingkiskungk, and John Big-canoe, with two Christian Indians, who were not Chiefs. There were six Pagan Chiefs. The council was opened with singing and prayer by one of the Christian Chiefs. After prayer, the first Pagan Chief who rose to address the meeting, was called Shingwangkoonse, which signifies a young pine-tree. He held in his hand a string of white wampum, (a bead of pearls,) which colour signified his present object, viz., searching after a clean white heart. He inquired first of the Christian Chiefs, "Are you truly more happy now in your hearts, than when you had our fathers' religion? If you are so, I wish you to tell me. You see me this day, with this string of white wampum, come to inquire whether you are now more happy in the white man's religion, than you were before." He then said,

"I had a child, an only child, whom I loved much. This child was taken sick. I took all the *munnetook* (meaning his gods) out of my *mahshkemoodt*, (his bag,) and placed them around the child, to see if they could cure it. I told them to leave none of their power behind, but to bring all their power with them; but the child died. I then gathered them up for the last time, and I said, *Kewabene-nim*, I throw you away. I then began to think, what shall I do without a God? I remembered John Sunday* speaking about a great God; and I thought that I would come to this country, to see who knew about John Sunday's God. I have heard of many stars shining over my head: (meaning the different denominations* of Christians:) I wish very much that some of you would give me information which is the true star. Just before I left home, I received a string of black and white wampum, and a tomahawk, the blade of which was painted red. When I considered that although my arms were very long, and my body very large, should I enter into this war, I should be the means of spilling much blood; I determined to decline it; and therefore made this answer: 'I am now unable to render you any assistance in this warfare, having just commenced to seek after a great Spirit, (*Keche Munnetoo*,) and feeling very poor in my heart.' " He then delivered the string of white wampum which he had held in his hand to Joseph Sawyer, the head Chief present, as a token of peace and union between the tribe of Sawyer and Shingwangkoonse.

Here it may be necessary to explain some of the terms which were used by the Chief. A string of white wampum is a token of peace; of black and white, —of peace, but at the same time of distress, and requesting assistance. A tomahawk, painted red, denotes that the assistance requested is for war. The having long arms, denotes the possession of a large country. A large body, signifies that he has many people in his tribe.

The Chief, Joseph Sawyer, then arose to reply. He said, "I can inform you, that since I got this good religion in my heart, I have had more true happiness in one day than I ever enjoyed before in all my life. I wish you to look for yourself, which star is best. You see

* John Sunday is a pious and zealous Indian, now a Preacher of the Gospel.

this village built since we got this religion; you see this school-house; and the change from drunkenness to sobriety. And could you visit our village at the Credit-river, you would see a great many good houses, a chapel, a school-house, a work-shop, a saw-mill, and many other improvements." After Joseph Sawyer, the other Christian Chiefs spoke equally in favour of the Christian Religion.

Before the council closed, all the Pagan Chiefs said, "Send us Teachers and Missionaries, and we will worship as you worship." They further said, "Be sure to send us Books, Missionaries, and Teachers next year, and our people will listen to them."

METHODIST EPISCOPAL CHURCH IN AMERICA.

THE Minutes of the Annual Conferences of this body of transatlantic Christians, for the year 1833, reports that there are 22 Conferences; 2,232 Traveling Preachers, and 619,771 communicants. Their increase, during the past year, is stated at 71,178.

WESLEYAN MISSIONARY SOCIETY.

SOUTH SEA MISSION.

Recent intelligence from the Missionaries in the South Sea Islands, has led to the remark that "a Mission of greater promise, of more extraordinary success, both as to the rapidity and extent of its progress, does not exist on the face of the earth." In less than six months, "the number of members has increased from five hundred to nearly fifteen hundred."

One or two short extracts from the Journal of Mr. Watkin, dated Lifuka, Haabai Group, 1832.

April 29th.—Yesterday morning, I endeavoured to discourse from our Lord's last words, (Mark xvi. 15, 16,) stating the nature of baptism, and the obligation of such as receive it to keep the commandments; after which, about one hundred adult females were baptized, making the number of baptized adults in this place, five hundred and thirty. May they walk worthy of the Christian name! I believe that all strive to do this, and that many attain unto it. I have been much pleased to-day, in meeting one of Bita (Peter's) classes, he having accompanied the Chief to Vavon; the earnestness and simplicity of many of them is specially gratifying.

April 30.—We have just experienced the trembling sensations inspired by an earthquake, of which we have had two distinct shocks, which lasted about a minute. Our house vibrated very sensibly, and I was afraid the rude structure would fall; but after rocking like a cradle for several seconds, it became once more quiescent, and we finished our dinner under its roof of thatch. Immediately after the first shock, I heard the commencement of the usual cry; but it was forthwith checked, perhaps, by the people's recollection that they had cast away the fables they once believed, or by some one who believes that "the Lord reigneth," and that all things are under his control. You are probably aware that it was their practice to raise a general cry upon the occurrence of an earthquake, to rouse the sleepy attention of Mane, the god to whom the drudgery of Atlas is (or was) assigned in this part of the world. Upon the occurrence of earthquakes, they imagined he was nodding; and to prevent their being precipitated into the sea, they raised a cry, strong enough to rend the welkin; at the same time belabouring the earth with blows which nothing but an inanimate object could bear. Most of them now know better; and many of them put their trust in Him "who holds the world and all things up."

May 5th.—The week past has been of a similar character with many preceding weeks, with the agreeable exception of one day, spent in visiting a neighbouring island, for the purpose of publicly admitting into the church of Christ more than fifty individuals, who had complied with the conditions we insist on in order to admission. It was the first incident of the kind in the island, and excited great interest. About thirty couples were married, after which, brother Thomas delivered his sermon. I then proposed the questions to the candidates for baptism; and it was highly pleasing to see and hear them. Many of them had grown old before they heard the name of "Christ the Lord;" and to me, their appearance was highly interesting. Time had furrowed their faces, and blanched their heads; and, bending with age, they stood in the presence of the "great congregation," and, with tremulous voices, professed their belief in God the Father, Son, and Holy Ghost, one Jehovah. This ended, we administered the "outward and visible sign;" after which, many of their children were given to God in baptism.

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 4.]

APRIL, 1834.

[NEW SERIES.

MEMOIR OF THE REV. E. SEXTON, OF CHESHAM.

THE late E. Sexton was born at Chesham, in the year 1756. His grandfather was called to the work of the ministry in the year 1718, and ordained with Messrs. Trustram and Young to the eldership, or pastoral office, July 24th, 1749. In the following year he was appointed a messenger, and was removed by death Feb. 8th, 1775. Thus as a Minister, Elder, and Messenger, he laboured in the service of the church fifty-seven years.

Nothing very remarkable appeared in the childhood of his grandson Edward. He received but a plain education, and was early employed in husbandry, in the service of a gentleman who occupied a farm in the neighbourhood of Chesham. Like many other young people, he continued for a long time unmindful of his obligations to serve God, and of the value of the privileges with which he was favoured. At length, however, he was roused from his slumbers by an awakening discourse from his grandfather, from Matt. xxv. 10, "And the door was shut." This sermon made a deep and solemn impression on his mind. He saw he had been a mere trifier in religion; he looked upon his past negligence with fear; and, not considering aright the freeness of salvation, he concluded there was no mercy for him. In this state he called on his grandfather, and, on entering the room, was thus accosted by the venerable minister, who fixed his eyes steadily upon him, "Edward, I know not what the Lord means to do with you, but I have had a remarkable dream respecting you." So unexpected and singular a declaration he deeply felt at the time. His impressions, however, did not immediately ripen into conviction; for he has been heard to refer to Mr. Young's funeral discourse at the death of his grandfather, as having fixed his determination to seek his happiness in religion; a fact which reminds us of the gracious care of Jesus over his church, who often chooses the time for the

removal of one minister, as the period for bestowing a "double portion of his spirit," on some honoured successor. Shortly afterwards the convictions of young Edward were much deepened by a discourse on Jude verse 9th, delivered by Mr. Clarke, a truly pious clergyman of Chesham Bois; and a violent fever seizing him soon after, he became greatly alarmed for the safety of his soul, and sent for Mr. Clarke, who well knew how to guide the penitent to Jesus. His distress, however, still continued; and thinking he should die, that the door of mercy was now shut, and that there was no hope, he was terrified at the idea of appearing before his Judge. Though it pleased God to restore his health, he did not immediately inspire him with mental peace. His distress of mind continued; and being now deeply under the influence of religious truth, he wrestled with God in earnest prayer for deliverance. His prayer was heard and answered. To a female friend who visited him a few days before his death, he said, "O that sweet season when, in my distress, the Lord graciously manifested his mercy to my soul, when I was enabled to lay hold on Christ, and to feel that I had an interest in Him! I have never lost it to the present day. It was in the meadow near your house." On that morning he went out, as he once told the writer, with the deepest sentiments of humiliation, and was desirous of abasing himself in the presence of the Divine Majesty to the lowest possible degree; and it was while thus prostrate before Him that the love of Christ to sinners dawned in upon his mind. In a moment the whole scene of his existence was altered. To his own consciousness he seemed like another person, and to the people around him like one beside himself; but his joy was so great that he wanted to tell every person he met of the rich discoveries which had been made unto him. The fever alluded to fell into his legs, and caused a lameness during life. When this was the subject of conversation, he would point to his leg, and say, "This is a memorial of a merciful affliction which my Heavenly Father sent for the benefit of my soul."

Our departed friend was baptized at Chesham, May 24th, 1776, and in 1780 was called to the work of the ministry. On Sep. 14th, 1784, he was ordained to the pastoral office. Mr. Seabrook Young was appointed Co-pastor with him in 1799, but dying shortly afterwards, Mr. Hobbs, the present highly esteemed minister of Berkhamstead, removed from Chatham, and was ordained as the successor of Mr. Young, Dec. 2nd, 1802.

When our brother Sexton entered on his ministerial work, the church, in consequence of the prevalence of errors derogatory to the character and offices of Christ, was in a very low state. Instead of receiving the sublime statements of scripture concerning God, as declarations of facts which are to be credited on the

authority of the divine testimony, they had, for several years, been accustomed to wrangle and dispute about them, forming themselves into parties, and inflaming each other with resentment. Inconsistency of conduct, relaxation of discipline, and lukewarmness of spirit, were the mournful consequences. Mr. Sexton wisely adopted a different course. Instead of entering into polemical discussion, he resolved to know nothing among them but Jesus Christ the crucified; and to preach him faithfully, fully, and perseveringly. By this means the cause of God and truth revived and continued in a flourishing state until he finished his course. Here, however, it ought to be observed, that though Mr. S.'s preaching was strictly evangelical, and distinguished by extraordinary unction, by that sort of enlargement which indicates deep workings of the heart, it was eminently practical; a quality which no doubt contributed, under the blessing of God, to give permanency to the revival. He was also a diligent labourer in his office. In former days he frequently walked fifteen or twenty miles on the Lord's-day, notwithstanding his lameness; and preached three sermons in different branches of the church; besides preaching regularly in the villages during the week. He was indefatigable in visiting the sick. The rich and the poor, the pious and the profane, sent for him in their afflictions, and often found his conversations and prayers eminently useful. Constrained by the love of Christ, and by compassion for souls, he visited the sick in the pest-house, where contagious diseases raged; observing that he not only considered these services as forming a great part of his duty, but viewed himself as better qualified to converse with afflicted people, than to perform any other ministerial duty.

In the personal history of Mr. S. several events occurred, the recital of which might touch the tenderest strings of human sensibility. Circumstances forbid the mention of any more than one of them. This, as it serves to illustrate the faithfulness of God, ought to be recorded for the encouragement of his poor and tried servants. A few years ago domestic troubles increased upon him. The most sorrowful of afflictions in one branch of his family was followed by a similar affliction in another; and, in addition to the heavy demands made on a heart naturally too susceptible, his expenses became fearfully disproportioned to his income; and it appeared as if he who had stood his ground for nearly half a century, would at last be overwhelmed. Just at this extremity his sufferings attracted public attention; and so deep, so widely extended, so powerful was the sympathy felt for him, that persons of every religious profession, and of no religion, Churchmen, Independents, Methodists, Baptists, General Baptists, Quakers, rich and poor, came forward to his assistance, and quickly raised him nearly a thousand pounds. So spontaneous

were the contributions, that one of the gentlemen who undertook as the friend of brother S. to receive them, told the writer, that if means had continued to be used, the sum would have quickly been two thousand pounds. Who does not see in all this the finger of that God who has the hearts of all men in his hand, and who has said, "Them that honour me I will honour."

The Father of mercies is pleased to regard kindnesses done to the poor, and especially to his poor saints, as acts of honour done to Him; and brother Sexton was remarkable for the performance of such works of charity. His favourite text was, "The liberal soul devises liberal things, and by liberal things shall he stand." "Mark," said he, commenting on them, "he shall stand, not he shall be ruined." The following incidents, which occurred at a period previous to that referred to in the last paragraph, were always thought by him to be instances of the kind retributions of providence for mercy shown to the poor. One evening, while sitting with his family of little children, it occurred to him that he ought to visit a distressed and afflicted family in the neighbourhood. As he went he thought he would give them sixpence; but, finding a great deal of want and affliction, he gave them one shilling and sixpence, which was all the money he had. Returning home he was somewhat uneasy through fear that he had not done quite right in giving away *all* his money, and forgetting the claims of his family. The next morning, however, a friend paid him an early visit, and informed him that he had received three guineas from a gentleman in London to give to him. This supply was as unexpected as if it had dropped from the clouds: and he could not help exclaiming, "Why, here is a guinea for each sixpence!" On another occasion, while pursuing his pastoral visits, he saw one of his oldest members, a very good man, at work in the fields mending a hedge. Stepping up to him, he found him very ill, and offered him a shilling, which the independent old man refused, alleging that his pastor ought to keep it for his own family. "Joshua," said he, "you must take it. I am not obliged to work as you do." He went on his way to see a worthy friend, at Amersham, who was very ill, and who presented him with a one pound note. Mr. S. received it with gratitude, and, on returning home, gave Joshua something more, and told him of the goodness of God.

Between our departed brother and the friends at Amersham a constant and mutual attachment subsisted, arising from his regular labours in that town, where a General Baptist church has existed from 1675, and where, for many years, he preached once a month, and administered the Lord's supper. The last sermon he delivered there was from Eph. v. 20. His illness was of short duration; and his medical advisers, hoping that his natural powers might once more rally, requested that he might

be kept as quiet as possible. His friends, therefore, had but little opportunity of profiting by his dying sentiments. "How feeble," said he, "does grace appear in me to what it does in my blessed Lord ! In Him there is a glorious fulness. Tell my dear friends how anxious I am to direct their attention to Him." To another friend he said, "I wish I could talk of the blessed Jesus as you can : but in me there is no strength of consolation, no strength of thought, no strength of love." To a female friend who visited him he expressed his particular gratitude for the kindness of his medical attendants ; adding, "They have always been kind friends to me ; but I have a still greater friend in heaven who died for so poor a sinner as I am." Unconscious of the near approach of death, he told one of his worthy deacons that 1 Cor. x. 31. was perpetually in his thoughts, and that, should he recover, he intended to preach from that text. On Tuesday night, however, February 11, he peacefully departed. His mortal remains were committed to the earth on Tuesday the 18th, previous to which a sermon was preached by his colleague from Neh. vii. 2, "He was a faithful man, and feared God above many."

The natural abilities of brother Sexton were of a superior order ; and, had they received the polish of a liberal education, would have enabled him to shine among the most distinguished preachers of the age. He was an original thinker ; and in handling some subjects would start off in a train of thought at once novel, interesting, and instructive. Few serious persons, it is presumed, ever heard him preach, or enjoyed his company for an hour or two, without being ready to say, as the Shunamite of Elisha, "Now I know that this is a holy man of God." He was a well-read man ; but in his latter years had confined his attention chiefly to the word of God, and works of practical piety. In conversation he could be remarkably humorous. He abounded in anecdote, and was very happy in illustrating the value of great moral principles, by showing their operation in the familiar scenes and occurrences of life. He was just what the writer thinks a *christian bishop* ought to be : not a spiritual baron, an unpreaching prelate, enjoying a princely revenue and leaving the care of his diocese to strangers, while he is mingling in the turmoil of faction, and contending with political parties in the House of Lords ; but a wise and pious overseer of a particular flock, who, while he feeds them with knowledge and understanding, and visits the poor and afflicted, endeavours to multiply their numbers by preaching the gospel to all around him. Such was Edward Sexton. In old age he might, perhaps, exhibit a little of the jealousy of rivalry, or some other of the infirmities incident to declining years ; but his name is still fragrant in Chesham, and to none more so than to the very worthy ministers

of other denominations in and about that village, who not only continued to the last to revere him as a father, but improved his death by delivering appropriate discourses in their respective chapels. It now remains for his bereaved church, and the connexion at large, to entreat the great Lord of the harvest to send to that part of the field a suitable successor.

THE CRUCIFIXION.

Every spiritual blessing flows from the crucifixion. Though Christ is glorious in Himself, yet it is the fact of his having evinced the tenderness of his love by dying for us, by redeeming us to Himself, by making reconciliation for iniquity, which has in the believer's estimation covered him with his peculiar beauty and glory. While the Greek regards the death of Christ as a proof of his weakness, and the Jew as a proof of the falsehood of his pretensions, the Christian views it as a sacred fountain, from which, in rich profusion, the choicest treasures flow. The man who has never seen his guilt nor felt the plague and sore of his heart, may ridicule the name of a crucified Saviour; but he who has cordially embraced the principles of eternal truth, and reflected especially on the claims of infinite purity and justice, will contemplate Him as the only proper object of a sinner's confidence, and rejoice in His sacrifice as having opened a way for the free offer and bestowment of all the blessings of salvation. In Christ we behold a Person in whom the divine and human natures were mysteriously united for the solemn purpose of rendering his crucifixion infinitely meritorious. We may conceive of glorying in Christ as a creature ought to glory in his Creator; we may admire the love of his heart, the benevolence of his actions; but it is when, through faith in his blood, we realize our interest in the promises of pardon, justification, acceptance, and eternal life, that the emotions of joy and gratitude rise to their highest pitch. The union of the divine with the human nature, without the crucifixion, would not have sufficed for our salvation. We might have beheld the moral splendour of Messiah's character; but conscious of our guilt and of our inability to exhibit similar excellence, we should have sat down in the gloom of hopeless despair: but when we behold this immaculate Being crucified for us; when we hear how pardon, peace, and glory are offered to man in consequence of the crucifixion; when we perceive that faith in Christ entitles us to these benefits through the free promises of the Gospel, then Jesus becomes the object of admiration, faith brings peace, hope rises in the heart, and the mind springs upward towards heights of happiness which tower far above the blessed summits on which our nature stood before the fall. But ah! there would have been no attaining of this bliss without the crucifixion. No sooner had sin entered this world than cherubim rushed forth with a flaming sword, and turning it every way, cut off from guilty man all possibility of approaching the tree of life. On Calvary, however, this destroying weapon was sheathed in Messiah's side; and justice being satisfied gave way for mercy to stand at Eden's gate. The blood which flowed from his side having blotted out the hand-writing which was against us, the spirit of grace descended to guide us into all truth, and fit us for the realms of eternal bliss.

It is worthy of remark, that Christ crucified was the constant theme of the Apostles' sermons. The point on which they loved to dwell was his cross, his dying for our sins, his offering himself a sacrifice. The crucifixion was the theme by which they invested their preaching with a radiant glory, an awful solemnity, and by which they fired the souls of their hearers with love to their redeeming God. Had they excluded the doctrine of the cross, it is possible that some of their speculative hearers might have been glad enough to hear them descant on the unity of God, the immortality of the soul, and the superiority of virtue; but the question is, would their preaching have broken whole hearts, and healed broken ones. The Apostles knew it would not; and they, therefore, determined rather to die than cease to preach Christ crucified. Redeeming love was the constant topic of their ministry; and redeeming love is now, and ever will be, the theme of song to enraptured seraphs, and blood-washed saints above.

Let me conclude with one or two practical suggestions. I would advise all my readers to meditate much on the atonement. Let them remember that Christ has died for them; let them reflect on his divine dignity; let them plead his sacrifice before the throne of grace, and be assured that it is never forgotten by the object of worship. This is the only way to keep up in the mind a sense of pardon. If once a penitent sinner loses sight of the cross, his mind will be involved in spiritual darkness and sink in despondency.

Lastly, let us aspire after the meekness, the forgiving temper, the piety and patience which Christ exhibited on the cross. Never let us say we are crucified with Christ, if we have no desire to be conformed to his moral image. When Christ suffered for us, He left us an example that we should follow his steps. S. S. T.

ON ORDER DURING PUBLIC WORSHIP.

A becoming and devout attention to the word during the season of divine worship, is enforced by many considerations, derived both from our unworthy selves, and from the honour and glory of Almighty God. "Give unto the Lord the glory due unto his Name, worship the Lord in the beauty of holiness," Ps. xxix. 2. "I have loved the habitations of thy house, and the place where thine honour dwelleth." The presence of the blessed God fills immensity; but in a more especial manner is he present in his earthly courts, among the congregations of his waiting people, where Christians meet to praise and pray. "Where two or three are met together in my name, there am I in the midst of them." What a consolation would it be to the heart of the minister when standing up to proclaim the word; and what a blessing might he expected to descend on the people, were their determination in unison with the Psalmist, who says, Ps. lxxxv. 8, "I will hear what God the Lord will speak;"—and combined with this, did they feel the grievance of being the means of disturbing the solemn service of their fellow worshippers at a throne of grace. Surely the honour of God's house, of the house which is dignified by the presence of his Infinite Majesty, ought to be a sufficient argument to constrain every thinking person to be, while there, serious as death, and solemn as the grave. But how often is the reverse

lamentably the case! It is so, in the first place, on account of late comers to the house of God. What a crying evil is this! Picture to the mind the discredit to themselves. How very faint and languid the desire to dwell in the house of the Lord, even for an hour! what a mournful discouragement to the ministry! What an injury to all assembled! And O how dishonourable to God, as well as to themselves! They sustain an irretrievable loss: the meal is half served up before they come; having their minds hurried, their stomachs disordered and unfit for food, and their court dresses, (the wedding garments,) left at home through mistake. To others assembled in time, their conduct is a serious inconvenience. They must move to make room, perhaps, for the late comer to pass to the far end of the seat. But this is not the worst. Not only are the minds of those on the spot unavoidably diverted from the minister by this late attendance, but more or less, all in the congregation are similarly annoyed: and surely the speaker must feel a pang of grief at an interruption which tends so much to prevent the success of his devotional and energetic endeavours. Above all, what an insult is offered to the blessed God who is there, acting in his ministers, who are in Christ's stead, even as a beseeching Deity! And shall he witness all this careless, ungrateful, irreverential clamour?

Secondly. A great deal of disturbance is often occasioned by the effects of a cold—a continual coughing, either necessarily or from habit, is heard where I worship. I do not wish to convey an idea, that I conceive this can at all times be avoided. But might it not in the use of means, be greatly abated, or much suppressed? Verily, the interruption produced by it is great. Suppose a congregation to constitute in number 500 persons, and each one allows himself to cough twice, there would be 1000 coughs during the service. How often by this interruption is the minister's voice drowned, and the connexion of his thoughts rendered unapparent to his hearers!

Thirdly. The practice of allowing children to keep on crying in the house of God, is a very great interruption. As it is my lot to sit in a part of a chapel where there is a young child two or three seats in front of mine, and another two or three seats in back of it, I am much annoyed by these little creatures. If one is quiet, the other is restless and unmanageable; and it not unfrequently occurs, just at a stage and part of the service, where, though we would gladly hear the observation repeated twice, yet, through the discordant noises prevailing, are prevented from hearing them once. I feel sensibly the difficulty of convincing mothers to take this view of the matter. I hope it will not be thought that I am destitute of parental affections. I know by experience what are its endearments. I may therefore be permitted to whisper to mothers that the harmony of infant cries sounds with a different accent in their ears, from what it does in the ears of strangers. Aware, however, that even in the lower walks of life, there are many husbands so unkind as to be unwilling to undertake the care of their children for so much as the time of one service, we do not recommend mothers to keep away from the house of God during the infancy, or even babyhood, of their offspring. We would simply advise them to leave the child at home when they can; to have themselves ready to give it nature's cordial the moment it becomes restless; and to choose a seat so near the aisle or the vestry, as

would enable them to slip away, should they perceive that their efforts to pacify it are not *immediately* successful.

But for a moment contrast the style required to enter the court of an earthly monarch. Instance the account given of Mr. Peggs's introduction into the presence of King William. I imagine I see the ceremony. All who are privileged to enjoy this high distinction of standing before the King—are ready—are waiting—each one in prescribed order—a solemn silence pervades the breast of every visitant. Each eye is fixed intensely on his Majesty; not a sentence is uttered, not a sound is heard, except especially called for. Here are no late comers, no coughing, no crying of little infants. If all this order is observed in celebrating the honours of a fellow-mortal, surely the solemn worship of the King of kings ought to be conducted with profound reverence. Worship the blessed God, who is a Spirit, in spirit and in truth. Let each one have his eye steadily fixed, and evince by his countenance how anxious he is to serve God in the beauty of holiness, and how eager to seize and apply every sentence as it falls from the lips of the minister. Methinks I hear the preacher respond, "If this were the case, then would my heart rejoice, even mine." His trickling drops of perspiration would be spent on such a people with joy and gladness. But I feel condemned for having thus trespassed on your valuable pages. Allow me to subscribe myself,

Yours sincerely,

Surrey, March 10, 1834.

MONITICUS.

ON THE PERFECTION OF CHRISTIAN MORALITY.

(Concluded from page 54.)

But from these general reflections, which were necessary to determine what is the basis of evangelical morality, let us descend to more special considerations: and after fixing the principles, let us see the application of them in the admirable results which Christianity accomplishes without effort. Christian morality is found in action in the life of Jesus Christ; that is to say, that the life of Jesus Christ is the most simple, the most pure, and the most complete expression of it. But have we sufficiently reflected on that distinguishing character of Christian virtue which renders it practicable to men of all ranks, in all conditions, of all characters, in all social positions, and in the exercise of all callings? There is on the one hand, such unity and simplicity in its principles, that no man in the world has a right to think he can remain a stranger to the influence it tends to exercise on all men: and there is on the other, so much variety in the innumerable applications of which it is susceptible, that it embraces human existence in every stage, throughout all its progress, and under all its aspects. Take the life of Jesus Christ: it is not the career of a minister of religion, more than that of a man of business, that of a prince more than that of a subject, that of a master more than that of a servant, that of a rich man more than that of a poor man: it is the life which all ought to lead, and might lead if their hearts were regenerated by the gospel. In adversity as in prosperity, in mature life as in old age, in old age as in youth, and even in infancy, the religion of Jesus Christ offers abundant consolations, furnishes weighty and instructive lessons; for it is designed to sanctify every period as well as all the relations of life, from the cradle to the tomb.

Would you then re-adjust and regenerate society? Diffuse Christian doctrines through the great masses of men: endeavour to make them penetrate to

individuals; lead these individuals to feel their misery, to love God, to pray, to submit themselves to the action of the Holy Spirit: this will be the means of stifling in the bud all sorts of vice and disorder, and of generating and cultivating every tendency to good and every virtue. And indeed, of all magistrates, the most upright will be the Christian magistrate, because he knows that he dispenses justice under the eyes and on the behalf of the Supreme Judge: of all princes, the most devoted to the good of his people will be the Christian prince, who remembers that he is dependant on the King of kings and Lord of lords: of all artizans, the most conscientious will be the Christian artizan, who works for the Lord and not only for men: (Col. iii. 23.) of all servants, the most faithful will be the Christian servant, who deems himself at once the servant and the freed-man of Jesus Christ: of all masters, the best and most just will be the Christian master, who believes "that he has himself a master in heaven:" (Col. iv. 1.) of all children, the most respectful and the most obedient will be Christian children, who, in the paternal authority, have learnt to respect the authority of God himself: of all parents, the most vigilant and the most devoted to the happiness of their children, will be Christian parents, who regard them as a precious deposit confided to them by the Lord, and of which they will one day have to give an account: finally, of all citizens, the greatest friend of order, the most zealous promoter of the public good, the most scrupulous payer of public imposts, the greatest enemy of all tyranny, as also the most firm and decided opponent of all anarchy, will be the Christian citizen, who has no difficulty in submitting himself to established order, because he has submitted his heart to the law of love, and to whom it costs nothing to devote himself to his terrestrial country, since he is already made free of the city of God.

How stupid then are men, my brethren, to be still seeking for the secret of peace and happiness, for individuals and society, when this secret has been offered them by Christianity for 1800 years.

You will next remark that the gospel has assembled virtues, opposite in appearance and seeming mutually to exclude each other, to make of them one harmonious whole. We find, indeed, separate traces of them in books of moral philosophy, or in the lives of some privileged men, who without the faith have attained a moral dignity which may surprise us. But this assemblage of all the qualities which constitute the character and compose the life of the true Christian, this perfect equilibrium by which they balance and temper each other, is another trait of excellence which belongs only to gospel morality, and which proves incontestably the divinity of its author. The Christian, (and here I speak less of that which he actually is, than of that which he tends to become, for sanctification is a work in progress, not a state of absolute holiness,) the Christian is humble without false modesty; penetrated with a sense of his unworthiness, but without meanness; distrustful of himself, but without culpable timidity; spiritual in his affections and desires, without forgetting the duties to which he is called in this world. He groans under his sins, and yet he possesses the peace of God: he is persuaded that heaven is his true country, and that it would be better for him to be unhomed from the world that he may be with Christ. (Phil. i. 23.) yet he is happy to remain here below to do the will of his Father. He gives thanks for the trials, as well as for the blessings more strictly so called, which Providence dispenses to him, while he esteems it blameworthy to seek afflictions or to neglect the application of legitimate means to terminate or lighten them. He pardons his enemies, but not through cowardice or weak mindedness: he detests sin, but he loves and supports sinners. His estrangement from the world is neither pedantry nor misanthropy. His frankness is exempt from rudeness, his mildness from effeminacy, his charity from false complaisance, his simplicity from affectation, his resignation from unfeelingness. He presents the phenomenon of a religious life, the most extended and comprehensive in its character, united with the most minute attention to the least details of the obedience due to the Lord. He has a sentiment of

misery as a sinner, and of greatness as an immortal being, and a rebought one of Christ; of repose of the soul on God, and of sustained efforts to approach perfection: it is the life of heaven in a mortal being; it is the image of God roughhewn on the human soul; it is future happiness tasted by anticipation by a regenerated sinner; it is God with man, and man with God.

Never has the need of the spirit of association been felt so much as in our age, and never perhaps have there been so many attempts to realize it; but in the greater part of these projects, the individual is sacrificed to society, he is nothing but for it, and he is nothing without it: while in the Christian system, man has a greatness, a dignity, a value, which are his own; he is an immortal being, a creature of God, the object of an infinite love; he is destined to enjoy after death an eternal felicity, and not to drown and annihilate his personal being in the ocean of the Great All. Without doubt he lives for his fellows, and he consecrates himself to their happiness; and in this view, no religion inspires more devotedness than Christianity; but it is a devotedness of love. In labouring for humanity, the Christian loses not his individuality; but he raises, he perfects, he sanctifies himself, by the same sacrifices he makes for others. It is only in the bosom of Christianity, that genuine society is possible. Out of it, what do you find? Aggregations of heterogeneous elements; men brought together by worldly interests, and rules of discipline which cannot give them the same thoughts, the same inclinations; societies of which the members may have indeed certain ideas in common, but in which there is no fusion of sentiments and of wills, and which are ready to break up at the first shock of the passions, at the first collision of private interests. The action of the gospel is very different; its effects too, have a very different durability. Instead of first working on the masses, to engage them to rally, and organize themselves in social or political bodies, it addresses itself before every thing, to the man, to the individual: it proposes to him powerful truths, which change his heart; it applies itself to making him disinterested and humble, to inspiring him with the love of his fellow-men, and the love of God, which is its principle; it makes of him a new being; and when it has regenerated him, it has accomplished its mission. This man, so renewed by Christianity, is the best member, is the only true member of universal society. The assemblage of all the souls which have undergone this transformation that the gospel works, constitutes the family of God, the church of Christ, the communion of saints; the society of the elect; which will extend itself over all the world, and will one day embrace all the nations of the earth. What have you to offer us, modern sages, I will not say which can supply the place of Christian love, but which can even resemble it? You know not the power of the love of Christ; for you have thought it not sufficient for our age, and you have substituted for it, I know not what sympathy. Observe more nearly, examine better than you have hitherto done, that which transpires in the bosom of the Christian Church, and in every place where there are sincere disciples of the Cross. A magnificent spectacle offers itself to your astonished eyes. Here are men animated by the same hopes, and tending to the same end. There is to all Christians but one same faith, one same Redeemer, one same salvation, one same God and Father, one same mind, one same love, one same eternal life! Among them, all is common—pains, joys, combats, victories, experiences, consolations. Mysterious Union! It brings together men of all ranks, of all conditions, of all characters. In the family of Jesus Christ, in fact, the man of genius and the unlearned man possess the same science, the knowledge of the Crucified One; the rich and the poor rejoice in the same riches, the incomprehensible riches of the grace of God; the dignitary and the artizan glory in the same nobility, that of having received the title and quality of children of God, and heirs of eternal glory. Sweet union! It puts among the redeemed of the Lord, the most perfect harmony, and the most intimate confidence. It banishes fear, painful sus-

picion, melancholy distrust, deceitful reserve, and all those fatal passions which have broken the ties and destroyed the charms of so many human friendships. Mighty union! It binds men under all the climates of heaven, and establishes correspondence between all parts of the earth. The converted African, and the Christian Greenlander, the Malay of the Isles of the Ocean, and the Indian of North America, find themselves, by their faith, and without having seen each other, brethren, and fellow-travellers towards the same blessed eternity.

My brethren, when this vast and universal association, the only possible, the only real, the only durable society, shall have been consolidated and propagated in the world according to the prophecies, then the reign of God will have arrived.

I hasten, my brethren, to come to the conclusion of this discourse: but, before I finish, I cannot help calling your attention to another character of the excellence of Christianity, which it is so much the more important to exhibit, as it has in our days been denied; it is that virtue which belongs to it, to promote the happiness of individuals in this world while working out their eternal salvation. We agree that the gospel has for its principal end to re-establish between man and God the primitive relations which sin has destroyed: further, in exhibiting this world to the Christian as a dwelling of misery and tears, which has been struck with the malediction of the Holy of Holies, it directs his first thoughts and most ardent desires towards that invisible world of glory and of happiness which is the object of his faith. But, in attaining this principal end, it answers wonderfully to the wishes of the human soul, which sighs after the happiness for which it feels itself to be created. And what doctrine under heaven can bestow happiness, if not Christianity? O you who tell us that Jesus Christ has sacrificed the temporal interests of men to their spiritual interests, and who boast that you have found the means of filling up that want, tell us then this secret, which, according to you, has escaped the infinite foresight of the Son of God! The two greatest enemies of man, it appears to me, are sin and death: take them away from the world, and you will dry up the source of all our miseries. Well! the dread of a just judgment which ought to make every human soul feel, that is not yet insensibly callous, what shall calm it, if not the good news of redemption by Jesus Christ? The fear of death—what shall banish it, if not faith in the resurrection of the Saviour? The slavery of sin—what shall free us from it—if not the powerful regeneration of the Holy Spirit? Hope—what shall engender it in the soul, if not the gospel, which has made evident “life and immortality?” (2 Tim. i. 10.) Reconciliation with God, peace of mind, love of God, hope, are not these the elements of true happiness? Surround a man with possessions, let him live in the midst of the most complete temporal prosperity, procure for him pleasures and distinctions, conveniences and riches; if you have no power to put peace into his soul, an undying worm will torment him in the midst of his enjoyments, and poison them all to him. Besides, who told you that Jesus Christ has neglected the worldly interests of men? Love of labour, order, foresight, frugality, when were they erased from the list of Christian virtues? Does there exist in the world a system more effectual than the gospel for diminishing and extinguishing idleness, mother of so many vices,—luxuriousness, source of so many miseries and reverses of fortune,—intemperance, origin of so many disorders? Yes, we fear not to affirm, for we are sure not to be belied by the facts, that true piety, pure Christianity, living faith, Christian morality in action, always have been, and always will be, necessarily accompanied by activity, industry, concord, domestic happiness, and all kinds of temporal prosperity. The Word of God has not, then, deceived us in assuring us that piety is useful in all things, and that it has the promises of the present life as well as of that which is to come. (1 Tim. iv. 8.)

Christians, seek to bear more and more all these fruits of the gospel; consider, still more attentively, that perfect law which is that of liberty, and

practise the works which it commands. (James i. 25.) You owe it to yourselves, since true happiness does not exist without sanctification: you owe it to your God who has re-bought you, and to whom you are bound to testify your thankfulness by a life of good works: you owe it to the world which misunderstands the gospel, but which, witnessing your love and your holiness, will be rendered attentive to the Word of Life. Doubt it not, that if the doctrines of Christianity were better felt, and its precepts more faithfully put in practice, the number of confessors of the truth would be greater, and the church would every day increase itself with new members.

I now address myself to those among you, my dear hearers, whom the gospel has not yet regenerated. The doctrine I have just presented to you, ought to strike you: it is not a human doctrine; men could not invent it; it is too sublime not to have come from God. If you refuse to believe that it has God for its author, you must admit that it is the work of a carpenter, and some fishermen, and toll-gatherers, of obscure Galilee; that is to say, you will be forced to accept this consequence, that these men without instruction, according to the world, had more knowledge of the human heart, and of the world, and more science than the assembled philosophers of all ages and nations. Absurd supposition! No, no! the doctrine of the gospel has not man for its author, but God. Then set about to study it, with a spirit of prayer, in the Bible which is its sacred code; or if, already convinced of its celestial origin, you desire to experience its salutary influence, flatter not yourself that you can succeed by your own power. To that end you must undergo a complete change in your affections and wishes, and a new life must be communicated to you. Ask that mercy from the God of love who refuses nothing to those who address him in the name of Jesus. For if you who are evil know well how to give good things to your children when they ask them of you; how much more shall your Heavenly Father give you his Holy Spirit, (Luke xi. 13.) if you implore it with ardour. Draw near, then, to Him, and he will draw near to you. When once you have tasted the divine philosophy of Christianity you will be distasted with all others, and you will one day say, in the spirit of gratitude towards your Saviour, and after having trial made of the effects of these truths on your soul, O God, how sweet is thy Word! it is sweeter to me than honey, even than that which drops from the honeycomb. (Psalm cxix. 103.) Thy law is perfect; it restores the soul. (Psalm xix. 7.) To whom shall we go, Lord? thou hast the promises of eternal life. We have believed, and we have known that thou art the Christ, the Son of the living God. (John vi. 68, 69.)

CORRESPONDENCE.

CYRIAC'S REPLY.

Having attentively and prayerfully read over the 13th chapter of the 1 Corinthians, and endeavoured to imbibe a measure of that charity which "beareth, believeth, hopeth, and endureth all things," I address myself to the delicate but indispensable duty of replying to the animadversions made in your February number, upon my article in the previous one. At first, I hesitated as to the propriety of opposing my views to one so much older, and who has the advantage of me by the acquired wisdom and experience of nearly half a century; and nothing but a persuasion that my respected friend and father in the Gospel had misunderstood,

and unintentionally misrepresented some of my statements, could induce me to resume my pen. But a sense of common justice, together with the advice of many judicious friends, urge me to an explanation. Waving all personalities, let my simple statements be attended to, and the evidence by which they are supported be impartially examined. Some of them have been misexplained, some treated with contempt, and others flatly denied. But ridicule is one thing, disproof another. I said in many instances these societies have been hailed with gratitude by the drunkard and supported by the moralist. And it is a fact. By moralists, I mean those who cultivate the external virtues of Christianity, but who at the same

time are destitute of its internal principles and saving grace. Many of these are the firm supporters of Temperance Societies. Unitarians of respectable rank and unimpeachable character; members and clergymen of the Established Church swell our ranks; medical practitioners; naval and military officers; editors of newspapers and other periodicals, many of whom profess no religion at all, actuated by common compassion, and a concern for the general good, are lending their influence to diffuse the principles and support the claims of these Societies. Many of their warmest friends and supporters must be placed under this division of character, being neither decidedly immoral nor decidedly Christian. And Temperance Societies have been hailed with gratitude by the drunkard; i. e. persons who have for years been the victims of this unhappy vice, when the pledge has been proposed to them have embraced it with eagerness, and hailed with gratitude both the author and the means of their rescue from ruin. Drunkards have been induced to attend Temperance meetings, they have listened to the arguments and been affected by the statements of the speakers, they have heard the horrors of drunkenness depicted and the advantages of temperance set forth, and in not a few instances a thorough and permanent reformation has been the consequence. Cases of this kind have come under my own observation. At Portsea, a woman who had been separated from her husband fifteen years, solely on account of her intemperate habits, became a member of the society, and after having adhered to the pledge for twelve months, her husband consented to live with her again, and they are now happy and comfortable as ever. And at the last Temperance meeting I attended at Manchester, five reclaimed drunkards spoke, and it is impossible to describe the emotions excited while in their simple way they enumerated the benefits they had derived, and the state of wretchedness from which they had been rescued; while, with tears rolling down their manly cheeks, they described the pleasing change that had taken place in them and their families; and with all the energy and ardour of which they were capable, thanked God that ever Temperance Societies were formed; and then called upon their wives and children, who were sitting beside them, to confirm the facts and to express their gratitude likewise. And this is not a solitary instance. More than

once have I witnessed such affecting scenes. And this is what was meant by Temperance Societies being hailed with gratitude by the drunkard; not by those who were actually and positively the victims of this vice at the time, but who had been, and were reclaimed through the agency of these Societies.

That Christians and Ministers not only withhold their countenance, but oppose and ridicule those who act in these benevolent Institutions, has not yet been contradicted.

The assertion, that the habits and manners of the professing community are decidedly intemperate, is perhaps rather too indefinite and absolute. There are two terms that have been misunderstood and that require a little qualification, viz. "*professing community*," (observe, not *Christian community*, as Mr. P. has represented it,) and the word "*intemperate*." By the former is intended the *professing world at large*, all who assume the garb and call themselves by the name of Christians, including all who compose the churches and congregations of the various sections into which the Christian church is divided. The term is used in a general, unlimited sense; as when we say of England, it is a Christian nation. I can positively assure my readers, that no allusion was made to any particular church or denomination. Some have applied the charge to our church at Loughborough, others to the General Baptists as a body; but most certainly no such ideas ever entered my mind; and it is difficult to conceive how such constructions could be put upon the language. I have not seen so much intemperance among the General Baptists as among other denominations. Indeed I firmly believe them to be, as a body of Christians, less habituated to the use of intoxicating liquors than any other body, the Society of Friends excepted. And as to Loughborough, I do not remember having seen two glasses of spirits drunk since I have been here. The term has reference, not to *particulars*, but to the whole professing community. The charge was intended to be *given* where it can be *taken*. And by "*intemperance*" I mean an improper use of the blessings of providence, the abuse or misapplication of the productions of nature to purposes for which they were never intended. And, as Professor Edgar rightly remarks, "*the use of a poison as an article of common diet is the abuse of it.*" That ardent spirits are possessed of poisonous properties is at-

tested by medical testimony of the highest respectability. Hundreds of professional gentlemen, who have examined the nature of these narcotics, and their effects upon the human system, are undivided in the opinion that they contain not a particle of nutriment, but are positively and surely injurious when taken by persons in health. Be this as it may, the moderate use of spirits is an abuse, a measure of intemperance, because it is that which *forms the habit*, which destroys the repugnance of nature, and awakens the vicious appetite for strong drink. This is the root of the evil, and the productive cause of intemperance in all its diversified gradations and forms. When the appetite is once acquired and the habit formed, it requires considerable strength of moral and religious principle to arrest their progress, and to prevent them from gaining a dangerous ascendancy. All drunkards were once moderate men; had they not been moderate drinkers they had not now been drunkards, and no moderate drinker can assure himself of preservation from the ruin he is courting. He who meddles with fire is likely to burn his fingers. If then spiritous liquors are not only needless but pernicious to persons in health, if the use of them (except for medicinal purposes) is an excess and misappropriation, and if, especially among Christians and Ministers, it has even a remote tendency to foster this vice and to countenance a practice so dangerous, it seems to be the part of temperance and moderation, of personal policy and Christian charity, to "touch not, taste not, handle not" that which is the bane of the Christian world, and a curse to every community where it is admitted. That hundreds and thousands of professed Christians daily drink intoxicating liquors, and by their example *unintentionally* countenance the use of them, is a fact that cannot be denied, and that ought to be deplored. But my venerable opponent says, "he whose habits, &c. are decidedly intemperate lives and walks after the flesh, and is of course *carnal*." Has he forgotten that there are *different degrees* of intemperance? that it may be voluntary or involuntary? Is not the *smallest* abuse of nature a measure of intemperance? And is not he who commits this abuse *habitually*, day after day, and month after month, and year after year, *decidedly* intemperate?

I readily admit that there is indeed too much amiss at home. The more I know of my own heart the worse I like it.

Every day develops new depravities and corruptions, and were it not for the humble hope of being justified and saved through the merits of the Redeemer, I should be of all sinners the most miserable. Trusting that I have avoided every thing like acrimoniousness or bitterness of spirit, thanking my revered adviser for the counsel he has so kindly given, and assuring him that it shall be my ardent endeavour to profit by the same,

I subscribe, as usual,
Loughborough. CYRIAC.*

To the Editor of the Repository.

Sir,

Will you permit me, through the medium of your interesting Repository, to call the attention of Dissenters to a clause in the proposed Dissenters' Marriage bill. It appears that before a couple can be married, one of the parties must apply to a magistrate, and make oath that he or she believeth that there is no impediment of kindred or alliance, or any other lawful cause to hinder their marriage. Surely the authors of this bill could not be ignorant of the fact, that there are many Dissenters who cannot conform to this antichristian regulation. Not to mention the Quakers and Moravians, and others, who as religious bodies profess to believe that all swearing is antichristian, there are no doubt many serious persons connected with different denominations, who can no more take an oath with a clear conscience, than persons connected with the religious societies above mentioned; and they think they have scriptural reasons for their scruples, and are persuaded that nothing is more clearly forbidden in the word of God, than all oaths are in the following passages of scripture. Matt. v. 34—37. James v. 12. And if it could not be proved that oaths are antichristian, why, I ask, are Dissenters to be compelled to take oaths before they are permitted to marry, any more than members of the Established Church? Hoping that the proposed bill will not pass into a law until some important amendments are introduced into it,

I remain, Sir,
Yours truly,
A GENERAL BAPTIST.

* The Editor hopes that his esteemed friend, W. P., will not think it needful to answer the above.

REVIEW.

A POPULAR INTRODUCTION TO THE STUDY OF QUADRUPEDS, or the CLASS OF MAMMALIA; on scientific principles. Adapted for youth: with a particular notice of those mentioned in the Scriptures. Printed for the Religious Tract Society.

It was Aristotle, we believe, who first attempted to classify the various tribes of animals by a reference to their organic construction; the only mode which is either sound in principle, or fitted to assist us in contemplating the various families and gradations apparent among them. Other plans of grouping them have only conducted naturalists into labyrinths of confusion. Linnæus, who conceived the bold project of collecting together all known animals, and viewing their obvious differences and resemblances of structure, proceeded far in effecting a just distribution of them. He facilitated, likewise, the study of this branch of science, by the invention of appropriate names to designate the various orders and species of animals. The classification, however, was still incomplete; and it remained for the late Baron Cuvier to revise the whole subject, supply deficiencies, correct irregularities, introduce a classification, more philosophical, and more likely to be permanently adopted. Possessing, along with a brilliant imagination, and great powers of generalization, a taste for the nicest critical dissection even of insects as well as larger animals, and an unwearied industry in examining particular facts; enjoying the patronage first of Napoleon, then of the Bourbons; president of several scientific institutions at Paris, and holding correspondence with all the savans of Europe, he had every opportunity of rising to the highest pinnacle of fame, as a Natural Historian. His success was equal to his advantages. His name stands preeminent in this department of knowledge, and his system generally received.

The work before us accords with Cuvier's classification. It professes to be built on scientific principles; but, though we highly approve of it, we think it proper to remark, that there are not many pages devoted to any other science than that of describing the different orders and tribes of mammalia, and stating some remarkable and interesting facts

concerning them. There are indeed some valuable remarks in the introduction, in which the author separates natural objects into the two divisions of organic and inorganic. Having divided the former into plants and animals, he points out their characteristic differences; observing of animals that they possess in distinction from plants, a power of voluntary motion, an internal apparatus for the reception and digestion of food, a circulating system of arteries, veins, &c., sustained in action by internal, innate energies, different chemical elements for the formation of their solid parts, and different affinities with the properties of atmospheric air, and water. "Plants and animals may thus be said to become mutual sources for the production of the elements each requires; the relations they bear to the atmosphere are inverse. The former demand water and carbonic acid, the latter produce it. Animals demand oxygen, and the vegetable creation is perpetually inhaling it."

We have in this book a description of 200 animals, selected with a view of giving a true and forcible illustration of the species and orders to which they respectively belong; nearly 100 engravings; and a vocabulary, explanatory of technical terms. There are many young people particularly fond of this kind of reading; and to them we can cordially recommend the work before us, as containing much interesting information, and many pleasing and pious reflections.

BRIEF NOTICES.

1. THE DOCTRINE OF SCRIPTURAL ELECTION stated and illustrated, in a Sermon by the Rev. Jabez Burns, Perth; Author of the "Christian's Sketch Book," "Spiritual Cabinet," &c., &c. Sold by Jeffrey, 2, Nicholson Street, Edinburgh; Drinkwater, 50, Lant Street, Borough, London.
2. A CHART OF THE CHRISTIAN ORDINANCE OF BAPTISM, exhibiting the nature and subjects of it, with the mode of administration, together with the concessions of learned Pædobaptists. By the same Author.

In the construction of this Chart considerable ingenuity has been employed, but we question whether it is more calculated to carry conviction than a little

tract would be, containing the same matter rather amplified; and people would, perhaps, be more willing to give the money for a tract than for a printed sheet. At the same time, if any of our readers wish to have a compendious view of the argument stuck up in their houses, or in Sunday Schools, we cordially recommend this chart, which contains much in a little compass, and the paper of which is excellent.

The sermon of Mr. Burns is a plain and sensible one; and though not eloquent, or displaying in the composition any of the higher qualities of style, it contains several bold arguments, clearly and forcibly stated. Election is considered in reference to *nations, particular offices, and to salvation*. The election of the Jews was, as he conceives, an election to certain privileges connected with the Mosaic economy, or rather with the Abrahamic covenant, and might be forfeited by the non-performance of certain duties; that of the Gentiles is likewise an election to privileges which may be forfeited by unbelief. Cyrus, Jeremiah, and Paul, are mentioned as instances of Official Election, which he is disposed to regard as unconditional. We refer him, however, to the rejection of Eli's house, as a *decisive fact*, which proves that this election was not less conditional than that of nations. The continued enjoyment of its advantages depended on continued obedience. Mr. Burns goes on to say, that election to salvation is that of believers, that it is conditional,

and free to all who comply with the terms it proposes. He then answers a few of the usual objections. We have no room for extracts, but recommend it as a small useful discourse.

3. *THE MOTHER AT HOME; or the Principles of Maternal duty familiarly illustrated.* By Rev. JOHN S. C. ABBOT, of Worcester, America, reprinted by the Religious Tract Society.

This is a plain, practical, and impressive little work, which we cordially recommend to all the mothers of our denomination. The topics on which it treats, are maternal responsibility, maternal authority, the difficulties, faults, and errors, of mothers, religious instruction, and the results of a good or a bad education. We admire it on account of its numerous exemplifications, which are drawn from the incidents which occur every day in the domestic circle.

Every mother should read it. It will instruct the wisest, and inform the best.

4. *NEW CORNBES TO CATCH LITTLE FLIES.* By the Religious Tract Society.

We can hardly recommend this book. It is an attempt to lead children on in the art of reading, by exercises, first in three letters, then in four, afterwards by lessons in words of two, and then three syllables. But it is not equal to some other works of the kind which we have seen.

OBITUARY.

DIED at Chatteris, in Cambridgeshire, Sept. 3rd, 1833, aged 71, MRS. LYDIA SCOTT, wife of Mr. Joseph Scott, late Pastor and Minister of that place. They were united in marriage Aug. 31st, 1783, and separated by the death of the former Aug. 31st, 1827, a short memoir of whom appeared in this work March 1828. My mother was born in the city of Norwich, of respectable and very pious parents. The deceased was brought up by her pious grandmother from the early age of two years, and I have heard her say with feelings of pleasure, that Ministers, deacons, and other pious persons formed their little circle. It is a source of pleasurable reflection to the writer, that what was said of Timothy can be said of the deceased, that the faith which dwelt in her dwelt also in

her mother, grandmother, and ancestors, still more remote, who, for a period of two hundred years, appear to have been members of Christian churches.

The religious conversations which were there entered into, sometimes, made deep and lasting impression on her heart. Her relations being Calvinistic, the doctrine of unconditional election would sometimes be introduced, but she made a better use of it than some do; for while it tended at times to fill her mind with fears lest she should not be one of that happy number, she determined through divine aid to live a holy life, thinking that to be the most likely way to escape, what at six years of age, to her, appeared the horrible doom of the reprobate. In her was realized that encouraging passage, "Train up a child

in the way he should go, and when he is old he will not depart from it." The work of God being so gradual on the young and tender heart, it was sometimes a source of anxiety to her in after life, that, she could not like some, look back to time and place, and say when and where she was brought out of darkness into marvellous light. After the deceased entered into the married state, she was an affectionate wife, a tender mother, and a mother in Israel. As it respects her religious career, she was eminently pious; thought but little of herself; was very meek and humble; walking in all the commandments and ordinances of the Lord blameless; and adorned a profession of about half a century. She was the second person baptized in the G. B. church at Chatteris; in its formation there were twenty-eight persons baptized with her May 24th, 1784. The oldest person now living in the church, who knew her from the age of twenty-one, says, she has been a pattern of piety from that period. Indeed it was her meat and drink to do her Heavenly Father's will. It was a rule with her, once or twice in the week, to visit the sick; the poor and the abject were the objects most sought after; nor was she behind in her private devotion. She was a lover of her Bible; morning, noon, and night, would she make prayer and supplication to the God of Heaven and Earth; nor could the visit of a friend, or the business of the day, prevent her attending to it. "The ruling passion strong in death," which, with her, was the love of devotion, struggled hard with the infirmities of age to keep up her accustomed devotions, and when filial affection prompted me to say, mother, spare thyself, she replied, "I cannot give up my devotions, knowing, I have my own sins to confess, my children to commit to his care, my much esteemed Minister, (alluding to Mr. Lyon), and the church at large to pray for, and said, I must pray to him while I live." In her affliction, she frequently lamented to her Minister, and said she could not pray as she used to do, and begged an interest in his prayers. And when in health, if trouble or perplexity assailed her, she would then say, "Stand still and see the salvation of God."

All my requests are lost in one;
Father thine only will be done.

She was frequently heard to say, "I long to be more spiritually minded, to

have every grace quickened, to enjoy more communion with Thee, and continually to be looking not at the things which are seen and which are temporal, but at those which are not seen and eternal." It is well known to those who knew most of her that though she had a cultivated mind, she did not go abroad to display it. The church was her home, her happiness, her heaven. She could say with the Psalmist, "I had rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness." In her affliction, when asked by a friend if she were better, she would frequently say with her usual composure, "I am no worse, but drawing nearer my Heavenly home." It was remarked by those who visited her, that her patience and resignation were exemplary, though afflicted five months, a murmuring word never escaped her lips; firmly confiding in the promises, that all things work together for good to them that love God. She endured as seeing him who is invisible.

The holy triumphs of her soul,
Did death itself outbrave.

The deceased said to the writer one morning about six weeks before her death, "my dear, sit by me all day." The reply was "you are very ill, I do not intend to leave you; I think your departure is at hand, perhaps you will spend your next sabbath with your Saviour;" "Oh yes" said my beloved mother, with her usual heavenly smile, "and that will be the commencement of a glorious eternity with me; I do not fear death, nor the trumpet's sound, I trust it will be a joyful resurrection morn with me." Then looking at her two weeping daughters, said, "I long to depart and be with Him whom my soul loveth," and then with a faltering voice repeated,

"Thou dear Redeemer dying Lamb,
Thy precious blood shall never lose its power,
Till all the ransom'd sons of God,
Are sav'd to sin no more."

It was always a favourite theme with her to hang upon the cross, to speak of the wonders of Redeeming grace. Whenever speaking of herself, she would say she was an unworthy sinner saved by grace. The Saviour was her all, to him she looked for salvation. And frequently said in her affliction, "he has brought me thus far through, he will not leave me now." Being one day asked by a pious friend if she were happy, the reply was, "Oh yes, very, I know that my Redeemer

liveth, and after death I shall stand before him, and mine eyes shall behold him for myself, and not for another."

At length her departure drew near, and her affliction being so painful, and her weakness so great during the last six weeks, her children, (though painful to them), were constrained to give her up, and say "the will of the Lord be done." When sitting by her dying pillow to watch the last struggles of death, they were constrained to say with silent ejaculations, "Lord, thy chariot wheels are too long in coming, to convey the dear saint to the realms of bliss and joy."

The weary pilgrimage ended, she sweetly fell asleep in the arms of Jesus. And our much esteemed Minister, who sat sympathizing with her weeping daughters, committed her soul by prayer into the hands of him who gave it, Tuesday night at twelve o'clock. Her death was improved on the following Lord's day to a large and attentive congregation, many of whom had been her pupils, from a passage chosen by herself, which always afforded her consolation in the prospect of the great day of the Lord. 1 Thess. iv. 14.

Chatteris.

PEGGY SCOTT.

VARIETIES.

PASTORAL ADMONITIONS.

DEAR BROTHER,

As you have not, for some time, filled up your place as a member of the Church, on account of some dissatisfaction with a brother, we feel a strong desire for your reconciliation to him, that you may resume your place as the servant of the God of heaven. You know if one joint is dislocated, the whole body suffers, "if one member suffer, all the members suffer with it." Without doubt, you think you have just cause for dissatisfaction, the writer accords with you on that subject; however, as a Christian, have you not erred, in suffering your mind to be imhittered against your brother? We may be so far blinded under the influence of unjust treatment, as to think we do well to be angry, and that more good than evil will be the fruit of our conduct: a sentiment that has no place in the word of God, who says, "vengeance is mine."

If we are looking in expectation of finding any society in this world without offences, we shall be greatly deceived, "for offences must needs come." We differ so much in our constitutional habits, and often behold the same thing in so different a light, that we have great need to exercise love towards each other. We do not, we should remember, all look with the same eyes, and if this could be the case, it is probable, we should not all pay equal attention, so that a difference in our views about some things must necessarily exist. If there were no difficulties in the Churches, the inculcation of forbearance would be needless.

The mischief that may be done by members of the same Church being at

variance is incalculable. Through it, God is dishonoured, the Holy Spirit is grieved, souls are lost, and the comfort of Christians is blasted. Can you sacrifice all these blessings to satan upon the altar of human depravity. In a short space of time, we may do more harm than we can do good so long as we live, for we can pull down much faster than build up. If we are not at peace amongst ourselves, destruction will ensue, for every house divided against itself shall not stand.

Can we, without remorse, open the mouths of the wicked to blasphemy? Shall we set an example before younger Christians, which may injure them so much that if they continue to make a profession of religion, they will be utterly unworthy of that name which Christ has given to his people? The hearts of God's people must bleed at such a sight. Angels cannot fail to mourn when they see the image of God effaced in the souls of those persons, for whom Christ shed his precious blood, especially considering all this mischief has been done by members of the same Church. If we are blind to the injury that we do to the cause of Christ, we should not be so to our own safety. The Apostle tells us "if ye bite and devour one another, take heed that ye be not consumed one of another."

If we desire to be useful in the cause of Christ, (as every sincere christian will set his affectionous on so good a work,) we must be at peace, if possible, with all men: much more with our brethren in Christ. The longer we continue at variance with any member in the Church, the more we shall be disqualified for serving the Lord. It is impossible for

persons to be happy, whilst they continue in such a state, and if they are not happy they cannot be very useful. Contentment amongst professors brings no profit to any, for he that seems too wise is a very great loser in his usefulness and comfort on earth, and he will be in his glory and joy in heaven, if it does not utterly disqualify him for enjoying the favour of God for ever.

When we cannot bear with our offending brother, we have little likeness to our heavenly Father, who bears with all our offences, and the offences of all the fallen race of Adam. If we cannot forgive the trivial offences which our fellow creatures have committed against us, can we be so unreasonable as to expect that our heinous crimes will be forgiven, seeing they have been committed against God? A forgiving spirit is taught us both in the old and new Testaments, as is manifest from several examples, when Lot and Abraham's herdmen had been contending, the latter said to the former, "let there be no strife between us, I pray thee, for we are brethren." Abraham was the older man, and Lot was much obligated to him, however, to make peace between them, the father of the faithful would not insist on these things. The same forgiving disposition is strikingly displayed in the conduct of Joseph towards his brethren. They had plotted against his life, without the least provocation to such a work, by any unjust treatment from him. When raised above others, some persons will make haste to retaliate, they will say "as you have done unto us, so will we do unto you." Joseph felt no disposition of this nature. He forgave them and rejoiced that he had an opportunity of returning love for hatred. Stephen, as it is plain from his remarkable words, excelled in a forgiving spirit, for having kneeled down in the place of his murderers he cried with a loud voice, "Lord, lay not this sin to their charge." Permit me to add one example more, which is too much neglected by all christians. When the Lord Jesus was smarting under the wounds inflicted on him for man's sins, though he could have destroyed the whole race of mankind with a glance of his eye, he prayed for his murderers, saying, "Father, forgive them, for they know not what they do." Dear brother, you cannot say you have met with such treatment as David from Saul, Joseph from his brethren, Jesus and Stephen from the Jews.

A forgiving spirit is the proof of a

great mind as a certain writer observes: "a great man can no sooner commit an offence, than a good man can make himself greater by forgiving him." Though anger may glance into the breast of a wise man, it will rest only in the bosom of fools. Then leave off contention, for it is both dishonourable and destructive. Consider the examples given, and the promises made to peace-makers. Let conscience speak, and the word of God teach. Remember like Abraham, we are brethren and make great sacrifices to live in peace. Forgive from your heart, that you may be forgiven. A brother has great claims upon you, for the Lord says to Peter, "I say not unto thee, thou shalt forgive thy brother until seven times; but until seventy times seven" (490.) May God blot out all our sins for Christ's sake. Amen. T. S.

PAUL AND JAMES; OR, THE SUCCESSFUL MEDIATOR.

The interesting memoir of the Rev. Samuel Kilpin, late of Exeter, contains the following beautiful relation:—

"In the school were two boys, Paul and James, brothers, from eleven to twelve years old. One of these children had, after repeated admonition, manifested a determined obstinacy, and sulky resistance. Mr. Kilpin told him that the result of such conduct, would be a chastisement not easily to be forgotten. He was preparing to inflict it on the still hardened child, when his brother Paul came forward, and intreated that he might bear the punishment in the place of his brother.

"Mr. Kilpin remarked, 'My dear Paul, you are one of my best boys, you have never needed chastisement, your mind is tender; I could not be so unjust as to give you pain, my precious child.' The dear boy said, 'I shall endure more pain to witness his disgrace and suffering, than any thing you could inflict on me: he is a little boy, and younger and weaker than I am, pray Sir, allow me to take all the punishment, I will bear any thing from you; O do, do, Sir, take me in exchange for my naughty brother!' 'Well, James, what say you to this noble offer of Paul's?' He looked at his brother, but made no reply. Mr. Kilpin stood silent. Paul still intreated for the punishment, that it might be finished, and wept. Mr. K. said, 'Did you ever hear of any one who bore stripes and insults to shield offenders, Paul?' 'O yes, Sir; the Lord

Jesus Christ gave his back to the smiters for us poor little sinners, and by his stripes we are healed and pardoned! O Sir, pardon James for my sake, and let me endure the pain. I can bear it better than he.' 'But your brother does not seek pardon for himself, why should you feel this anxiety, my dear Paul; does he not deserve correction?' 'O yes, Sir, he has broken the rules of the school, after repeated warnings. You have said he must suffer, therefore, as I know you would not speak an untruth, and the laws must be kept, and he is sullen and will not repent, what can be done, Sir? Please to take me because I am stronger than he.' The boy then threw his arms round his brother's neck, and wetted his sulky hardened face with tears of tenderness. This was rather more than poor James could stand firmly. His tears began to flow, his heart melted, he sought forgiveness, and embraced his brother! Mr. Kilpin clasped both in his arms, and prayed for a blessing upon them from Him of whom it is said, '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 laid on him the iniquity of us all. For the transgression of my people was he stricken.' It would be easy to offer remarks upon this beautiful anecdote, but they would only weaken its effect; it is a sermon, a powerful sermon, on the text just quoted."

J. P.

THE SACRAMENTAL PASSPORT.

"Some time back," said Mr. Kilpin, "I was sent for by a person apparently dying to administer the sacrament, as

she termed that awful passport to everlasting destruction. This poor creature, bolstered in an easy chair, attended by her nurse and her husband, were waiting my arrival. With quivering lips, and the paleness of death in her countenance, she said, 'She had made her peace with all men, and her God, and wished now to receive the sacrament to seal her peace, and give security for her everlasting happiness with him.' The following conversation took place:— 'Do you understand the nature of this ordinance?' 'Certainly.' 'Do you know that persons before they partake of this ordinance should be in a state of salvation? It is only to be done in remembrance of what our Lord Jesus Christ himself has done for us.' 'I do not exactly understand you.' 'Do you know what it is to be regenerated by the Holy Spirit?' She hesitated. 'Have you any idea what the new birth is, what it is to be born again?' 'Yes, yes; I understand you now.' 'You will please and gratify me by relating your thoughts on the subject.' 'I am not learned.' 'Well, but you can tell what you know.' 'Well then, you know, Sir, we must first die; and then our souls leave our bodies, and they are three days and nights travelling to heaven; and that is what I understand by being born again.' 'This was an English heathen! Taking the Bible, I read and expounded the third chapter of John. She died soon after, in total darkness. The sacrament was to have been her saviour, but I did not administer it. I pointed to Jesus; but in him she had no faith. She and her friends would have highly extolled me, if I had said, 'I absolve thee from all thy sins.' " &c.

INTELLIGENCE.

NEWS FROM SCOTLAND.

MR. EDITOR,

It is now four years since I commenced my labours in North Britain. An account of the commencement of our operations appeared in the General Baptist Repository for 1830. The grand end, however, of our united efforts, is to preach the gospel from house to house, and in the open air as often as possible. No other name is assumed than that of "The United Christian Mission;" and all evangelical ministers are cordially invited to unite and assist in the great

and important work. There are at present seven ministers thus labouring, viz. at Leith, Perth, Newburgh, Dundee, Aberdeen, and two other places. The churches raised by these missionary efforts are allowed to adopt their own mode of church government; only they are expected not to assume a sectarian name, but to abide by the simple distinction, "United Christian Church," and to receive into fellowship, all who profess faith in the Saviour, and whose general deportment is consistent with such a profession. You will easily perceive that those ministers who are Baptists adopt

the principle of Free Communion. The general interest was originally supported by voluntary subscriptions, &c., but now each interest is nearly adequate to support itself, some of them abundantly so. It was in 1829 I left London, and commenced labouring in connection with the Society, in Leith and Edinburgh. In Sept., 1830, my place in Leith was occupied by another, and I entered upon Perth, the present scene of my labours. Since that period, I have regularly preached five and six times a week. In January, 1831, we formed a church, and at present number about one hundred members. During my residence here, I have baptized twenty-nine persons, besides sixteen in Dundee, and twelve in Leith. The subject of believers' baptism is, however, exceedingly unpopular in most parts of Scotland. Many are deterred from thinking upon the subject from the odium which is so generally attached to it. In fact, Pædobaptism is the idol of the land; and what Infant Sprinkling is as a ceremony, Calvinism is as a doctrine, being the only current coin of North Britain. The latter of late has evidently been giving way: a spirit of inquiry is abroad, and I trust the time is not very distant when every minister will preach the full and universal love of God to man.

I am, my dear Sir, with best wishes for your prosperity and usefulness,
Yours, &c.,
J. BURNS.

Perth, Dec. 16, 1835.

P. S. Our regular meeting-house will accommodate about 480 or 500 persons. We have six stations for week-evening service, in the various parts of the town.

We are glad to hear of the progress of religion by the exertions of our Scottish brethren, though we question the principle on which the churches are founded. Is it scriptural? We shall be very glad to hear from him again.

BAPTISM AT MELBOURNE.

ON Lord's day, February 16, the ordinance of believers' baptism was administered in the G. B. meeting house, Melbourne, to seven persons, one of whom was a female in the 84th year of her age. Mr. Orton of Hugglescote, commenced the service by reading several appropriate

passages of Scripture, and offering a solemn prayer to Almighty God; after which Mr. Yates, the minister of the place, preached from Acts viii. 35—38. The congregation was very large and very attentive.

In the afternoon Mr. O. delivered an address to the newly baptized, and received them into the church by giving them the right hand of fellowship, after which he administered the ordinance of the Lord's supper. The communicants were unusually numerous; and there were many spectators present also. In the evening Mr. O. preached a very interesting and useful sermon from Acts xi. 23.

The day was remarkably fine, and the services of it were exceedingly pleasing, and, we hope, profitable also. From the very encouraging appearances which are now presenting themselves to us, we feel ourselves authorised to indulge the hope that such events will be of more frequent occurrence at Melbourne, than they have been for several years past. Our anxious desire and our fervent prayer to heaven is, that all who connect themselves with our Christian Society may be such as will be approved and accepted of the Saviour, "when he shall come to be glorified in his saints, and to be admired in all them that believe."

T. Y.

CHAPEL OPENED AT TARPORLEY.

Our chapel was opened for Divine worship, on Thursday, March 13; when the Rev. James Lister, from Liverpool, preached in the afternoon and evening. On Lord's day, Mar. 16, three Sermons were preached by the Rev. J. G. Pike, from Derby. Good impressions were made, which we hope will not be erased. Collections on both days amounted to £58 2s. 11½d.

J. H.

REVIVAL MEETING AT CASTLE DONINGTON.

I think it right to inform the Churches through the medium of your useful publication, that according to the announcement in your last number, services were held in our chapel at Castle Donington, on the 17th of March, to promote the Revival of Religion.

At the morning prayer-meeting, at seven o'clock, about two hundred persons were present. Suitable hymns were sung,

selected from the General Baptist hymn book, and seven brethren engaged in prayer to the Most High, earnestly entreating that the Divine presence might be enjoyed, that the Spirit might be abundantly poured upon all the churches of his saints, and that his blessing might rest upon the services of the day, and render them subservient to the interests of real religion, and the enlargement of his kingdom in every land.

We assembled again at ten o'clock in the forenoon; when, after singing a hymn, brother Wilders supplicated the throne of grace; and after singing another hymn, brother Burton from Barnstaple, read part of the 2nd chapter of the Acts of the Apostles, and prayed; after which, Brother Sutton, from India, preached a very suitable and useful sermon, from 2 Cor. v. 15, "That they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again;" and brother Bannister concluded with prayer.

Re-assembled at two in the afternoon. Mr. Simpkin, (New Methodist,) prayed very fervently for the various characters then present, for the whole church of God, and for the world at large. The minister of the place then detailed the pleasing and encouraging appearances of the progress of religion at Donington, and brother Wilders addressed the audience in a very serious and sensible man-

ner, on the nature of a revival of religion; brother Shepherd then prayed, and brother Edward Stevenson urged the professors of religion to the most strenuous and persevering exertions, to promote the spiritual interests of their relatives, and neighbours, and the whole family of man; brother Wright engaged in prayer, and brother Brooks addressed the meeting, more especially the undecided, showing the necessity and importance of decision of character. Suitable hymns were sung between the various devotional exercises and addresses, and brother Sutton concluded the afternoon service by entreating the Divine benediction.

A brief report on paper can give but the faintest idea of the events of this interesting day. Though a common working day, the place of worship, large as it is, was nearly full, both in the forenoon and afternoon. Every one seemed interested. The devotional singing, the earnest pleading with God for his blessing, the spirit-stirring exhortation, all, tended to impress the mind with the solemnity and glory, and the vast importance of divine and eternal things; and there is reason to hope that the beneficial effects of that day will not be evanescent, like the morning cloud, and early dew; but lasting and substantial, seen and experienced, in time, and through eternity.

R. STOCKS.

MONTHLY OBSERVATIONS ON PUBLIC AFFAIRS.

THE claims of Dissenters, the fears of the church, and the inquiry what Government will do, constitute the most prominent topics of general discussion. During the last month multitudes of Dissenters' petitions have been presented to parliament, chiefly to the House of Commons. They are generally confined to practical grievances, praying for relief from Church Rates, admission to the Universities, a general system of Registration, liberty to inter their dead in Parochial Cemeteries, and the right of solemnizing marriages, without the assistance of the Established Clergy. Some indeed pray for Reform in the Church, and for the dissolution of Church and State. Lord John Russel has brought in a "Dissenters' Marriage Bill;" but as this requires them to begin by paying homage and fees to the Church, and ends with leading forward the Dissenting Minister to pay his services and fees to the Bishop's Proctor, and is otherwise cum-

brous and vexatious, no Dissenter is satisfied with it, and no Dissenting Minister, were it passed into a law, would be likely to avail himself of its provisions. The offensiveness of this "Relief Bill" has rendered Dissenters more firm and persevering in the expression of their opinions. They feel and know their strength. Their dissatisfaction is not unknown to his Lordship who has postponed the second reading of his Bill until after the Easter Recess, that opportunity may be afforded for further consideration.

The free use of the Parish Burial-ground is likely to be objected to. A petition has been presented to the House of Lords from forty members of the Cambridge University, praying for the admission of Dissenters; to this the Government is not likely thoroughly to object. Cuthbert Rippon, Esq., introduced a motion to "relieve Bishops from their attendance in the House of Lords," which was pressed to a division. Mr. Divet gave

notice of a motion for the abolition of Church Rates, and was induced to withdraw it at the request of Lord Althorp, who expressed a hope to satisfy all parties on that head. Notice is also given for other bills relative to Registration.

On the whole, Dissenters have no reason to despair. If they are temperate, united, and persevering, every one of their just claims will ultimately be conceded. The Ministry must be borne forward by public opinion, and, as their predilections are in favour of the Church, they cannot be expected to be very forward in strip-

ping her of her unjust and oppressive prerogative.

In several Towns calculations have been made of the comparative number of attendants at the Meeting House and the Church, and the result has been much to the advantage of the former. In Leicester an ecclesiastical census of the population was taken, and out of a population of 33,000 there were found 11,000 avowed of the Church, 19,000 Dissenters 3,000 of no religious pretension. The resident voters are found to be Dissenters, in proportion of 1100 to 900.

POETRY.

HERE AND HEREAFTER.

HERE AND HEREAFTER! 'tis a theme
Worthy a poet's noblest dream;
Meet for the harpings of that choir
Whose songs are led by Gabriel's lyre.

Adversity hath empire *here*,
Darkening with clouds our hemisphere;
Hereafter, through an endless age,
Delight shall be our heritage.

Here, Satan strives our hopes to blast,
And bind us in his hellish caste;
Hereafter, we shall mount the skies,
Triumphing o'er his enmities.

Here, thorns and briars obstruct the road
That leads to our prepared abode;
Hereafter, fadeless flowers shall greet,
Our unfatigued, untiring feet.

Here, GODHEAD wrapt itself in clay,
To win the creatures of a day;
Hereafter, it shall bid them shine,
In robes immortal and divine.

Here, we but scan part of His ways,
Whom every whirling world obeys;
Hereafter, bending near His throne,
We shall behold the HOLY ONE!

Melbourne.

W. T. P.

THE BACKSLIDER'S SOLILOQUY.

"I will go and return to my first Husband, for then it was better with me than now." HoA. xi. 7.

(Inserted at the request of a reclaimed backslider.)

Once I walk'd with God my Saviour,
Daily at his throne did bow,
Felt his love, how sweet the savour,
'Twas better with me then than now.

Tears of joy, and sweet affection,
Often down my cheeks did roll;
Now, the painful recollection,
With dismay oft fills my soul.

Then enjoyed I sweet communion,
With the Father and the Son,
Close and sacred was the union,
When the heavenly work begun.

Under every accusation,
He was near that justified,
Then I found, O sweet sensation!
Grace sufficient when I cried.

God's house was then the gate of heaven,
To tell my joys, I knew not how;
My pardon sealed, my sins forgiven,
Far better with me then than now.

Though reproach for Christ abounded,
I bore the cross, despised the shame,
Consolations me surrounded,
Storms and tempests raged in vain.

Now I feel a void still aching,
No promises on which to stay,
Hellish fears asleep or waking,
Haunt my spirit night and day.

Oh, how awful thy condition,
Stop, consider, tremble, fear;
Led by Satan to perdition!
No more the voice of mercy hear!

Lord, behold me now returning,
To my Husband, Maker, Friend,
My backslidings, follies, mourning,
Heal me, save me, mercy send.

From thy bosom let me never,
Never, never, wander more,
Till with thee I live for ever,
And for ever thee adore.

T. J.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

DESTRUCTION OF CHRISTIANPOOR, BY FIRE.

Cuttack, July 5th, 1833.

MY DEAR BROTHER,

IT will be the object of this letter to narrate one of the most distressing calamities that can befall a neighbourhood, and to give you the particulars of a most destructive fire which has lately taken place in Buxee Bazar, which has laid in ashes several hundred houses, and rendered destitute of habitation a multitude of families; and amongst others, I am sorry to say, the families of our native converts. All is gone with the exception of the house inhabited by Ram Chundra; this, amidst the raging element, amidst the vast destruction of human habitations, stood, not indeed untouched, for at one time it caught fire, but was extinguished in time: it was preserved to its possessor.

Like most cases of the kind, the cause of this calamity has been differently stated; it must, however, be attributed to accident, and not design. One version of the story is, that a boy, one of my promising scholars, was frying fish in one of the rooms of his house; the Ghee used by the natives catching fire, communicated to the roof, and in an instant all was flame. We know what rapidity attends the spread of fire, even amongst the more substantial materials with which English houses are built; how it defies even the operation of the most powerful engine, and English industry and enterprise; the wonder is, that any part of that quarter of Cuttack escaped. The materials of which an Indian bazar is built are of the most perishable nature. The walls of the native houses are made of earth or mud, and they usually withstand the action of fire; the top is mere straw and wood, and is destroyed in a few minutes. The doors of the better sort of houses are generally wood, similar to very inferior ones in England; but frequently the people have nothing more than a door made of a few splines and leaves of plantain trees. Thus the fire, when once in motion, has nothing to resist it, and so soon spreads destruction on every side. This was the case in Buxee Bazar; the fire spread with hasty strides, leaving nothing but a desolation behind.

Amidst this terrible calamity the stupid superstition of the natives was apparent, which reminded me much of the fable of Hercules and the waggoner in our spelling-books; instead of making those vigorous efforts seen in England at these destroying times, and instead of making those arrangements for the preservation of such property as should be rescued from the devouring flames, all was unavailing weeping, lamentation, and despair. The people were every where heard calling out, "Ram, Ram! Oh Juggernaut, Juggernaut, dia, dia!" and thus allowing the fire to rage without interruption, as though despair and their false idols could

help them. Not a drop of water could these superstitious wretches be prevailed upon to throw upon the fire. Others blamed their bad fortune, their unlucky day—What could they do? One man was urged to remove his little furniture, and about a rupee's worth of articles he had for sale: to this he objected by asking, Why should he do this?—they would only be stolen! One poor woman was severely burned; her life is despaired of; and though the fire was raging all around, with difficulty could she be persuaded to quit her beloved retreat, and expose herself to the terrible gaze of the men around. The fire had actually caught her before she started. A person may be a prisoner till confinement is pleasant and liberty a burden; so the poor sinner, bound in satan's bondage, though a worse fire is threatening him, yet he loves his chains and hates the liberty wherewith Christ could make him free. It is known to our friends in England, at least to most of them, that all women of the respectable class are shut up, and are seen by none but their nearest friends and relatives. This is a barbarous and hateful custom; thus they are kept inaccessible to all light which enters the mind; even the commonest rudiments of education are denied to them, as utterly unnecessary and totally unfit for the female character. None but the lowest of the Hindoo females are seen in the streets, and they are generally vile and polluted creatures, filthy in person, but much more filthy in mind.

A striking difference between the Sepoys and the other natives was observable amidst the awful confusion which petrified and rendered hopeless every other. This difference gives the oft-told lie a practical refutation—"that the Hindoo is destitute of moral energy, and incapable of being excited to a generous exertion." Under the eye of a British officer, they were seen every where at the post of danger, and amidst the terrible action of a vertical sun, reflected and aggravated by the raging fire, they were seen exhibiting the cool courage and determined exertion of the vigorous natives of our favoured isle. Such difference was the effect of military discipline, and the consciousness of acting under the eye of superiors. If the nerve of military discipline can transform the most idle and inefficient of our race into the brave soldier, changing as it were their very nature, shall not the renewing influence of the gospel effect that for the Hindoo, which it does for other nations, a renewing of the inner man?

Amidst this sad calamity, must be reckoned the little village inhabited by the native brethren. Ram Chandra was pursuing his daily labour in a distant place; he could afford them no assistance. Daytaree was with brother Lacey at Berhampore. Men were few; women and children were in abundance. I do think that I may say that even amongst these, in this hour of trial, the invigorating influence of Christianity was, in two instances, very apparent. As before said, Rama's house caught fire. Scarcely an Oryah heathen could be induced, even by the Sepoys, to fling a drop of water upon the fire, absorbed in vain ejaculations, and useless lamentations. Our friends felt differently, and applied, without once imploring Juggernaut for help, a plentiful and timely supply of water; and thus saved a habitation which served, in part, as an asylum for those whose houses were destroyed. A son of Daytaree, a fine little boy, was sleeping amidst the flames, unconscious of danger: his

mother, without one supplication to her former idols, rushed forward, and pulled the poor little fellow from a dreadful death. I trust, however, that they are not insensible, whilst making efforts for their own safety, that all is vain and fruitless without his gracious aid, "in whom we live, and move, and have our being."

We, in common with others, have sustained a loss; I say we, for what affects our native brethren comes close enough to us. We feel we have one interest, one end in view; and it is, I believe, really the case with us, if one member weep, the other members weep with it. It is, however, difficult for any man to go into Buxee Bazar, and see the expiring embers, and ruined villages, without sighing and feeling for the suffering people, be they who they may—Heathens, Mussulmans, or Christians.

At the time the fire took place, I was alone at the station. Lacey and Rama, as before stated, were on a missionary excursion. The rains were fast approaching, and if not speedily covered in, it was clear that the walls which had resisted the fire, would crumble under the action of the furious rains and storms which oft desolate the plains of Orissa. It was in vain to delay, even for a single day: some days must have elapsed before a letter could have arrived from Lacey, in answer to one of mine, and therefore I ventured on giving an order, without knowing where the money was to come from, for the rebuilding of the houses. "No man buildeth a tower, without sitting down first, and counting the cost." Now I counted the cost exactly and truly enough; the only question was, where the cost was to be found. I trust, however, that this question no longer remains: we have raised the money by subscription amongst a few friends; and so far as we or our native brethren are concerned, I believe all is right. This is well: how kind is the Lord to us in this valley of the shadow of death, who sometimes gives us favour in the sight of those whom he has gifted with this world's goods; and still more gracious to enable us, in every time of trouble, to exercise faith in the promises, and to cast our "care on him who careth for us."

Thus Christianpoor is rising again from its ashes, in even an improved form, though not with all the improvement of which it is capable. I think I may say ultimately there has been a loss to no one of a very serious nature. The people are about getting into their renewed habitations: may the favour and abundant grace of Christ be upon them; may the gospel here win its widening way, and the name of the Saviour be alone magnified, and he alone trusted in, who loved us and died for us, to "redeem us from all iniquity." May the Spirit's effectual working renew their hearts as their habitations have been renewed; may they persevere in their holy profession, till this corruptible shall put on incorruption, and this mortal shall put on immortality. Brethren, pray for us, that the grace of our Lord Jesus Christ may abound more and more amongst us. Amen.

Yours in truth,
W. BROWN.

EXTRACTS FROM THE REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

(Concluded from page 118.)

The husbands of the two women after their baptism presented a petition to the Magistrate at Cuttack, for the child and for the personal ornaments belonging to their wives and still in their possession. They presented a counter petition, to the following effect:—

“May it please your honour, having received the Christian religion, our husbands refuse to receive us into their houses, and have moreover, presented a petition to your Honour, to obtain the child, and our personal ornaments. We humbly present this petition, therefore, to beg of your Honour, to be pleased to order that the mother may retain the child, for, as it is but nine months old, it will die if it be deprived of its proper nourishment. We beg, moreover, to inform your Honour, that there is a girl of four years of age with the father, and therefore, the mother hopes she may be allowed to retain the infant she holds in her arms. We moreover, beg to be allowed to retain those of our personal ornaments which were presented to us by our parents and husbands, at the time of our marriage. We also beg to assure your Honour, that we are ready to return to our husbands, and wait at their feet as heretofore.”

This petition availed nothing. On November 12th, several of the native Christians appeared before the Magistrate.

Referring to what passed, a Friend says,—

“I forbear to speak of the proceedings, further than that the child was forced from the mother's arms, and given to the father at the first onset. The child was nine months old. The mother begged to have it for at least three months, and promised then to give it up to the father, if he should still refuse to receive her. This was not listened to.”

A few days afterwards they again appeared, and W. Wilkinson, Esq. acting as Judge at the station there, pronounced a decision.

Of his decision on the case, the Missionary states,—

“The Magistrate produced the inheritance law, as affecting those Hindoos who become Mussulmen, prostitutes, leave their own husbands to live with others, who are blind, or lame, or go crazed, or mad, &c. &c.; by this law such are stripped of all. With this set of vile and poor wretches, our two female converts, who have, from conscientious motives, lost their all to follow their Saviour, with this crowd, I say, these two Christian converts were classed; and the order was given for them to be stripped of the little property they had remaining on their persons, in the form of ornaments. These they gave up, but the very clothes they had on were taken away, and they borrowed clothes of their Native Christian friends. The females behaved, throughout the trying scene, with a gentleness, firmness, and modesty, which greatly recommended their profession, and could not but produce the most salutary impression on all who witnessed their conduct. I anticipate that this event will do much for the Christian cause. It is known very widely, and cannot be known without producing good impressions. We have raised a subscription among ourselves, for the assistance of the two Native females; two changes of clothes each are raised, and something is done for their support, till they are either settled in some way, or able to support themselves.”

In consequence of the baptism of these women, an attempt was made to implicate the Missionaries as guilty of a misdemeanour, but though this caused them some perplexity it was unsuccessful, and tended rather to the confusion than triumph of their enemies.

In the preceding case, as a Deputation, appointed by the Committee of your Society, have observed, in a memorial presented to the Right

Honourable C. Grant, as President of the Board of Control, and to the Honourable Court of Directors, we have practical evidence of the nature of the Hindoo law of inheritance, as it respects native converts. The conversion of Hindoos to Christianity, forms the recompense for the sacrifice of much treasure and many valuable lives on the part of British Christians. And according to the decision of a British magistrate, we now see with whom those converts are classed. We find that the female, who in her devotion to the Saviour, manifests a martyr's spirit, is placed on the same level with the most degraded of her sex. Piety and crime meet with the same reward.

Knowing that the carnal mind is enmity against God, we are not surprised at decisions on the part of some British magistrates, which show that they prefer Hindooism to Christianity; and would rather favour the unrighteousness and cruelty and abominations of the former, than promote the influence of the latter. But surely the Christian part of the British public will not rest while a law worthy of Nero, or Dioclesian, or Bonner is permitted TO THREATEN UTTER RUIN TO THE HINDOOS, AS THE PUNISHMENT for abandoning the abominations of Hindooism, and for EMBRACING THE GLORIOUS GOSPEL.

The magistrate who pronounced the above decision, cruel and unrighteous, however legal, in a public letter to Mr. Lacey, made use of the following words. "I have to request that in future you will abstain from the performance of the ceremony of Baptism of any woman when her husband resists, and demands her restitution." If by these words, this judge meant to imply, that in any case a missionary would forcibly detain a married woman, for the sake of baptizing her, the insinuation would be groundless, and slanderous, and too absurd to deserve any reply. But your Deputation understood that his request meant that a missionary should not baptize a converted female, if her idolatrous husband opposed his doing so. Such a request would rather be worthy of a Mahometan, who denies to woman the possession of a soul, or of a heathen Hindoo, who sinks her lower than the brutes, than of a professed Christian. Nor would such a request, or order, be it which it might, meet with compliance, unless the spirit of martyrs had forsaken the church; nor unless instead of the principle "We must obey God rather than men," being regarded, were universally adopted that of the heirs of destruction, We must obey men rather than God. Compliance with so unrighteous a demand, should be refused by every Christian missionary, whatever share of a martyr's sufferings he might ensure by such refusal. Not admit a Christian female into the church, if a heathen husband objects to a missionary's receiving her! who that know any thing of the spirit, which inspires those who fear God rather than men, but would scorn such a monstrous absurdity, and so tyrannical a requisition! the principle of such a request is entirely opposed, as the Deputation stated in their memorial, to the principles of civil and religious liberty;—to the spirit of Christianity, which represents every individual as personally accountable at the bar of God;—to the solemn commands of the Lord Jesus, addressed to the ministers of the Gospel, and enjoining them to initiate into the Christian church, such from among the heathen, as believe in himself; and to the express declaration of the word of God, that a Christian female should rather give up an

idolatrous husband, and live apart from him, than be compelled to join in the contaminations of idolatry. This only, separate from the preceding considerations, would decide the point, and prove that an idolatrous husband has no right to prevent his converted wife avowing herself a Christian. Any government that would give such a power to an idolater, would become direct and avowed persecutors of the flock of Christ; and as such might expect to be broken, as ancient persecuting powers were, by the rod of his anger, who is King of kings, and Lord of lords.

INQUIRERS.

The Missionaries have not only been gladdened by accessions to the church, but by the attention of hopeful inquirers after the truth, and by various promising appearances. On these subjects their communications furnish a variety of interesting information.

Referring to inquirers, Mr. Lacey writes, under date of November,—

"21st. There are two interesting inquirers in the Atghur rajuary, about four coos from Cuttack, and the native brethren are going to see them in a few days. Also Rhadoo's brother appears seriously disposed. He has lost all faith in the Hindoo religion, and unites with the native Christians in their acts of worship. His mother too has for some months been inquiring after the new way. When Rhadoo was baptized she was exceedingly bitter against him; this has quite subsided, and a better mind succeeded. Rhadoo's brother has a considerable quantity of very good land; it is khinat, a gift to the family for ever, on condition of service being paid to an idol, Rhadoo Krishna. This idol he has forsaken, and it lies neglected; but I expect, if he professedly embraces Christianity, that then he will lose his estate, which has now been enjoyed by the family for 200 years. It would fall into the hands of the government, but he would have the first offer of it at a moderate rent. This circumstance will try the strength and sincerity of his Christianity.

At another time he adds,—

"To-day Rhadoo's brother called, but I had not much conversation with him. His embracing the Gospel would create a strange excitement on account of the landed property which he possesses, and the idol which he supports, which would be destroyed were he to do so."

Still later Mr. Lacey writes respecting inquirers, in a brief review of the Mission,—

"Of these there have been and still are a good number. Some have, after examination, betrayed worldly and interested motives, and have been admonished, warned, and sent away; for we are persuaded that however such converts might swell our numbers, they would in the end do the cause no credit, but rather hinder than advance it, and hang a heavy burden upon our hands. Others have been so much overcome by the fear of losing their means of subsistence in the world, as well as of incurring the hatred and persecution of their caste and relatives, that they still halt between man and God: of this description there are now sixteen or twenty persons. They have generally received much light, despise idolatry, and love the Gospel of Christ, but their impressions are too faint, and their confidence in the goodness and care of God too feeble to enable them to come forward and hazard all for Christ. Other inquirers there are who are not far from the kingdom of heaven, of whom we think well, and whom we shall before long, we believe, introduce into the Saviour's fold. Our unceasing care and business is to visit, instruct, establish, and encourage such; and myself or the native brethren are constantly having communication with them."

Of nominal Christians the same brother observes,—

"These have increased with the converts who have been baptized through the past year, as two of those converts were heads of families, and their families have

lost caste with them. Of the family of Boleram there are I think seven souls besides himself. This class have therefore now increased to a good number, and are being instructed in Christian doctrines and habits. They regularly attend family worship, and the public worship of God in the chapel on the Lord's day. This class are hopeful for futurity, having no predilection for Hindooism, no regard for idols, brahmins, or gooroos; and having lost their caste, which is the most formidable obstacle to the acquisition of Christian knowledge, and to the reception of the Gospel. Some of these are now grown up, and may be expected soon to unite themselves with the church, as wherever instructions are faithfully given, and prayer faithfully made, the Divine blessing, it is hoped, will be communicated."

On the General Progress of Christianity in India, Mr. Sutton remarks,—

"There is a great movement in Calcutta among the educated classes of Hindoo youth; perhaps six or seven thousand young people are in the daily habit of reading the Scriptures in English, and studying the evidences of their truth. I have, during my stay in Calcutta, witnessed the initiation into the Christian church of two young educated brahmins, one of whom is the editor of a newspaper; and there are a number of their companions and friends who style themselves inquirers, or nominal professors of Christianity."

The same estimable brother, referring to the effect of the Gospel in the scene of the Society's labours, stated to a friend,—

"Our mission is taking root about Cuttack, and will, I trust, produce abundant fruit. I should not be surprised if the majority of two or three villages where our native converts reside, soon put on Christ by baptism."

Mr. Lacey more than confirms these encouraging statements. In a recent communication he observes,—

"The work is widening all around Cuttack, and requires two or three labourers; Berhampore and Pooree are destitute. The former calls aloud for help, and several are actually inquiring for the way of life, and no one to direct them; never were prospects so encouraging, and never was help so low.

Blessed be God, His cause is striking deep its roots; the tree of life is planted and becoming strong and bearing fruit. I look on, and wonder, and rejoice; again and again I examine its nature, and its evidences, and its effects, and am satisfied it is the Lord's doing.

The good cause has taken deep root over the Maha-nuddy river, extending for twelve or fourteen coos. In all the villages within this space, there is much Christian knowledge and feeling planted. Idols and brahmins are secretly disbelieved, and there is a pretty general impression of the truth and necessity of the Gospel. But moreover, in this tract, there are a good number who may be considered as inquirers; and who have considerable influence upon hundreds more. The operation of the Gospel leaven is going on, and gradually producing happy results. It is from this direction that most of our converts have come, who have been baptized through the past year; and if we are not deceived, there will be a still greater number gathered into the fold of Christ in the approaching year. Our hope and trust are in the grace and power of God, and we believe he will bring it to pass."

Some information is contained in Mr. Lacey's communications, respecting Sundra Das, the old Gooroo, referred to in former Reports, and the manner in which he, undesignedly, is promoting the diffusion of some measure of Divine truth.

"The old Gooroo is again contributing greatly, but undesignedly, to the spread of the truth. Perhaps there never was a case nearer that which the Apostle mentions of some preaching Christ of envy and strife, Phil. i. 15, than the old Gooroo's. He receives our Scriptures and tracts, compares them with the Hindoo books, commands the keeping of the ten commandments,—speaks of the instructions, miracles, and death of Christ; and many other things that are useful. He has no proper view of the Gospel, and so cannot make it known further than these means do; neverthe-

less a degree of light gets abroad which soon exposes the designs of the old man, and makes his disciples wiser than their teacher; and when this discovery is made, they cannot remain attached to him, and are too much enlightened to turn again to their own books, and old observances; and in consequence, those who really *desire* to find and follow the truth, turn their thoughts towards us. What shall we, therefore, say to the conduct pursued by the old man? why, although we cannot commend his motives, yet with the Apostle we say, "Notwithstanding every way, whether in pretence, or in truth, Christ is preached; and therein we do rejoice, yea and will rejoice." Our English congregation remains low, though not so much so as some months past. If it shall be for the good of the cause of religion, and for the glory of God, I trust he will bring them back again, for it is distressing to have the preaching of the Gospel closed where such a number of persons reside; but if it will not, I hope God will prevent it. I hope, I can truly say, unless these great ends can be answered, I have no desire to make a show in connection with the rich.

Sundra Das asked Ramara why we cut the corn he had sown and cultivated with so much care? (referring to the baptism of the two females,) to which Rama replied, that sometimes the master might set one servant to reap that corn which another servant had sown with much labour and anxiety; that we must not look so much to what we reaped here, as to the approbation of our master at last; but really we had reaped that corn which he could not have reaped, but which, had it been left to him, he would have suffered to spoil in the wilderness.

The old man is very zealous in enforcing the ten commandments and the Christian Scriptures, and does much good: however, his disciples grow wiser than their teacher, and pass beyond the line in which he would confine them; and then he involves himself in persecution. I am persuaded the old man knows the truth, but it is hard work, after all this reverence, to take up his cross, and become an ordinary and despised Christian."

The statements now furnished respecting that pleasing measure of success, with which the Lord of the harvest has blessed the Mission, and the promising appearances which are presented in some of the scenes of its wide field of labours, should encourage the friends of the Society to further exertions; and the affecting want of further aid, which is experienced in Orissa, should impress upon their minds the importance of sending further help to the brethren already toiling in this interesting but laborious field.

Mr. Sutton feelingly exclaims,—

"O for more labourers! What are Christians doing in England that they so criminally refrain from this glorious work? Alas! alas! I fear that they who can come and will not offer themselves, will have a fearful account to give in at last. Is it not better to live ten years in India, doing our Lord's will, (supposing that we should die at the end of that time), than forty in England, in opposition to it? Our ancestors would go cheerfully to the stake, to a certain fearful death, in obedience to their Lord; and their descendants are afraid of a sea voyage, or a liver complaint, and had rather millions of immortal beings should rush into hell, than run the risk of encountering these things in their attempts to save them."

It has been already stated that he hopes, after a short interval, to return to India; and referring to this, he remarks,—

"I do hope that you will be enabled to collect three or four well qualified young men to return with me to India, within the next eighteen months; and that our American brethren will send as many. There is a loud call to the churches. O let the cry from the dying millions of Hindoos then be heard and felt, 'Come over and help us; we are sinking into everlasting woe; come over, ye professed followers of the merciful Saviour, and help us.'"

On the want of help, Mr. Lacey remarks,—

"We never were weaker in European strength. Though never weaker, yet we never had such need for European labourers. The field is widening; and in some places the people are desiring instruction, but have no one to give it. We beseech

our friends at home to resume their first energy and self-denial, and zeal; and support with energy the advance they have made; to nurture the promising plant they have placed in the soil of Orissa.—The first obstacles are overcome, and they have only to pursue their object with steady faith and zeal, and they will soon reap a glorious and very important harvest."

O that these and similar appeals to our compassion and to our piety, might not be in vain, that we might indeed believe what we profess to believe, that it is more blessed to give than to receive. When this truth is not only generally acknowledged as divine, by the lips, but when it is indeed cordially believed, from the inmost soul, then will Missionary Societies no longer have to exclaim that millions are dying, and that they have no funds with which to send forth those, who desire to proclaim to the heathen the wonders of Redeeming love.

It is a matter of sincere congratulation, that this year a small addition has been made to the number of the Society's Missionaries. Mr. John Goadby, the second son of the esteemed pastor of the Baptist Church, at Ashby-de-la-Zouch, has long had an earnest desire to devote himself to the work of Christ among the heathen. Three years, or more, ago he offered himself as a candidate for Missionary service. The circumstances of the Society then prevented any favourable attention being paid to his application. Soon afterwards he commenced regular studies in the academy, under Mr. Jarrom, of Wisbech; but still his mind was directed, should a door ever be opened to him, to labour among the heathen. At length, in the providence of God, his way was made plain. He was solemnly set apart to the important work of the Mission, at Loughborough, on the 29th of May; when his Father, with much feeling and force, addressed to him an important charge; and his worthy Tutor presented an ordination prayer, imploring numerous blessings on him, and the partner of his course. The day was one long to be remembered. It was apprehended that more persons were present, than at any ordination of any previous Missionary of the Society. Much holy feeling was excited. Many, by their uplifted hands, declared their determination to pray for, and support the Missionary. Mrs. Goadby's mind had long been directed to the same great object. In fact, so devoted were both of them to this object, that notwithstanding the sacrifice of country and friends, to which they are called, it appeared to them a cause of joy that the way was open for them to go, and in their spheres of operation to make known the Saviour's love. They proceed in the Ship *Alexander*, Captain Waugh.

That this esteemed brother and his partner are thus proceeding to strengthen the Mission is, under God, to be ascribed to the zeal and liberality of those friends, principally in a few churches, who, by an extra subscription, for the express purpose of defraying the expense of outfit and passage of another Missionary, have enabled the Committee, at this important crisis, to send them forth; and thus to strengthen the weakened hands, and encourage the hearts, of the brethren in Orissa, almost drooping for want of more aid. Let the subscribers to this object, reflect with pleasure, that divine goodness has thus permitted them to give to India two more Missionaries; and that India is indebted, under God, for this benefit, not to the Society generally, but to them, and them only, whose extra exertion and additional liberality, have sent these Missionaries forth.

The amount of this special subscription appears to have been about £280, besides the ordination-collection; and the expense of outfit, passage, &c., about £300; so that the whole expense would be defrayed by the different contributions for that purpose.

After this review of the progress of the Mission for another year, it may be sufficient to add that the friends of the perishing heathen are entreated to remember the apostolic admonitions, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Let us not be weary in well doing: for in due season we shall reap, if we faint not."

MISSIONARY ANNIVERSARIES.

SEVENOAKS.—On Lord's day, Jan. 26, 1834, Sermons were preached in the General Baptist chapel, Sevenoaks, by Mr. Sutton, on behalf of the foreign Mission: and on the following evening, a Missionary meeting was held, at which Mr. Pickance presided. The speakers were Rev. Messrs. Knowles and Sanders, Wesleyans; Broady and Franks, P. Baptists; Sutton and Parker. All the services were well attended: indeed, such was the interest excited in this, Mr. Sutton's native town, that notwithstanding the unfavourable state of the weather, the place was crowded long before the time of commencement, and many went away unable to gain admittance. Collections and Subscriptions, £18.

LEICESTER.—The annual services in behalf of the Foreign Mission, were held in Leicester, on Lord's day, Feb. 16, and the following evening. Messrs. Sutton, Pike, J. Goadby, and T. Stevenson, preached on behalf of the Mission, at the four G. B. meeting-houses. The collections on the Sabbath were considerably larger than usual; and the interest excited by the presence and labours of Mr. Sutton was highly encouraging.

To gratify the friends of the Mission by an interview with Mr. Sutton, and promote an increase of missionary zeal and brotherly affection, a public breakfast was held at the Dover-street School-rooms, which season was so generally interesting, as to induce the friends to meet again and take tea together in the afternoon. In the evening, the public meeting was held in the Friar-lane chapel. This was a very pleasing, impressive, and, we hope, useful meeting. Mr. Wigg presided. Addresses were delivered by brethren Hunter of Nottingham, Derry of Barton, Pike, and Sutton, Mursell, T. Stevenson, Goadby, and Gamble of Leicester. The meeting was continued till a late period in the evening; and though the large chapel was crowded to excess, scarcely one person left the place until the assembly broke up. The collections at the whole of the services nearly doubled those of former occasions. Several friends became annual subscribers; several of those who had previously contributed, doubled their subscriptions; a number of young persons engaged to become collectors; and one friend who had subscribed 10s. annually, though not a member of our connexion, not only doubled his annual subscription, but presented £5 towards defraying the expense of sending out another missionary. On the whole, the anniversary services were of an unusually animating and pleasing nature, and we trust, have stirred up, in no small degree, the slumbering embers of Missionary zeal among the churches in this large town.

BIRMINGHAM.—On Lord's day, March the 9th, Mr. Sutton delivered Missionary sermons at Birmingham. The public meeting was held on the following Tuesday evening. James Roome, Esq. in the chair.

Mr. Cheattle began the service with singing and prayer, and gave a statement of the amount received by the collectors through the year.

Addresses were delivered by the Rev. Messrs. Hammond, Morgan, Peggs, Brook, Sutton, and Swan.

Collections on the Sabbath and Tuesday evening £15 5s. 1½d.

On Lord's-day, March the 9th, Mr. Peggs preached Missionary sermons at Netherton and Cradely, and on the following evening, with Messrs. Sutton, Tunnicliffe, and Rogers, attended a public meeting at Netherton. Collections £3 10s. 0d.

At the Birmingham Missionary meeting, March the 11th, one of the speakers alluded to **THE HOUSE TAX** as about to be removed; and pleaded that the friends of the Mission might, without *any sacrifice*, greatly assist the Society by applying the amount paid for the house tax to the funds of the Institution.

G. C.

CASTLE DONINGTON.—On Monday, March 17th, we had, at Castle Donington, the happy union of meetings to promote the revival of religion at home, and the interests of the Mission abroad. Our services were well attended at every opportunity, and each succeeding opportunity was attended more numerous than the preceding one; so that, at the Missionary meeting at six in the evening, the place was thronged with very attentive hearers. It was in fact the largest Missionary meeting we ever had at this place.

The Minister of the place presided, and, with Messrs. Wilders, E. Stevenson, Brooks, Bannister, Sutton, and Bamford, (Wesleyan,) addressed the assembly. Most of the addresses were characterized by clearness of statement and vigour of appeal, and with the information afforded by Mr. Sutton produced a very strong feeling in favour of the sacred Missionary cause; and many felt like the disciple on the mount, when he said, "It is good for us to be here."

The collection, including the one made after Mr. Sutton's sermon the preceding evening, amounted to £17 9s. 9d. being considerably more than double the collections of the last Missionary anniversary, and more than was ever collected *here* on any former similar occasion.

On the following evening, the 18th, a Missionary meeting was held in the General Baptist chapel, Sawley. The Minister of the place presided, and introduced the business by stating the objects of the meeting; and Messrs. Wilders, Hawkins, Ayrton, and Sutton, addressed the audience in a very serious and edifying strain.

Mr. Sutton preached on the Sabbath preceding. The collections amounted to £4 6s. 10d.

R. STOCKS.

The increase of the collections, in every place where Missionary Meetings are held, evinces an increase of Missionary feeling, which we hope will be lasting, and raise our energies in this good cause.

HINDOO LIBERALITY.

A correspondent in the *Lomachar Durpun*, thus eulogizes the Raja of Burdwan, in Bengal,—“ You present your readers occasionally with information of acts of injustice and oppression, which cannot but raise indignation in the mind of every good man. Allow me to give you an account of something generous, and praiseworthy, and deserving of imitation by every well-wisher to the good of mankind. You have occasionally made allusion to the Raja of Burdwan and his family. They are celebrated for their wealth, and the noble and generous spirit of benevolence which animates them. When the rich and powerful make a proper use of the blessings heaven has bestowed upon them, they are worthy of their important trust. This is the case with Maha Raja, his father Poran Baboo, and his sons. Every individual here is witness of their generosity, and numbers are happy in the enjoyment of their bounty. Hundreds of poor people receive portions of rice every day, and strangers, in addition, get salt, dall, ghee, to prepare a substantial meal. Thousands of rupees are expended by them for the common good—the repair of roads, building of bridges, and many other useful purposes. That the Raja feels a high interest in public instruction, his Sungskrit, Persian, and English Schools here, where Hindoo lads are freely instructed, give the best evidence. Another striking instance of liberality is particularly to be noticed. The Missionary residing at Burdwan, was desirous of building an English school upon a large scale in the midst of the town. Upon communicating his intention to Pooran Baboo, the father of the young Raja, a collection was made in the palace, and, a few days after, the Missionary was presented with one thousand rupees towards defraying the expence of building a school! Thus we shall now soon see a splendid building raised in the town, large enough to hold two hundred scholars. An English school has been established at Burdwan by the Missionaries for several years; but for want of a proper situation and a suitable building, it could never be extended to any considerable degree. Through the generosity of the Maha Raja and family, all these impediments are removed; and it is to be hoped that all the wealthier inhabitants here, and every where, will imitate so praiseworthy an example. If every native gentleman throughout Bengal would thus put his shoulders to the wheels, what could not be effected for the mental and moral improvement of our rising generation? And surely it is our duty to do so, for where is there an object to be found more deserving to be promoted by united assistance?”

This document, which bears internal evidence of being the composition of a Hindoo, or an Indo-British, affords pleasing evidence of the silent diffusion and powerful influence of Christianity in India. Here is an appeal from an English Missionary to the richest Raja in Bengal, for assistance to build an English school, followed by a liberal subscription in his palaces; yea, the Raja himself supporting an English school, in common with Sungskrit and Persian. The liberality and benevolence of this Hindoo Raja, are worthy of the imitation of those who “have to lend to him that needeth.” Let the friends of Missions “thank God and take courage.”

March 14, 1834.

J. P.

MR. LACEY'S JOURNAL.

May 16, 1833.—I arrived at Pooree, with my family, on the 3rd, but Hannah being seized with the small pox, on the 4th, she has required my own and her mother's attention, day and night, since that period; and so I have not been able to get out to the bazar. Yesterday was the crisis of her disorder, and God has graciously given it a favourable turn, and she is much better. We had little hope of her yesterday, at noon. This is the fourth time Hannah has been restored to us out of the very hands of death. I have no other wish than that her life may be devoted to his honour, who has so often and so signally spared it. Her attack is of a mitigated small-pox, as she has been vaccinated; and its symptoms and appearances were irregular, and more favourable than they probably would have been in the genuine small-pox. It was however, confluent, and very severe. I rode to the temple corner, and spoke to an attentive number of hearers, from a small raised spot by the road side. Some of the bears and bulls of Juggernaut opened their wide mouths, and poured forth their abusive volleys; but the truth commended itself to the consciences of all. I gave away about fourteen books. Gunga Dhor and Doitaree are here, and go out daily to the town. This evening, their attendance was required at the Tax-office, to point out two lepers, who had abused and beaten them the other day. It is necessary to seek redress, or we could not stand in the street. There are three persons who profess themselves inquirers, and have certainly obtained a very good knowledge of the New Testament, but I at present suspect their motives. They are backward to unite with the native Christians, and say little about coming forward to own Christ. A letter from brother Pearce yesterday, mentions that the General Baptists in America have commenced subscriptions for missionary purposes, and have two candidates for foreign labour.

22, 23, 24, 25th.—In the town: I raised a good congregation on each of these days. Sometimes I enjoyed some affection, and the people were convinced in spite of the annoyance offered by interested brahmuns and pundahs. On one occasion a Hebrew came past, and after making some inquiries about what I was doing, said, "May the Lord give you success." This I felt to be kind, very

kind, kinder than my countrymen's conduct; who usually pass by with a kind of a sneering laugh, and take special care not to manifest before the people, that they have any interest in my work, or any desire for my success. This Hebrew is a man of learning, and great morality. He is greatly attached to the law, and in his dealings and general temper is very amiable; but he denies Christ as the Messiah. He has left England sixteen years; and has travelled in almost all parts of the world. My dear Hannah is much improved, and I have concluded to set off to Berhampore on Tuesday, the 28th: (D. V.) Have had another conversation with the inquirer mentioned some days ago, but cannot yet form any opinion of him. He has much knowledge, and when fears are expressed of his not holding out in the midst of poverty, disgrace, and persecution, he appears hurt; but I want to discover more feeling in regard to sin, and more admiration and love of the Saviour, than I yet discover in him.

27th.—In the bazar. I collected a goodly number of people; but for the most part they were wrangling and petulant. I found opportunity to say some things which may do them good. I leave it to God's blessing.

28th.—This day I set out for Berhampore, and reached Manikpatua by eleven o'clock in the evening, where I slept. My way was through a sandy desert by the sea side, but the journey was rendered pleasant by the delightful sea breeze.

29th.—Arrived at Sathana this morning, at ten o'clock, and alighted in a small but convenient bungalow, belonging to Mr. Wilkinson. This place is close to Chilka lake, and the prospect is delightful. All is industry here: in front are the fishermen catching and drying prawn, which come up from the sea in incredible numbers, and are caught by a class of people who are located here. They set large frame baskets for them, into which they pass by small openings, and when a good quantity is collected, they are poured out into large skips, and carried away. I obtained a fine breakfast of large prawn, and some fish besides, for two pice. Behind the bungalow, are the salt manufactures of the Company, but I have not yet seen the process. The lake is covered with various sized boats, and here and there, you discern sails* at a distance. Have al-

* Boats coming down the lake set a kind of bamboo sail.

ready had some conversation with several people of the place; but Juggernaut has deep root in them. In this neighbourhood is a devotee, who is reputed to have lived through the four joges, or ages. His hair and beard do not grow, nor does he change his clothes, nor indeed does he do much else common to mortals: he is immortal. He has great influence in these parts.

OBSERVATIONS ON PROPHECIC SCRIPTURE.

BY C. LACEY.

JOEL ii. 28, 29.—“And it shall come to pass afterwards, (i. e. in the after or latter times, or the times of Messiah,) that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaidens in those days will I pour out my spirit.”

Here is a promise of the Spirit upon all flesh, upon all human beings. This was partly accomplished in the day of pentecost, to which time Peter applies this prophesy, (See Acts ii. 16—21.) but its full accomplishment has not yet taken place; for upon the greater part of the world the Spirit has never fallen, and they know not so much that there is any Holy Spirit. This looks encouragingly with regard to the giving the Spirit with great plenitude and power on some future day, for the entire conversion of all nations. O that all Christians would exercise their faith and prayers for the full accomplishment of this sacred and very animating prophesy. Too many, I fear, think it is done with; and hence, how should they expect, or believe, or pray, respecting it.

Micah iv. 13.—“Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thine hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.”

The daughter of Zion is the Church of Christ, and to that Church this exhortation is addressed. The exertions of God's people are frequently spoken of in the Scriptures under the figure of manual labour, or military exertions. Thus, in this prophecy, Zion is compared to a labourer, or rather to oxen threshing as in this

country. By such language it might have been concluded that labouring for the salvation of souls would be hard work, and so would require laborious and strenuous efforts to effect it. And so it is. It requires much bodily labour, and much mental exertion. Moderation will effect nothing. Downright hard labour, and that alone, will make progress in the field of Missionary labour. A man must pray hard, believe steadily, love ardently; to pray, and believe, and love will not do. Thus for mental labour. He must preach hard and preach constantly, he must preach with great fervour and affection, or else he will never excite a stir, never create inquiry. So much for bodily labour. We must arise from our ease and our enjoyments, and we must *thresh*—must throw into our labours all our strength and all our patience. I know the truth of these remarks by experience. Wherever there have been most prayer, most faith, most deadness to the world, and most labour performed, there has been a stirring. And this has commonly first been manifested in the native preachers, and then among the people. O how much depends upon the Missionary himself maintaining a high tone of spirituality, and regular, and faithful exertions in preaching. These things make all believe he is in earnest, and that the question of Christianity is important. If he maintain not these, the people will say that he, like the rest of the world, works for his bread, and so does just enough and no more than what secures that.

And here is a promise subjoined—

1st. Of qualification. “I will make thine horn iron, and I will make thine hoofs brass.” For the oxen to be shod with brass would greatly facilitate their labours in treading out the corn. God shall fit his ambassadors for their work.

2nd. Of final success. “Thou shalt beat in pieces many people; and I will consecrate their substance to the God of the whole earth.” Arise, O ye tribes of the Lord, for to you is the call addressed, awake from your selfishness and indifference, and come to the work of the Lord; to whom must He look but to his own people, and let his promises encourage your faith. It is to labour that this promise is attached.

Psalm ii. 7, 8.—“I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and

the uttermost parts of the earth for thy possession."

The Psalmist, in the person of the Messiah, is the speaker, and the principal thing to be noticed, as answering our purpose, is the promise God has made to Christ, that He shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession." The expression "heathen," and "uttermost parts of the earth," can leave no doubt on any mind, as to the extent of the Saviour's kingdom. In this promise the Hindoos, the Ooriyas are included. He shall have them; they shall become a part of his kingdom; for they are a part of the purchase of his blood.

Psalm lxxvii. 4, 7.—"O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern (lead) the nations upon earth.—God shall bless us; and all the ends of the earth shall fear him."

Who does not, with the Psalmist, congratulate the nations, and call on them to rejoice because the Lord shall govern, or lead them? What restrictions and bonds they suffer under the idol government, with which they are bound! What severe grievances, moreover, they are doomed to bear! At the same time they have no good in return, no preponderating blessing, no light, no peace, no joy, and no cheering future hope. But God shall deliver them, and lead them himself where they shall be liberated from their thralldoms, and rejoice in the salvation of God. These blessings shall be universally diffused, for "all the ends of the earth shall fear Him."

Psalm lxxxii. 8.—"Arise, O God, judge the earth; for thou shalt inherit all nations."

It does not, perhaps, appear clearly to whom this Psalm is addressed; whether to the rulers of Israel, or to the judges or governors of the heathen. This, however, is a matter indifferent to the above passage. In it we have a prophecy declared that God "shall inherit (i. e. possess) all nations;" and on this is grounded a prayer, "Arise, O God, and judge the earth." Judicial and military terms are commonly used to denote the conflict of light with darkness, and the triumph of the Gospel over heathen lands. This is the case here.

Psalm xcvi. 9—11.—"O worship the Lord in the beauty of holiness; fear before him all the earth. Say among the heathen, that the Lord reigneth: the

world also shall be established that it shall not be moved; He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof."

The latter part of this passage gives the whole an application to the heathen. The mass of heathens are, as we have before seen, sometimes spoken of under figures, or similes which convey the ideas of multitude; as the sea, many waters, sands on the sea shore, &c. So here, "let the sea roar, and the fulness thereof," must, according to this mode of interpretation, be understood to mean, let the world and its inhabitants cry aloud with joy. "Fear before him all the earth," makes this application more apparent, as fear means regard, reverence, &c. All the earth are called on to fear the Lord.

Psalm xcvi. 7.—"Confounded be all they that serve graven images, that boast themselves of idols: worship Him, all ye gods."

Idolatry is a crime, an affront to heaven. We are familiarized to it, and its deformity does not appear. Survey the heavens in a clear and cloudless night, with the moon walking in brightness. Then, "the heavens declare the glory of the Lord, and the firmament sheweth forth his handy works." What wisdom! what honour! what goodness! If so glorious the work, how glorious the workman then! Yet idolatry not only neglects this glorious God, shining with such splendour through creation before all nations, but it gives the praise of this wisdom, goodness, and power to a block, or stone, or a piece of brass, &c. Behold the earth teeming with good to man. He wants much—here is a supply provided; his wants are varied—here is various good, all suited to man's necessities. Yet he devoted to idolatry, thanks not his Maker and Preserver, but gives the praise of the goodness of God to his idol which he has made for himself, or the workman has made for him. Nor is this ignorance, for is it possible that a rational being should believe that a block of wood, or stone, or brass, which he has just bought, should make the moon, and stars, and fill the earth with food? No, it is not possible, but the evil lies deeper than this. A block suits best, it eats no food, it forbids and punishes no sin, it requires no holiness. Hence, "confounded be all those that serve graven images," &c. "Gods," in this verse means the great ones of the earth, its princes and rulers; or it may

be a satire on the people's gods. "Let those whom you worship, worship the Lord."

Psalm c. l.—"Make a joyful noise unto the Lord, all ye lands: serve the Lord with gladness; come before his presence with singing." This is not addressed to the Gentiles to call upon them to behold the favour of God to the Jews merely, as some passages are, (Psalm xcvi. 1—3.) but it contains an exhortation to engage actually in his service, "Serve the Lord with gladness," &c. It is a call of God, and so expressive of his mind. He willeth not the death of any, but would rather that all should repent and live. His service is life, and the way of life. His service is consistent with gladness and joy. None have reason to be glad and rejoice but his servants, and they have. Pardoned are their sins, accepted of God, made his children, constituted his heirs, and so have joyful and immortal hopes; hopes which death cannot destroy, except as it places them in full fruition. O blessed service! how happy, how joyful in itself, and how superior when compared with the dread of idolatry. Idolaters serve not their idols from love, but fear; and so their service is not joy, but dread. "Serve the Lord with gladness, and come before his presence with joy."

Psalm cii. 13—15.—"Thou shalt arise, and have mercy upon Zion, for the time to favour her, yea, the set time is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." An extended sense must be given to Zion; it means the spiritual kingdom of Christ, which is by the Psalmist spoken of and contemplated under the figure of the temple of God literally. Also the stones and dust are not for a moment to be understood literally. This language refers to the materials of the spiritual temple of Christ. Taking pleasure in these stones, &c. expresses the interest which shall be taken in the prosperity of Christ's kingdom; and this interest is a proof that God is about to have mercy on Zion. There never was a greater interest expressed than at the present time. All this comes from God; he puts it into the hearts of his servants; and as they are the ordinary instruments by which he accomplishes his gracious purposes, it certainly intimates that he will appear in his power and mercy, to extend the borders of his kingdom. The direction is pointed out: "So the heathen shall fear the name

of the Lord, and all the kings of the earth thy glory."

"Salvation, O Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learn'd Messiah's name."

ATROCIOUS SUTTEE.

The following account of a Suttee, in a district under the Bombay Presidency, appeared in the *Bombay Durpun*. "The Raja Gumber Sing, of Edur in the Zilla, Narree Marwar, died at Edur, on the 12th inst.; and on the day following, his corpse was taken down to the usual spot of ground where his family are burnt. He was accompanied by seven of his Ranees, or lawful wives, two concubines of rank, of distinct caste from the Raja, and four domestic slave women; all of whom were immolated on the pile, with the aid of every one who had it in his power! The jewels and other personal valuables became a prey to the *Karbaries* of the late Raja, who were the principal actors in this scene of iniquity, and who left no means unemployed to complete the bloody tragedy. The life of the only surviving Ranee was spared by these vultures, in consequence of her being the mother of the heir to the throne; and they feared their own interests might suffer, were the child deprived of protection, and abandoned to the care of others."—*East India Mag.*, March, 1834. The Suttee was abolished in the Bombay Presidency, in the course of the year 1830, as stated to the writer by the late governor, Sir John Malcolm. May the powerful influence of our government in India, effect the speedy and entire abolition of this horrible practice in all the tributary, allied, and independent states of Hindostan.

P.

MISSIONARY HYMN.

ARISE, arise, O Lord our God!
Assert thy majesty;
Soon may this land, by tyrants trod,
A temple be for thee.

Oh let thy banner be unfurl'd
Where Satan's Babel stands;—
Down let its turrets black be hurl'd
By thy victorious bands!

Soon on the ruins of the pile,
May Sharon's roses bloom;
Descend, Almighty God! and spoil
This hellish hecatomb.

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[NEW SERIES.]

MEMOIR OF THE REV. JOHN UNDERWOOD.

How mysterious to us are the dispensations of Heaven! What *obscurity* as well as equity *appears* to mark the Providence of God! The slightest reflection teaches us that the infinite Spirit possesses various attributes, with which, according to human conceptions, his moral government of the world is scarcely compatible. Who can reconcile the permission of sin with His infinite purity? the aboundings of human misery with His exhaustless beneficence? especially, who can reconcile the order or time of man's decease, the arrangement of both its seasons and circumstances with unerring Wisdom? Were the victims of death restricted to the aged, and the decrepid, to the apparently useless members of society, we might instantly concur in the order of their decease as wise and merciful: but what shall we say when the pious, the judicious, and the laborious Minister of the gospel is summoned from a sphere of usefulness at an early age, while sceptics in religion, and scoffers at sacred things remain to diffuse their poisonous principles in the world, and to scatter among their fellow-immortals "*firebrands, arrows, and death*?" What shall we say? the Bible puts into our mouths language at once the most expressive and appropriate; it tells us to say, "Thy way, O God, is in the sea; and thy path in the deep waters; and thy footsteps are not known." "Clouds and darkness are round about Thee." "Verily thou art a God that hidest thyself, O God of Israel, the Saviour!"

The *obscurity* of Divine Providence is painfully attested in the early removal, by death, of the subject of the following memoir. Mr. Underwood was born at Wimeswold, in the county of Leicester, October 22nd, 1805. He was the eldest son of Thomas and Sarah Underwood, both members of the Baptist church at Wimeswold. In consequence of their humble circumstances, they were unable to give to their first-born any

education beyond that which a village day school supplied. Here, however, he acquired the knowledge of letters, and while yet in the stage of infancy, was able to read the Scriptures with fluency and correctness. He afterwards shared the advantages of the free school, established in his native village, and there learned the arts of writing and arithmetic. But at an early age he was called to leave the school, and to exchange his literary for manual employments. These latter, however, were not suffered to engross the whole of his thoughts. He then cherished a taste for reading, and a thirst for knowledge, but being almost wholly destitute of such books as were suited to his age, and having no enlightened preceptor,

“To rear the tender thought,
And teach the young idea how to shoot,”

his mind continued choked with the weeds of ignorance, and enslaved by the power of vanity.

His early *religious* feelings and *moral* habits are worthy of special attention; and these may be most advantageously and correctly given in his own words:—“From my earliest years I was the subject of occasional, but transient, convictions of sin. I distinctly recollect being seriously impressed, and deeply affected, while hearing a sermon preached at my native village by Mr. Pike of Derby, from the passage, ‘Wilt thou not from this time,’ &c., &c. This, I believe, was in my ninth or tenth year. But these salutary impressions were soon obliterated from my youthful heart; and for several subsequent years I do not remember to have had any powerful awakenings of conscience, though a conviction of the importance of personal piety would not unfrequently force itself on my mind. But alas! these convictions became gradually enfeebled by the lapse of time, so that from the age of twelve to sixteen the natural depravity of my heart awaited only the influence of outward temptations to be elicited in all the ordinary forms of iniquity and vice. During the latter part of this period, especially, the wholesome restraints imposed on me by the authority of my father, together with the pious and often weeping remonstrances of my affectionate mother, were scarcely sufficient to keep me within the bounds of external morality. Often indeed did I indulge the impious wish that I might be wholly freed from all these restraints, and allowed to pursue, without interruption or annoyance, the bent of my corrupt inclinations. Thus was I living in the service of satan, and in the ardent pursuit of sinful pleasures, until the latter part of my seventeenth year, when God, who is rich in mercy, was pleased to employ those means which I humbly hope issued in my conversion. About this time I was induced to attend a Missionary meeting at Loughborough: in the evening of the same day Mr.

Pike preached from 1 Cor. vi. 19, 20. While listening to the discourse I felt deeply humbled, and was affected to tears; but after returning home, I was led away by my thoughtless companions, in a few days lost all my serious impressions, and became more than ever addicted to sinful pursuits. Not many weeks after this, however, I was led by the good Providence of God to hear another discourse from the same Minister, founded on the words 'And to know the love of Christ,' &c. Again my mind was powerfully impressed, former convictions were revived, the preacher's solemn and pathetic appeals found their way to my conscience, and the striking exhibitions which he furnished of a Saviour's love, seemed to melt my soul within me. On my way home, an esteemed Christian friend having perceived the effect produced on my feelings by means of the sermon, began to converse with me respecting it, and in a most affectionate manner invited me to unbosom myself to him. I did so without reserve, and after giving me some suitable advice, he put into my hands that excellent little book 'Persuasives to Early Piety.' The following was to me a day of deep distress, and after its business was over, I retired into a field adjoining my father's house, and there, in a secluded spot beneath the twinkling of the evening star, I knelt down and attempted to pour out my soul to God in prayer, but was unable to utter a word. I felt completely overwhelmed with a sense of my ingratitude to a God of infinite love. It seemed as though a voice was saying to me, 'Thou ungrateful, thou guilty wretch, dost thou dare to lift up thy voice in prayer?' But O, it is impossible that I should adequately describe, as it is that I should ever forget, the anguish of my spirit at that hour. After some time I arose from my knees, and by the aid of twilight sought to read a few portions of Scripture, particularly some parts of our Lord's valedictory address to his disciples, and the narration of his sufferings and death. While my imagination was lingering about the awful scenes which transpired between the Mount of Olives and Mount Calvary, my stony heart was broken, and after the agony of my soul had been relieved by a flood of tears, I again knelt down, and for the first time in my life engaged in earnest prayer. I did not then however obtain a sense of *pardon*; nor durst I at present ask for peace, for I thought I was not sufficiently penitent, and that until I was more deeply humbled it would be delusive and presumptuous to indulge a hope in Christ. The burden of my guilt still continued to press heavily upon my mind, and for two or three days I prayed for but little else than that the Lord would fully reveal to me my sinful state, and give me a truly contrite heart. On the evening of the third or fourth day from the time of my first convictions, while meditating on the wonders of redeeming love, and the tenderness and compassion of Christ for

poor sinners, I was led to ask myself, Cannot I believe and trust in such a Saviour? and then the words, 'Who loved *me*, and gave himself for *me*,' were suggested to my mind with such sweetness and power, that the burden seemed instantly removed and my soul was filled with tranquillity and peace. I seemed to have such a clear view of my interest in Christ, that I could not but weep tears of joy; and as I walked to and fro in my father's garden, nature itself seemed to have assumed a new aspect, and I felt indeed that with me old things had passed away, and all things had become new. This happy frame of mind, which I fondly imagined would always continue, was but of short duration; my confidence soon gave way to fearful apprehensions that I had been deceiving myself, and my sorrow became as pungent as ever. But after repeatedly reading the Scriptures, and engaging in secret prayer, I was enabled again to trust in the Saviour, and my peace and joy were restored. Having, however, as yet very contracted views of the gospel scheme, and a very imperfect acquaintance with Christian experience, I was living too much by frames and feelings, and consequently endured the most painful exercises of mind. Now I could rejoice in hope of the glory of God, and anon I was filled with despondency and gloom, and sometimes reduced to all but absolute despair. On the 19th of August 1822, I was baptized by Mr. Hoe, and united to the church at Wimeswold. The sound and experimental preaching of my Minister tended in no small degree, by the blessing of God, to establish me in the principles of the gospel. But for some months after I had made a public profession of religion, I was the subject of incessant and tormenting temptations; sometimes I was perplexed and distressed with sceptical notions, at others the most wicked (and as I deemed them) blasphemous thoughts would in rapid and resistless succession arise in my mind, until I imagined that I must have committed 'that sin which is unto death, the sin against the Holy Ghost.' I have however since thought that it might be for wise and gracious purposes that satan was thus permitted to vex my soul, since I was led under the pressure of these painful feelings to search the Scriptures, to read works on the evidences of Christianity, and to cultivate habits of seriousness and devotion more diligently than I otherwise might have done." The writer hopes that the interest which this detailed account of his conversion is fitted to excite, will be a sufficient apology for its length.

Up to the period of his becoming thus decided on the subject of religion, he had for the most part neglected the cultivation of his mind. When however his moral taste was purified by the spirit of grace, and he had drank at that river the streams whereof make glad the city of God, his intellectual thirst was revived. He read with the greatest eagerness every book he

could either borrow or purchase that was fitted as he thought to increase the fund of his knowledge, and to augment the stock of his ideas. Those hours which were not appropriated to mechanical and manual labour, he devoted to the purposes of mental culture. Sharing the particular friendship of his Minister (Mr. Hoe, now of Hose), and being a frequent visiter at his house, Mr. U. successfully pursued under his instructions the study of the English language. Before he entered on his nineteenth year, he left the parental roof and removed to Loughborough, where he resided with his uncle, Mr. Tyers. Here his opportunities for improvement were much more ample than those he had before possessed. His leisure for reading and study was more extensive, while the useful instruction and judicious counsel he received from his uncle were of essential service to him. He was dismissed from the church at Wimeswould, and received into that at Loughborough; and finding among its members several pious and devoted young men, he heartily and zealously co-operated with them in "works of faith, and labours of love." He became an efficient Sabbath-school teacher, and assisted in the institution and support of the Loughborough General Baptist Tract Society; which, under the smile and patronage of Heaven, was the means of producing a blessed revival of religion in the church, and of bringing many a wandering and weary sinner into the fold of Jesus.

At a very early age, while yet a total stranger to experimental piety, he felt a strong desire to be a Minister of the gospel; and strange as it may seem, the love of sin even when most predominant in his heart, never entirely repressed this desire, nor extinguished the hope that at some future period he should be engaged in this work. He sometimes thought that this early predilection might be superinduced by Divine agency; but considering what were his moral character and condition, he was most inclined to regard it as "the unhallowed aspiration of his natural vanity and pride." No sooner, however, had he become the subject of a saving change, than his heart glowed with a purer and more intense desire to be engaged in the Christian ministry; but perceiving, as he revolved the subject in his mind, the awful responsibility with which the sacred office is invested, and the nature of those qualifications which are requisite to the successful exercise of its supereminent and holy functions; and finding at the same time insuperable difficulties in the way of his attaining the requisite qualifications, he conceived it his duty to endeavour to divest himself of every idea of being called to engage in it. This he was not permitted to do. The unfavourableness of his situation, and the unpropitiousness of his prospects were shortly removed. Soon after his coming to Loughborough, he formed an intimacy with the third son of his

beloved pastor, who, though somewhat his junior in age, was so much his superior in intellectual and moral attainments, as to render their frequent and friendly intercourse exceedingly advantageous to himself. In these circumstances his desire to be employed as a herald of salvation to perishing sinners was kindled afresh, and he soon found that his friend was under the influence of similar feelings. They freely communicated to each other their thoughts on the subject, and both resolved to commit their way to the Lord, and patiently wait the openings of His Providence. Some time after this, Mr. U. was invited to speak occasionally in the villages; but his first essays were, in his own estimation, "by no means flattering." He earnestly sought divine direction, and some of the friends who heard him, and especially the one already referred to, encouraged and pressed him to persevere. About this time, the Minister of the church proposed that he should be called to preach before them at an early opportunity, and a resolution was passed by the members to that effect. Feeling it to be his duty to obey this call, he delivered, with much fear and trembling, a short address in the vestry adjoining the Wood-gate Meeting-house, founded on Isa. iii. 10. This attempt being favourably received, he was constrained to "thank God, and take courage."

(To be Continued.)

ON THE RANK AND DUTIES OF THE FEMALE SEX.

THAT the condition of females in Britain is elevated far above that of their sex in unevangelized lands, is a fact which is often insisted on at meetings of Bible and Missionary Societies, and which, while it reflects an honour upon the gospel, calls upon women not to be backward in supporting the system to which they are indebted for the respectful treatment they now obtain. In countries where the gospel is not known, the possession of superior *brute* force is barbarously supposed to authorize every species of oppression; and, acting on this ferocious principle, men have treated their wives like dogs, fed them with offals, refused them the blessings of education, represented them as destitute of intellect and conscience, sold them as slaves or beasts, and even punished or killed them at the instigation of caprice and passion. The indignities heaped on them by the insolence and cruelty of unrestrained power, are fitted to agonize the sensibility of an affectionate heart. Ample evidence of the truth of these statements may be found in the recently published tour of Messrs. Bennet and Tyerman, who were commissioned by the London Missionary Society to visit and inspect the several stations connected with that Institution; and, indeed, the reports of our own Missionary Society, and our Quarterly Papers, will furnish us with attestations sufficiently mournful and convincing on this subject.

Among Pagan nations, in all ages, the treatment of women has been

marked by singular features of barbarity. In ancient Greece, they were bought and sold as slaves; and though the old Roman laws forbade the sale of a wife, they recognised her as nothing better than a slave, the absolute property of her husband, and liable to the severest punishment or to death from his hand. In Turkey, Russia, India, China, Persia, and various parts of America, the practice of selling women still continues; in many other countries, the killing of them, especially when in age, is not punished as a crime; and in none but those where Christianity prevails, are their education and improvement considered to be of any importance. Under such neglect, and scorn, and oppression, their characters are as contemptible as their state; and despoiled of all moral dignity, they punish the sins of their merciless tyrants, by petty acts of deceit, by infidelity, by becoming and promoting temptations to the most debasing brutality.

In our own happy land, in the states of America, and in other places, proportionably with the increase of gospel light, the fair sex have risen to their proper elevation. Instead of being trampled upon, they stand on the footing of equality, and are treated as companions and friends: and it is hoped that while they remember the sword of the Spirit has fought for them, they will ever be grateful for his divine aid, and never think of attributing their honourable distinctions to the superiority of their natural talents, or personal charms. The blessed Jesus set the example of a proper treatment of the sex. By conversing with them, by healing their maladies, by listening to their requests, by defending them from accusation, by even weeping with them, as at the grave of Lazarus, over their causes of sorrow, by eulogizing their virtues, and by inculcating eternal principles of truth respecting their interest in all the purposes of divine mercy, he delivered them from thralldom, and introduced them to the paradisaical rank in society. How often did the voice of churlish Pharisees, and even of disciples, express impatience at their fervent entreaties, either for personal relief from affliction, or for a blessing on their little children; and how steady was the determination of this divine and holy Friend to rebuke their oppressors, and to treat them with sympathetic consideration. Nothing like adulation or hollow complaisance ever dropped from the mouth of the "faithful and true Witness;" but never was there a higher eulogium pronounced than that which proceeded from him in reference to a pious female who had anointed him with ointment, and was probably weeping at his feet, and bearing the revilings of those who knew nothing of her sacred love. "Let her alone," said he, with the voice of incensed majesty, "she hath done, what she could. Verily, I say unto you, wheresoever, throughout the whole world, this gospel shall be preached, this also, that she hath done shall be told for a memorial of her." There are many men, even in our Christian country, who have yet to learn from the example of Christ, that a word of encouragement will do more to stimulate and improve a female mind, than a thousand bitter taunts and hard speeches.

Our object in the above remarks is to encourage ladies to renewed diligence in every good work. There are many modes of promoting the cause of religion which are incompatible with the retiring modesty, the delicacy, the lowly nature of female virtue; and there are many which experience has proved they can more efficiently pursue than the

other sex. They form, for instance, our most valuable collectors in aid of Public Institutions. As the secular avocations of the other sex often require them to be absent from home, there is only the mistress of the house to whom the collector can make regular application: and it is, perhaps, more agreeable, in general, that she should be applied to by one of her own sex. Without wishing in the smallest degree to detract from female excellence, or to exonerate gentlemen from the obligation of doing what they can as collectors, we may remark that their time is often more valuable than that of a lady, and that frequently they could much more easily afford to give a pound as a subscription, than spare from their business time sufficient to collect ten shillings. The sympathies of ladies, their quickness of apprehension, and their ability to direct in the preparation of the little restoratives required in a time of sickness, eminently qualify them to act as visiters of the sick. Woe be to every professor, however, and especially to every minister, who refuses to visit the least of Christ's members in the time of their affliction. This is a duty incumbent on us all. Experience likewise has shown, that from the fair sex we may obtain the most valuable teachers of Sunday-schools, and the most assiduous and efficient Distributors of Tracts.

But there are domestic duties which wives owe to their husbands, mothers to their children, and which, in consequence of the advantages they have derived from the gospel, they ought to be forward to discharge. On them devolves a watchful regard to the health and comfort of their husbands. Other motives besides those of love and sympathy may have prompted some women to watch over the ailments of their partners in life, and to provide for them the cordials requisite to make them capable of labour; but it would be a base libel on the sex, to represent them generally as acting from the motives of mere selfishness. Every candid mind will acknowledge, that though, as a part of the human family, they may not, ordinarily speaking, be equal to the other part in strength of character and firmness of purpose, they are more than equal to it in sympathy and benevolence; and the mere circumstance, that the interests of a wife, in the time of her husband's affliction, coincide with the natural tendency of her sensibility, is no reason for imputing to her the inferior motive of action. He who utters such insinuations without the strongest reasons, is not only a vile calumniator, but a great fool to himself. The order, the cleanliness of her house, and the very appearance of her husband and children, at home and abroad, will be a commendatory epistle in favour of a good wife. She will be particularly attentive to the education of her offspring. The greatest characters the world has ever seen, have had the seeds of knowledge planted in their minds by maternal agency. As men advance in years, and mingle in the business and bustle of life, many early impressions are worn away; but where is the man who can forget the tender emotions which were awakened in his mind, when his *mother*, laying her soft hand upon his head, delivered to him, when a little boy, the first lessons of piety and virtue. It is still more, however, the duty of women to watch over the education of their daughters. Nobody upon earth can act as their substitute in this respect. Keeping the station of authority, let them encourage communicativeness; and lending a willing ear to the statements of hope and fear, joy and sorrow, let them administer the reproof, the instruction,

the encouragement, or admonition, which they best know to be necessary for the female heart. While they direct them in the acquisition of substantial knowledge, and, if possible, of elegant accomplishments, let them not forget to teach them the methods of domestic management, and the arts of economy. A wise old gentleman, was, the other day, remarking to a minister, the many instances he had known of young gentlemen, who, though beginning the world with the fairest prospects of success, were only able to continue a short time in business, before they were plunged into all the miseries of bankruptcy, bereft of reputation and of property. "Now to what cause," said the minister, "do you attribute these occurrences?" "I know," said the aged saint, "that in very many cases, the cause has been either the extravagant habits of the wife, or her unskillfulness in the arts of domestic economy." So true is it, that a man cannot prosper in the world without the consent of his wife; and that ladies ought to be on their guard against the love of grand appearances, choosing rather to be clothed with humility, than to be "cumbered about many things," about fine dress, fine furniture, and great preparations at meal times.

True benevolence terminates in the care of the soul. No female can be considered as discharging her duty, either to her husband or her children, while she confines her regard to their bodies merely, or to the interests of time. What should we think of a nurse, who on the kitchen taking fire, was merely to snatch up the clothes of her charge, and running away, leave the babe itself to be devoured by the flames? And what shall we say of the still more unfeeling mother, who, when the soul and body of her child are exposed to eternal fire, confines her attention to the mortal part, and leaves the immortal principle to perish? Be not so concerned to array your little idols with lace, and ribbons, and sashes, and jewels, as to direct them to that dear *Friend of yours*, who has said, "Bring your little children to me, that I may adorn them with the beauties of holiness, expand and sanctify their powers, and at last cause them to shine as stars for ever and ever." L.

THE INJURIOUS TENDENCY OF SECULAR PURSUITS WHEN COMBINED WITH MINISTERIAL LABOURS.

The subject to which *Benevolus* has called the attention of your readers in the March number of your periodical, is one which has for a length of time occupied my attention, and which I deem of vital importance to the denomination to which I have the honour to belong. There is, perhaps, no body of Christians in existence, among whom the provision made for the support of their ministers is so inadequate as amongst us. The evil deplored by *Benevolus*, *cum multis aliis*, is one of the greatest curses with which the General Baptists, as a body, have to contend. I only regret that your periodical is not more extensively circulated, that every member may feel its weight, and be interested in its removal. For it is through the medium of this publication, more especially, that the subject must be discussed. To introduce it to the attention of members when assembled upon church affairs would, I fear, occasion pain to some, excite surprise in the minds of others, and lead

to consequences which we should strive by every possible means to avert. In the observations which I am about to make, it is not my intention to reflect upon members who have done what they could to avoid the inconsistency; or upon those disinterested and devoted men, whose labours are not duly appreciated, nor amply rewarded. My object is, to treat the subject abstractedly, with a view to provoke discussion, and elicit truth; that if my views are incorrect, I may be convinced of my error, or that the notions of those who entertain opposite sentiments may be exploded.

I should consider interference unnecessary, were I satisfied that every member of the body submitted to the axiom that "they who preach the gospel, should live of the gospel." 1 Cor. ix. 7—14. But, notwithstanding the authority of this important principle, and the prevalence of its influence, which, I believe, is still progressing, even among us, there are yet very many, whose conduct, at least, shows that they entertain a contrary opinion. These individuals suppose that the work of a minister does not afford sufficient employ; that some secular pursuit will prove a source of recreation and emolument, will add to his comforts, will not materially retard his usefulness, while at the same time, he will be less burdensome to themselves. This last consideration is probably not the least. The opinion of these theorists I wish to contradict, by showing that such a combination as that to which I have alluded, has generally a most unhappy influence: in the sequel I shall suggest such remedies as have presented themselves to my mind.

It is a combination of two things which cannot naturally unite, and which controvert each other. A secular pursuit cannot be congenial with the work of the ministry. "No man that warreth," says the Apostle to Timothy, (2 Ep. ii. 4.) "entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." A minister's life may appear an idle one to those who only know what it is to labour with their hands; but to say nothing of the demands upon his time, which any worldly avocation may have, (which must be so extensive as to leave but a very small portion for ministerial duties,) such a contrariety of pursuits divides his attention, and incapacitates him for the application of the study, and the important labours of the pulpit.

The work of the ministry is a spiritual employment; and secular pursuits occasion difficulties, anxieties, and distresses, which, in spite of every effort to avert them, harass the mind, and preclude that abstraction from things which "are of the earth, and earthly," so absolutely requisite for ministerial preparations. The discourses of the Sabbath are often studied amidst the din of a school; the turmoil of the shop, or the excitement of some other temporal vocation. If the poor drudge has an opportunity of snatching an hour or two for seclusion from the world, how perturbed is his mind!—chafed by the perverseness of some obdurate scholar; or agitated by the fluctuations of the market; and, perhaps, thwarted in his meditations by the continual interruptions of customers. Need we wonder that his course of reading is desultory,—that his knowledge, compared at least with that possessed by ministers of other denominations, is contracted—that his discourses are defective—that he is degraded in the eyes of the world, and that so little success attends his ministerial efforts?

Secular pursuits necessarily induce speculation which may have an unhappy issue. Ministers among us have sometimes been advised to visit churches at a considerable distance, whose members are so few and poor as to be unable to defray the travelling expenses incurred by the individual recommended to them, and who cannot, with their utmost endeavours, raise more than five or ten pounds per annum towards his support. A minister so situated is placed in very pitiable circumstances. His permanent continuance is uncertain, as he is, in the first instance, sent for a limited time; there perhaps may not be an opening in that particular line of business for which he is adapted,—if there is an opening, he wants capital—if a friend assists him, he speculates with the property of another. If successful, he is independent of, and becomes, it is to be feared, indifferent to the labours of the ministry,—if he is unsuccessful, bankruptcy and disgrace ensue, and the cause, which he was sent to foster, is injured by his ruin.

The combination is one which occasions a loss of ministerial services. Some of your readers, I fear, will consider the term *loss* a misnomer, and will be ready to suspect the motives of those who have relinquished their labours among us. I will not say *ex uno disce omnes*, but were it not invidious to advert to names, many could be referred to, whose characters are above all suspicion, who, there is reason to believe, might have continued honourable and useful ministers among us, had they been supported independently of secular pursuits. Our loss is too extensive to be devoid of injury. In the short space of ten years *more than thirty ministers and pastors*, exclusive of deaths, have ceased to occupy their office among us, and many of them have left the connexion. To condemn the motives of all of them, is to condemn ourselves, for not exercising a better discrimination. Were other denominations to lose their ministers in the same proportion, the number would be appalling.

The ordeal of sincerity in our connexion, is exceedingly, if not unnecessarily, severe, to those who aspire to the sacred office. Such aspirants must not expect to obtain even a comfortable subsistence, for there are not as many as twenty churches that support their ministers independently of other engagements, so that such instances are to be deemed exceptions; and if they be able to maintain their station with consistency and success for a series of years, they will “be worthy of double honour.” *Benevolus* has adverted to the apathy of members, yet he has said but little of the hardship of those who are over them in the Lord. He perhaps could have told of some who have the greatest difficulty in maintaining their ground,—of others who have sunk their all,—of others who have degraded themselves as pedlars to obtain a livelihood, and of one worthy pastor who was suffered to become a pauper, and to work upon the roads in that capacity.

The combination is one which has a tendency to strengthen the prejudices of the opponents of dissent, against what they call “the voluntary system.” It is one of the most powerful arguments adopted by the advocates of a state religion, that were the ministers of Christ left wholly to the support of the people, many districts would be destitute of the gospel, or the pecuniary aid afforded them would be so scanty,

that they must necessarily engage in other pursuits, to obtain a maintenance, and consequently, their usefulness would be limited. These advocates embrace every opportunity of substantiating this false reasoning by what they call facts. And though it is no disgrace to a man, to be a minister of the word, and to labour with his own hands, yet I am sure such a contrariety of pursuits is injurious to the cause that he espouses, by seeming to countenance a necessity for a state religion.

It discourages the efforts of the people. When they see that a minister is not dependant upon them for his support, can it be for a moment supposed there will be any inducement to exert themselves?

It is opposed to the express declarations of Scripture. The object contemplated by the ambassadors of the cross is the most momentous, and demands their utmost energies. They are more or less successful in proportion as they have recourse to scriptural measures used, in the manner appointed. The more they are guided by the Word, the more successful will be their endeavours; for the Divine blessing is to be sought only in the use of the means, and is to be expected, more especially, when the directions for employing them are implicitly followed. What is the reason other denominations are more successful than ours? Are their principles more in accordance with the oracles of Truth? No. Are their ministers more disinterested and zealous? No. But they make use of scriptural means, in a scriptural manner, and the blessing of God will ever attend a regard to his directions.

We profess to make the New Testament our directory, and we appeal to its authority at all times; but, as it respects the support of the ministry among us, we depart from our principles. Jesus said, "The workman is worthy of his meat," Matt. x. 10. Paul said, "Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel," 1 Cor. ix. 13, 14. "Let him that is taught in the word communicate unto him that teacheth in all good things," Gal. vi. 6.

I think I hear the advocates of a lay ministry exclaim,—where are our Deacons, our Donisthorpes, and our Granthams, who shone as stars of the first magnitude—whose memories we revere—who laboured, working with their own hands, that they might be burdensome to none! I honour their memories as much as they. At the same time I cannot but believe that these indefatigable ministers of Christ did groan, being burdened, for a deliverance from secular pursuits, that they might give themselves *continually* to the ministry of the word and prayer. If they accomplished so much through the Divine blessing, how much more might they not have accomplished had they been more at liberty!

Let the advocates of the present order of things, however, prove, if they can, that such a releasement would have been detrimental to their usefulness, and that even to them their emancipation was not an object devoutly to be wished.

Yours,
REDIVIVUS.

Lincolnshire.

CORRESPONDENCE.

ON ERRONEOUS MODES OF ADDRESSING SINNERS.

Gentlemen,

I am a staunch General Baptist, and having heard some of our young ministers address themselves to sinners in a style which I think not calculated to produce good practical results, I should like an opportunity to point out the errors to which I refer. I lately heard one of our junior preachers. While showing the need of a Saviour he spoke much to the point, and said enough apparently to produce conviction; but then instead of exhorting his hearers to place an humble reliance on Christ as He is revealed in the gospel, he simply stated some of the blessings of salvation, and offered up a prayer to God to produce faith in their hearts. Was not this an unscriptural method of preaching? Should he not have told the people expressly that Christ died for them; and exhorting them to repentance and faith, have assured them that in this way they should obtain eternal salvation? It is obviously the duty of every one who hears the gospel to believe on Jesus Christ, and to render to him the homage of a devoted heart. His love to man and the will of the Father, concur in obliging us to love and serve him. Why then should not people be told to do their duty? As uniting ourselves to Christ is our duty, so it is also our highest privilege. Every where in the New Testament, pardon, peace, and eternal life are promised to faith in Him; and why should not a man be exhorted to enjoy the noble blessings of salvation? I heard another young man endeavouring to impress on his auditory the invaluable advantages they enjoyed in having the scriptures; which, as he observed, taught them every thing necessary to be believed and practised; giving them the knowledge of God, of themselves, and the way of salvation: but here, instead of telling them the obligations which arise from scripture knowledge and evangelical privileges, he stopped short, and merely said, "All this will avail nothing, unless the Spirit take of the things of Christ and reveal them unto you." Now, as it respects the agency of the Spirit, it is certain that though the scripture represents it as *necessary*, it also speaks of it as exerted *in some degree on all men*, and

attainable *in a larger degree* by those who choose to use the appointed means. What is the impression of the word but the agency of the Spirit who dictated it; and though the gospel directs me to look up for copious measures of enlightening and quickening influence, it does not follow from that circumstance that the impressions already made on my heart by the word preached or read, are not from above. I think, therefore, that though the young minister last mentioned might with propriety speak of the necessity of further assistance from above, he ought also to have mentioned the willingness of God to impart it, the means for obtaining it, and the duty of all men to use those means. The most useful style of preaching is that which represents the blessings of salvation as accessible. Merely to describe their value, and then speak of them as placed out of our reach, is the sure way to produce despair. A short time ago I visited an opulent man who was very unwell. The first interview I had with him he said, while tears started in his eyes, that in order to obtain salvation he was quite ready to give up all his earthly substance; and that for a long time he prayed night and day for mercy, but feared he should never obtain it. "I am told," said he, "to pray for faith to believe. I do not understand what it is; and I am afraid I shall never secure it." Here is another error, which, though not so common in our own denomination, I may just notice before I conclude. Modern faith is some good principle wrought in the heart before men know the truth, and which is said to be necessary to dispose them to receive and approve it. People are therefore exhorted to get this something wrought within, before they attempt to draw comfort from God's word. Strange inconsistency! Faith is undoubtedly a reliance upon a testimony when the evidence of its truth is discerned; and as a divine declaration is the best evidence of truth that can be imagined, faith in Christ is just giving God credit when he says that he has "given unto us eternal life, and that this life is in his Son." There are some persons who consider that in one place faith is said to be the gift of God. Eph. ii. 8. Every one knows that in the original the pronoun that is in the neuter gender, when

it ought to have been in the feminine, if the apostle had intended definitely to refer to faith; but even admitting that there is no value in this criticism, the apostle cannot mean that God believes for us any more than he repents, sees, or hears for us. "The Lord giveth wisdom;" but is it not still necessary to exercise all our mental faculties with diligence in order to acquire it? Is it not also proper to tell people to be wise? A crop of corn is the gift of God; but is it not necessary to plough and sow in order to have one? Grace to believe is the gift of God; but is it not necessary still to put forth our own efforts both in discerning the truth to be believed, relying upon it, and using the means by which more and more grace

may be obtained? No man can do wrong by exhorting people to believe God's word; for not to believe it is to make Him a liar; one of the greatest sins which can be committed: and every man is certainly doing as he ought to do when he is not only striving to think, feel, and act in conformity with it, but sensible of his own weakness and insufficiency, is praying fervently for the light and strength of the Holy Spirit.— Hoping that none of my young friends will be displeased with these suggestions, and expressing the sincere pleasure I have felt in observing the rising talent of the Connexion,

I am, yours cordially,
A GENERAL BAPTIST.

REVIEW.

AN ESSAY ON MORAL TUITION AND THE INFLUENCE OF A GOOD EXAMPLE. By WILLIAM BRAND, jun. Published by Wightman, 24, Paternoster Row, London.

The subject of this essay is of the noblest order, and equally essential to the comfort of private families and the welfare of states. The greatest names of which our country can boast, have not thought it beneath them to write upon it; and when we reflect on the melancholy evidences of depravity presented by the children of some professedly religious parents, we see abundant reason to wish that the principles and methods of moral tuition were more extensively known and observed. That the author of this essay is a man of ability and knowledge, learning and piety, will probably be conceded by most of his readers; but that he has taken the most happy method of presenting his thoughts to the attention of the public, some persons will scruple to admit. His observations deserve more regard than, as we think, they will receive; his scheme being either not sufficiently obvious, or defective in unity. In pursuing his subject the writer touches on the importance of a regular, systematic use of means, on the necessity of divine influence to give them effect, on the value of reputation in a teacher or monitor, on the subtlety and insinuating tendency of sin, on the imitative propensity of man, and on the value of personal religion; on each of which

topics he offers remarks which are by no means of a common-place description. We wish indeed he had named his work a Discourse, and dividing it into sections, had distinctly treated each of the above points a little more at large, and, may we add, with a little more of the exemplification and illustration which give so pleasing a charm to Abbot's 'Mother at Home.' While we consider this essay as the production of a really thinking mind, and are pleased with the precision and neatness of the style, our duty as reviewers requires us to state that we do not see the conclusiveness of his reasoning on moral inability; as an incentive to diligence in the use of the means of moral culture. Though his theme required him to show our obligations to try to promote the virtue of others; yet his remarks rather tend to prove that moral inability does not exempt us from the obligation of cultivating virtue in ourselves. If there be a small flaw in the argument on this point, it is, we wish to observe, the only one which occurred to us. Our obligations to seek the salvation of others arise from the dictates of benevolence and from the commands of God; and our encouragement, from promises of divine co-operation, from the fitness of the means prescribed, and from past experience of their efficiency. The christian teacher, whether a minister or not, is authorized to administer his moral remedies with the same hope of success as the physician feels when he prescribes a specific to a well-known complaint; and were spiritual patients

as eager to apply the gospel remedy as the corporeally diseased are to take medicine, the saving effect on the soul would be invariably apparent.

The following acute thought is worthy of observation. "Material deficiencies in meeting any round of duties, and particularly those of a sabbath school, will inevitably rob them of that moral power which is a property of union. If a set of means, suited to the attainment of an object be unitedly applied to it, they will produce a peculiar kind of effect, owing to that circumstance; but if they carry no fullness nor decision in their action, their force is only ordinary. There is a power in system, where one contrivance is adapted to another, and the whole subservient to a main design which is totally distinct from the native virtues of its several parts, but which arises, notwithstanding, from their common tendency; but if the qualities of one of them evaporate, and leave it as salt which has lost its savour, their hidden charm is broken. Whowould feel the stroke of the galvanic pile, which may be mentioned as an illustration, were one of its metals to be suddenly transmuted?"

The reader will also perceive something of pathos in the following reflections on irreligion. "If we do not perceive the littleness of worldly things at present, owing to their nearness to us, which distorts them to a disproportionate size, and prevents us from discerning what lies beyond their site, the period will soon arrive, when standing in the distance of eternity, we shall see them all reduced to a common level, and to a total insignificance. What will the giddy and profane, who may be suddenly called into eternity, and into the presence of their awful Judge, not only unprepared, but without further time for preparation, think of their attachment to the world, hereafter, when they find to their vexation, that except as they related to eternal consequences, all the transactions of time in which they were so busily engaged, and which they imagined of such great importance, were only empty nothings! How will they upbraid themselves and lament their guilt and folly, that they did not prefer religion, when it was within their power, a choice which would have issued in their everlasting happiness, though attended for a while by temptation and reproach, to the gaudy but transitory vanities of earth, which did not stay long in their possession, at the utmost,

and have passed away for ever! What art thou, vain world, with all thy possessions, thy splendours, and delights! Canst thou satisfy for ever the proper desires of an immortal spirit! Canst thou stand the last fires that will purify the universe, and come out uninjured and untouched, from the heat and fierceness of the general conflagration! Alas! the meanest of thy votaries will then despise thee, and thou wilt possess no records in the annals of eternity, but what are contained in the triumphs of those whom thou hast persecuted, without being able to subdue, and in the bitter but unavailing regrets of thine unhappy victims."

Many considerations concur in inducing us to wish that teachers of Sunday-schools and others would possess themselves of this little book. It contains many valuable reflections; and the writer being a young man of talent, ought to be encouraged.

RELIGION AND ETERNAL LIFE, OR IRRELIGION AND PERPETUAL RUIN, THE ONLY ALTERNATIVE FOR MANKIND. By J. G. PIKE. *Author of Persuasive to Early Piety, &c.* Sold by Thomas Richardson, Derby; Simpkin and Marshall, London, &c. &c.

A serious observer of what is called the religious world, will often be ready to grieve over the superficial nature of that personal experience of divine truth, with which so many rest satisfied. The christianity of thousands is nothing more than a sort of prejudice of education.—They call themselves christians, not because they have examined or felt one of the claims of christianity, but because their fathers sustained this name before them, and because they were taught in infancy to assume it themselves. The religion of some consists in mere forms, and of others in intellectual speculations on the doctrines of the gospel, or tasteful enjoyments of the sublime and beautiful in the composition and sentiment of the sacred scriptures; while many, like Dr. Johnson, take up with a religion of superstition, indulging themselves in great excesses for some days, and then vainly attempting to expiate the whole of their newly contracted guilt by fasting and extraordinary acts of devotion. Let any one of these counterfeit systems of piety be tried by the standard of scripture, and their worthlessness must be apparent. One of the

objects of the worthy author of this little work was to state and prove this solemn fact. The title is "Religion and eternal life; or irreligion and perpetual ruin the only alternative to mankind;" but in the first few chapters he describes the nature of religion, and distinguishes it from various defective systems of piety. The following are the contents. Chap. I. Introductory address. II. The necessity of religion shown from the guilt and ruin of all mankind. III. Religion described. IV. Further illustrations of the nature of religion. V. The worthlessness and mischiefs of a formal religion and the necessity of decision. VI. Encouragements to embrace religion furnished by the grace exhibited in the gospel. VII. Religion urged by considerations connected with the goodness and claims of the eternal God, and by the guilt and evils of neglecting the Lord Jesus. VIII. Religion enforced by the solemnities of death and judgment. IX. Decision in the choice of religion urged by the ruin and misery that await the impenitent. X. Decision as to religion urged by the blessedness of heaven. XI. Serious questions proposed to neglectors of religion. XII. Concluding address—To young women—To young men—To readers in general.

We can scarcely imagine trains of thought more fitted for usefulness, in open-air preaching, than those which are contained in this book. They are deeply impressive, and eminently suited to arrest the attention of ignorant profane sinners, who, while they have a general persuasion of the truth of the bible, continue to jeer at all its solemn discoveries. One is ready to imagine that, after having heard the worthy writer deliver some of these sentiments with his usual seriousness of manner, the presumptuous would, at least for a season, feel themselves checked, and the most careless be roused to consideration. As a book, however, to be read by persons of mature age, it would, we conceive, have been more adapted for extensive usefulness had the style been rather more elevated, and the contents more argumentative and instructive. The appeal is rather made to the fears and hopes of his readers than to their judgment and conscience. Having candidly stated this view, we beg to observe that many parts of the work are addressed with pungency to the moral sense, and that the whole is enlivened by such anecdotes and biographical allusions as

are likely, through the agency of the Spirit, to leave an abiding impression on the heart. We quote as a specimen the following home stroke on our personal responsibility. "If a prince were to employ a servant to transact some weighty business for him in a foreign land, and on his return, calling for his account, should find so much time spent in singing, so much in dancing, so much in novel-reading, so much at the play-house, so much in foolish merriment with gay companions, so much idled away, and so much played away, and the very business for which he was sent entirely neglected and undone, what would be thought of such a servant? Would not his master justly cast him off for ever? God has intrusted to you talents, privileges and mercies; has given you life that you may glorify him, and be prepared for everlasting life. But if the great concerns of religion are neglected, all this is left undone; and what must be your account, when, like the wicked and slothful servant just described, you have to render one to your injured Master? How will you account for your numberless sins? for abused mercies? for privileges neglected? for admonitions disregarded? for preferring trifles to God, Christ, and religion? for thus insulting the Father, and rejecting the Son, and grieving the Spirit?"

The religion which the writer by his life and labours would diffuse through the world, consists in a cordial belief of the truth, in inward exercises of the heart and outward obedience to the divine will, and in the participation of spiritual joys. We cordially recommend this work as very suitable to be put into the hands of unconverted young people; especially when not infected with sceptical notions. "It would," says the author, "humbly follow in the track of those 'calls' and 'alarms' to the unconverted by which Baxter, and Doolittle, and Alleine, and others 'being dead yet speak,' and have for nearly two centuries, under the eternal Spirit's blessing, been speaking to the hearts of many of the thoughtless children of men."

THE SAINTS' ENCOURAGEMENT TO DILIGENCE IN CHRIST'S SERVICE. By JAMES JANEWAY. (*First published 1673.*) pp. 120, 18mo. Religious Tract Society.

This is an excellent little treatise on Christian Diligence, with a commendation.

tory preface by the celebrated Richard Baxter, founded on 2 Peter i. 11.—“For so an entrance shall be ministered unto you abundantly,” &c. We have perused it with considerable pleasure and profit, and can assure our readers that it richly deserves a prayerful and repeated perusal. After “opening the text” and “proposing the doctrine,” viz. “that they who use their utmost diligence in the things of God all their days, shall have, at the last, an abundant entrance administered to them into the everlasting kingdom of our Lord and Saviour, Jesus Christ,” he enters into it in the true style of the ancient Puritans—in doing which, there is displayed much of the nerve and unction that so eminently characterized the writers of the seventeenth century. We are restrained in our remarks by an observation of Baxter in the preface, “He,” Mr. Janeway, “or his writings, needs not my commendation, and I should think that few readers should be so much strangers to him as to need it.”

We can hardly refrain from giving an extract:—

“Consider, as you have many precepts for this duty, so you have many precedents to excite you. All the true servants of God are labourers; if you could look into all the closets of believers, you should see them there wrestling with God upon their knees by prayer; if you could look into their hearts, you might see them always in the soldier’s posture. Little doth the world think what some of them are doing in their spirits; and what work is carried on within, while they let their hearts run up and down without control. They see them eating and drinking, and walking and working, and they think by this they are like themselves; but they understand not what food their souls live on, what trade their souls drive, what pains their souls take for an inheritance for ever. Every true saint takes pains and works hard; and would we be called servants, and expect wages, and do little or no work! methinks the diligence of some should shame us into greater activity. What! are not our souls as precious as theirs! would not the loss of them be as sad to us as to them? will not our grace, peace, and glory be as well worth the looking after as theirs?

“O at what a pitiful rate do some, that we would hope have the root of the matter in them, live, compared with others! how humbly, patiently, and zeal-

ously have some saints walked! how holily did the prophets, apostles, and martyrs live! and was their labour lost? do we think they did too much for heaven? dare we condemn them as too precise, too careful to please God and secure heaven? do not we applaud their zeal, courage, constancy, and can we commend them without condemning ourselves? was their activity highly lovely and honourable, and is not our neglect shameful, who do nothing like them? why should not we do as much as they? is not the obligation as great upon us as upon them? is not the Master the same? are not the wages the same? O what do we mean that we are so sleepy, careless, slothful? Did Peter and Paul pray as we do? did David praise and love God as we do? did the primitive saints hear sermons with such unconcerned spirits as we do? do we look as if we could cheerfully look into a prison and embrace our chains as an ornament? do we act as if we could step cheerfully up a ladder to a gibbet, or hug a faggot and stake? O let us look about us; we fall exceedingly short of the saints of former days! O where is that spirit that once breathed amongst the people of God? Come, sirs, let us up and be doing, and the Lord be with us: we have a cloud of witnesses that is gone before us; they all served their Master faithfully while they were here, and now they are above they do it better. O now how finely do they warble out the praises of the Most High! how warm are their hearts! how lively, cheerful, and constant! O what brave servants hath God above! O that there were some proportion between our services here and theirs above! O that we were more naturalized to Divine employments! O that the commands of God were our pleasure! O that God would help, warm, and quicken our graces, that we may do his will upon earth as it is done by saints and angels in heaven!

“If such examples be too high, and beyond our view and observation, may we not learn something of our fellow-creatures here below? doth not God send us dull scholars to school to the fowls, beasts, insects? “Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.” Prov. vi. 6—11. How long wilt thou sleep, O sluggard? when wilt thou arise out of sleep? doth not the diligence of the poor husbandman, me-

chanic, or labourer greatly reproach us! nay, the racers at the olympic games, the fencers, (the apostle alludes to such,) who did all for a poor prize; their activity and curiosity may condemn us; for they did it to obtain a corruptible crown, but we an incorruptible; they were not sure to obtain, but we may so run, not as uncertainly, and so fight, not as those that beat the air, 1 Cor. ix. 25, 26. O what a deal ado there is to get and keep a little of that which some call riches, whilst the true riches are contemned! Awake, O christian, and look about thee; be as diligent for heaven as the earth, take as much pains for eternal glory as men do for worldly honour, be as careful about the substance as they are about the shadow, and then when they are bewailing their folly, thou wilt be enjoying the fruit of thy labour and hopes—unspeakable happiness.

“If all these examples signify little, if things on earth and heaven be not regarded, then turn thine eye and look down on the diligence of hell. Dost thou not see what pains the devil takes to deceive, tempt, and ruin thee and others? and will not this continually engage thee to watchfulness! Dost thou never observe the poor bewitched world, and deluded sinner, what rising early, what watching, what hazard do they run, and all for the gratifying of their lusts, and the pleasing of the devil, and the damnation of their own souls? and they do not grudge their pains, nor think much of their labour, nor at present repent their cost. Fie! christian, fie! shall the devil do so much for our ruin, and we so little to resist him, and save ourselves? shall sinners think nothing too good for their lusts, and we think every thing too good for God? shall they take so much pains for hell, and we so little for heaven? Come, for shame, let us up and be doing, and mend our pace, and work hard, and be followers of them who through faith and patience are inheritors of the promises.” Heb. xii. 1, &c. vi. 12. 1 Pet. v. 8, 9.

THE ETHRINGTONS. G. Wightman, London. pp. 144, 12mo.

This is a touching tale well told. There is in it all the interest of Romance, and all the solemnity of a Sermon. For those who are fond of light reading, and love to glean a moral from the conflicting and changing incidents of life, to gather instruction, and receive admoni-

tion from an exhibition of the excellencies and errors of others, it will be a suitable present.

There are objections which have been seriously urged against every thing which bears the appearance of a religious tale, objections in which we have ourselves participated. But, though it was under the influence of this feeling that we sat down to peruse this little book, we found much to applaud and little to condemn. Our objections gradually gave way, we were involved in the interest of the narrative, and felt, in conclusion, that the perusal of “*The Ethringtons*” could not but be useful to the rising generation.

HOME MISSIONARY HYMN BOOK. G. B. Depository, Leicester.

This book, prepared by the Secretary of the G. B. Home Mission for the Midland District, is designed principally for Village and Open Air Services, and Revival Meetings. It contains 150 hymns, a few of which are original. The price is low, and the profits are to be given to the Home Mission Funds.

STENOGRAPHICAL ACCIDENT; or, Byrom's System of Short Hand Made Easy. By ROBERT ROFFE.

Of the merits of Dr. Byrom's System, it is sufficient to say, that it has been chosen, in preference to all others, for admission into those great works, “*The Encyclopedias of Dr. Rees and Mr. Nicholson.*” Whether this little neat book will enable a learner “to acquire a perfect knowledge,” of Dr. Byrom's System, “in an hour's application,” we much doubt, unless the pupil be very apt indeed; that it will be very useful, and is worthy of commendation, we very freely admit.

LITERARY NOTICE.

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THE LATE REV. DANIEL ISAAC.

Preparing for the Press, under the direction of his Executors, a uniform Edition of the Works of the Rev. DANIEL ISAAC, including his latest corrections, and several Posthumous Treatises, never before published: together with a Memoir of his Life.

OBITUARY.

DIED October 15th, 1833, STEPHEN CRAMP, aged 24 years. He was the youngest son of the late Rev. John Cramp, who was for upwards of forty years the pious, disinterested, and indefatigable Minister and Pastor of the G. B. Church, Longford, near Coventry, — a memoir of whom appeared in the G. B. Repository for February 1828.

The subject of the present notice enjoyed little, or none, of the advantages arising from education, which often distinguishes the early history of more fortunate individuals. The limited means of his esteemed parents operated as an impassable barrier to so important a blessing, a common day school being the only seminary he ever enjoyed. Though not blessed with the shades of academical bowers, yet, by the pious conversation, and irreproachable lives of his parents, his mind became deeply imbued with a thorough conviction of the truth, dignity, and awful grandeur of the Christian Religion; and though his life exhibited some sombre shades, yet from his earliest infancy he was the subject of many gracious influences of the Eternal Spirit. Possessed of strong native sense, and a most vigorous understanding, he could not but approve, and, in his judgment, countenance a practical attention to that, among all others, the *one* thing useful. But his restless passion, and wayward fancies, often led him to seek for happiness where it was not to be found. He embarked on life's stormy seas, and often found, to his no small grief, that "the way of transgressors is hard." But during his progress down the declivity of sin he retained a great taste for reading, and for the acquisition of knowledge, which he pursued with an ardour seldom equalled. The wounds which he inflicted on the minds of his esteemed parents, by his sinful conduct, may be conceived, but cannot be expressed, by those who sustain such a tender relationship. The feebleness of words cannot convey it. But He, who takes cognizance of human actions, often arrested him in his mad career. But no impression was of long continuance, until the All-wise disposer of events, by one of his mysterious dispensations, took from the Church militant to the Church triumphant his endeared father; which afflicting circumstance proved the happy means of rescuing him from the vortex

into which he was almost engulfed. All the sympathies of his soul were now called into action. Though he had from time to time procrastinated the bending of his mind to the claims of religion, yet, when he saw the support it yielded his father in his dying moments, he could no longer withstand. Indeed the person must have been more or less than mortal, not to be moved to tenderness at so affecting a scene. From that moment, it may be said, of the subject of this narrative, "Behold he prayeth." It now became evident, by his life and conversation, that those doctrines, and fundamental principles, on which are based the everlasting destiny of man, had taken deep root, and firm hold, on his judgment and affections. A more visible change, it is presumed, has seldom been apparent in the life of any man, than was now seen in the conduct of our esteemed friend. The lion had become a lamb. The tenour of his life was now entirely changed. The things he formerly despised became now the object of his most ardent solicitude. His mind was expanded more and more. The light of divine truth gradually burst in upon him, and, at length, he was enabled to lay hold of the only hope set before him in the Gospel. "Old things were passed away, and all things had become new." Though he could not date the precise period when he might be considered in a safe state, yet he could say, "whereas I was once blind now I see."

Naturally fond of reading, he now devoted every fragment of time, he could rescue in its flight to eternity, for the attainment of information. At the same time he was cautious of avoiding every publication which had a tendency to inflame the passions and corrupt the heart. Being now in the happy possession of that pearl, the true value of which no mind, however strong, could properly estimate, and which language was never meant fully to express, he was now most solicitous that his fellow creatures should be in the happy possession of like precious faith. By a holy walk and conversation, becoming the high character of the Christian profession, the sacred truths of the everlasting Gospel shone forth with such brightness and splendour, that none could fail of taking knowledge of him that he had been with Jesus.

To join a Christian Church always appeared to our departed friend, of all things in which the mind of man could be engaged one of the most serious on earth: at the same time one that the sacred volume evidently required; and, to him, the Word of God was all-sufficient, both for faith and practice. He now offered himself for baptism and Church fellowship, and was most cordially received by the General Baptist Church, over which his father presided for so many years.

He soon after became a teacher in our Sabbath School, and collector for our Foreign Missionary Society, to whose important interests he devoted himself with unremitting attention. A career so auspiciously commenced could not fail of securing the highest expectations of his friends. But these pleasing hopes were delusive,—the chilling hand of affliction and death had already marked him for its prey. For some time past his constitution had exhibited marks of decay; but by the aid of medical skill he was restored to his wonted health and spirits, and it was fondly hoped that he would long be spared to be a blessing to the Church, and a support and comfort to his widowed mother, throughout her declining days. But our most pleasing hopes and brightest expectations are oftentimes blighted, in order to convince us of the uncertainty of all sublunary enjoyments, and that we may fix our expectations on those things which are lasting and durable. In the beginning of August last he complained of a general weakness and debility, in consequence of which he availed himself of every medical assistance in his power. But, notwithstanding the advice of a Physician as well as other aid from the faculty, he gradually declined in health and strength, which made it evident, to a minute observer, that he was fast hastening to the place appointed for all living; though at times he appeared somewhat better, and favourable hopes were entertained of his recovery. But all was delusive and visionary. The pillars, which supported his tottering frame, began to tremble to their base. But though his outward man decayed, his inward man was renewed day by day. During his whole affliction he enjoyed a settled peace and an unruffled calm. His death was a happy comment on his life, as his religious profession was upon his death. Not a murmur escaped his lips. It was a source of deep regret to his afflicted

family and friends, that, from the commencement of his illness, his hearing greatly failed him,—so much so, that it was with difficulty he was made to hear or take any active part in conversation. Though this may be regarded as a mutual loss, yet his benign expressive countenance clearly showed that all was peace within. He whom he had served laid underneath him his arms of everlasting love and support. He cast his whole soul on the rock of ages; and the promises of the Gospel yielded him, in his dying moments, all the comfort and satisfaction he needed. Our departed friend, like his revered father, retained, to almost the last, the full possession of his mental faculties. About half an hour before he finally quitted this mortal scene, he observed to his weeping mother,—“I feel very restless—I think it is indicative of something;” and presently expired.

With regard to our esteemed friend it may be said, that though young in years, he was an old disciple. From the commencement of his Christian course to its close, he was as a burning and shining light which shineth more and more unto the perfect day. One steady principle governed all his actions, all his movements, viz. how to answer life's great end. Though able to split a hair in divinity, yet his religion consisted not of the head, but of the heart. Though he was a person of warm passions and of vivid conceptions, these were controlled by the sanctifying influences of the Holy Spirit; and it might be said of him, “Behold an Israelite indeed, in whom there is no guile.” His regard for the temporal and spiritual welfare of his family and family connections; and especially for his esteemed mother, was uniform and tender under all circumstances in which he and they were placed. He was to them as a husband, a father, and a friend.

Though possessed of a more than ordinary strength of mind, he was humble and unassuming; firm but not dogmatical; able to discuss the merits of a question, yet not prone to dispute, nor prompt to decide. He had the wisdom of age, with the vigour of youth. No person could have heard him converse on sacred subjects without being struck with amazement at the depth of thought, and strength of mind, displayed. Ostentation formed no part of his character. To induce him to come forward, was to beckon modest merit from the vale.

He loved the shades, and courted seclusion. On this occasion it may be said, in truth, with regard to our departed friend,—

"Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness in the desert air."

According to his request, his remains

were laid by the side of his revered father, in the vault under the pulpit in the chapel; when Mr. Butler, his Pastor, delivered an address to a numerous and most deeply affected auditory, and afterwards improved the occasion by delivering a discourse from "The last enemy that shall be destroyed is death."

Longford.

JOSEPH WRIGHT.

VARIETIES.

THE DIGNITY OF THE SOUL.

THE finest tree that grows does not know, nor can describe itself. One cannot say, "I am the oak of the forest;" nor another, "I am the cedar of Lebanon." The finest flower that blows cannot say, "I am a rose;" or, "I am a lily." The beasts that howl in the forest, or graze in the meadow, cannot say, "I am a lion;" or, "I am an elephant;" or, "I am an ox." The birds that fly in the air cannot say, "I am an eagle;" or, "I am a pheasant." The sun itself, all glorious as it is, can neither reflect upon its own splendour, think of the moon, observe the planets, or know any thing about the worlds it illuminates. The sun has been shining for many a century, but remembers nothing of all this; it does not remember shining upon Adam in Paradise; nor standing still at the command of Joshua; nor turning into darkness at the crucifixion of Jesus; it will continue to shine, but it takes no pleasure in the prospect, because it is destitute of intelligence—of a thinking power.

This is the soul, the possession of which elevates the meanest of the human species above the noblest of God's inanimate works.

ON THE SABBATH.

"Remember the Sabbath day to keep it holy."

The following thoughts arose from reading the subjoined quotation from Penn.—"Worship was not made for time, but time for worship: nor is there any day holy of itself, though holy things may be performed upon a day." I am getting old, and have always been fond of reading: but experience has taught me the importance of examining assertions, by whomsoever made; and scrutiny has so often enabled me to detect errors in eminent authors, that now my favourite motto is a text of scripture,

"Cease ye from man." The assertion above, "nor is there any day holy of itself," made me say, I will turn to Genesis. In Genesis ii. 3, it is said, "God blessed the seventh day, and sanctified it." Now if the commemorative seventh day was sanctified, it seems a rational conclusion—Much more is the commemorative first day sanctified, because on it Christ rose from the dead. It may be said, the meaning of sanctify is to set apart. True: but in this case, it is to set apart to holiness, or to holy purposes. One thing is remarkable and lamentable: there are persons who acknowledge that the first day of the week is awfully desecrated, and yet in their reasonings, seem to triumph in the increase of evidence to weaken the obligation to keep holy the first day of the week. Such, I fear, are backsliders, and are succumbing to the world, the flesh, and the devil. One would expect that a person under the influence of the Scriptures would say, The spiritual advantages are so great and numerous connected with a separated day, that however feeble the evidence may be concerning a positive command to keep the first day holy, I will prize it above rubies. "The carnal mind is enmity against God," Rom. viii. 7; therefore it is natural to expect that those who have not repented and believed the gospel, will prefer every thing suited to the natural blindness and worldliness of the mind. God is the fountain of purity and blessedness; Christ is the sacrifice for sin; and the Holy Spirit of the Father and of the Son is the great spiritual teacher. These facts, connected with the large mass of valuable information contained in the Scriptures, make a separated day most valuable and precious to those who long for the knowledge of God. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou has sent," John xvii. 3. Time is my own, in the common use of that expression, and yet I always long for the first day's revolving, that I may, with

others, pray, sing, and hear; and I have often found that the text of a very untalented sermon has induced a profitable train of thought, and pleasing circumstances. Sometimes, even the misconceptions of a preacher excite examinations which are pregnant with pleasing results. But when the hymns are biblical, and well sung; (O ye rich Dissenters, create a fund for scientific singing;) the prayers are studied, devout, and full of feeling; and the preaching adapted to the minds of the poor; (R. Hall intended to preach to the poor, had his life been spared;) it is indeed a feast. I will not enlarge on the manifest advantages to children, where parents take them statedly to public worship, but conclude by hoping that these very imperfect hints may be useful to some superficial thinkers, if they find a place in your very instructive magazine.

Oct. 28, 1833.

DISCIPULUS.

P. S. The first day of the week is the Lord's day, not the Lord's half day, or quarter of a day: for the Separatists believe that after the members of their church have met once on the first day, to observe the ordinance of the Lord, the rest of the day is to them like any other day, so that they would feel no restraint to play at trap-ball, or cricket, afterwards. This I had from one of the members of that deluded sect; a sect

equally remarkable for levity and dogmatism, and so inconsiderable, that probably many of your readers know nothing of it, except through the newspapers, because it petitioned Parliament to authorize their affirmation instead of an oath, and succeeded.

NO QUESTIONS IN HEAVEN.

The text, "Thy will be done on earth, as it is in heaven." Mr. K. inquired, "My dear children, by whom is the will of God performed in heaven?" Various infant voices replied in a moment, "By angels! and the spirits of just men made perfect, Sir." "How is it done?" Again the answers were promptly made,—"Heartily," "Cheerfully," "Willingly," "Instantly," "Quickly," "Runningly." All these are right, but I want that little girl's answer. Her eyes speak, but I should be pleased to hear her voice. The little creature, blushing, replied,— "Without asking any questions, Sir." Ah, my precious child, said Mr. K., this answer is full of divinity. This is a beautiful exemplification of Christian obedience. How happy should we all become, if we thus acted; if, when we heard the sound, "Thus saith the Lord," our hearts, hands, and feet, sprung at the command, without spoiling the service by lingering to ask questions.

INTELLIGENCE.

MIDLAND CONFERENCE AT DERBY.

The Midland Conference assembled at Derby, Brook street, April 1, 1834.

R. Stocks supplicated the presence and blessing of God, and Mr. Pike, the minister of the place, presided.

The reports of the states of the churches were, with a few painful exceptions, of a very pleasing and encouraging character; announcing, in many instances, both peace and prosperity. Though a considerable number of churches in the district sent no report at all, it appeared from the reports received, that ninety-four persons had been baptized since the last Conference, and that one hundred and sixty candidates were waiting for baptism and fellowship; besides a large number of hopeful inquirers.

The thanks of the meeting were most cordially and affectionately presented to Messrs. Soar, Dunnicliff, and Keetley;

the two former having offered Ten Pounds each, and the last Fifty Pounds, on condition that Two Hundred and Fifty Pounds be raised towards lessening the debt on the General Baptist chapel at Ashbourne.

Under these circumstances, the churches are most earnestly invited to take the subject into their serious consideration; and to endeavour, either by private subscriptions, or public collections, or both, to meet the above friendly and liberal proposals.* The subject to be resumed at the next Conference.

Messrs. Stevenson and Beardsall presented the following query to the meeting—"We should be obliged by the opinion of this Conference, whether the practice of suspending members and offi-

* Subscriptions will be gratefully received by Messrs. Pike and Wilkins of Derby; Mr. Roberts, of Nottingham; Mr. Stevenson, of Loughborough; and Mr. Stocks, of Castle Donington.

cers of churches be supported by Scripture." After considerable friendly and edifying discussion, it was agreed to insert the query in the Repository, in connexion with the proceedings of this meeting, and to request the opinion of our ministers and other friends, on the subject in question, through the medium of that useful publication.

Mr. Bannister introduced the morning service by reading and prayer; and Mr. A. Smith preached on "The nature and importance of zeal and individual exertion in promoting religion," from Tit. ii. 14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." In the evening, Mr. Edward Stevenson prayed, and Mr. S. Taylor, of Sibley, preached from Rev. i. 5, 6.

The next Conference to be at Barton, on Whit-Tuesday next. The subject for the morning sermon is to be "Domestic Religious Duties." Mr. James Taylor, or Mr. J. G. Pike to preach.

R. Stocks, Secretary.

LINCOLNSHIRE CONFERENCE AT BOURNE, MARCH 20, 1834.

In the morning, after several friends had engaged in prayer, verbal reports were made of the states of the churches, which, upon the whole, were very pleasing.

In the afternoon meeting, it was agreed that £4 10s. be paid to brother Wood, towards £6 10s. due to him, from the Home Mission, last Midsummer.

In reply to a request from friends at Stamford, for ministerial and pecuniary aid, an arrangement was made to furnish ministerial supply till next Conference; and £2 were voted to Mr. Richardson, for accommodation to ministers that may go.

In the evening Mr. Bissill preached, to a good congregation, from Matt. xxiv. 13.

The next Conference to be at Whittlesea, on Thursday, June 12th. Brother Rogers to preach, on "The importance of ministerial addresses to the unconverted."

LONDON CONFERENCE AT CHESHAM.

The sixty-seventh meeting of the London Conference was held at Chesham, April 1, 1834: the officers were brother

Wallis, chairman; brother Pickance, scribe; and brother Stevenson, moderator. The reports from the churches were of an encouraging nature. The church in Great Suffolk Street was, at its own request, re-admitted into the Conference. A committee, consisting of the London ministers, was appointed to arrange supplies for the church at Chesham, and to assist in obtaining them. The friends at Wendover having expressed their desire to obtain a piece of ground for the enlargement of their chapel, they were advised to sign and transmit, to the proper quarter, a letter of request drawn up by brother Wallis. The ministers were requested to give, in future, both a verbal and a written report to Conference, of the state of their respective churches. In reference to the Home Mission it was agreed—1. That the object of the Institution should be to afford *temporary* assistance to weak churches in urgent need, and to extend the cause to new places. 2. That the business of the Home Mission should be conducted by Conference, and that all ministers and representatives of churches, who subscribe not less than one pound, shall be entitled to vote in the distribution of funds. 3. That representatives, besides ministers, shall be in the ratio of one to fifty members. 4. That the churches, and especially those not burdened with debt, be earnestly requested to contribute to the Home Missionary funds. 5. That two pounds be given to brother Smith for supplying Harwich. 6. That we engage to give ten pounds this year towards the support of the cause at Wendover, confidently hoping that the friends there will raise at least forty pounds in addition.—A committee, composed of the pastor and deacons of the Berkhamstead and Chesham church, was appointed to inspect the state of the unoccupied chapels in the London district, to examine the various trust deeds connected with them, and report to the next Conference. Brother Poulter, from Sevenoaks, gave a verbal report of some exertions made by himself and others for the spread of the cause at Dunton Green, of the good which had been done, and of the zeal of some liberal minded friends in that part of Kent. Resolved,—That we feel great pleasure in the statement which has been made; and that, if the friends at Dunton Green succeed in the erection of a place of worship, we shall be happy to give them assistance, provided the cause becomes identified with that of our own denomination. The business

of Conference having been pleasantly and quickly dispatched, a revival meeting was held in the afternoon, when brethren Wallis, Pickance, and Stevenson spoke, and brethren Talbot, Ferneyhough, Hall, (Independent minister,) and Tomlin, (Particular Baptist,) engaged in prayer. Feelings of no ordinary character were excited. Brother Ferneyhough preached in the evening from Phil. iii. 13, 14. The next Conference is to be held at Great Suffolk Street, London, the third Tuesday in September; when business is to be transacted in the morning, a prayer meeting to be held, if there be time, in the afternoon, and a Revival Meeting in the evening.

THE ANNUAL MEETING OF THE PROTESTANT SOCIETY.

The Annual Meeting of the "Protestant Society, for the protection of Religious Liberty," will be held at The City of London Tavern on Saturday, May 17th, at eleven o'clock precisely. Some distinguished Peer will preside.

INFIDEL MISSIONARIES.

At the Annual S. S. Union Meeting, held at N——, it was stated, by a travelling preacher amongst the Primitive Methodists, that there were, at this time, not less than 300 Itinerant Preachers, or Home Missionaries, travelling through the country, sent out by a Society in London, to propagate the principles of infidelity; and that they were forming schools for the purpose of instructing youth in their abominable and destructive principles. Facts like these, I conceive, need only be named to carry their own comment with them.

H. H.

A NOVEL SOCIETY.

This is an age of movement. New Societies spring up on every hand. But our neighbours across the Atlantic appear far a head as to the powers of invention in this respect. I have lately read of a Society formed in New York, assuming the name of "*The American Society for promoting the observance of the seventh commandment.*" The leading rule or principle is as follows:—"It shall be the duty of the executive Committee, to employ all proper means to impress upon the public mind the strict obligations of the seventh commandment of God's holy law, in its broad

and original meaning, as explained by the Saviour when he said,—"*Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart;*" and especially to inculcate on parents, and others concerned in education, the duty of direct and assiduous efforts to train up the young in abhorrence of these vices, and in reverence for the will of God respecting them, as clearly laid down in the Scriptures. And, for this purpose, they shall have power to collect moneys from the benevolence of the public, and appropriate the same, and employ both living agents and the power of the press, as, from time to time, wisdom may seem to require—making a full report of their proceedings to the Society, at its Anniversary."

The great cure for every kind of vice, is the Gospel of Christ; and whether the establishment of such Societies does not imply a want of knowledge of its transforming power, and the ostentation, necessarily connected with them, does not involve a considerable measure of that self-complacency which is repugnant to the humbleness of mind it inculcates, are questions which admit of doubt. Will not the members of this Society, in the heat of their zeal for "the cause," be tempted to charge those who do not unite with them with being adulterers? DUBIUS.

THE WESLEYAN METHODISTS.

The present state of public affairs has often excited the inquiry, "Are the Wesleyans Churchmen or Dissenters?" And while the Bishop of Exeter is claiming them, and meditating a scheme of comprehension, and some of the leading ministers among them are standing aloof from Dissenters relative to their Petitions; and by their attention to the Episcopal Liturgy, their lofty bearing, and high church airs, are indicating that they are, or would be, Churchmen; the people, the great body of the people in almost every place, are avowing themselves Dissenters, and uniting with their brethren of other denominations, to petition for a redress of grievances. That the Wesleyans are Dissenters, is clear; they have separate places of worship, a separate table of communion, and a separate ministry, who do not subscribe to the thirty-nine Articles—What can be more evident?

The people, however, are wiser than their teachers; and have, in our view, decided this question.

MONTHLY OBSERVATIONS ON PUBLIC AFFAIRS.

PATIENCE is a grace of high value, and it is one which Dissenters will much need before their just claims are conceded by "the powers that be." The delays of the Government for a convenient season to bring in their promised relief, the "bit by bit" system by which that relief is proposed, the debates in both Houses of parliament, will necessarily consume much time, and, even if the measures of the ministry are as full and as liberal as they ought to be, will require the exercise of considerable longsuffering. We are not disposed to complain of the Government, but if their measures had been more complete, and their movements more decisive, they would have secured a larger measure of public confidence. No cabinet can carry such measures through both houses of parliament as the wants of the country, and the claims of Dissenters require, unless supported and urged forward by the force of the public opinion. We are glad to observe that petitions for relief are still being presented.

Since the Easter Recess, however, a little has been done. A motion has passed the House of Commons for leave to bring in a Bill to admit Dissenters to the privileges and honours of the University, which was carried by a majority of 141. Lord Althorp has brought forward a measure for the commutation of tithes, which, instead of relieving the country from that oppressive exaction, will tend to fix the Church more firmly in the possession of a property in tithes; though in its operation it may be less annoying to the tenantry. His Lordship's proposed measure relative to Church Rates is exactly of the same kind. It abolishes Church Rates, but provides for the repairs of the Churches out of the public purse. The rectors are to provide for the necessities of worship, as wine, &c.; and organs and bells, &c., if enjoyed, must be by voluntary contribution. This is at best but half a measure. But what can church-and-state-men do? That it is the "sacred duty" of government to support the Church at the public expense, and that English episcopacy cannot exist unless by the aid of the civil power, seem to be the fixed sentiments of the whole cabinet. "Christ's kingdom," however, "is not of this

world." In the upper House, Lord Brougham, in moving for a list of the Charities in certain counties, ironically eulogized the Clergy for *imitating the example of Dissenters*, and "following in their wake," in providing for the instruction of the poor, asserting, with that felicity of force of expression of which he is so distinguished a master, that institutions of this benevolent kind, had uniformly commenced with the Dissenting body.

The transportation of two or three Dorsetshire labourers, for administering unlawful oaths, as members of a Trades' Union, has excited considerable attention and discussion in the country. Many large meetings of the members of Unions have taken place; and various petitions have been presented to Parliament for a mitigation of their punishment. Amidst the conflict of opinion, relative to the legality or illegality of the conviction of these men, the policy or impolicy of punishing them according to their sentence, reasonable persons will hesitate to decide; but at the riot at Oldham, the suspension of business, and the agitation that that neighbourhood has experienced, certainly form rather an ominous back ground to the whole of these changing scenes. France also has recently experienced much internal disquiet, and partly from its Trades' Unions. The town of Lyons has been a scene of decided civil war. Day after day the fighting continued, and after the slaughter of 5000 of the insurgents and the soldiers, it is said to be tranquil, but to present the appearance of a city in ruin. Such is the feverish state of the popular mind, that it is said the minister of war has demanded an army of 360,000 foot soldiers and 65,000 cavalry, for the purpose of keeping peace. Such a state of things cannot long continue. The French appear as though they will not rest till they have become a republic; and past experience leads us to inquire, Will they then?

Spain and Portugal are still unsettled. The recognition of Donna Maria by the Queen of Spain will probably tend to secure and tranquillize both kingdoms. Don Miguel in Portugal, and Don Carlos in Spain, will not much longer be in a capacity to offer resistance.

POETRY.

ON THE DEATH OF THE
REV. E. SEXTON,A FAITHFUL SERVANT IN HIS LORD'S
VINEYARD.

Almighty God! thy potent sway,
Preserves our lives from day to day;
Our whole dependance is on Thee,
In life—in death—eternity.

Thou canst support our quivering breath,
When sinking in the arms of death;
Dispel the dismal, solemn gloom
Pervading oft a death-bed room.

"Behold," thou say'st, "this mortal scene,
Calmly survey, with thought serene,
Your Pastor, Elder, Father, Friend,
To his loved Saviour hence ascend.

For many years, he preach'd his word,
Gain'd many converts to his Lord,
Labour'd with zeal his cause to spread,
And now is number'd with the dead.

His just instructions now review,
And think how much he strove for you;
How in this church, you long have known
His prayers ascend before the throne.

His soul, though bent on doing good,
Relied on Christ's atoning blood;
Proclaim'd the doctrines of the Cross,
Counting all other things but dross.

As your last tribute here you pay,
And to the tomb his frame convey,
Is there no voice, while weeping there,
That says, for death you must prepare!

The best improvement you can make,
Is following him, for Jesus' sake;
Wherein he glorified his name,
Do you be found to do the same.

Though dead, he speaks to all around;
May every soul with him be found,
At that great day, when God shall come,
To call his true believers home.

What honours must await him there,
Immortal crowns such followers wear:
His God, his Saviour, he will see,
And praise throughout eternity."

THE CHRISTIAN'S HOPE.

BY THE REV. A. SUTTON.

HAIL! sweetest, dearest tie, that binds
Our glowing hearts in one;
Hail! sacred hope, that tunes our minds
To harmony divine:
It is the hope, the blissful hope,
Which Jesus' grace has given;
The hope, when days and years are past,
We all shall meet in heaven.
CHORUS.—We all shall meet in heaven
at last,
We all shall meet in heaven;
The hope, when days and years are past,
We all shall meet in heaven.

What, though the northern wintry blast
Shall howl around thy cot!
What, though beneath an eastern sun
Be cast our distant lot!
Yet still we share the blissful hope,
Which Jesus' grace has given;
The hope, when days and years are past,
We all shall meet in heaven.
CHO.—We all shall meet in heaven at last,
We all shall meet in heaven;
The hope, when days and years are past,
We all shall meet in heaven.

From Burmah's shores, from Afric's
strand,
From India's burning plain;
From Europe, from Columbia's land,
We hope to meet again.
It is the hope, the blissful hope,
Which Jesus' grace has given;
The hope, when days and years are past,
We all shall meet in heaven.
CHO.—We all shall meet in heaven at last,
We all shall meet in heaven;
The hope, when days and years are past,
We all shall meet in heaven.

No lingering look, no parting sigh,
Our future meeting knows;
There, friendship beams from every eye,
And hope immortal grows.
O sacred hope! O blissful hope!
Which Jesus' grace has given;
The hope, when days and years are past,
We all shall meet in heaven.
CHO.—We all shall meet in heaven at last,
We all shall meet in heaven;
The hope, when days and years are past,
We all shall meet in heaven.

MISSIONARY OBSERVER.



COLONIZATION IN BRITISH INDIA.

To the Editor of the Missionary Observer.

My dear Sir,

Permit me, through the medium of your pages, to direct the attention of your readers to the interesting subject of Colonization in our Indian territories. The progress of Christian Missions is to be traced not only by the establishment of schools and colleges, the translations effected, and the converts made, but also by the beneficial changes introduced into society. An important measure has recently passed the British Legislature, permitting Europeans to settle in India. The new India Bill, now lying before me, received the Royal assent, Aug. 28, 1833; and the provisions of it take effect from and after April 22, 1834. Allow me to extract three clauses:—

“And be it enacted; That it shall be lawful for any natural-born subjects of his Majesty, to proceed by sea to any port or place having a custom-house establishment, within the said territories, and reside thereat; or to proceed to, and reside in, or pass through any part of such territories as were under the government of the said Company, on the first day of January, 1800, and in any part of the countries ceded by the Nabob of the Carnatic, of the province of Cuttack, and of the settlements of Singapore and Malacca, without any licence whatever: provided that all subjects of His Majesty, not natives of the said territories, shall, on their arrival in any part of the said territories, from any port or place not within the said territories, make known in writing their names, places of destination, and objects of pursuit in India, to the chief officer of the customs, or other officer authorized for that purpose, at such port or place as aforesaid.”

“And be it enacted; That it shall be lawful for any natural born subjects of His Majesty authorized to reside in the said territories, to acquire and hold lands, or any right, interest or profit in or out of lands, for any term of years, in such part or parts of the said territories, as he shall be so authorized to reside in: provided always that nothing herein contained shall be taken to prevent the said Governor General in Council from enabling, by any laws or regulations, or otherwise, any subjects of His Majesty to acquire or hold any lands, or rights, interests or profits, in or out of lands, in any part of the said territories, and for any estates or terms whatever.”

“And be it enacted; That no native of the said territories, nor any natural born subject of His Majesty resident therein, shall, by reason only of his religion, place of birth, descent, colour, or any of them, be disabled from holding any place, office or employment under the said Company.”

Surely the venerable father of modern Missions, Dr. Carey, if his life be preserved till these important and valuable changes are commenced in

India, will be ready to exclaim—"When the Lord turned again the captivity of Zion, we were as them that dream!" I have heard the old gentleman say, that on his arrival in India, he was more afraid of a white face than a black one, being apprehensive of a police officer to apprehend and send him out of the country because he had not been able to procure a licence to reside in it. A writer in an Indian magazine asserts—"Never could insanity have devised any thing more utterly monstrous than the prohibition of Englishmen to settle in India." Rome held her conquests by colonizing them. Hume, speaking of Agricola, the ablest and the wisest of the conquerors of Britain, thus eulogizes him: "He introduced law and civility among the Britons, taught them to desire and raise all the conveniences of life, reconciled them to the Roman language and manners, instructed them in letters and sciences, and employed every expedient to render those chains which he had forged, both easy and agreeable to them. The inhabitants having experienced how unequal their own force was to resist that of the Romans, acquiesced in the dominion of their masters, and were gradually incorporated in that mighty empire." Every intelligent and philanthropic mind must acquiesce in the sentiment of the late Sir W. Jones. "Providence has thrown these Indian territories into the arms of Britain for their protection and welfare." May she instruct and govern India, till India can instruct and govern herself.

It may be interesting to notice the extent of the field now open to British industry, enterprise, and philanthropy. "The territories laid open to British settlers comprise, on the Bengal side, the provinces of Bengal, Behar, and Orissa, commonly called the lower provinces, with the zemindary of Benares; the whole extending over a surface of 165,000 square miles, and having a population of forty millions. The territories included under the Madras presidency, are the Northern Circars, with the whole line of coast from Cuttack to Madras, extending sixty or eighty miles into the interior; the whole of the Carnatic, Tanjore, Coimbatore, Salem, Malabar, and Candra, or in other words, the whole of Southern India, from the river Kistna to Cape Comorin, with the exception of the ceded districts, and the dominions of the Rajahs of Mysore, Cochin, and Travancore; about 100,000 square miles, and containing a population estimated at ten millions. On the side of Bombay, the territories open to settlers are inconsiderable, nearly the whole of our acquisitions in that part of India having been acquired since the year 1800."

The propriety and necessity of European Colonization in India arise from the state of its agriculture and manufactures, the general inattention to improvement, and the pernicious influence of the caste; the extent of uncultivated land, and the condition of some of the native tribes; the state of learning, morals, and religion; the paucity of Europeans and Christian ministers, and the slow progress of the civilization and evangelization of India. Each of these positions admits of abundant illustration and confirmation from the great store of information now possessed relative to Hindostan. My limits will not allow me to touch upon any of these views of the state of India. Suffice it now to quote the ingenuous language of Heber:—"It was painful to me to think how few relics, if the English were now expelled from India, would be left

behind, of their religion, their power, or their civil and military magnificence. Still, little, very little, is done, in comparison with all which is to do."

The utility of Colonization in India would be speedily apparent, in the improvement of its produce, the increase of British trade and commerce with India and the Eastern world, the permanence of the British power in Hindostan, the increase of the civilization and consequent happiness of its inhabitants, and the accelerated progress of Christianity, with all its invaluable institutions. For the illustration of these statements, see "India's Cries," third edition, pp. 418—453. Colonization and settlement, in the abstract, are two different things. "The colonization of India may appear impracticable; but, although there may be no room for colonization, there is ample room for settlement, in a country of fertile soil, generally far more thinly peopled than any part of Europe; and a country, too, without capital, knowledge, morals, or enterprise. For mere day-labourers, of course, there is, generally speaking, no room; but there is ample room for skilful mechanics, for agricultural, commercial, and even manufacturing capitalists. The free settlement of all these classes, under equal and suitable laws, will prove the means of civilizing the inhabitants of India. Our countrymen, living amongst them, will instruct them in arts, sciences, and morals; the wealth and resources of the country will be improved; the Hindoos will rise in the scale of civilization, for they have sufficiently evinced that they possess both the capacity and inclination to do so." *

I hesitate to make the bold but natural improvement of this interesting topic. Is India thus open to settlers from every part of his Majesty's territories? Are many persons and families of property and talent, character and influence, removing to British America, the United States, Cape Colony, Australia, Van Dieman's Land, &c.? Are there no suitable persons in our churches and congregations, who could settle in Bengal, and especially Orissa, and in various ways aid the cause of Christ? The Jews were scattered over the whole Roman empire, and they generally formed, as the seeds of apostolic labours, the nucleus of Christian churches. Let our friends, our children, be taught to look forward to such an object, as important to the interests of commerce, morals, and religion, in Hindostan, and the whole of the Eastern world. A friend in trade at Nottingham has long had his mind directed to this object. Now the way is open. "Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free will offering, for the house of God that is in Jerusalem." Ezra i. 3, 4.

I am,

April 9, 1834.

Yours in the Lord,

J. PEGGS.

* See Free Trade and Colonization in India, p. 68.

GENERAL BAPTIST MISSIONARY SOCIETY.

LETTER FROM MRS. BROWN.

My dear Sir,

Cuttack, Aug. 26, 1833.

It is with much pleasure I write again. I am thankful to say my health is better. I trust I am still useful amongst these poor children. May God give his blessing upon all that is done, then all will be well. The school still increases, but to the new Chaplain it gives no pleasure, as he thinks of having a school attached to the Church. This he can easily do, as all our subscribers are of the Church. The Chaplain came with his sister to look at the school. We showed him all that the children were doing. He seemed much pleased, and said it was a nice sight in this heathen country, and he went away quite pleased, as we thought. Mr. Brown and myself said we hoped he would be a friend to the poor children. Mr. Lacey wrote to him, begging him to subscribe to the school. But he said, No, it was taught by Dissenters, and what was worse in his eye, the master was a Dissenting minister; he would not give any thing. This is the only reason. He has not any fault to find with the institution, or the teachers, but they are Dissenters. What shall we say to this man and his charity? I fear he has none, or if he has, it is at a very low ebb. How will it be with such at the last great day, when the secrets of all hearts will be known, and every man shall have his reward according to his deeds? Let us, my dear friends, keep this in view, and "press towards the mark for the prize of the high calling of God in Christ Jesus."

We are about to lose all our friends. The 47th have been ordered to a place called Ducknall, about ten miles from Cuttack. The Ranee of that place has allowed several murders to be committed in that country, and it was said she intended to get a party, and rise and kill all the Europeans. The 47th went and brought her to Cuttack. We had many fears some of them would not return again, as it was the hot season, and they had to cross the hot sands, which is awful travelling in that season. The Ranee gave herself up, and she is now at Cuttack and a guard of Sepoys are over her. This lady has a bolder spirit than, most Hindoo ladies have: generally they are foolishly fearful, and I should think very unfit to govern. This is an awful country; the sun has a dreadful effect upon us; no one ought to be exposed to it, as it often causes insanity, and other dreadful complaints. Had not our Lord commanded it, I should have said no European had any business to be here. I have often thought, could our friends see the various trials we have to experience, they would give their support and prayers with more freedom. The cholera is frequent here, but at Pooree this disease presents sights which affect me much; I fell sick from seeing them. The dead are carried away as dogs, and then thrown down to be devoured by jackals; no one takes the trouble to bury them. Others are burned, and the smell is horrible: and some are torn to pieces by dogs, and vultures, and jackals. These are the sights we see, and they cannot be hid from Missionaries, who do their duty, and are constantly about. It becomes us, amidst all our trials, to press forward, and not to be cast down; keeping in view the promise, "As thy day is, so shall thy strength be."

I hope the cause of the Redeemer is advancing in England. May my Sevenoaks friends be a people to serve the Lord. It gives us, in this dark corner, as much real pleasure to hear of the prosperity of the cause at home, as it does the friends at home to hear of Missionary success.

Remember us at a throne of grace, and may God's blessing be with you all.

Yours, my dear friends, faithfully,

School House.

M. BROWN.

Dear Mary, I am happy to say, is as well as children are in this country. She is of great use to us in the School, and speaks the language beautifully. Mr. Brown is writing to you, therefore I need not say any thing about him. The Laceys are well. Mrs. Lacey has given up the thought of leaving this place.

PUBLIC MISSIONARY MEETINGS.

PADDINGTON.—On January 22nd, 1834, a Missionary meeting was held in Ænon Chapel, St. Mary-le-bone, London. The service having been commenced by singing and prayer, Mr. J. Wallis was called to preside, and explained the object of the meeting in a short appropriate address. Messrs. White, (of Tottenham Court Chapel,) J. Stevenson, A. E. Farrar, (Wesleyan minister,) Amos Sutton, (Missionary from Orissa,) and Hunter of Nottingham, moved and seconded the several Resolutions, with judicious, luminous, and animated speeches; and powerfully enforced the claims of the heathen world, upon the humane sympathies, the benevolent exertions, and fervent prayers of British christians. The chapel was well filled, and the audience was evidently deeply interested. I have, since, frequently heard the meeting referred to with considerable satisfaction and pleasure. Collection £12.

J. F.

NOTTINGHAM.—The services connected with the Missionary Associations in Nottingham, were held on Lord's-day, April 13th, and on some following days. On Lord's-day Mr. Sutton preached in the morning and evening at Broad Street, and in the afternoon at Stoney Street. Mr. Pike preached in the morning at Stoney Street, and in the afternoon and evening at Old and New Basford. Mr. Hunter preached in the afternoon at Arnold, and in the evening at Old Basford.

On Monday morning the friends of the Mission partook of a public breakfast, provided in the School Rooms adjoining Stoney Street chapel. Between three and four hundred sat down. As no one room was sufficiently capacious for the whole company, after breakfast the friends adjourned to the Chapel, where hymns were sung, prayer offered, and addresses delivered. On this occasion the speakers were Messrs. Sutton, Gilbert, (Independent,) Watson and Lord, (Wesleyans,) and Pike. This was a very interesting opportunity; a little before 12 o'clock the company dispersed. In the evening the Missionary meeting was held in Broad Street Chapel, which was crowded to excess. Alderman Heard presided. The Resolutions were moved and seconded by Messrs. Edwards, Sutton, Wild, (Independent,) Bakewell, (New Methodist,) Hunter and Pike. Much good feeling was manifested, and great interest excited.

By the desire of some friends, during the meeting, a subscription to send out additional Missionaries was started. An aged Friend immediately said he would give £5, another Friend offered £1, another said, he and his wife would give £5, several other sums were afterwards mentioned. A liberal collection closed this service; and the friends of the Mission dispersed to their respective homes, after a day of peculiar interest.

On Wednesday evening a good Missionary meeting was held at Old Basford. Mr. Pickering presided; and Messrs. Hunter, Sutton, and Pike, pleaded the cause of the heathen.

The following evening an animated and interesting meeting was held at Arnold, Mr. Carver presided; and the audience were addressed by Messrs. Hunter, Sutton, and Pike. Both these meetings were well attended, and several subscriptions were offered towards sending out additional Missionaries.

The product of these interesting services exceeded ONE HUNDRED AND FIFTY SIX POUNDS. Contributed as follows:—

	£.	s.	d.
Collections on Lord's-day	27	0	0
Collection at the Missionary meeting ..	21	5	0
Old Basford Collections	7	0	5
New Basford ditto	2	3	4½
Arnold ditto	4	0	0
Donations at the Chapel doors after breakfast	3	15	0
Profit on the breakfast, which was charged 1s. each, and the provision, with ham, tongue, &c. (ample)	7	5	0
Contributions presented at the meeting, from Mrs. Rooke's work people	1	13	0
A Missionary Box from Ruddington	0	3	0¼
Subscriptions towards sending out Missionaries	81	16	0
	156	1	0½

Let our Nottingham friends persevere in the spirit they have now manifested, and other churches imitate their example, and the number of the Society's Missionaries may soon be trebled.

MANSFIELD.—On Tuesday the 15th, an interesting Missionary meeting was held at Mansfield, Mr. Booth presided; Messrs. Hunter, Sutton, Weaver and Foster, (Independents,) Ellis, (Methodist,) and Pike, moved or seconded the resolutions. Mr. Hunter preached in the afternoon. Collections upwards of £7 12s. being much above the last collection.

BAPTIST MISSION.

CALCUTTA AUXILIARY—Held March 21, 1833.

From the fourteenth report of this Auxiliary we extract the following:—

“To the agents employed in the service of the Society three have been added: Mr. De Monte, an East Indian, supported by the Parent

Society, and two converted Hindoos, supported by the funds of this Auxiliary. Of native assistants, there are now seven in the employ of the Society. Of these, one constantly resides in Calcutta; two at Kharee, or its vicinity; one at Luckyantipore; two at Howrah; and one is constantly employed, either in Calcutta, or in visiting some of the other stations. They have had considerable attention paid to their mental improvement, by the European missionaries; and have been found of great service, especially in the more distant stations, where the most satisfactory evidence has been afforded of their fidelity and usefulness, in the manifest extension of Divine knowledge, and the growth of true piety.

Preaching to the natives in Calcutta.

In this important branch of missionary labours less has been done, especially at the commencement of the year, than in some former years, owing to the illness of Mr. Carapiet Aratoon, and of the native Hindoostanee preacher before referred to. The health of the latter has lately somewhat improved, so as to allow him more frequently to engage in efforts to make known to his countrymen the Gospel of salvation. Mr. Carapiet preached when able, and sometimes when the weak state of his health made the propriety of his doing so doubtful. In order, in some measure, to supply the lack of service thus occasioned, Mr. Thomas has usually come once, and occasionally twice a week into Calcutta to preach in Hindoostanec. For a little more than half a year, Mr. De Monte, before mentioned, has also been almost daily occupied in preaching the Gospel in one or other of the Society's Bungalows; and more recently Mr. G. Pearce, having left the Chit-pore station, has devoted a considerable portion of his time to this particular object. By these means the Gospel has been constantly and extensively made known. One new, large, and commodious Bungalow has been erected in a very eligible situation in Saum Bazar. It was opened about four months ago, and has hitherto been uniformly well attended. The Society's Bungalows are now four in number, and situated in Saum Bazar, Wellington-street, Entally, and Jaun Bazar. In these collectively ten or twelve services are held every week. In respect to the attention paid to the word, it is pleasing to know, that among the hearers a decidedly better spirit generally prevails than formerly. *Opposition, too, has to a great extent disappeared*; and it is now not uncommon for the Missionary to address a large congregation for an hour together, without a word being said in reply, or the least disturbance made; and in some places people are often found waiting the arrival of the preacher. These are signs which seem to indicate our approaching a period, when the Lord's servants shall not have to complain, 'Lord, who hath believed our report, and to whom has the arm of the Lord been revealed? but when they shall see, and their heart shall rejoice and be enlarged; for the abundance of the sea shall be converted, and the forces of the Gentiles shall come unto them.'"

EARTHQUAKE AT MONGHYR, EAST INDIES.

One of these awful visitations has been experienced at this station, a detail of which will be found in the following extracts:—

“The native congregation continues as large as ever. A few days ago, a native, who seemed to have a very correct knowledge of the way of salvation, but with whom I had never conversed before, assured me that he and all the members of his family were just waiting the arrival of one of their relatives, for all to range themselves openly on the side of Christ. I have other reasons, besides this man’s declaration, to believe that this is really their intention. They have some landed property; but what will be its fate, should they renounce caste, I cannot yet tell.

“The English school, which was established under such pleasing auspices, is already dissolved. The rainy season prevented many from attending regularly: but the distance of the mission-house, from the residence of most of the scholars, has proved the greatest obstacle. When I commenced the school it was kept in the native chapel; but the hot season prevented my going backward and forward in the middle of the day; it used to lay me down for almost the whole day afterward. I therefore proposed to the scholars to come to my house; they all consented, came for a time, but soon grew tired of the distance. I regret that a house should have been procured for the Missionary so distant from the centre of the town. Could I get another I should certainly leave our present abode.

“I fear, however, that we may soon be compelled to leave it. A violent earthquake, which occurred at 11 o’clock, on the night of the 26th inst. has shattered the walls on every side. Another such shock will level it with the ground. The wall of the room in which I am now sitting was split from head to foot in three places. One of the openings is an inch or an inch and a half wide. Other houses, stronger than ours, have shared the same fate. I never experienced any thing like the awful commotion. The earth literally reeled to and fro, and staggered like a drunken man. There was a simultaneous shout of consternation through the whole city. We have often had shocks of earthquakes in this part of India, but never was any thing known similar to what has recently occurred. We were in great distress; Mrs. C. was in a dying state. I had just undressed and lain down when the commotion commenced. Hearing all the house cracking, and feeling myself violently rocked in bed, I rose up, jumped over a high wall at the back of the house, got round as well as I could to the front, where Mrs. C. Mrs. L. and a young lady were. We carried Mrs. C. out of the room under what is called a verandah, and there waited for a number of hours, in awful expectation, amidst shocks which were at intervals of twenty minutes, till six in the morning. Since then we have had, at longer intervals, shocks extending through two days; but as I have not been sensible of any for the last sixteen or eighteen hours, I should hope they have now ceased. Never before did I feel the force and comfort of the forty-sixth Psalm. How awful are God’s judgments!

“P. S.—The shocks of earthquake continued till the 5th inst., when they ceased. Our house is so much shattered that I fear I shall have

to pull it down; and with the materials build it up anew. But before I take this step I will call a committee of some of the gentlemen of the station to report on the building. Should it have to come down, I hope we shall be able to rebuild it without any expense to the Society. There will be an abundance of materials (the chief articles of expense.) All that will be required will be the labour, which is very cheap.

"But much as we have suffered, we have sustained little injuries compared with some others. One of the largest and best buildings of the station is completely ruined. Others are nearly in the same state. It is reported here that 500 persons were killed in Patna. But we have not had time to hear of the damage sustained in other parts of the country. I almost dread to hear."

MR. BROWN'S JOURNAL.

April 30, 1833.—By an overland dispatch we have just heard of the meeting of the reformed Parliament—may they have wisdom and sound discretion that they may act only for God's glory and man's good. Our expectations are enlarged—may they not be disappointed. When will the Dissenters get rid of the Marriage Act, and tithes to a Church they think antichristian? this I consider a badge of slavery; may the Dissenters of England be up and doing, and transmit to their children the full extent of civil and religious liberty, unimpaired by exclusive laws. What will be done for India? It is reported that West India Slavery must go—pray God hasten the monster's fall. I would not have a slave in my house.

May 4th.—Lacey has left the station for Pooree and Berhampore, and Mrs. Brown and Mary must soon go for their health; Mrs. B.'s is not good. Thus I am alone in charge of the station: I pray that I may be able to manage pretty well. Rama remains to give his assistance to the cause. This day I have been visited by a Jew, the Rabbi David D Beth Hillel, he appears to be a very intelligent man. He is decidedly opposed to Christianity, but yet affects much liberality of sentiment. He has lately published his travels through a large portion of the East. I have not seen the book, though I have heard something of it. He was born in Hanover, and says he is a relation of Doctor Hershel of London. He is decidedly a wandering Jew, but what is his specific object I know not; he says he can tell Mr. Wolff more of the ten tribes than he (Mr. Wolff), knows; he says Wolff is a madman. I intend to

have some more talk with him, if I can meet with him.

4th.—Went to see the native Christians. They are all well—at least, those of them who are in Cuttack: they are a family in whom I feel deeply interested, and for whom we pray. May the Lord increase them, and make them a blessing.

5th.—This day the Jew called again. I pressed him on the great points between us; he admits that Jesus, the son of Mary, existed in the time of Pilate, that he wrought some miracles, but denies almost every thing else in the New Testament history. He professes to quote a history of Jesus found in Arabia. His views are altogether so shocking to my feelings that I feel no wish to write them; and if I did, you could not print them without stauding a chance of an *ex-officio* information from the Attorney-general. Setting aside these things, he is a most intelligent and interesting man. He says the Jews are daily expecting the Messiah; but what proofs are to satisfy this incredulous race of mortals I know not. He admits Christ fed thousands in the wilderness, walked upon the water, but he says any body else can do so by pronouncing the incommunicable name of Jehovah; or, by invoking demons—either of which is death, he says, to a Jew!

6th.—Visited Schools, found all right.

7th.—Rama is gone to Sopha to see some inquirers; they sent to say they wished to see some of us. They have thus been for years resolving and professing to believe on Christ, but are fearful to meet boldly the enemy in the gate, their friends, their lands, houses—well, really this is a serious business, for if they lose these, what are they to do?

we cannot keep them all that come, and they cannot starve. This is worldly prudence—well it is, but it is a fact that almost every one who embraces christianity is thrown out of employment. What then is to be done? The state of the laws, and the opinions of caste concurring, make the path of a native christian strait. O Lord, do thou be our guide and counsellor.

7th.—Addressed the scholars in Oreah and English, which renders the subject generally intelligible to all the children. These lectures or addresses embrace any useful subject to which a religious turn may be given. In numbers and improvement the school continues to prosper. An opposition, with no other view than to vex me, has been started, but the attempt has utterly failed up to the present. This child of envy lived five weeks and then died. People will not be taught by a native of this country, if a European will condescend to teach them. In this they are wise, for who knows English like a native of England? The improvement in this year is much greater than in any former since my arrival.

10th.—Last three days been engaged as usual—time divided between the English and Oreah schools, and visiting the native christians. I am their shepherd now the other is gone, and I must see to them. May the Lord qualify me and make me faithful.

12th.—I took part in the Oreah worship to-day, the attendance was not full.

I preach in English during the hot season in my great room, which is more convenient for those who would be likely to attend. The number, with the larger scholars, varies from twenty to twenty-five. It is an unfavourable time for getting people during the hot season; but, where two or three are gathered together in my name, I will be in the midst of them. This promise encourages us, and we go on. I feel myself usually at home at these means, for which I trust I am thankful.

13th.—Went, after the other business was over, and visited the native christians; most of them were out, and I saw few of them. The native christian school was assembled, I had talk with some of the children about the scriptures, they appeared improving and readily answered.

18th.—Visited the native christians, had some conversation with them; there is one aged Brahmune who is getting very infirm; she seldom comes to the

chapel now, her place being at a distance. I frequently talk to her; she always expresses much resignation, and says she is going home by the favour of the Lord. She seems to have no relations here, nor any but ourselves to speak to her, or smooth her declining hours. O may she find us all kind, but above all, may she experience the favour of Him, whose favour is better than life, and when her mortal pilgrimage is over, may hers be an abundant entrance into the kingdom of the Redeemer.

19th. Sabbath.—This day preached in English and Oreah. The English congregation was a little better. Worship in English to me is always most acceptable, Oreah does not yet present familiarly objects in such a way as to be quite devotional. It is not to be expected that their language should be the best for exciting the devotional feelings.

26th.—In consequence of the awfully hot weather, we have put off the service till evening. This evening preached to a pretty good congregation in English. I perspired so much that the Bible was quite wet. I preached from 1 Tim. i. 15, tolerably at home, but annoyed by the heat. The heat is now awful; some notion may be formed of it, by stating that no room in the house is habitable during the night, at least to me. Mrs. Brown, I am happy to say, is at Pooree. I sleep in the compound little field, in which the house stands; here I frequently, though quite exposed, perspire freely. This is India. Every room is an oven, and every thing is hot as from a furnace. May the Lord enable us to bear it; it is very trying even to natives themselves. They complain sadly.

27th.—I visited several schools, and put many questions to the children on the subject of the gospel. Such as these, Who was the Saviour of the world? he who was the only begotten Son of God? What is he called in scripture? What shall they find who believe in him? Such kind of questions they answer readily. Baptist school is transferred to me. This school has done well for a long time, and I trust under my care that it may not decline. It is in a good situation, and the masters seem pretty well qualified, but men of real talents will not teach our schools, the masters are paid so badly. I had a pleasant time this evening, I passed through the bazar, but all is noise and bustle; what can a native of this country do without a noise? This is the Mohorum or grand

festival of the Musselmans. It consists of processions and something dressed up like a funeral bier, ornamented according to the state and circumstances of the people engaged. They go in the night with torches. When they passed my house the other evening, a party of them stopped and performed their customary evolutions with which you may be sure the school-boys were much delighted. These consisted of brandishing swords and wrestling; but as the combatants wear no shoes there are no broken shins. They however fling each other over their heads, and roll each other about in a strange manner. They flourish with swords and are very expert at throwing sticks; thus they tire themselves, and more frequently their observers, and proceed to another place and repeat the same.

30th.—All the schools are broken up for a few days, and our work suspended. All is bustle and confusion—beating of drums, with something like old iron kettles, with sounds of rustic wild pipes, made of reeds, mixed with shouting. The people are parading about the town. This continues with disgusting monotony during the night; sometimes the monotony is broken up by firing of guns, and letting up fire-works, of which the natives are immoderately fond.

June 2nd. Sunday.—I preached in English, and administered the ordinance in Orehah. I felt quite happy; I hope we had a profitable time. The congregation, consisting of natives and country-born, was good.

ILLUSTRATIONS OF SCRIPTURE.

BY W. BROWN.

I HAVE been struck with the familiar illustration of several passages of Scripture; and though the thoughts may possibly be found in other places, yet I am in the habit of noting every thing as it strikes me by the way. There are passages of Scripture which will appear very striking to a person travelling in the east, especially those which contain allusions to particular customs, or to climate; for it is remarkable that, notwithstanding the frequency of the change of habits amongst nations, as well as amongst individuals in Europe, yet in this part of the world every thing goes on from generation to generation unvaried as the face of nature. I beg to introduce the following passages, with

remarks as they occurred to me at the time.

Deut. xvi. 21.—“Thou shalt not plant thee a grove of trees near the altar of the Lord thy God, which thou shalt make thee.”

The heathen temples in this country are almost always placed within groves, unless they are in towns, and then they are surrounded by high and thick walls. This was the practice in ancient Canaan. The reason for placing these resorts of Idolatrous worship amidst secluded places, surrounded by almost impenetrable woods, is not easy to be imagined, unless it was to afford an opportunity for the performance of those horrid rites with which paganism abounds in every part of the world. The religion of every dark and barbarous people is, more or less, bound up with cruel and bloody rites, which even the barbarians themselves feel reluctant to exhibit before the light of day. Human sacrifices offered to the Idol are forbidden by the Company's regulations, yet instances are occurring frequently of persons being offered in sacrifices to different Idols. And especially in those parts of India which are not under the immediate control of Government. Connected with Idolatry are those scenes which the Apostle so emphatically calls “the unfruitful works of darkness.” “For it is a shame to speak of those things done of them in secret.” Hence the Jews were forbidden to build their altars near a grove, but in the most public places, that all might witness the solemnities of the true worship, that every temptation to those pollutions induced by our corrupt nature, assisted by darkness and secrecy, might be effectually excluded. O Lord, thou art light, and in thee there is no darkness at all.

Psalms cxxvi. 4.—“Turn again our captivity, O Lord, as the streams in the south.”

In this country the rivers in the dry season are little more than fleeting streams, and sometimes they are entirely evaporated by the powerful action of the sun's rays. The rainy season comes, and the beds, forsaken of the ancient river, begin to receive their annual tribute from the faithful clouds, and the mountain torrent, rolling in its accustomed channel, causes the streams to return again, changing the sandy waste into the majestic river, raising the sower's hopes, replenishing this parched land with the long-desired verdure, and man and beast again rejoice in the earth's abundance.

Thus prayed the pious Psalmist:—"Turn again our captivity, O Lord, as the streams in the south." That as the inhabitants of these sultry regions rejoice in the return of the reviving streams, so we, restored to our beloved country and temple, may rejoice in the long-expected deliverance.

Psalm xlii. 1.—"As the hart panteth after the water-brooks, so panteth my soul after thee."

How ardent was the Psalmist's desire after that divine and holy intercourse, "Which none but they that taste it know." It was the fervent prayer of a gracious soul after higher attainments in the divine likeness, and after a closer intercourse with the divine Redeemer. Let us all earnestly desire this most excellent gift. To the hart, when hunted by its merciless pursuers, whether by the larger beasts of the forest, or by men as cruel as they, the thirst and exhaustion are intolerable. But under a tropical sun, mixing with dust and glare, life ebbs apace, the eyes forsake their office or present false images, and the feet, though anxious to bear their load, fail through utter exhaustion. The camel, which the Arabs beautifully style "the ship of the desert," is said by instinct to quicken its pace as he approaches the place of water, though many miles distant. How earnest was the desire of Dives for a drop of cold water to cool his parched tongue; little less earnest is the poor traveller on eastern sands and under an eastern sun for the precious reviving water-brooks, yielding only in sweetness and importance to the water of life. Thus the simile of the Psalmist is full of force and meaning; may we feel the power of this pious sentiment, and we may be assured that our desires will all be realized.

Isaiah xxxii. 2.—"And a man shall be as a hiding place from the wind, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a great rock in a weary land."

The Evangelical Prophet in this sublime passage, has beautifully described in glowing imagery the exalted work and divine sufficiency of the Redeemer. This like other passages derives a point and an additional force by travelling under the sun of an Indian climate. The Prophet in the first part of the passage alludes to the terrible tempests which sometimes desolate these countries. In the year 1831, no less than from fifteen to twenty thousand people were destroyed in Balasore district by the

tempests of October. The ships on the coast were some of them thrown upon the shore by the breaking in of the sea, and afterwards left dry. Almost every thing, animal and vegetable, was swept away by the wild tornadoes to inevitable destruction. In vain were banks and ancient boundaries opposed to the wide spreading waters, urged on by the tremendous whirlwind which raged. O how sweet would then have been a covert from the tempest. The next year's storm, equally dreadful, destroyed every house in the town, not one escaped without injury. The judge's house, though the strongest and best, withstood not the terrible hurricane. Men's hearts failing for fear, the seas and the waves thereof roaring. "As a river of water in a dry place," life-preserving streams, and the "shadow of a great rock in a weary land." Next to water and food there is nothing like a shade. How it refreshes the weary pilgrim. Seldom do we find in Orissa such a shade. The "shadow of a great rock." The deep shade of a venerable tree whose tough branches have borne storms of a century, afford nevertheless an inviting retreat from the broiling influence of the sun. This passage always recurs to my mind when sitting in the much-desired recess. Often whilst sitting under some shade, surrounded by the naked barbarians of these deep jungles, I thought myself as happy as any man could be. Let us who know spiritually, this heavenly rock, repose under its shadow, secure from the tempest. May we build upon this rock; and when the rain comes, and the floods may descend, and may beat upon our house, it shall not fall, for it is founded upon a rock.

"Now the coat was without seam, woven from the top throughout." I have often heard this passage disputed, and have heard many ridiculous and infidel observations made upon it. The passage presents no difficulty to Hindoo weavers; they here have a method of weaving garments without seam, from the top throughout, as stated in the text.

OBSERVATIONS ON PROPHETIC SCRIPTURE.

BY C. LACEY.

Psalm cxxxviii. 4, 5.—"All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth,

Yea, they shall sing in the ways of the Lord; for great is the glory of the Lord."

David has his thoughts, without doubt, on the princes and kings of all heathen nations—he declares they shall all praise the Lord. The time and means of this are worth noticing:—"When they hear the words of thy mouth." He may refer to the gospel,—this is the word of God, this they shall hear, and that shall be both a sign of their praising the Lord, and the very means of disposing and enabling them to do so. "And they shall sing in the ways of the Lord." Sing for joy because of the grace they shall possess, and for the hopes they shall have. They shall say to each other, "Let the children of Zion be joyful in their King." How pleasant and how joyous are the ways of the Lord compared with the ways of idolatry and sin; this is exemplified in the experience of our native christians; relieved from the tyranny of idols, brahmins, and caste, and looking for pardon and salvation through a Saviour's grace, they cheerfully and joyfully pass their days in his service.

Psalm cxlviii. 11, 12, 13.—"Kings of the earth, and all people; princes, and all judges of the earth; both young men and maidens; old men and children. Let them praise the name of the Lord, for his name alone is excellent; his glory is above the earth and heaven."

He is drawing towards the conclusion, and David, or whosoever is the author of this Psalm, is filled with grateful praise to God. He calls on all nations to unite with him, and in them people of all orders. Who so worthy to be praised as the Lord? who so good to man, even to the most unthankful and evil? His excellence is the plea here principally used. If mankind admire truth, justice, benevolence, &c., then let them praise God. Man, of these, at best has but a drop, and that he has received. God is the endless ocean from which they flow. If man, then, must be esteemed for a drop, O what ought not God to be who is the exhaustless fountain of all perfection! His name alone is excellent, therefore let them praise the name of the Lord.

Psalm xxii. 27, 28.—"All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before him. For the kingdom is the Lord's: and he is the governor among the nations."

If we could get the people to think, they would all become worshippers of God, but the security of idolatry consists in closing up their thoughts. Thus it is, and you ought not to trouble your thoughts about it. Your superiors, the gods, the rusees, the mones, the brahmins, and the bhogats, all worship Juggernaut, and who are you to judge his claim? Your fathers walked in this way; are you wiser than they? or are they now in misery? These are the arguments which close up the thoughts of the people from investigating the truth. This is catholicism also. This passage says, the people shall "remember and turn to the Lord." The lamp of reason shall be lighted, and they shall exercise its light in religion; and then, yes then, as dear Bampton once told a native, the people will worship Jesus Christ. The Lord is their rightful governor, and he shall rule in their hearts. They shall remember (call to mind) their long forgotten Father—remember all his goodness—shall remember all their shameful rebellion, and with gracious sorrow turn to the Lord.

Psalm lxxvi. 8, 9, 10.—"Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glory in thy name, for thou art great and doest wondrous things; thou art God alone."

The Lord's dominion shall be as wide as the works of his hands. All that he has made shall come and worship him—come and give him the honour due to his name. And how reasonable, for he is "great," he is "God alone." They shall glorify him by giving him their sincere worship, and the honour of their holy lives. What a glorious day is here brought before our minds. All nations worshipping before God! All so serving and obeying him as to glorify his name. Gods many and lords many shall then have ceased, and the Lord he shall be God alone.

Zechariah xiv. 9.—"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

The waters going out from Jerusalem must be understood to be spiritual blessings going out from Zion, the spiritual Jerusalem. This water shall flow to all gentile nations, which are there spoken of as seas, (representative of their mul-

titude,) and then occurs the passage written. It speaks of Messiah as becoming the spiritual king over all the earth; ruling in the hearts of mankind by his spirit. Then shall there "be one Lord, and his name one." Now there are gods many and lords many; then there shall be only one. Now the one supreme Lord has numberless absurd names attached to him, and descriptive of his supposed nature or actions; then his name shall be one.

Malachi i. 2.—"For from the rising of the sun, even to the going down of the same, my name shall be great among the gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."

How clearly is the universality of the knowledge of God asserted in this passage—as universal as the sun's light. Also the sincerity of his worship is asserted—"incense and a pure offering shall be offered." Not of the spices of Arabia, or the fat of lambs, &c., but of sincerely devoted and grateful hearts, expressing themselves in praise and thanksgiving, and united with holy and obedient lives. Such shall be the incense and the offerings, which, from all the face of the wide earth, shall be offered unto the Lord; for "his name shall be great:"—greatly feared and greatly loved.

Psalms xci. 1—11.—"He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walk-

eth in darkness, nor for the destruction that wasteth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling; for he shall give his angels charge over thee, to keep thee in all thy ways."

Blessed be God for making us to partake of all his promises. Oh that our spared lives may be unreservedly devoted to his praise. Amen.

C. LACEY.

THE CAPTIVE IDOL RESTORED.

"The Burmese Ambassador, previously to his quitting Calcutta, petitioned the Governor General to restore to him a large Burmese idol, which he said was much venerated in his country, and which, having been captured in the late war, was placed in the Asiatic Society's room. His Lordship was pleased to comply with the request, and wrote to W. H. Mc Naghton, Esq., the secretary to Government in the political Government, to deliver the precious block to the royal ambassador, with whom it will proceed to Ava." *E. I. Mag.*, Feb., 1833.

How equally impotent and degrading the circumstances of ancient and modern idols. "Bel boweth down, Nebo stoopeth, their idols were upon the beasts and upon the cattle: your carriages were heavy loaden, they are a burden to the weary beasts. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity." *Isa.* xlv. 1, 2. Ought not Lord W. Bentinck to have directed the demolition of the idol, and not its restoration for religious worship?

P.

MR. JOHN GOADBY'S ARRIVAL IN INDIA.

We are happy to learn, just in time to announce it, the safe arrival of our friend and brother, with his excellent partner, in Calcutta, Nov. 15, 1833.

Further particulars in our next.

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 6.]

JUNE, 1834.

[NEW SERIES.]

MEMOIR OF THE REV. JOHN UNDERWOOD.

(Concluded from page 166.)

FOR a considerable period he had felt a strong desire to be engaged in Foreign Missionary labours, and he now ventured to express his feelings to a few judicious friends. He received several letters on the subject, advising him to propose himself to the Committee; and, among others, the writer has found one from the lamented Cropper, written immediately previous to his ordination at Leicester, and evidently dictated by a spirit of the purest christian philanthropy. Strong, however, as were Mr. U.'s desires, and numerous as were the solicitations that were made to him to enter the missionary field, he was unwilling to form a hasty conclusion on the subject. He was advised by Mr. Stevenson and his uncle to consult a physician; and in his journal, dated Oct. 6, 1826, he writes:—"Have been with uncle this evening, to the house of Dr. Leach, and was favoured with an interview with him. He advised me not to offer myself at present; thinks there would be great danger. He spoke very kindly and sensibly, and manifested a considerable degree of attachment to the cause."

He was then advised to make application to the Committee of the Education Society, to be admitted as a student of that Institution. His application was received; and, at the close of the year 1826, he commenced a course of preparatory studies, under the tuition of his highly esteemed Pastor. In the early part of his last year at the Academy, he received, through the medium of his tutor, an invitation from the friends at Boston, to spend a few Sabbaths with them during the Midsummer recess. To this request he acceded, and preached for them six Lord's days; after which he was invited by the Church to become their assistant Minister, so soon as he should have completed his academical course. Understanding that the invitation was

unanimous, and that it had the concurrence of the late venerable Pastor, the Rev. W. Taylor; and having conceived a favourable opinion of the character of the friends, and of the prospect of usefulness which the situation afforded, he solicited the advice of his tutor; and, according to a standing regulation of the Academy, the case was laid before a meeting of the Committee. It was the concurrent opinion of all who were then consulted, that Mr. U. would not be justified in refusing to accept the invitation. In accordance, therefore, with what he was thus led to regard as the will of Providence, immediately after finishing his studies, he took up his residence at Boston; and, on the first Lord's day in January, 1830, commenced his stated labours in that town. The writer cannot be certain, but he is of opinion, that the annals of our connexion do not furnish us with the history of a single Minister whose course was so truly tragical as that of the dear departed. For several months Mr. Taylor and he laboured together in the utmost harmony and comfort, and the blessing of God evidently accompanied their united exertions. After Mr. Taylor's decease, which occurred in July, 1830, the whole of the labour devolved on Mr. U., and the Church requested his continuance among them. In a very short time his health became affected. Oct. 4th, he says, "I feel very unwell this morning; have a most distressing pain in my head. For the last fortnight I have had a cold, accompanied with a cough, which appears very obstinate. I am almost ready to think I shall not long be permitted to labour in the Lord's vineyard," &c. Not long after this he was afflicted very severely with a "chronic inflammation of the hip joint," which occasioned an entire suspension of his public labours for the space of seven months. Toward the end of June, 1831, he came over into Leicestershire, and continued for about twelve weeks, until he was able to re-commence preaching. The first Sabbath after his return to Boston, he preached in the morning from John xviii. 11, "The cup which my Father hath given," &c. In the evening he preached from Rom. xv. 29, "And I am sure that, when I come unto you," &c. It is proper here to state, that Mr. U.'s long suspension from his labours, his absence from home, and a few other things, occasioned, as might reasonably be supposed, some unpleasantness and disorder in the Church. This pressed very heavily upon his mind, and caused him many a pensive and sorrowful hour. He found that his preaching was not so generally acceptable as could be wished. This, however, could not be attributed to any deficiency in the quota of preparation, or to any lack of labour and industry in making it. The fact is, his sermons were by far too elaborate. His reasoning propensity was indulged to an unadvisable and injudicious extent. His style of writing and preaching was too strict and

argumentative, and his sermons were not sufficiently fraught with evangelical truth and christian experience. At the period in question he writes, "Blessed be God, I trust I have, within the last few days, enjoyed more of religion in my own soul. The unpleasant things which have taken place in the Church have, under the influence of divine grace, produced a good effect on my heart. I feel more humble, more sensible of my insufficiency, and more of my need of divine assistance. I trust a considerable improvement has been produced in my views of divine truth, so that my sermons are more evangelical and experimental. My mind is much more deeply impressed than heretofore, with a conviction of the necessity of divine influence." He had, after this, the satisfaction to know, that his public ministrations were both more acceptable and more useful.

In a short time he was again called to "walk in the midst of trouble." His beloved wife began, in the month of May, 1832, to be seriously afflicted; and though she was afterwards considerably and hopefully improved, yet the symptoms of advancing dissolution soon became too palpable not to be understood—too threatening not to be feared. During the progress of her disease, Mr. U. frequently felt the burden of his grief, at the prospect of separation, to be all but intolerable. "I must try to give her up," he says, "but O how heart-rending is the thought! I cannot bring my mind to realize the separation, without the keenest emotions of sorrow and anguish of spirit!" A few days after her death he writes, "I feel at times very sorrowful and desolate, and the world seems to me 'a waste-howling wilderness' indeed. Still the Lord has sustained and comforted me far beyond my expectations. I frequently think now that I shall not live long, and I scarcely know how to account for this impression. The Lord alone knows. O may I watch while I work, that I may be prepared for his coming." On the first of January, 1833, he says, "Have just entered on another year. O what a year of difficulties and trials has the last been to me! At its commencement I had a healthy, blooming, and affectionate wife; but now pale consumption has numbered her with the dead, and I am spared to enter, in all the loneliness of widowhood, on another year." The succeeding month brought with it another heavy affliction, and left him lonelier and more desolate still. His lovely babe was seized with inflammation in the brain, and died on Friday, the 22nd of February, aged about eighteen months. This opened afresh the flood-gates of grief, and let in a torrent that almost overwhelmed him. The Lord, however, graciously supported him, and for several subsequent months he experienced a growing pleasure in his work. In June he accepted a renewed and unanimous call to the pastoral office, and arrangements were made for his ordination, to take

place the last Thursday in August.* About a fortnight previous to his ordination he was laid aside by "Influenza," but was sufficiently recovered to be able to perform the part which was then assigned to him. On the following Sabbath Mr. Tyers, of L——, preached in the morning, after which a number of persons were baptized. In the afternoon Mr. U. received them into the Church, by giving them the right hand of fellowship. Mr. Goadby, of Ashby, administered the Lord's Supper and preached in the evening. This was the first and the last time Mr. U. was allowed to engage in this part of his pastoral duties. Sept. 8th he preached with much difficulty in the morning, from 1 Thess. iii. 8; in the evening from 2 Cor. ii. 15, 16. On Lord's day the 15th, he obtained the assistance of Mr. Bissill, of London, for the morning, and in the evening preached himself from Isaiah iv. 5. This was his last sermon. In the following week he was taken seriously ill, coughed up a considerable quantity of blood, and for several days his life was despaired of. He said in recording it, "Never did I apprehend myself so near the gates of death before. The Lord supported me in a wonderful manner. I had no raptures, but I had on the whole a good hope through grace." It pleased the Lord partially to restore him, and he was led to indulge the hope that he should soon be permitted to resume his labours. In the last entry which he made in his journal, dated Oct. 8th, he writes, "I have still some cough and irritation in the chest; but these, I hope, are gradually subsiding. If it be the will of God I should like to live a little longer, and labour in his vineyard; but he knows what is best. I wish to be passive in his hands; blessed be his name." Shortly after this his former complaint, the inflammation of the hip joint, returned with increased violence: he lingered in a state of the most excruciating pain until the 6th of February, when, at half-past five o'clock in the morning, his tried soul, in the easiest and most silent manner, forsook its dilapidated tabernacle, to unite with the perfected spirits of the just, in the kingdom and glory of its Lord.

The christian experience of our departed brother in his last affliction was not, to say the least, of the most pleasing nature. His bodily sufferings were so severe, as to preclude the exercise of continuous thought on any subject, but especially on the subject of religion. This was at times extremely distressing to him, and led him to exclaim, with indescribable emotion, "Thy wrath lieth hard upon me! All thy waves and thy billows are going over me!" He once observed, "It is true my affliction is not so great as Job's was, but I feel almost compelled to say as he

* For an account of this interesting and solemn day, see G. B. Repository for Sept. 1833, p. 382.

said, 'O that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea: therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirits: the terrors of God do set themselves in array against me.'" But the "Father of mercies, and the God of all comfort, who comforteth his children in all their tribulations," did not suffer him to remain in this dark and disconsolate state. "The Comforter, who is the Holy Ghost," calmed and soothed his perturbed spirit, and put him in the re-possession of that light which is "sown for the righteous," and that gladness which is purchased for the "upright in heart." A week or two previous to his death his bodily pains decreased considerably, both in number and acuteness, and his mind was restored to its native composure. He conversed on the solemnities of the future world in such a manner as the spirit of Christianity alone can dictate. He had a strong desire to live; and when it was suggested whether he was not too anxious on this subject, he replied, "Perhaps I am: but the Lord knows my motive. I trust it is nothing but the hope and the prospect of being useful, that leads me to indulge this feeling." On Tuesday the 4th instant he was so weak as to be able only to whisper. He was asked the state of his mind, and answered, that he was tolerably comfortable, much more so than he ever had been—that he was willing to die, being persuaded "all would be well at last." In the morning of Wednesday, being better able to converse, he described his feelings at considerable length. He remarked, "My affliction has been so peculiar, as not to allow any mental exertion. I should feel happier now if I could think consecutively. I have some precious thoughts; but the chain is so soon broken, and then I begin to wander. I have not those longing, burning desires after heaven which some have expressed, and which I should like to have before I die. But this may be accounted for. I am so dreadfully harassed with unbelief. This I believe is the effect of my former speculative habits. O I would give the world, if it were my own, could I as firmly believe that there is a future state of happiness for the righteous, as that there is a city in Great Britain called London. But, then, I have greater evidence that there is, than that there is not; and if any one was to come and tell me that there really is no heaven, I should be shocked!" He afterwards said, "What faith Paul had when he said, 'I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us!' You see, he had no doubts respecting future glory. And, O, it is cheering to think of meeting with him in heaven! and then there are all the other Apostles, the Prophets, the Patriarchs, and Jesus Christ himself. O that

name! there is always something in it to revive one. Jesus Christ!" he repeated, at the same time raising his hand and saying, "Well; I have an humble hope, a sweet assurance that I have an interest in Him. I have experienced a change which nothing but divine grace could effect. I love holiness, and wish to be made perfect in it—but this unbelief! What would I not give to be delivered from it!" His brother observed to him,— "That it was perhaps only a mere suggestion of the enemy's—that it might be the only part which he durst attack, and therefore he was bringing all his force to bear upon it. But Jesus," he said, "ever lives to intercede for us; and you remember that when Satan desired to have Peter, that he might sift him as wheat, the Lord knew it, and prayed for him to his heavenly Father, that his faith might not fail." "Yes," he replied, "so he did. And there is so much compassion and tenderness in him. I do think that if the Lord should spare me another day, or a few days, I shall feel happier. I feel calm and peaceful now, but have nothing like rapture." In the evening, after attending to the arrangement of his temporal affairs, he besought his relatives who were present, to live near to God—not to be satisfied with ordinary attainments in religion—to be faithful in the discharge of their duties—to maintain an humble reliance on the Saviour, and to hold fast the beginning of their confidence steadfast unto the end. "Then," said he, "we shall all meet in heaven, where you will not have to lift about this poor loathsome body as you have been accustomed to do, and where there will be no breaking up of families." In a few hours from that time he fell asleep in Jesus! His bodily frame underwent no violence or struggle in the act of dying; and, when the spirit had fled, the features of his countenance were perfectly undisturbed, and its expression was placid, serene, and lovely. So may I die!

"I saw the black pall o'er his relics extended,
I wept, but they were not the tear-drops of woe;
The prayer of my soul, that in fervour ascended,
Was, Lord, when thou callest, like him may I go."

On the following Lord's day the funeral was performed. The body was taken into the chapel, where the Rev. Mr. Ridge, New Methodist Minister, delivered a funeral oration. It was thence borne to the Dissenters' burying-ground amidst a large concourse of spectators. The Rev. John Bissill, of Sutterton, pronounced a very feeling and affecting address at the grave, and in the evening preached the funeral discourse from 2 Tim. iv. 7, 8. The chapel was crowded to excess, and it was thought an almost equal number went away unable to gain admittance. The discourse was exceedingly appropriate, and, though unusually long, was listened to with the deepest interest.

On the succeeding Lord's day evening the highly esteemed

minister of Grove Street chapel, the Rev. Thomas Haynes, with whom Mr. U. had lived on terms of the sincerest friendship, preached a funeral sermon to his own congregation. The solemn event was also improved by his respected tutor in the Baxter-gate meeting-house at Loughborough: and here the writer is happy in being permitted to make the following extract from that animated discourse.

“ Our deceased brother was favoured with the possession of talents of an order highly respectable. His power of thinking was decidedly superior to the average of those minds we agree to denominate sensible and intelligent. He was naturally thoughtful and studious; and, though extremely fond of reading, he always thought for himself, and was among the last to take things upon trust, or subscribe to the opinions of others, until he clearly perceived their accordance with truth. The movements of his mind were, perhaps, less rapid than those of some others; but this comparative tardiness was abundantly repaid by the sober caution and discriminating accuracy with which he prosecuted his search of truth. If the arguments he employed for any given purpose fully satisfied his own mind, he had little to fear from the dissatisfaction of his hearers. His imagination was less fertile than that of some: his judgment, however, was remarkable for its soundness and the general correctness of its results. I have known few men at his period of life on whose opinion I could rely with equal confidence. His character was formed by the religion he professed. His piety* was sincere and ardent; but entirely free from ostentation. His love to God was supreme, and to his relatives and friends, especially his religious friends, he was most affectionately and devotedly attached. His heart seemed peculiarly fitted for the culture of the social affections. His attachments were not hastily formed; but when once cemented, they were equally distinguished by their warmth and their steady undeviating firmness. There was no feature in the character of the deceased more prominent and commanding than his inflexible adherence to what he believed to be truth and righteousness. He was a perfect stranger to every thing like trimming: he knew but one way, and that was the way of rectitude. As a student, his industry was equal to that of any one who has enjoyed the advantages of our Academical Institution, and, as might be expected, his success was answerable to his diligence.† I deplore his loss as that of a friend and a brother,

* One thing which greatly contributed to the deepening of Mr. U.'s piety was his attention to the exercise of self-examination. For several years subsequent to his conversion he followed the directions given by Dr. Doddridge in his “Rise and Progress,” &c. 19th Chapter.

† While a student, Mr. U. formed a plan of study; and his diary bears witness to the diligence with which it was observed. After his removal to

as a highly promising young minister, and as one who, had he been spared, would, in all probability, have been one of the warmest friends and most efficient supports of that denomination of professing Christians with which he was connected."

The writer is afraid he has extended this memoir to an undue and uninteresting length, and therefore forbears to enlarge. May that God who "doeth all things well" sanctify this solemn and mysterious providence to the mourning relatives of the deceased! May the youthful part of them, in particular, be led to emulate his character, remembering that

"He mourns the dead who lives as they desire."

And, O thou Prince of Shepherds, and thou Captain of Salvation! let thy sleepless eye and thy invincible shield be over and around the bereaved and sorrowing flock; and do thou recompense their kindness to their departed Pastor—not only at "the resurrection of the just," but also, while they remain in this vale of tears, and on the sea of conflict, by placing over them one possessing gifts more precious, and graces more refined, than those thou didst bestow upon him whose memory they fondly cherish, and whose loss they deeply deplore!

Loughborough, Feb. 28.

FRATER DOLENS.

ON AVOWING OUR PRINCIPLES.

The painful solitudes produced in the bosoms of faithful ministers when they do not see the success of their labours, and of active, pious deacons, who sympathize with them, and long to observe the progress of the cause of Christ, are not sufficiently considered by many in our congregations, who, though we hope they possess religion, are backward in confessing it. If it be true that a regard to the feelings of others ought not to be the chief motive for taking upon us the profession of religion, yet it may not be improper to refer to them, in order to show the evil consequences which result from a neglect of this part of duty. Admitting that many in our congregations are possessed of vital faith, who do not profess it, we may ask whether the Saviour can be pleased with that indecision, that concealment of our principles, by which his own servants are so much disheartened. He who has said, "Touch not mine anointed, and do my prophets no harm," will certainly be incensed at conduct which touches them in the tenderest part, and often wears

Boston he adopted the following "Plan of Labour:—Rise at five.—Reading Scriptures and devotion till six.—Greek Grammar till half-past six.—Translation of Greek, Homer one morning and New Testament the next, till half-past seven.—Walk till half-past eight.—Breakfast and miscellaneous reading till a quarter past nine.—Reading Theology till ten.—Sermonizing till one.—Walk till two.—Dine and read biography till three.—Visit till half-past six.—Composition till half-past nine, except Meeting nights.—Sermonize all day on Saturday."—*Boston, March 17, 1830.*

away their spirits and energies to a fearful extent. Particular stress, however, is laid, in the New Testament, on confessing Christ; and whoever attentively considers the import of our Lord's language, will see that the motive of the Eternal Judge for acknowledging us at the last day, in the presence of the ineffable glory, will be a remembrance of our having acknowledged him in the presence of sinful men. "Whosoever shall confess me before men, him shall the Son of man confess before the angels of God. But he that denieth me before men, shall be denied before the angels of God." Neutrality in Christ's cause is impossible; and the non-confession of him will, in numerous instances, be regarded as a denial. "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." The serious believer of the above passages will tremble at the thought of a temporizing behaviour. Aspiring at the honour of being owned by Christ, he will shrink from no duty, fear no reproach, scruple no sacrifices; but emulating the conduct of ancient worthies, will "confess himself a stranger and pilgrim on the earth;" well knowing that though we are justified by faith, we shall be judged by our character. The confession required of us by Christ is a *visible* one. It is not enough to have religion in the heart; it must shine before men, as a candle which is lighted not to be put under a bushel, but on a candlestick, in order to give light to all who are in the house. It is undeniably evident that the early Christians espoused the cause of Christ under the greatest discouragements, and followed him at the risk of life. They boldly put their lives in their hands, and nobly braved all opposition. Where would have been the incalculable benefits resulting from their heroic example of love, zeal, and fidelity, had they crouched to their adversaries, sneaked into corners, and cowardly refused to avow their sentiments, and own their Lord? These advantages would have been lost to all succeeding ages; nor could the cause of Christ have so rapidly prevailed, by a less decided conduct in his followers. They "rejoiced that they were counted worthy to suffer shame for his name;" and as Christian truths and principles are still the same, why ought not we to be forward in showing our connection with him? If primitive Christians might not deny Christ, nor refuse to make an open profession of love and obedience to him, to preserve themselves from a violent and premature death, what must be thought of that believer who shrinks from duty through mere fear of losing the friendship of carnal relations, and exposing himself to the frowns of ignorant and unbelieving neighbours? This is valuing ease and comfort at a very high, and Christ, truth, and conscience at a very low rate. There is but little of the spirit of martyrdom, the spirit that prevailed in the first Christians, discernible in such conduct. The fact is, a man could not be half an hour in the company of the early confessors of Christ, without being made to perceive his spirit and character; and can we imagine, that in these days of civil and religious liberty, it is permitted to us to hide ourselves in inglorious obscurity, without coming forth to the help of the Lord against the mighty? By a solicitude to escape the reproach of man, we may bring ourselves under the condemnation of God; and through an anxious desire to please our friends, we may offend the Majesty of heaven. The above remarks may appear to have a reference to baptism. They will apply, however, to other modes of manifesting our

principles; for though the writer considers that ordinance to be a *divinely appointed way* of making our faith known to the world, he is desirous of exhibiting more at large the important duty of avowing our principles, and acting with decision.

No one, in our view, avows his principles, as he ought to do, while he stands at a distance from the cause and the people of Christ. There is no more difference between heaven and hell than there is between a child and an enemy of God; between one who is possessed of his image, and one who is not; and, if we are really born from above, can we hesitate whether we shall ally ourselves with the friends or with the adversaries of our heavenly Father? There are but two classes of intelligences in the universe—those who submit to God, and those who rebel against him; those who possess his moral likeness, and those who are averse to it; and if we are of the former we shall be led by sympathy, by a love to common principles of truth, by an apprehension of common dangers and common hopes, to identify ourselves with them and assume their profession.

The heroic declaration of the Apostle is, "I am not ashamed of the gospel of Christ;" and how beautifully does Dr. Watts paraphrase it! "I am not ashamed to believe it as a man, a rational creature, to profess it as a Christian, to preach it as a minister, or to die for it as a martyr." Many people would preserve themselves from temptations and annoying invitations to sin, could they only be induced to assume as much courage as is needful to say, boldly, "I am a Christian." The world makes way for the operations of the decided; and when a man has firmly stated his determination to pursue a consistent course, it is only men of coarse feelings who, in the present day, will attempt to draw him aside. Courage puts a check on presumption; timidity tempts it to annoy us. "The fear of man brings a snare."

However inconsistent it may appear to sincere Christians, there are persons who, though wishing to be considered the true followers of Christ, plead for the practice of accompanying carnal relations to places of amusements, to halls, theatres, &c.; alleging that it gives them more influence over them, and affords them a better prospect of doing them good. Alas! the advancement of such a plea proves the want of vital religion: it shows that the mind has never been properly awakened to see the evil of sin, that neither has the conscience been duly alarmed, nor Christ appreciated and inwardly enjoyed. If, in some few instances, they who plead for this temporizing conduct may, in the judgment of charity, be considered real Christians, it is proper to assure them that they would be much more likely to do good both to themselves and others by opposing than by sanctioning such vain amusements. "My son, if sinners entice thee, consent thou not.—Evil communications corrupt good manners."

As a motive to decision and openness in declaring our profession and principles, it may be well to recollect that religion is nothing unless it rule over every part of our deportment. Unless it be the predominant sentiment of the heart, the presiding genius, as it were, which regulates our business and our pleasures, our behaviour at home and abroad, in solitude and in public, unless it reign over every thing, it has no power within us. A man must be a decided Christian if he be one in reality;

otherwise he is only deceiving himself and imposing on his fellow creatures. The most powerful considerations combine to demand of every one professing to be the disciple of Jesus, the most open, undisguised, and decided behaviour. Is not a marked distinction preserved in the Scriptures between the church and the world? The views, maxims, principles, and conduct of believers are so opposite to those of unbelievers, that, like substances which have no chemical affinity, they will not amalgamate, they cannot be made to coalesce. "The friendship of the world is enmity with God." If the divine author of Christianity be more explicit in his language at one time than at another, it is when he is speaking on the terms of discipleship: and what does he say? "Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple." How little this language is compatible with the habit of temporizing, trimming, or concealing our views in order to escape sneers, or censure, let any one judge. Moreover, the more decided we are in opposing sin, and promoting holiness, the more good we shall accomplish, and the clearer will be our evidence of an interest in the promises. If we act so as to convince others of the reality of our religion we shall enjoy a pleasing assurance of it ourselves; the testimony of conscience, as to our sincerity, being sweetly confirmed by the acknowledgment of friends and connections. In a dying hour the grandeur of religion rises up to the view of the soul. Its connection with a dread eternity is then discerned; and at that solemn crisis how painful will be the recollection of having trifled with its claims, and acted an equivocating undecided part. O how desirable to be able to say, "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."

ON THE BREVITY OF LIFE.

To think frequently and seriously upon the temporary residence of man on the earth is an excellent means of checking the ardour of ambition, quickening the activity of the indolent, and moderating the expectations of those who are too sanguine in reference to earthly good. How soon will death put an end to our agency in the world; and either remove us from the objects of our delight, or remove them from us. Though we may be continued in this state of probation for threescore years and ten, or even beyond that period, yet are we compared, in the Scriptures, to the "grass of the field," which, in the morning of childhood "groweth up," and in the evening of old age "is cut down and withered." The most protracted period of our existence is extremely short in comparison with eternity: it is but as one link in an endless chain, as a hand-breadth, or as nothing. How ought the pride of the human heart to be bowed down by these considerations. The petty distinctions on which we value ourselves are just ready to vanish from our view, and the scene is bursting upon us in which we shall all be reduced to the same level. The brevity of life is equally fitted to spur us on to activity. Our moments are fast forming hours, accumulating hours are completing days, weeks, and years; and all are hastening to bring on the crisis, when time with us shall be no more. Shall we permit these separate portions to pass unheeded and unimproved? Shall we allow

ourselves to be beguiled by the deceitful promises, the bewitching delusions of Procrastination, the great Impostor, who, by causing people to rest satisfied with intentions to do well, is, even now, conducting myriads to bottomless perdition? Reader! if thou art now walking upon his enchanted ground, thy soul is in danger more imminent than my pen can describe, or thy mind in any way conceive. What! must life be dreamed away, and nothing be done? Will God be satisfied with a tissue of broken promises, with a course of conduct condemned every moment by your own reason and conscience, and tolerable to yourself only because you are so deceived as to imagine that some day you will grow wiser, and make amends for present inconsistency? Stand still and reflect, as time past cannot be recalled, and as the future may never come to thee, it is thy highest wisdom to endeavour to improve the present, the only portion which is in thy power; and ah! consider, while thou art yielding to all the delusive enchantments of a procrastinating spirit, the preparations of judgment are going on in the eternal world.

The Christian, it is hoped, will be excited to renewed diligence by these reflections. Laying down some plan of holy living which requires a most diligent exertion of his faculties, he will look up to heaven for strength, and persevere to the end of his days. Feeding on the "bread of life," and drinking of those streams which make glad the city of God, he will pursue his course with alacrity; and while he views each succeeding moment as bringing him nearer to the end of his journey, he will regard it as a messenger announcing the near approach of eternal bliss. If a votary of the world is casting his eye on this page, the writer would just remind him of what he well knows to be a fact, that hitherto he has been disappointed in his pursuit of happiness. Be assured, friend, that the pleasure which is derivable from the creature was never intended to supplant that which springs from God; and that though man, in attempting to be happy without God, has sought out many inventions, the whole experience of our race has proved their fallacy. Hitherto, the whole of thy time has been wasted, because thou hast not begun to live unto God. Let me leave with you the thought which I have somewhere read, that the omission of duty will damn the soul as certainly as gross sin, and mark it out as fuel for the devil's fire; for now is "the axe laid to the root of the trees, and every tree which brings not forth good fruit is hewn down and cast into the fire."

Northamptonshire.

O. B.

ON THE WIDOWS' FUND FOR THE RELIEF OF PROTESTANT DISSENTING MINISTERS.

This Society has been in operation upwards of a century, during which period it has been the medium of conveying relief to numbers of truly deserving individuals, and of causing many a widow's heart to rejoice: and could the religious public be brought properly to appreciate its claims upon their liberality, it is certain their contributions to it would be much enlarged. We are ashamed to record, that though the widows of our own denomination have received from it, during the last year, above fifty pounds, the churches have sent no more than two pounds nine shillings to its funds. The managers act towards us with the utmost liberality; and it is but justice that those of our churches which can afford two or three pounds per annum, should be willing

to remit that amount to the Secretary or Treasurer of the Institution, or to the London Editor of this periodical. The want of pecuniary supplies has compelled the managers to reduce the annual grants more than once; a fact which our readers will certainly deplore, when they consider how often the objects of the charity have to contend at once with the desolations of widowhood and the rigours of poverty; a poverty which is rendered doubly trying by those appearances of gentility which it is expected a minister's widow will continue to maintain. Nothing more need be said to call forth the liberality of at least some of our friends. We shall therefore only observe that this charity extends to the families of those ministers only who stood approved and accepted as such, by the body of ministers of the denomination to which they respectively belonged, and who died so poor as not to leave their widows and children a sufficient subsistence. Previous to their being relieved, the above circumstances must be attested by one or more ministers, and the petition signed by a member of this Society. Every person subscribing Ten Guineas or more, and every minister subscribing Five Guineas, becomes a member of this Society for life, and has an opportunity of recommending objects whose cases he may think deserving of attention. Every person subscribing One Guinea or upwards, for two years, the same to be paid on or before Midsummer, in each year, becomes, *after that time*, a member of this Society, during the continuance of such subscription. A widow having an income exceeding £30 per annum, and no child to support; or one having an income of £35 per annum, and two children only to support, is not deemed a proper object of the charity, unless her case is recommended by three ministers and five members of the Society, as deserving of special regard.

Let the different churches, and wealthy members of our denomination consider that this cause is preeminently the cause of God. "A father of the fatherless, and a judge of the widow, is God in his holy habitation;" and he has graciously condescended to relieve the minds of his dying servants by his encouraging declaration, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." Now if widows and orphans in general are the subjects of his peculiar regard, surely an Institution which has for its object the relief of the widows and children of his own faithful servants, who have devoted their time and talents, and spent their lives, in promoting his kingdom and glory in the world, and the good of immortal souls, must be highly acceptable in his sight. The sacrifices made in ministering to such fatherless children and such widows must, indeed, be acceptable and well-pleasing to God.*

Signed, Ed.

* The above is partly taken from the Society's report.—Ought not this subject to be brought before the next Association, by some church, whose late minister's widow now derives benefit from the Institution?—Ed.

CORRESPONDENCE.

REPLY TO THE INTERROGATION
Annexed to the article entitled "News from Scotland," in the number for April, p. 142.

MR. EDITOR,

Your courteous yet very honest interrogation, at the end of the article entitled, "News from Scotland," has induced me to send you the following remarks.—When I first saw the necessity of believers' baptism, I did not perceive the scripturalness of what is termed, "strict communion." I had been con-

nected with many pious Pædobaptists, whom I could not think of excluding from the Lord's table. My prejudices were so strong on this head, that I viewed so tenacious an adherence to strict communion on the part of Baptists as the remains of uncharitableness, and the remains of bigotry and party spirit. I need scarcely say that I read, with great avidity, every publication where it was censured and exposed. Hall, Mason, and several minor publications, greatly contributed to my establishment in these

views ; and no subject afforded me more matter of rejoicing, than that of the liberal and charitable one of free communion. I was first startled in my notions by the very puzzling questions of a brother, the pastor of a church, some sixty miles from this place. And I began to fear that my views were not so true as pleasing, and were more taking than scriptural ; and I made up my mind to examine the whole matter in the light of revelation, to lose sight of names however celebrated, and of statements however plausible, and be influenced by the Law and Testimony alone.

About this time I received considerable aid in my inquiries, from the publications of A. Campbell of America, the antagonist of the infidel Owen. The conclusion of my mind is, that *free communion is not founded on the statements of revelation*, and that Baptists cannot be consistent in giving it their countenance and support. Allow me to state the process of reasoning which has been going on in my own mind, and which has tended to bring me to this conclusion.

The subject of free communion is very different when viewed by a Baptist, from what it is when considered by a Pædobaptist. Pædobaptists admit our baptism to be scriptural, and therefore valid ; so that they are bound to receive us to their fellowship, on that admission. The Pædobaptist can say, " Brother Baptist, I hold you to be rightly baptized, and therefore free to all the privileges of the church." But can the Baptist return the compliment ? Can he salute the Pædobaptist and say, " I hold yours also to be right and scriptural, and equally valid with my own ?" I say, can he do this without the grossest inconsistency and contradiction ? Assuredly not. So that if he has fellowship with the Pædobaptist, it is with one whom he deems unbaptized ; and if so, then in this case baptism, as a necessary and binding ordinance, is given up. Then arises the question, Is it scriptural so to do ? I venture to say, Certainly not. It may be said, the Pædobaptist considers himself baptized ; but it is not with his opinion we have to do, but does the Baptist entertain this view of him. I have already conceded that Pædobaptists may consistently be free communions, but consistent Baptists really cannot. It may be said, the parties are intelligent, pious, doubtless accepted of God and beloved : the question after all is the same, Shall we hold fellowship with the unbaptized or not ? If so, then why not with the ignorant and the unbeliev-

ing ; for neither the importance of knowledge, nor the necessity of faith, is more plainly stated in the Scriptures, than that of the baptism of believers.

With respect to their piety, and acceptance, and certainty of future glory, we have nothing to do. God is the Sovereign Lord, and his will is law ; he is not amenable to any tribunal, but his servants know only one legitimate rule of action, and that is revealed truth, the holy Scriptures. I think the subject may not be inaptly illustrated by the following simile. A king publishes that he will hold a levee, and that the privileged class are expected to appear in scarlet costume. The officers in waiting are directed to admit and introduce all such as thus present themselves. An individual appears arrayed in black, and seeks introduction. The officers refer to the necessary costume. He replies, " It is true ; but that cannot be essential, you know I enjoy the favour of his Majesty." But it will be easily seen, that this does not affect the prescribed costume ; and suppose the person to be a foreigner, who mistook the meaning of the word, yet, when informed of his mistake, he would certainly be bound to correct it, especially if the means of so doing were provided and offered to him by the officers in attendance. But if after all he should persist in an introduction, in the improper garb, is it not evident that, if the officers yielded, they would assume the power of regulating or altering the royal mandate, and thus invade the prerogative of the king ? But if they refused to introduce the said improperly habited person, and he thereby missed an interview with the king, the officers must stand acquitted of every supposable charge, and the individual must lay the whole blame upon the obstinacy he had displayed. As it respects the king, affording the said individual his royal favour afterwards, or otherwise, the officers referred to have no concern. In Scripture, the doctrine of forbearance is powerfully inculcated ; but, if I mistake not, it is limited to meats and drinks, and new moons and Sabbaths. And in case of neglect of positive and plainly-revealed duties, we have no case of forbearance on hand, nor any directions for it. And if we forbear in one duty, then may we do so in more, until we do so in all, and the church present one *liberal* and *improved* amalgamation of saints and sinners, having no law and without rule. I submit to the candid and unprejudiced reader of the New Testament, if the ancient order of things was not as follows :

The gospel was published; men were called to receive it; and, on a believing reception of it, to be baptized; and that afterwards they were to continue "steadfast in the apostles' doctrine, in breaking of bread and in prayers." I believe this to be the only order, bearing the stamp of divine authority; and, so far as we depart from it, we depart from the simplicity of the truth, as taught and established by Jesus. If your pages are not influenced by the customs and usages of the churches in the connexion, I shall be happy to send you a paper "On the importance and scripturalness of the weekly administration of the Lord's Supper."

I am, my dear Sir,

Yours truly,

Perth, May 10, 1834. J. BURNS.

P.S. You ask, How does this paper agree with the constitution of the party with whom we are connected? I reply, Very poorly indeed. But I trust we are progressing in truth, and expect to baptize ten or twelve persons during this month; and our church has agreed to seek fellowship with the General Baptists of England. A letter to that effect has already been forwarded to Mr. Wallis, London, in which all the circumstances of the case are detailed.

ON OATHS.

The writer is induced to believe, from several circumstances, that there are many persons who conscientiously object to an oath. He wishes to suggest to them the importance of making known their views, by petitions to the legislature for relief. An act was passed in the last session which exempted the sect called Separatists, and there is evidently a disposition in Parliament to attend to the scruples of the conscientious. The petitioners should, he thinks, apply for an act, declaring, that all persons who express a conscientious objection to an oath, be

allowed (in every case where an oath is required by law) to make a solemn affirmation or declaration in the following form, which is the same as that permitted to the Quakers, by 8th George I. cap. 6. "I, A. B. do solemnly, sincerely, and truly declare and affirm."

All persons making a false affirmation to be subject to the same penalties and forfeitures, as are enacted against persons convicted of perjury. In the act of last session, cap. 82, pp. 1069, 1070, the Supreme Being is mentioned; in that relieving the Quakers there is no such appeal. This is an important difference in the writer's view, which has induced him to give the form permitted to the Quakers. His object in calling attention to the subject is, that the conscientious may be relieved, and that the laws of our country may be in unison with the doctrine of Christ.

30th of 4th month, 1834. VERITAS.

ON TEMPERANCE SOCIETIES.

Gentlemen,

A friend of mine has several men under his employ, who, while they profess to belong to the Temperance Society, and to adhere to its rules, are incessantly intoxicated by the use of malt liquor. I have heard of other such characters; and I know that in some parts of the country, where one person becomes inebriated by the use of ardent spirits, there are ten who drink ale to excess. I state these facts, not with a view to provoke an angry controversy, and still less with the design of censuring Temperance Institutions. I simply wish so to modify the principle and operation of them, as to make them bear, in different districts, with most energy, against that form of intemperance which is most prevalent in those districts. If this hint be of any use, the insertion of it will gratify,

Yours, &c.,

A CONSTANT READER.

REVIEW.

THE WONDERS OF CREATION AND CHAOS EXEMPLIFIED. *A Poem, in eight cantos. Hatchard and Son, Piccadilly. Cantos I and II. Imperial 8vo.; pp. 80.*

The writer of this poem has apparently deemed it advisable to conceal his name, perhaps with a view to let the work stand

or fall by its own merits, and to give the greater latitude and liberty to the strictures of critics, and the commendations of ordinary readers. We do not presume to belong to the former class: and in introducing the first part of his work to the notice of our readers, the remarks we may offer will be of the more obvious, and perhaps commonplace order; since

we make no pretensions to be "wise above what is written." The subject he has chosen is one of the most exalted kind; it relates to objects beyond all human knowledge; it unfolds ample space for the exercise of the most vigorous imagination, and contains but little on which the sober and pious inquirer, with conscious satisfaction, can rest.

"The wonders of Creation and Chaos exemplified" presents itself to our view in a twofold aspect. It is a poem on a sublime and lofty theme; the poetry, therefore, claims our regard. It is a work in which new ideas and arguments are ushered into the world, with a view, as the author tells us, "of mooted disputable points, in order that by the assistance of other, the probable truth may be attained." As the work is not yet completed, we are also reminded, "that the intention of many lines in the poem will not be perceived until the whole is published, they being merely preparatory to subsequent occurrences and effects." This will furnish an apology for the brevity of our observations.

First, then, as regards the poetry, though it is obviously inferior to Milton and to Pollock, whose works touch on kindred subjects, it is not without its merits. There are several passages of considerable brilliancy and beauty. The author, however, deserving to be ranked among our modern poets, (if he is not!) seems more intent on his "argument" than on the mere embellishments of poetry.

The first Canto is designated, "the Origin of Chaos;" and thus at once presents to view one of the disputable points of our author. His theory is, that Chaos, or as we understand him, the rude materials of the universe, originated with the fall of Lucifer from heaven, but how this was the case, whether he produced them by a creative energy of his own, or not, we are not told, unless the following lines explain it:—

"the cries
Of terror which his shrieking tribe sent forth,
In broad expansion mingling, to unite
With mighty floods of briny tears which flow'd
From them depending, and in darkness form
A putrifying and chaotic slime."

We really cannot look on this as explaining the origin of Chaos. It may pass with some as a poetic fancy, but surely not as a reasonable supposition. The author has appended large notes to his work, which are explanatory and apologetical, but we looked in vain for any thing referring to this passage.

There is some reference to this subject in the preface, but no satisfactory solution is given, as to the *production* of the elements of Chaos. Perhaps, however, we do not understand our author. If he intends simply to throw out the conjecture, that the fall of the angels produced a "convulsion" in previously existing matter, and after all we suspect this is his meaning, then it will follow that he believes in the eternity of matter, which we are indisposed to admit. We think that he might have quoted, amongst the scriptures he has selected as a kind of basis for his theories, the language of the Apostle, "the things which are seen were not made of things which do (or did) appear," Heb. xi. 3. The production of the elements of the universe was an act of omnipotence. Creation, in our view, being not simply a new combination of atoms or elements, in themselves necessarily existing and eternal, (a Platonic notion,) but the actual calling into being of masses of matter, the principles or elements of which had previously no existence at all. Our author considers the moulding of this chaotic mass into a beautiful world for the habitation of man, in the light of a "triumph and victory" over Lucifer, its author, and as being more glorious to the Divinity, than the supposition "that the Creation was a work of *fancy or caprice*;" and seems "desirous to prove to infidels and sceptics, that such is the perfection of Jehovah's deeds, that any mortal, with common capabilities, may discover a probable origin and mode of performance of one of his greatest works." Here, however, we dissent from his scheme. The idea that any mortal, with *more* than ordinary capabilities, can discover these things further than they are revealed to him, is to us very questionable. "He is wonderful in working;—his ways are past finding out." "It is the glory of God to conceal a thing." The song of angels is said to be, "Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created," Rev. iv. 11. The only reason they seem to know is the very one here denominated "*fancy or caprice*." If God has not revealed "any motive for the great undertaking of the six days," farther than this, we cannot see the propriety or wisdom of labouring to find it out; much less can we approve of attempting to convince infidels and sceptics by our conjectures. If God, who "giveth none

account of his matters," has not made it known, it is hidden; and the infidel who will not believe in him, unless this is first explained, is the most idiotic and presumptuous of mortals. Indeed the great cause of revealed religion, in our view, is injured rather than benefited by such attempts. The infidel will smile at them, and in the variety of conjectures different theorists may form, will fancy he sees confirmation strong of the reasonableness of his sceptical habits.

Our author is careful to tell his readers that his tenets are those of the established Church, and therefore that he is a believer in the doctrine of the Trinity; which he attempts, both in his poem, and also in his preface and notes, to explain. The solution he seeks, rather elaborately, to give, is, that the Father, Son, and Spirit, are three *powers*, not persons, in one God, and he dwells very much on the trinity there is in man, in body, soul, and spirit, and the expression, "Let us make man in our own image." Here again we are at issue. If the Holy Spirit had revealed how one is three, and three are one, in the Godhead, then we need but to have read in order to understand; but this he has not done, and therefore the humble Christian is called to wonder and adore, while he believes that "there are three that bear record in heaven, and these three are one." So long as we take our stand on the simple declarations of the oracles of God, we are secure; but when we go farther, and attempt to explain what they have left unexplained, we expose ourselves and the cause of truth to the reproaches of its foes. Our author appears to us, by this means, to impair the doctrine which he is desirous to defend. In the development he gives of his theory, there is one passage in particular, which he introduces as proving the Father alone to know every thing. "But of that day and that hour knoweth no man, no, nor the angels which are in heaven, neither the Son, but the Father," Mark xiii. 32. If this be true, in the sense here given, what are we to make of those passages which speak of Christ as "knowing all things," "searching the heart and trying the reins," &c., &c.? The only consistent interpretation which can be given to this passage, in our view, is the following. He did not know that day and hour in his mediatorial capacity, i. e. for the purpose of revealing them to his disciples. The union of body, soul, and

spirit, in man, may be a kind of trinity, and may be referred to as illustrative of the possibility of a triplicity and unity in the Deity; but cannot be safely admitted as a clear and evident example and image of it. Those sceptics who cannot believe what is incomprehensible, if they are honest and carry out their favourite maxim to its legitimate consequences, will find their creed speedily reduced to a series of pure negations. They are not, however, to be converted by speculative theories on incomprehensible themes.

While our unknown author is careful to tell us his orthodoxy, he also teaches us his aversion to republicanism. Thus he introduces Satan as inciting to rebellion in heaven:—

"yourselves direct,
Scorning the folly of a steadfast reign,
No longer truckle to tyrannic sway;
Let your own wishes your own conduct guide,
Elect your prince, renouncing him that dwells
Amid the Cherub and Seraphic host."

"It is a remarkable fact, that *all rebels* endeavour to persuade their supporters of the uselessness of a fixed monarchy, assuring them that they are quite competent to govern themselves, with perhaps only a chief or chiefs, *elected* by and from among themselves, as a leader or leaders in any emergency; and that a king by right or title is an absurdity. This is the real and undisguised doctrine of republicanism." Notes, page 35.

That the Creator rules by sovereign and absolute right, is unquestionable; but whether any man has a similar and irresponsible right to rule any kingdom or people on earth, is clearly a very "disputable point," in the settlement of which we should have no objection to break a lance with our author. This is a sentiment which is as contrary to the British constitution as it is to republicanism, and therefore, lest we write treason, either against the king or the constitution, we dismiss it. We shall probably resume our observations at a future time. G.

THE YOUNG CHRISTIAN; or, a Familiar Illustration of the Principles of Christian Duty. By JACOB ABBOTT. Principal of Mount Vernon School, Boston, America. Abridged by the Religious Tract Society.

To a benevolent mind there is not a more pleasing exercise of thought, than that of tracing the progress of personal

religion, from the first dawning beams of it on the soul, to its final consummation and effulgence in a world of glory. With what interest do angelic intelligences fix their attention on the immortal spirit, when, though struggling against a tempest of passion, fettered by habits of sin, and surrounded by polluting objects, it is earnestly striving to learn the lessons of heavenly wisdom, expanding itself to receive the refreshing communications of divine grace, and fighting the good fight of faith. They hail its progress towards the perfection of celestial natures; they sympathize with it in all its conflicts; and when, at the end of life, its warfare is completed, they escort it in triumph to the throne of the eternal God. That is a most contemptible philosophy which either denies the physical grandeur of the soul, or depreciates the value of its moral virtue. Its natural depravity we ingenuously confess and sensibly feel; but, in proportion to the strength of our original bias to what is wrong, ought to be our estimate of the value of that faith by which a bias to what is right is produced, and by which the various graces of the gospel are made to live and flourish in the human character. We have the highest possible authority for affirming that "faith is precious," and that, in the sight of God, "a meek and quiet spirit is of great price." No exhibitions of virtue can make an atonement for past sin. The only becoming attitude for man as a sinner, is that of an humble penitent pleading the sacrifice and mediation of Christ, asking for mercy, and waiting in lowly submission for every manifestation of it which God has freely promised to the believer. But though this is confessed, it does not require us to think lightly of the moral effect of faith. The faintest impression of truth, if permanent, is precious; and so likewise are all those adversities and changes by which the genuineness of the impression is tested, and through which it will "be found to praise, and honour, and glory, at the appearing of Jesus Christ."

We have been led to these reflections by the title of this very interesting little book, and by casting our eye over the contents. The object of the writer is to teach young people what is the real nature of the christian character, why they ought to possess it, what difficulties they will meet with, and how they may rise above them and maintain a consistent honourable profession. He begins with the confession of sin, and ends with some

observations on personal improvement, and with a short address to the reader. We wish to be understood as speaking very highly of this work, and most cordially recommending it to the perusal of all our young friends; and we are much mistaken if all who read it with self-application, do not find it to be a means both of instruction and improvement.

The excellence of this work makes it our pleasing duty to notice a few of its valuable traits. In the first chapter, on confession of sin, we were somewhat struck with the following remark, which, though not of a metaphysical cast, evinces a philosophical knowledge of the heart. "A great deal of what is called depression of spirits arises from remorse. There are duties which you do not faithfully discharge, or inclinations which you habitually indulge, which you know ought to be denied. Conscience keeps up, therefore, a continual murmur, but she murmurs so gently that you do not recognise her voice, and yet it destroys your rest. You feel restless and unhappy, and wonder what can be the cause."

We have often heard the utility of *prayer* defended on the sole ground of its tendency to excite good feelings and desires in the mind of him who prays; as if there were no reason for expecting a real answer to our supplications; but we are glad to perceive, from chapter the third, that these are not the views of Mr. Abbott. The answer to prayer is, in his view, always given, except in cases "where it would be injurious to us, unjust to others, or where the request is made in an improper manner." With these limitations the promises of Scripture are always to be understood; and hence, as he observes, it is not necessary to believe that in every instance our prayers will be heard and answered. God will always do what is best for us, but not always what we wish. The writer does not question the power of prayer; on the contrary, he places it in a very encouraging point of view, answering various objections to the exercise of it, and illustrating his principles by pleasing and sometimes affecting references to the occurrences of ordinary life.

The fourth chapter is on the consequences of neglecting duty, and contains a most touching but authentic story concerning a young lady who continued to trifle with the dictates of conscience until she was seized with the sickness of which she died. Her anxiety and alarm are portrayed in lively colours. The gloom

which overhung her dying hours continued to thicken, and assume a more terrific aspect to the last moment of life; and was scarcely relieved by one expression indicative of heavenly light in her soul. If it be affecting to see youth and beauty subjected to the stroke of death, and conducted to the dark and lonesome grave, with what painful solicitude ought we to look on those shades of the sepulchre which form, as it were, a vestibule to the eternal abodes of darkness and despair. Louisa attempted to blend religion with the love of the world; she stifled the suggestions of conscience, grieved the Spirit of God, and was only almost a Christian: she was seized in early life with a burning fever, and was roused to see the danger of her state, but died without giving any satisfactory evidence of having obtained mercy.

The young Christian is then reminded of the difficulties attendant on the apprehension of religious truth, and is directed to acknowledge ingenuously that there are depths which the sounding-line of his intellect cannot reach. The author proves with great judgment that, in reference to the most obvious parts of divine truth, questions may be asked which no human genius can adequately solve. This subject occupies chapter the sixth; and in the seventh, the evidences of Christianity are brought forward. On this topic the writer is very happy. He notices three kinds of evidence, the historical, the internal, and the experimental; and though we do not represent the discussion as remarkable either for high flights of thought, or wide sailing-round views of the subject, yet are we much pleased with the familiar and easy style employed, with the explanation given of the argument in each case, and with the entertaining and often affecting manner in which every point is illustrated, so as at once to free the argumentation from dryness, and yet to satisfy the judgment. How clear, for instance, is this illustration!—

"You have a substance which you suppose is phosphorus. For what reason? Why, in the first place, a boy in whom you place confidence, brought it for you from the chemist's shop, and he said it was phosphorus. This is the historical evidence. It relates to the history of the article before it came into your possession. In the second place, you examine it and it looks like phosphorus. Its colour, consistence, and form all agree. This is internal evidence: it results from internal examination. In the third place,

you try it. It burns with a most bright and vivid flame. This last may be called *experimental* evidence; and it ought to be noticed that this last is the best of the three. No matter what grounds of doubt and hesitation there may be in regard to the first and second kinds of evidence, if the article simply proves its properties on trial. If any one should say to you, 'I have some reason to suspect that your messenger was not honest, he may have brought something else;' or, 'this does not look exactly like real phosphorus; it is too dark, or too hard.' Your reply would be, 'Sir, there can be no possible doubt about it,—just see how it burns.'" p. 120.

The book abounds with such happy illustrations. If our space would admit, we should very cheerfully insert many others. We are obliged, however, to pass over many valuable directions and remarks in reference to the study of the Bible, the observance of the Sabbath, the nature and uses of trial and discipline; and, coming to the last chapter but one, we propose simply to make one or two extracts and then conclude. The following observations on the free-agency of man are worthy of serious consideration.

"There is, unquestionably, a very essential difference between a man's freedom of feeling and his freedom of acting. A man may be induced to act by a great variety of means. A motive of any kind, if strong enough, will be sufficient. Suppose, for instance, a sea-captain wishes to induce a man to leap off from the deck of his ship into the sea, he may attempt in a great many ways to obtain his object. He may command him to do it, and threaten punishment if he disobeys. He may try to hire him to do it. He may show the sailor that his little son has fallen overboard, and thus induce the parent to risk his life that he may save that of his child. He may thus, in various ways, appeal to different feelings of the human heart, love of money, fear, or parental affection; and if by either of these the volition, as metaphysicians term it, that is, the determination can be formed, the man goes overboard in a moment. He can do any thing which, from any motive whatever, he resolves to do. But in regard to the *feelings* of the heart it is far different. Though man is equally a free agent in regard to these it is in quite a different way. That is, the feelings of the heart are not to be managed and controlled by simple determinations as the external conduct may be. Suppose, for instance, the captain

wished that sailor to be grateful for some favour he had received, and of which he had been entirely regardless; and suppose he should command him to be grateful, and threaten him with some punishment if he should refuse. Or suppose he should endeavour to hire him to be grateful, or should try to persuade him to be thankful for past favours in order to get more. It would be absurd. The external conduct is controlled by the determination of the mind, on whatever motives those determinations may be founded; but the feelings and affections of the heart are under no such *direct* control. * * * Many considerations might be introduced to show that man's moral feelings are far less under his direct control than his intellectual or his bodily powers. He may try to lift a weight, he may try to run, to think, or to understand, and he will probably succeed; but it is hard to love or to hate, by merely trying. But after stating this, and illustrating this principle, there is one sentence which I ought to write in capitals, and express with the strongest emphasis in my power. The heart is *not* independent of our control to such a degree as to free us from moral obligation and accountability. We are most unquestionably free in the exercise of every good, and every evil feeling of the heart, and we are plainly accountable for them most fully, though we may not have exerted a direct determination or volition, to bring them into being." p. 297.

This important chapter concludes with some very valuable directions to aid a young man in making intellectual improvement. Without further enlargement, however, we conclude by once more expressing our warm approbation both of the matter and style of this interesting volume, and have no doubt it will be much read, and extensively useful in both hemispheres.

COUNSELS TO THE AGED; or, *A Companion for the evening of Life.* By JOHN MORISON, D. D. Westley and Davis. 32mo. pp. 141.

"May thy evening hour be peace." The motto in the title page is very expressive of the pious author's benevolent design, in this little useful book. Having, in the course of his pastoral labours, seen "piety in its loveliest forms among the aged of Christ's disciples," and seen not a few in the decline of life turn to God "with full purpose of heart," he feels the deepest solicitude in the welfare

of the aged; and the frequent perusal of this volume will evince the reality and justness of this concern. It is short and pithy, and is divided into three parts. Chap. I. touches on the condition of old age, in its insidious approach; its characteristic symptoms; its frequent attendants; its peculiar temptations; its legitimate cause, and its invariable consequence. Chap. II. introduces to our view the aged Christian and the aged sinner. Chap. III. gives suitable counsels and cautions to the aged.

If every professing Christian advancing in years would secure a copy of these "Counsels," and read them often, he would derive incalculable benefit from them. As a specimen of the spirit and style of the work, we give an extract or two:—

"*Cultivate cheerful habits of mind.*—It is a delightful spectacle to witness a green and cheerful old age. And, notwithstanding the great varieties of physical temperament, it may be asserted with confidence, that the culture of the heart, upon the principles of the Bible, may shed over the evening of every man's days a serene and smiling aspect. There is enough in the present supports, and in the eternal hopes of Christianity, to brighten the fading eye and to animate the sunken cheek. With the Bible in his hands, and its precious truths in his heart, the aged pilgrim may smile on all the desolations of time, and may show to those around him, that he can joy in the Lord, when the springs of creature-enjoyment are, one after another, being dried up. Nothing can make a man so happy as the gospel of Christ. It fixes him on the rock of ages; it purifies his conscience; it delivers him from corroding passions; it introduces him into the element of love; it regulates every pursuit; it gives direction to the whole man; in one word, it constitutes him 'the temple of the Holy Ghost.' Who can be happy and tranquil, if the Christian cannot, since 'All things are his, and he is Christ's, and Christ is God's!' 1 Cor. iii. 22, 23.

"In all things strive to be an example of patience, and meekness, and resignation to the will of God, that the fruits of the gospel may be seen in you, and that the evening of other pilgrims may be sweetly influenced by your holy and attractive example. Remember, if you are a child of God you are getting near your home, your inheritance, your rest. Why, then, any thing like despondency, or gloom, or disquietude? Surely, if any one may be filled with joy, it is he who

hopes soon 'to be with Christ which is far better,' who has got almost within sight of the prize, and who expects, ere long, to be crowned with victory. Let the aged Christian, then, take his harp from the willows, and sing with joy the praises of his God. By nothing will he more commend his hopes to others, than by the habitual cheerfulness and serenity of his temper. This will speak a language which none can mistake. The mind that was in Christ Jesus, seen in every action and habit of the life, will commend itself to the most thoughtless and perverse; while individual happiness will just be in proportion to the degree in which that mind is cultivated. Christian, you have every thing to awaken inward emotions of joy and peace; and though there may be circumstances in your lot which tend in an opposite direction, yet even these are part of your heavenly Father's gracious discipline, which shall speedily issue in an eternal exemption from all the present sources of your disquietude, and in the perfection and bliss of your redeemed nature.

"Set your house in order.—'Whatsoever your hands find to do, do it with your might.' If you have any worldly affairs unsettled, do not imitate those aged persons who shrink from the discharge of this necessary duty till it is too late. The approach of death will neither be hastened nor retarded by your doing what conscience requires of you. It is a solemn duty, on the part of every one who has property to leave, much or little, so to dispose of it as to prevent, if possible, those unhappy misunderstandings which oftentimes succeed a funeral, and greatly lessen its moral impression. In the disposition of property, regard, in all cases, should be had to those principles of integrity of which every man's conscience, if duly followed, will be the proper umpire.

"It is not, however, my intention to lay down rules for the guidance of conscience in the making of a will; but to urge every aged person, who has not yet made one, to do it without delay, to the best of his judgment, with deliberation and prayer. It often happens, when this duty is put off till the faculties are impaired, that interested parties step in to the sick chamber, and induce the individual to put his hand to some instrument, which would not have received his sanction in the full exercise of a sound understanding. Unbiased, then, by interested advisers, let each individual sit

down and judge for himself what ought to be done for his family, for the poor, for the cause of God, for those friends who have ministered to his happiness in this vale of tears. Let what is done be done in the fear of God, without caprice, without passion, without partiality; and let there be a good understanding as to what may and may not be effected agreeably to law, that there may be no dispute after death as to the construction of the will. This may not belong strictly to what may be termed religious advice; but it has an intimate connexion with it. Many aged professors dishonour religion by delaying a reasonable settlement of their worldly affairs, till they are disqualified for an enlightened decision. And others, again, die, leaving things to take their course, and thereby give rise to misunderstandings and disputes which can never be adjusted.

"Those who have much of this world's goods ought to remember the cause of Christ. It is a mournful thing to hear of a rich Christian dying without bequeathing any thing to the support of the gospel or of the poor. Those relations who would stand in the way of 'an aged disciple' doing something for the honour of God by a last testamentary decision, deserve not to be consulted.

"If by these hints I shall have induced any to discharge forthwith a neglected duty, I shall exceedingly rejoice; and shall feel that the concluding section of this little volume is not at variance with the instruction and counsel tendered in the preceding pages.

"May the Most High God give his blessing on the whole; and may it be found in the last great day, that many an aged pilgrim has been cheered and directed by the counsels and cautions here laid down."

The same author has published "Counsels to a Newly Wedded Pair—Counsels to Sunday-school Teachers—Counsels for the Communion Table—Counsels to Servants—and Counsels to the Young," &c. If they are all equally excellent with the one noticed above, they are highly worthy of attention.

LITERARY NOTICE.

Just Published, "The Gradations of Sin," a Sermon occasioned by the execution of Thos. Gee, at Northampton, for incendiarism. By Rev. J. Clark, of Guilsborough. London. G. Wightman. May 7, 1834.

VARIETIES.

"GRACE! GRACE!"

"A few months since, a plot for the murder of the King of the Two Sicilies was projected, but providentially not carried into effect. The leading conspirators, (persons whom the king had recalled from banishment!) were discovered in time, and three of them, who were military officers, apprehended. One of them put an end to his own existence; but the other two, named Francesco Angelotti and Cesare Rosaroll, were imprisoned, tried and condemned to suffer death. The day of execution, Dec. 14, 1833, arrived; the Neapolitan troops, in considerable numbers, surrounded the scaffold; and the population of Naples crowded to the spot. The prisoners, surrounded by Priests, were led to the fatal block; the head of the elder culprit was placed upon it;—the executioner stood ready to do his dreadful work;—when a king's messenger, on horse-back, dashed through the crowd exclaiming, "Grace! Grace!" and holding out a free pardon. The released culprits seemed metamorphosed into stone; but the spectators rent the air with acclamations, dancing, throwing up their hats and caps, and almost running wild with admiration of their second Trajan. The king, to complete his work of clemency, sent two medical men to stand close to the culprits at the moment when pardon was pronounced, lest they should have been so much overcome as absolutely to require medical assistance. The king of Naples placed himself on one of the terraces of his palace, which overlooks the spot where criminals are executed, and watched with a telescope to see that his pardon arrived in time."

THE CURIOSI.

"There is one sect in the religious world, which, although not enumerated in any book of denominations, or any theological dictionary; which, although it has neither distinct creeds, nor separate temples, still is entitled to specific notification: this sect I shall denominate the *Curiosi*. Their identifying trait is love of novelty; they belong to any preacher who can, for the time, interest them with something new; and they attach them-

selves to any congregation that has something going on out of the common way. Thus, as they are carried along the stream of profession, like little twigs and chips that are floating near the edge of the river, they are intercepted by every weed, and whirled into every little eddy. If you would be useful or respectable, you must not belong to this denomination. It does not rank high in heaven above, or in the earth beneath. They would fain persuade you, that, like the bee, they are sucking honey from every flower; but, more like the butterfly, they rove through all the garden of the Lord, not to sip the most luxurious, but to flutter with a vain and useless volatility, round the most gaudy blossoms in the sacred enclosure." The sentiment is just and weighty. "If you would be useful or respectable, you must not belong to the denomination of the *Curiosi*."

Let the serious reader adopt the sentiment of the sweet Psalmist in Israel, relative to church fellowship,—

"Here would I find a settled rest,
While others go and come;
No more a stranger or a guest,
But like a child at home."

J. P. C.

THE OBSERVANCE OF THE SABBATH.

"The father of the Rev. S. Kilpin was an Ironmonger, and kept a general retail shop in that line of business. A Nobleman in the neighbourhood was amongst his best customers. One Sabbath morning the steward came to the house and said, with an insolent sneer, 'Are you afraid of the devil?' 'No,' replied the good man, 'I am not.' 'Will you then sell me some articles to-day?' 'No, I will not; it is the Sabbath day, and the God of the Sabbath I love and fear. To-morrow I shall feel much obliged by executing his Lordship's orders.' 'Very well, if you will not serve me to-day, you shall not to-morrow, or any other day.' The steward then returned in a violent rage. This scene was never forgotten by his family. It is pleasing to add, that the Nobleman increased his favours when told of the circumstance."

P.

INTELLIGENCE.

GREAT MEETING OF DISSENTERS
IN LONDON.

ON Thursday May 8, 1834, was held, pursuant to invitation by circulars addressed to the principal congregations of Protestant Dissenters in various parts of England and Wales, a meeting of "The United Committee appointed to consider the grievances under which Dissenters now labour, with a view to their redress," and of Deputies from various parts of the country.

The meeting was held in the City of London Tavern, Bishopsgate Street, where a public breakfast was partaken of at seven A. M. by those Deputies who had previously obtained tickets; the business of the meeting commenced soon after eight, and continued until nearly two, and whether we estimate it by numbers (about 400 being present); by the worth, talent, or respectability of which it was composed, or the important business for which it was convened, we may safely designate it as one of the most important ever held in this great metropolis, and one which is calculated to effect results upon the condition and prospects of society of incalculable benefit. Although the notice was short, and but partially given, the attendance was as great as could be anticipated. Distance seemed no impediment, and inconvenience or expense no excuse. Manchester, Birmingham, Leeds, Hull, Nottingham, Leicester, Worcester, Northampton, Yarmouth, Lynn, Boston, Lincoln, and other large towns in England, and even from Jersey and the Isle of Wight, responded to the call of the United Committee, and were represented by men, whose talents and eloquence would do honour to any cause however sacred.

Previous to the meeting a report of the proceedings of the United Committee was circulated among the Deputies, from which it appeared that they had devoted a large amount of disinterested exertion, and had expended about £1000 in furtherance of the great question which brought the meeting together.

MR. BAINES, M. P. for Leeds, was called to the chair, and presided over the meeting with great ability. After a short address by Mr. Baines the report of the United Committee was read, in the temporary absence of R. Winter, esq. secre-

tary, by J. B. Brown, L. L. D., barrister, after which a string of resolutions which had been prepared by the United Committee were read consecutively, to enable the meeting to form a correct idea of their connexion and general bearing, and with a view to their being afterwards submitted individually.

At this stage of the business Mr. Harbottle, solicitor, a Deputy from Manchester, rose to address the chair, wishing to propose a resolution; this was, however, objected to by the chairman, on the ground, that it was only decorous to yield to the United Committee who had arranged the meeting, the priority of submitting the motions they had prepared by the individuals they had engaged to move or second them. The propriety of this course was at once acknowledged, and Mr. H. sat down. The Rev. J. A. James, of Birmingham, then moved the first resolution in an eloquent address, in which he asserted the great principles of religious liberty, and urged firmness mixed with prudence in all the proceedings of the Dissenters, in their exertions to obtain their rights. Colonel Addison, of Chadwick Hall, near Sudbury, seconded the motion in a speech replete with sound argument and correct feeling. Mr. Harbottle, of Manchester, again rose, and moved as an amendment a resolution more decided in its character, expressing concurrence of the meeting in the great principle of the absolute necessity of the separation of church and state, as the sure means by which Christians of all classes would secure their just rights. This was introduced with great ability, and warmly, nay enthusiastically, received by the meeting. Mr. H. stated that the Dissenters of Manchester had given their Deputies specific and explicit instructions, that if the principle expressed in this motion were not adopted by the meeting, they were to decline any part in its interior proceedings; he therefore offered his commission as his excuse for so early obtruding himself upon the attention of the meeting. The Rev. Joseph Gilbert, of Nottingham, seconded the motion in a brilliant speech, and an animated discussion followed, in which Mr. Waymouth, chairman of the United Committee; Rev. Mr. Gartenc, of Canterbury; E. Foster, esq., of Cambridge; Rev. Mr. Deering, of Andover; Dr. Brown, and others joined. During the progress

of this discussion John Wilks, esq., M. P. for Boston, entered the room, and was most enthusiastically greeted. The Rev. J. A. James expressed his entire concurrence in the sentiment of the motion proposed by Mr. Harbottle, and it was agreed that it should stand as the first resolution of the meeting, and as such it was moved by Mr. James, and seconded by Colonel Addison. Mr. Wilks having been repeatedly and loudly called for, came forward and addressed the meeting in his usual style of manly eloquence, calling forth the enthusiastic plaudits of the meeting. He expressed his entire concurrence in the resolution from Manchester, (except a verbal alteration which he suggested, and which was adopted,) and his firm conviction that the great cause of religious liberty would finally and ere long triumph. Various other resolutions were then proposed to the meeting, and carried unanimously, except one or two against which two or three hands were held up. To give even an outline of the various eloquent speeches delivered during this most interesting meeting would be impossible: we can only state that the meeting was addressed by Messrs. Beard, of Manchester; Bunter, of Taunton; Hamilton, of Leeds; Bow, of St. Ives; Aberdeen, of Hinton; Wm. Howitt, (author of the History of Priestcraft) of Nottingham; Morgan, of Birmingham; Josiah Corder, of London; Chapman, of Hull; Foster, of Biggleswade; Clarke, from the Isle of Wight; Teblutt, of Huntingdon; Griffiths, of Northampton; Brown, (esq.) Wareham; Shelly, of Yarmouth; Sibree, of Coventry; Dr. Redford, of Worcester; Chapman, of Leeds; Swaffham, of Bradford; Ash, of Bristol; Worsley, of Lincoln; Perrey, of Boston; Taylor, of Woodridge; Hinton, of Reading; Murrell, of Leicester; Ingalls, of Duncannon, Scotland; and a gentleman from Jersey, and others.

It was stated that Lord Althorp had said, the Dissenters of the county he represented were not opposed to the Church Rate Bill; this brought up several ministers from Northamptonshire, all of whom declared that the opposite was the fact. A letter from Mr. Eliot, member for Coventry, was also read by the Rev. Mr. Sibree, which greatly excited the merri-ment of the meeting, as Mr. E. intimated his opinion that this measure was a very good thing, a great boon to the Dissenters, for which they ought to be very thankful. Mr. S. assured the meeting that such was

the feeling against Mr. E., that were he now out of the house, the constituency of Coventry would not elect him, and he felt assured that were the Chancellor of the Exchequer and the Paymaster of the Forces also sent back to their constituents, they also would be by them rejected. A deputation was then appointed to wait upon Lord Althorp, to express the opinion of the meeting and urge them to abandon the measure: their reply was to be reported to the United Committee, by whom it was to be published. In the event of Ministers persevering in their measure, the most decided steps were to be taken to oppose it in every constitutional way. A resolution was also carried, recommending the formation of voluntary church societies, for the purpose of diffusing information on this great question.

The following are some of the principal resolutions passed at this meeting:—

“That this meeting recognises the great and leading principles of full and complete separation of Church and State, as the true basis on which equal rights and justice can be secured to all classes of His Majesty's subjects.

“That this Meeting cannot but express their deep regret that the reasonable expectations of Dissenters, founded on the admission by His Majesty's Ministers of the justice of their claims, and on the repeated assurances of a desire on their part to grant relief, have been frustrated by Lord John Russell's Dissenters' Marriage Bill and by Lord Althorp's propositions respecting Church Rates,—the only measures which the Government have hitherto introduced into Parliament for the relief of Dissenters.

“That the individuals now present, acquiescing in the declaration made by one of His Majesty's Ministers, that it is a grievance for any class of religious professors to be taxed for the support of a Church to which they do not belong, engage to take all constitutional measures to oppose the adoption of the proposed plan respecting Church Rates, and to secure the perfect enjoyment of their religious rights.

“That a deputation from this meeting wait on Lord Althorp, to communicate their sentiments relative to the measure which his Lordship has introduced concerning Church Rates, and that the deputation consist of the following Gentlemen:—

“Edward Baines, esq., M. P. John

Wilks, esq., M. P. Richard Ash, esq., Bristol. Samuel Clapham, esq., Leeds. Rev. John Angell James, Birmingham. Henry Waymouth, esq., 17, Bryanstone-square. Rev. Joseph Gilbert, Nottingham. Rev. Dr. Redford, Worcester. Thomas Harbottle, esq., Manchester. Rev. R. Griffiths, Long Buckby, Northamptonshire. James Baldwin Brown, esq., L.L. D. Inner Temple, London."

The deputation waited on Lord Althorp on Saturday, May 10th. His lordship said he should be sorry to come in collision with the Dissenters; and that they, the ministers, must waive a little; and the Dissenters a little. Dr. Redford replied, "Not one iota of our principles, my lord." His lordship intimated that the ministers could not do more at present.

MIDLAND CONFERENCE AT BARTON.

The Midland Conference met at Barton May 21, 1834. Mr. Gamble opened the meeting with prayer, and Mr. Derry, the minister of the place, presided.

The reports of the churches were upon the whole encouraging, stating, among other pleasing facts, that seventy-two persons had been baptized since the last Conference, and that one hundred and fifty were waiting for baptism.

There being no friend from Derby or Ashbourne, the case referred to this Conference from Ashbourne was deferred till the next Conference.

In answer to a case from Carley St., Leicester, relative to Sabbath School Institutions, it was resolved—That this Conference, recognising the value and importance of Sabbath Schools, encourages the churches to cherish and support them, and assiduously to regard them as Institutions under their immediate care and patronage, and affectionately recommends all teachers to lay aside every idea of severing the interests of the Schools from those of the churches, as Sabbath Schools connected with our churches and congregations can by no means be recognised as independent Institutions.

The church in Friar Lane, Leicester, having requested to be readmitted into the Midland Conference, the request is heard with pleasure, but the meeting considers it most prudent to defer the determination of this question till

the next Conference; and earnestly recommends the brethren in Friar Lane, in the mean time, to take every necessary step to remove every remnant of misunderstanding between themselves and the church in Dover Street.

The trustees of the meeting houses at Fleckney and Smeeton were strongly urged to secure those places to our Connexion, and to do the best they can to obtain supplies for the places, and to report their success to the next meeting.

The next Conference to be at Loughborough, the last Tuesday in September. Mr. R. Ingham, of Nottingham, is appointed to preach on "The Scripture doctrine of the Atonement;" in case of failure, Mr. Goadby, of Ashby.

At this Conference, Mr. Peggs opened the meeting with prayer, and Mr. Orton preached "On Domestic Religious Duties," from Josh. xxiv. 15, "As for me and my house, we will serve the Lord." In the evening, Mr. Berry, (Indep.) read and prayed, and Mr. Peggs preached from Rom. vi. 6. Mr. J. Goadby concluded with prayer.

The various services of the day were well attended, and it is hoped a good feeling prevailed. R. STOCKS.

YORKSHIRE CONFERENCE.

The Yorkshire Conference met at Shore, March 31st, 1834. Mr. T. Hudson opened the meeting by prayer, and Mr. T. Smith preached from Rom. i. 16.

A report of the people in Jerzy-street, Manchester, was given by Mr. J. Hodgson. A financial account of receipts and disbursements was presented from the church at Bradford. An order on the Treasurer for the Home Mission was given them, for an amount to pay the rent due on the room which they occupy, to April 1st, 1834. A written account of the state of religion amongst them was also read to the meeting, and Messrs. J. Ingham, T. Hudson, and J. Hodgson, were requested to visit Bradford, to look for the site of a new chapel for them. Supplies were arranged for Allerton, Bradford, Halifax, and Lineholm. The Secretary was appointed to write to Mr. Sutton, to learn how long his stay may be in this country; the churches in Yorkshire request him to collect from them for the Foreign Mission. The most convenient time for the churches will be in the latter end of next August, or the beginning of

September; but, if this will be too late for Mr. Sinton, they will admit him earlier.

The Yorkshire Conference assembled again at Allerton, May 20th, 1834. Mr. R. Ingham opened the meeting by reading and prayer, and Mr. W. Butler preached from Jude, ver. 3. A written communication was presented from the people meeting in Jerzy-street, Manchester: to this the following answer was given. "We regret exceedingly that your letter contains so little of the spirit of the gospel, and we consider it prudent to wait till you get a better feeling." On the receipt of a letter from the church at Bradford, the Conference advised them to look out for the site of a chapel in the town, and write to Messrs. J. Ingham, T. Hudson, and J. Hodgson, that they may visit them and give them their opinion on the eligibility of the choice. Supplies were arranged for Allerton, Bradford, Halifax, and Lineholm. Mr. J. Hodgson is desired to attend the Association for the Yorkshire district. Mr. T. Hudson is requested to preach at the Christmas Conference, "On the methods to be adopted by ministers and members of churches, to increase the influence and extend the practice of vital godliness among themselves; and to promote more effectually the salvation of those in our congregations and neighbourhoods, who are unconverted to God." The next Conference to be held at Staley Bridge, the 18th day of August, 1834. Mr. John Midgley to preach.

ORDINATION AT QUORNDON.

Mr. Adam Smith was solemnly and publicly set apart to the pastoral office over the united church at Quorndon and Woodhouse, on Wednesday, May 22, 1834. Mr. T. Stevenson, of Leicester, opened the meeting by reading and prayer, and Mr. Ingham, of Nottingham, delivered a luminous introductory discourse; after which, Mr. Orton, of Hugglescote, proposed a series of important questions to the church, which were answered with considerable minuteness and propriety, by Mr. Balm, on their behalf. A second series was proposed to Mr. Smith, by the same minister, who received from him a brief and touching relation of his Christian experience, and a comprehensive and lucid statement of the articles of his faith. The designat-

ing prayer, which was full, solemn, and affectionate, was then offered by Mr. Pickering, of Nottingham, who was joined in the imposition of hands, by several pastors then present. Mr. Stevenson, of Loughborough, Mr. Smith's former tutor, delivered an interesting and eloquent charge to the youthful pastor, founded on Col. iv. 17, "Take heed to the ministry which thou hast received of the Lord, that thou fulfil it." Mr. Wigg, of Leicester, concluded the long, but solemn and interesting service, with prayer. Mr. J. Smith, sen., of Nottingham, gave out suitable hymns during this service.

In the evening, Mr. Goadby, of Leicester, read the Scriptures and prayed, and Mr. Goadby, of Ashby, addressed the church, in a copious, energetic, and faithful discourse, from 1 Thess. v. 12, 13, "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake; and be at peace among yourselves." After a short prayer, the congregation sang the doxology, "Praise God, from whom all blessings flow," &c., and separated.

The congregations were exceedingly large. The day was one of great interest to all who were assembled from other churches; and of holy delight and unutterable emotion to many of the members of the church.

May the Great Head of the church smile on this union, and grant to pastor and people lasting prosperity! Amen.

ANNUAL ASSOCIATION.

The next Annual Association will be held at Beulah chapel, Commercial Road, London, on June 24th and three following days. The persons expected to preach are Brethren W. Pickering and J. Taylor; in case of failure, R. Ingham and J. Bissill.

The Inn is Dover Castle, Sutton-street; but representatives wishing to be accommodated with beds, are requested to repair to the School Rooms connected with the chapel, where friends will be in waiting to give them every needful direction. The Missionary Meeting will be held on Wednesday in the afternoon, and the public services on Wednesday and Thursday evenings.

MONTHLY OBSERVATIONS ON PUBLIC AFFAIRS.

These are portentous times for the Established Church. Whether we consider the multitudinous petitions of Dissenters for a redress of their grievances, and the separation of Church and State; the increasing earnestness in reference to this great public object, which they have displayed in consequence of the meagre, timid, and contemptible measures of *proposed* relief, brought forward by his Majesty's Ministers; the increasing light that seems to have broken in upon many members of Parliament; or the wails and plaints of the hitherto high minded, high church scribes, who are incessant in the worn-out cry, "The Church is in danger," and who call on her friends to rally round her standard, for "the twilight of her extinction is come:" we cannot but see that a fearful era of pitchy darkness is about to open itself upon those who identify Christianity with tithes, and bishops, and worldly state. During the past month, the question of granting a Charter to the London University has been argued before the Privy Council; Dr. Lushington pleaded for the University, and Sir C. Wetherall, and—Bickersteth against the grant on behalf of Oxford and Cambridge. This is a true exhibition of monopoly. The Universities of Oxford and Cambridge object to admit Dissenters to receive the honours and rewards of learning within their ancient walls—they oppose the granting of a Charter to an Institution where they might attain them; and then, with consummate superciliousness, turn round and say, "You are an uneducated race." But the days of intolerance are numbered. These monopolies have been weighed in the balance and found wanting.

A deputation of Dissenting ministers have waited on the king to petition in favour of the London University. The presentation of a petition (from Glasgow,) signed by 48,000 persons praying, amongst other things, for the separation of Church and State, induced Lord Brougham to speak in favour of an established religion; he was supported by the Archbishop of Canterbury; but, though the Lord Chancellor's defence of establishments has been foisted round the country as unanswerable, we really see no argument in it. Does the efficiency of the Church, if it be a true Church, involve its connexion with the State?

Can it be proved that the Church is the instructress and guardian of the poor? His Lordship is no theologian; he does not understand Christianity. If, however, he has pleased churchmen by his defence of the Establishment, he has alarmed them by the measures of Church Reform he has since introduced into the House of Lords. He purposes the extinction of pluralities, and non-residence!

The lower House has been fully engaged during the past month. A very extensive Bill relative to the Poor Laws has been introduced by Government, founded on the reports of the Commissioners. It has excited much opposition, and will, if passed into a law, produce an immense alteration in the whole country. We have not space to particularize, and, as it is not yet passed, there is no necessity for it; but we do not discern the validity of every argument against it. Mr. O'Connell has been signally defeated in his motion bearing on the Repeal of the Union. Mr. D. W. Harvey's motion relative to the examination of the Pension list has been negatived. Sir Andrew Agnew's Sabbath Bill has been rejected; and two other bills on the same subject have been introduced into the House of Commons, and one, by Lord Wynford, into the House of Lords. We are hardly prepared to give an opinion upon any. Mr. W. Brougham has submitted to the House of Commons the outline of two bills which are of the utmost importance to Dissenters. One is to establish a general system of Registration of Births, Marriages, and Deaths, and the other to relieve Dissenters on the subject of Marriage. As far as we can understand their provisions, they have secured our approbation—with some trifling exceptions. We invite the attention of our friends to them. The Marriage bill provides that the chapel and minister shall be both registered,—the justice of the peace grants the licence to marry, which shall be valid (after it has been granted a fortnight) for three months. We are afraid it is too just and liberal to pass the House of Lords. Mr. Tennyson brought forward a motion relative to the duration of Parliaments. His intention was to have it triennial, and not as it is now septennial. He was opposed by the ministry who had, with strange consistency, when out of office, opposed long

Parliaments. It was lost by a majority of 235 to 185. Members of Parliament do not wish to meet their constituency too often. Some amendments in the late Reform Bill were proposed by Lord Althorp.

As a general observation deduced from the proceedings of the Ministry, and the tone and temper of the House of Commons and the country, we may add that the present Government is not expected to continue in office much

longer. Lord Durham is thought of as likely to be called upon ultimately to form a new Administration. He is liberal, but as most aristocrats are, unless we are in error, a decided upholder of the union of Church and State. However, the Dissenters will do well, temperately, but firmly, to continue their efforts to obtain a redress of their various grievances, and they must ultimately succeed.

POETRY.

ON PATIENCE.

By the late MR. MANN, of London.

OFFSPRING of Hope! in this dark vale,
Pavilion'd in the peaceful breast;
When storms my little bark assail,
Thou art a friendly port of rest.

Domestic ills—the strife of tongues,
Never disturb thy tranquil reign;
For, though unjustly charged with wrongs,
Thou dost not at thy lot complain.

With look serene, and closed lips,
Thou hear'st the torrent of abuse;
And, doubly cautious nothing slips,
To give offence, while they accuse.

With conscious innocence combined,
The passions under thy control;
Integrity supports the mind,
“In Patience we possess our soul.”

The breath of calumny may blow,
But cannot blight truth's opening flower;
Malice in vain his shafts may throw,
Thou shalt outlive their baneful power.

God knows the heart, and tries the reins,
His eye beholds each latent thought;
But man the outward act discerns,
And his devices come to nought.

Amid afflictions hottest fire,
If patience still maintains her seat,
She checks inordinate desire,
And bids the sufferer calmly wait.

Fix'd on a rock—the rock of truth,
She sees the billows round her beat;
The friend alike of age and youth,
They find in her a safe retreat.

A grace she adds to every grace—
The last that leaves this house of clay;
With her we run the heavenly race,
Till we arrive at endless day.

The Prince of peace did not refrain
To give his cheek to him that smote;
He bore the taunts of sinful men,
And, patient, as a lamb was mute.

Arm'd with thy noble spirit, Job!
I will not murmur or complain;
Should dire distress distract the globe,
Mine is a never-failing gain.

O may this virtue be complete!
This choicest balm of human life!
I would not envy those their state,
Who live in grandeur mix'd with strife.

Favour'd with such superior bliss,
The wealth of Indus has no charms;
Possessing this,—I dwell in peace,
Should all the world be up in arms.

LINES

*Written on beholding the Portrait of the
REV. W. PICKERING, of Nottingham.*

RESPECTED friend, my unassuming pen
Would, in few lines, thy virtues entertain;
And tho' to rhyme I no pretensions make,
Yet of thy worth I may be allow'd to speak.

Thy excellencies, and intrinsic fame,
Lie not in titles of exalted name;
Thy native goodness, and inherent worth
Show thou art light and salt to this vile
earth.

We see in thee a man of many years,
Composed of mercies, bounties, ills and
cares;
Yet always aiming at the just and good,
A lover of our race, a friend of God.

Thy thoughts on our dear Saviour love
to dwell,—
Thy tongue, of His great works delights
to tell;
And till the great decisive day appear,
Not half thy merits will be brought to bear.
Sneinton.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY

LETTER FROM MR. JOHN GOADBY.

Calcutta, Nov. 25, 1833.

My dear Parents,

You have most likely before this heard from us, as we wrote from the Cape of Good Hope. From thence our voyage was not so pleasant as before. Our number of passengers increased from twelve to thirty-one, besides seven or eight servants: but upon the whole, we have reason to be abundantly thankful to our heavenly Father, for his mercies and blessings.

On the twenty-ninth of September, the wind began to blow very strong about eight o'clock, A. M., and continued to increase till it became a complete gale. We sat down to dinner, as usual, at three o'clock; though we had some difficulty in keeping dishes and plates on the table. The gale reached its height about four, P. M. The sea running on the beam, that is, at right angles with our course, every returning wave dashed over the bulwarks: sometimes we were elevated to a great height, and again the water appeared to be rushing in on all sides; at length the bulwarks on the weather side were partly washed away; then we lay to, that is, turned the ship's head to the wind. The gale began to subside, and the sea, in consequence of heavy rain, did not rise so high as we expected; still the rolling of the vessel, and pitching too, were violent. The motion from side to side, is "rolling," and lengthwise, "pitching." On the following Wednesday we had another gale, equally violent, but in a more favourable direction; it continued about six or seven hours, but the Lord watched over us for good. We reached Calcutta in safety and health, on the evening of the fifteenth of November, so that our voyage was four months and two days long. We left Portsmouth on the ninth of July, and stayed five days at Cape Town. Mr. Gogerly, an Independent missionary, met us at the ship. We drank tea at his house, and then proceeded to Mr. Pearce's. We were very kindly received by Mrs. P., who had just returned from Chitpore, whither Mr. P. is gone for his health. We found staying here, two missionaries, with their wives, from America, named Reed and Lowrie: they had been here a month. Mrs. Lowrie was very ill; she died on the 21st, and was buried on the 22nd inst.; the three remaining are going among the Seiks, after a stay in Calcutta. Mr. P. returned home on the 18th inst. He is a most interesting and pious man; we are treated with the greatest kindness by them both. I need not attempt any description of this land of riches; you will find an excellent one in "Statham's Recollections of India." I cannot describe my emotions when first I beheld from the sea, the shore one complete jungle, but it gradually improved as we came up the river. We saw three or four dead bodies floating down, (when about 40 miles from Calcutta,) the

victims of cruel superstition. Our vessel was frequently surrounded with native boats, filled with men almost naked ; they were principally Mohammedans, and none of them could speak English. Here I first felt the *great* importance of studying Bengalee in England; though these persons speak Hindostanee, they understand the former too.

The scenery is beautiful; the weather, though the commencement of the cold season, is warm; thermometer 80; a few nights ago it was 76 at three in the morning. On board, we never had it higher than 87 in the shade, or lower than 61, though we went as far south as 39 degrees. The cause of the Redeemer seems going on well in this neighbourhood; brethren G. Pearce and Ellis were on a tour to the villages south of Calcutta, when we arrived; they returned on Saturday, the 23rd inst., and informed us of their proceedings. I heard from brother Lacey, on the 24th, to whom I wrote the day after our arrival. They were all well; he baptized three native converts on the 17th. I heard from brother Brown to-day, the 25th; they are well; we purpose going to Serampore for a day or two, this week, to see Drs. Carey and Marshman; and to Cuttack, as soon as we conveniently can. I hope, my dear Parents, you will not be unhappy about us; we are in the Lord's hand, and he will be our guide and preserver, as long as our preservation will promote his glory; and if he should see fit to remove us, we trust it will only be to our eternal home: where we hope to see you, if we should not again in this poor world. We often think of and talk about our dear friends at home. Hope you will cultivate a missionary feeling, and extend it. We ought ever to remember that millions of the heathen are perishing for lack of knowledge; and that if they have not the Gospel soon, they will never have it at all. I intend to write to you more at length shortly, but I cannot now give much information. May God bless you and your church, and may we all meet at last in that world where parting will never be known.

Yours affectionately,

JOHN GOADBY.

P. S. My dear Mary Ann unites with me in love to you and all friends: we cannot name them, as that alone would fill this sheet.

MR. BROWN'S VISIT TO BHOBANESUR.

HAVING noticed this place in my cold season journal, I propose in this paper to give a more particular account of it. Bhoobanesur is a town situated amidst jungle, and was once, according to tradition, a Royal residence. It is fifteen coss from Pooree.

It is a place which pilgrims sometimes visit, either on their way to, or on their return from, Juggurnath. It is not very generally known as a place of resort, and consequently it is visited but by comparatively few pilgrims from a distance. The town and temples, of which a great number exist, are about a coss and a half from the great Pooree road, and the tower of the principal temple may easily be descried by the traveller, by only turning a little from the usual path. The height of it may be 180 feet.

The temples and all the surrounding places are sacred to the worship of Mahadeb: the ensigns of his worship are seen in every part of the

surrounding country. The missionary is remarkably struck, when viewing the mouldering ruins of these once famous edifices, by the recollection of Paul's situation at Athens. "His spirit was moved within him when he saw the city wholly given up to idolatry." Every object you meet with, as well as almost every person you converse with, serves to remind you of the vilest absurdities of Hindooism. The temple is surrounded by a wall 600 feet in length, of considerable height, made of large stones, foursquare, facing the four quarters, with gates looking towards the four cardinal points, or nearly so. The principal entrances are towards the north and east, which are folding gates of considerable weight and size, ornamented with lions on each side. The walls are themselves again surrounded by jungle, which presents to the stranger the idea of a trackless wilderness. From the testimony of one of the principal Brahmuns, there does not appear to be any records of these wonderful piles of buildings: all, like the other parts of Hindoo history, appears to be conjecture. The fact is, the time and circumstances of the foundation of these places, like many of the Roman and Saxon buildings in England, are entirely lost, and what is wanting in faithful records, is attempted to be supplied by fiction. A Brahmun attached to the temple supplied us with the following fable. "Bishnu applied to Mahadeb to be allowed to worship him at Bhubanesur, but was refused. Brumma also, and Ram Chundra having made a similar request were also refused, but were commanded to go to Kharadur Nath and there to establish the worship of Mahadeb. After this, Mahadeb himself went to Kailas Parbutta; there the moon fell from his head, from which a man was born. This man received an order to go to Bhubanesur and to fix the worship of this god, and every thing there was to become sacred." This man born from the moon is supposed to be the founder of this temple. The Brahmun, who appeared to tell this tale as though he believed what he said, thought that the place might be about twelve hundred years old. There are twelve Jatras in a year of greater or less importance, and which are frequented by the people in the neighbouring country.

The usual follies under the name of worship take place here with true superstitious punctuality. In the morning at sun-rise the ceremonies of the day begin. The Brahmuns officiating, put ghee into a patra, to which they add fire; this is swung backwards and forwards before the idol, the smoke ascending through small holes made for the purpose. This is the incense offered every morning, a bloodless sacrifice, and therefore less criminal on that account. They next proceed to bathe, and afterwards to dress his godship, if not with all the reverence in the world, yet with much earnestness and bustle. They then pay a kind of worship to the doors of the temple, and to the sun, not long risen. This important business completed, they then prepare the deity his breakfast and place it before him. We asked the Brahmun whether Mahadeb really ate the rice himself, to which he gave rather an evasive answer. The rice is distributed amongst the Brahmuns, or sold at a large price in the country. The idol eats (or is supposed to eat) again at twelve o'clock, and again at sun-set. These ceremonies are accompanied by something the natives call music, but which to a European ear is any thing but agreeable. At nine o'clock in the evening, or thereabouts, the concluding

ceremonies take place. These consist again of dressing the idol with his evening dress and adorning him with flowers, at which the uproar of human voices joined with the usual music gives it a wildness of effect which it is not easy to describe. This ends the solemnities of the day, the morrow is like it. Not one rational religious exercise; a round of senseless rites, unworthy the being born for eternity, or of Him who "is a Spirit, and who must be worshipped in spirit and in truth." As with the god, so with the people, follies and trifles engage them

"Every day and all day long."

I of course could find no admission into the temple to view the ceremonies I am describing, and I cannot answer that there are no trifling mistakes in the description of what passes in the interior, but I am of opinion, that the substance of this account is correct, it having been collected from different Brahmuns in the service of the temple. Our informer assured us that there never was any thing of a gross or immoral kind transacted in the temple: this may be true so far as Bhubanesur is concerned, but certainly this is not the case with Pooree and many other resorts of idolatrous worship. When a stranger, however, walks about the town, and sees the infamous and beastly representations in every corner, and in every temple, even in those accessible to Europeans, and these all connected with their worship, exciting the vilest ideas, and familiarizing the worst of vices with every act of life, we may exclaim, if the Brahmun is right of the good people here, "*Religiosissimi mortales. Verum illi delubra deorum pietate domos suas gloria decorabant.*"

The revenues by which this establishment is supported arise from various quarters. There is land attached to the temple, the rent of which amounts to about a thousand rupees a year. The occasional tributes of pilgrims visiting the place add something, but the Brahmun complained sadly that the people were not so liberal as they ought to be towards Mahadeb. "It was he who gave them children, nourished them and gave salvation, but they were sparing in their acknowledgments." They are evidently poor. I stood a regular seige in my tent for three days, and got an immensity of abuse, and entreaty for Khirat, which however was perseveringly refused, I not thinking it proper to make an offering to an idol, or to contribute, though only the smallest mite, to the support of idolatry. There is also some land rented by the attachees of the temple, at very low rents, given by some Rajah for the support of the establishment. By these different means they manage to keep up one or two out of the temples with which the neighbourhood abounds. The number of Pundars attached to Bhubanesur, as stated by one of them, is 354; these I believe are engaged by contracts according to certain rules understood among themselves, and when not engaged in the service, they are employed in different callings, principally, as I understood, in the cultivation of the temple lands. No low cast people are allowed to enter. It was asserted that the touch of different casts of Hindoos coming in contact with the same food does not defile at this place, a privilege said to exist at Pooree; this however is denied by others. Where the truth lies, others must determine; it is of small consequence.

No living creature is offered in sacrifice to this idol at Bhubanesur. Here it is said blood is not to be shed on any account. All offerings to

this deity are to be vegetable substances. He, the sustaining power, life preserver; in his presence no creature dies, by his command no creature suffers pain. He is the third in the Hindoo sacred three.

The principal Jatra in the year is the Chundra Jatra, which happens about June the 8th of the full moon. On this night it begins when all the worshippers of Mahadeb are preparing for the long festival. There are two idols in this place, the larger and the smaller; the larger one being fixed in his place remains whilst the smaller of the two is annually taken out at this Jatra and is carried in procession from the great temple to a sacred pond, where is a small island with a small temple upon it. This island and temple in the midst, surrounded by wild scenery and mouldering ruins, present one of the prettiest views to be met with in this part of India; and this spot, sacred to Mahadeb, would make a very interesting subject for a landscape. To this place Mahadeb the little is carried with wonderful state every year, with tom-toms, drums, trumpets, and horns, and processions, and torches, and flags, and abundance of noise, and all other things which indicate rejoicing, and which make people glad. When he comes out he is placed upon a Ruth which is drawn by two or three hundred men, who are retained for this purpose. He is dressed with cloth, red or black, with great care for his public exhibition, and over his head is placed a canopy of cloth similar to what is seen at the Ruth Jatra at Pooree. A number of Brahmuns and other privileged persons have the honour of riding with the idol upon the car. When he arrives at the lake he is placed in a boat, and in another a number of dancing girls and musicians are placed, to dance and play before him when he arrives at his insular temple. They and the holy Brahmuns and the god remain together till about nine o'clock in the evening. They say it is the pleasure of Mahadeb to continue there for this length of time, during which he is feasted with sweetmeats and other dainties, and is anointed with chundun, and his ears and eyes are regaled with the efforts of his worshippers with songs and dances. It is not allowed to the multitude to pass to the island and to the little temple; indeed, none but the very respectable persons immediately engaged in the service can go; namely, the fiddlers, dancing girls, and Brahmuns. These dancing girls, I am told, are all of them strumpets by profession, trained to prostitution as they grow up; and whether the same decency and decorum are observed here which the Brahmun assured us were observed in the greater temple must remain a secret, at least to the writer. The god's return is similar to his going. The people on his landing from the island join the procession with the same demonstrations of rejoicing; he is conducted to his usual habitation, and remains for the night, for it is not his pleasure to sleep out at night. The next day the farce is repeated as long as the Jatra continues. Thus ends the *Chundun Jatra*.

There are four temples seen above the surrounding wall, dedicated to different deities, or applied to certain specific purposes. No. 1. The people meet to hear the reading of the Bhagavut or Purans. The entrance to this tower lies through a large square vestibule or antichamber, crowned with a pyramidal roof and surmounted by the crest, or series of ornaments which joins on to the eastern face of the sanctuary, and rises to about three-fourths of its height. It is called the Jagamohana, or that

which delights the world, because it is from thence that the idol is usually seen and worshipped by pilgrims. These two buildings form the essential and most sacred of the temples of Orissa. No. 2. Is specially dedicated to Bhubanesur. No. 3. Luckmee Narain. No. 4. Parbuttee, or Dabee. No. 5. Singa Dawra, the Lion Gate. No. 6 is dedicated to Siva.

There are a multitude of temples in the town and immediate neighbourhood. The natives say two or three hundred : formerly it is thought there were many thousands. Most of those that remain are fast going to ruin : no hand arrests their progress to their inevitable fate : the natives say, what is the use of so many ? and they are right. The sculpture is rich and varied : the Hindoo mythology supplies an endless variety of subjects, and the master spirits of more prosperous days have availed themselves of all the advantage.

The sculpture consists of representations of deities standing together, sometimes not in very decent postures ; soldiers, leopards, elephants, monsters, lions, gloomy, bloody, and grim ; men in the attitude of teaching serpents, net work, clusters of figures, and every form imaginable by man. The mystic characters would require a Daniel to explain them. Such is the infinite variety of form appearing every where, and such the profusion of expense and labour once bestowed with such liberal hand upon this seat of ancient magnificence and glory.

The style of building is Eastern, not falling under any of the orders of Europe. It consists of immense blocks of stone placed one on the other, the sculptured part outwards. The statuary is said not to be good, certainly vastly inferior to what may be seen in England and in many other countries in Europe. The unoccupied temples are filthy places in every sense of the word. The Brahmuns here are numerous, indeed it appears to be a town of temples and Brahmuns. A multitude of sacred places of water are to be found here : bathing would seem to be the principal business of life. There is a striking difference between the declining magnificence of the religious, and the poverty of common edifices. These last are as miserable at Bhubanesur as any where else, excepting in the most wretched villages. Many of the temples are said to be the habitations of tigers during the night. Tigers, jackals, monkeys, and other beasts are numerous here. It is a land of jungle both spiritually and temporally. The people are as ignorant, rapacious, and wicked as in other places ; yet every thing indicates this must once have been a flourishing and magnificent place. But the glories are gone ; no tongue, no record to prolong its fading fame ; these temples, venerable for antiquity, now sit solitary amidst the woods ; where, as Chalmers says on another subject, was once heard the "hum of their mighty population." Now and then a chance pilgrim or traveller, led by the fame of its wonders, visits Bhubanesur in the wilderness, and returns to speak of its numerous relics of ancient days, and its traces of departed glory. Whilst looking around me and hearing the voice of the gayal, the cry of the jackal, and the distant roar of the tiger, I thought of the prophet's description of Nineveh. "And I will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations : both the cormorant and the bittern shall lodge in the upper lintels of it : their voice shall sing in the windows : desolation shall be in the thresholds : for he shall uncover the cedar work. This is the

rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me : how is she become a desolation, a place for beasts to lie down in ! every one that passeth by her shall hiss, and wag his hand." Zep. ii. 13—15. May these benighted and ignorant idolaters be brought to acknowledge the Saviour and to trust in him, who died for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

As every thing tending to illustrate the idolatry of the Hindoos is interesting to the friends of Missions, I hope you will find this letter interesting. It is the last of my cold season observations.

W. BROWN.

A SWINGING FESTIVAL.

(Extracted from Mr. Brown's Journal.)

This is the swinging festival. The former part of the day was spent in putting up the instruments for swinging. These are large bamboos placed across in the form of a T, so that the upper part may turn round when the man is suspended from one end. At about half-past four o'clock the men who were to swing came with a multitude of all sorts and casts. The music, if we can call the horrid, wild dissonance of the natives by that name, was abundant. One of the men who was to swing came forward amidst the people with his back quite exposed, and the hooks by which he was to be suspended already sticking through the skin. I have now been in India two years and a half, and this is the third swinging I have witnessed, but I have not till to-day regularly and minutely examined the process and the instruments of torture ; I always suspected that there was some imposition in the business, and that a man was suspended by hooks fixed in his back without some other support, I could hardly believe—this, however, is the case. There are several things which I have read in Magazines and Reports which I have felt some little hesitation in believing, and this was one of them. A man to be suspended for an hour by hooks ran into his back, would seem to be impossible to our unprofessional minds, but this is the case yearly with thousands ; and I have never heard that death follows from the operation ; this may, however, often be the case without our knowing it. The man whose back I examined seemed proud to exhibit himself ; he danced with much apparent satisfaction previous to his suspension, and, when raised, I noticed his countenance and could perceive no indication of pain ; indeed, under the influence of superstition, it is impossible to say what these people will not endure in this country, even where the whole frame is rendered most sensitive by the heat. After hanging the usual time, the man was lowered and he walked away as though nothing extraordinary had been going on. There is a kind of intoxicating drug used here in cases of torture ; the man was biting something which I supposed might be used to lull the pain. Every thing about Hindooism is beastly and polluting ; the uproar was too great for any one to be heard. I felt sick and disgusted. Several English Officers from the Cantonments were present, who, like myself, took a hasty departure, as they said, disgusted likewise.

MR. LACEY'S JOURNAL.

Pooree, June 19, 1833.—I have stated my journeyings and labours* since my last entry in a series of letters to Mrs. Lacey, which I propose to forward to Brother Pike as my journal; and therefore shall not detail any further particulars how I arrived safe and sound at this place, on the 13th; since which period my attendance in the streets of Pooree to preach the Word of God has been regular. With one exception the attention has been such as I could desire, and better than could be expected at such a time of excitation. The people have often received conviction of judgments, and impression of feeling under the hearing of the truth.

Since my return I have had one interview with the Pooree inquirers, but think less of them than heretofore, and fear their motives are interested. When I pressed them to show their love to Christ by obeying and serving him, they flinched, and since that day I have not seen them. The Telingas who gave us so much pleasure and hope last year, again appear with us in the Bazar, and appear to retain their impressions. However the loss of all things for Christ's sake is too heavy a cross, and here they stop. I need particularize no further.

This day the native preachers were out in the town about ten in the forenoon, and remained there till six at night. We joined them as soon as it became cool. We made our stand in the front verandah of Metcalf's house which opens to the large road. Here we were surrounded by not less than 800 persons. These were continually changing, so that many thousands heard something of the truth. We distributed books to such as appeared likely to be able to read them, which were received with the utmost readiness. Some few were torn up and thrown back into our faces,—say one in fifty. Thus we remained speaking, proclaiming, reasoning, and giving away tracts and Scriptures till dusk, when we were quite wearied, and returned home.

Satpana, May 29, 1833.

My dear Ann,

You probably will be gratified by a somewhat detailed account of my journey, and I now commence the relation,

* To Burhampore, on a Missionary Tour, and back to Pooree.—Ed.

but must first remark that I am writing to you in a very nice Bungalow, situated on a rising ground just on the banks of the Chilka, and have a most pleasing view and a delightful breeze.* * * As the bearers ate their rice I had an opportunity of observing a Delhee Mussulman say his evening prayers, and, from the abstraction of mind which he maintained, and the length of time he consumed, I was put to shame. How difficult I find it to fix my wandering heart upon God, or divine things. How tedious to the flesh is an hour spent in such exercises. When he had done his prayers I requested to set near him, and have some talk. We soon got upon the grand point of difference which exists in the apprehension of a Mussulman and a Christian, in regard to the blessed Saviour, i. e. his divinity. He said he regarded Christ as a great prophet. I said he was God, and so more than a prophet, and instanced some proofs of this. His brother, who was less courteous than he, called out:—"You, sir, can regard him so, if you like it, we are not so blasphemous. Oh brother, dinner is ready." Here the conference ended. I now called my bearers and we started. It was nine o'clock and the moon shone brightly when we left Hursingpoor. While the bearers rested, there came up a large group of pilgrims, who laid themselves down on the sand and were soon asleep. In the morning they will press on for Pooree. What pains, and privations, and exposures these people will undergo to worship a block; and I should be ashamed of my backwardness in worshipping God, from their example, did I not know that they are worshipping Juggernaut with the tide, I worship God against it. What tide? do you say. Why, the treble tide of flesh, and world, and devil—for these are for Juggernaut, but opposed to God.* * *

30th.—This morning, about five, I awoke and roused up the bearers and came on my way. We passed through a beautiful plain filled with deer, which were skipping and running about. The morning was delightful, and the road good. Passed by a new Dhurina sala built for Juggernaut's pilgrims. O that hateful system of our Government supporting that idol! Every convenience and comfort must be provided to induce the people to leave their homes, and undertake that destructive pilgrimage. Lots of human skulls lay about in the plain about the Sanie; and there appears to

be a large resort of pilgrims from these quarters.

I told you how I was going on on Lord's day, and shall now detail a little of my proceedings since then. On Monday I got to the Bazar early, and collected a large and attentive audience. I was enabled to speak with clearness and affection, and the people felt the power of the word and listened with silent attention. I suppose I stood an hour and persuaded them concerning the things of God. We had very little cavilling and disputing, and several books and tracts were given away.

Tuesday, 4th.—Again I rode down to Bazar, and stood a little beyond my old place, but never, even in Pooree, had a worse opportunity. The people were universally light and trifling. Sometimes I tried to solemnize them, and at other times I stood silent, to see if they would settle, but all was in vain. They laughed, cracked jokes, and punned each other, ridiculing the most sacred and awful subjects. At length they got a fool all covered with yellow clay, and placed him in front of me. This fool was mighty clever in imitating me in my words and action exactly, and in every apt throw of his, the crowd set up a loud and vulgar laugh. This being the case I concluded to retire, and after bowing came away. The fool then got hold of my book bag from the sice, and capered about with it, holding it up before his face as if to inspect it. These antics mightily pleased the people, and they cheered their man with loud shouts and clapping of hands. I went away, and left the sice to get the bag from the man. This evening I found my lungs very sore, having preached six times in the past five days, and four of these times in the open bazar in the Ooriya language. The officers here say that our worship is tolerable, but that it is their opinion that no person ought to pray and preach extempore now, that the extraordinary influences of the Spirit are withheld. Besides, they think that every minister should have a college education, at Oxford or Cambridge, I suppose. O what profundity of reason! and what care for the honour of the priestly function! I have passed several of them when going to and coming from the bazar, but we all look straight forward.

5th.—I did not go to the bazar this afternoon, for I wished to rest my lungs. I went to see one of the English sergeants

who lives opposite. I found him sitting in his compound, and soon got into conversation. He has lost two children, and their death afforded occasion to introduce religion, and I made some remarks that may do good under the blessing of God. He has a deal of knowledge; and the more, I perceived, for my two sermons on Lord's day. He afterwards said, that he disapproved of two things in our practice, i. e. dipping for baptism and sitting at the Lord's supper. I took my Testament with me, and so I drew it out: I referred him, first, to the commission and other places in proof that we were *right* and *he* wrong in the case of baptism. He hobbled and hemmed, and, at last, produced an old church book on baptism, about one hundred years old, and pointed to several places; in one of which it was written, "That Jesus being baptized at 31 years of age rather proved infant baptism than adult, inasmuch as he had made many professions of religion before that period." I put this case a little more clearly to him, and asked his candid opinion, and he appeared rather ashamed of his book. At length he said, he could not deny my proofs, but thought children should be taken into covenant with their parents. What covenant? the covenant of grace? But what grace they partook of from this covenant, either with grace or graceless parents, he could not tell. I next referred to the institution of the Lord's supper, where it is said, that Christ *sat* with his disciples. This point he soon yielded, and, indeed, he is convinced that we have the Scriptures on our side, but, then, his prejudices are strong. O that wretched church which has planted and strengthened such erroneous opinions and doctrines, to the perversion of the truths of Christ, and the death of millions of souls. You will say, why spend so much time to convince an unconverted person of these doctrines? Why? because I saw that, if not convinced, he was not well disposed towards those more important doctrines which we preach—and particularly those of justification by faith, and regeneration by the Divine Spirit. We are to have a prayer meeting to-night, when he will attend.

7th.—I had a middling opportunity in the town last night. There were several Catholics in my congregation, but doubt if they understood Ooriya. The same minister of satan came to buffet me, and gave me some annoyance. The Chris-

tians, however, restrained him somewhat, and then he went just opposite and mounted a mound of earth where he exhibited his pranks and drew off the attention of the people—no doubt much to the satisfaction of his master. I intend to apply to the native police officer for his apprehension, should he annoy me this evening. There is going with me. My opportunities are too precious, and cost me and the Christian world too much, to be spoiled by a fool. I had some liberty and affection in speaking till he came up. After I returned we had a prayer meeting where we sung and prayed, and I said a little on some verses in Rom. viii. It was a profitable opportunity. Several European sergeants attended. This forenoon I called bearers and went to pay my respects to the Colonel and the Captain, but the former was ill and the latter not at home, so I returned. I am satisfied that I went to call upon them, though they did not choose to see me. It is profitable to be despised in the eyes of men, and makes us think more of, and prize more justly, the friendship of God. Besides, it is the mark which has distinguished God's ministers, ever since the Saviour came, and, therefore, I rejoice to bear a mark in common with them. "If we were of the world the world would love its own, but we are not of the world and therefore the world hateth us."

FIFTH REPORT OF THE COVENTRY SOCIETY,

For the Abolition of Human Sacrifices in India. May, 1834.

In presenting this report of the Society, (which is intended to be the last,) it is peculiarly grateful to contemplate the important changes that have taken place in the state of British India, and particularly of Indian cruelties, since its formation in 1828. At that period, the *Suttee*, the *Pilgrim Tax*, the *Churuck Poojah*, *Slavery*, *Infanticide*, *Ghaut Murders*, *Anti-colonisation principles*, &c., spread misery and death in almost every part of India. The *Suttee* was abolished in the Bengal presidency, in December, 1829; and its abolition was effected in the other presidencies in the following year. May the powerful influence of our Government be exerted to promote its speedy and entire annihilation in all the tributary, allied, and independent states of Hindostan. In February, 1833, a very im-

portant measure was despatched to Bengal for the abolition of the *Pilgrim Tax*. The following summary of its provisions is peculiarly interesting:—

1. "That the interference of British functionaries in the interior management of native temples, in the customs, habits, and religious proceedings of their priests and attendants, in the arrangement of their ceremonies, rites, and festivals, and generally in the condition of their interior economy, shall cease.

2. "That the *Pilgrim Tax* shall be every where abolished.

3. "That fines and offerings shall no longer be considered as sources of revenue by the British Government, and they shall consequently no longer be collected or received by the servants of the East India Company.

4. "That no servant of the East India Company shall be engaged in the collection, management, or custody of monies in the nature of fines or offerings, in whatever manner obtained, or whether furnished in cash or in kind.

5. "That no servant of the East India Company shall hereafter derive any emolument resulting from the above-mentioned or any similar sources.

6. "That in all measures relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves.

7. "That in every case in which it has been found necessary to form and keep up a police force, specially with a view to the peace and security of the pilgrims or the worshippers, such police shall hereafter be maintained and made available out of the general revenues of the country."

The *Churuck Poojah*, or *Swinging Festival*, was prohibited in Calcutta, in April, 1833, by order of the British Government: surely this is the commencement of its general suppression in Bengal and Orissa. One of the native newspapers in Calcutta called on the authorities to put down these cruel and disgusting exhibitions. The editor justly observed, "We earnestly implore our rulers to rescue a deluded people from the thralldom of inhuman superstition. Let Pundits and other respectable independent natives be consulted on the subject, and if Government find that the cruelties practiced at this Poojah are not enjoined by the Shasters, let a bye-law be immediately made, and

promulgated amongst the people by beat of tom-tom." By the provisions of the new East India Bill, which was passed in August, 1833, the Governor-General is empowered to prepare a regulation for the abolition of *Slavery*, which is to be submitted to the Home Government; and *Colonisation* of all natural born subjects of his Majesty is allowed in all the provinces of our Indian territories which were under the dominion of the East India Company in 1800, including Bengal, Orissa, the Carnatic, &c. It is hoped that measures are in progress for the abolition of *Female Infanticide* and *Ghaut Murders*. It is impossible fully to appreciate the amount of good resulting from these measures, and most beneficial will be the effects of their general adoption in each of the four Indian presidencies. It does not fall within the province of this report to notice the political and commercial aspect of our Eastern dominions; or it would be both an easy and a grateful effort, to show that it is equally interesting to the Politician, the Merchant, and the Philanthropist.

It is a delicate task to refer to the humble efforts of the Society in promoting the welfare of India. Pamphlets have been numerous and extensively circulated relative to the *Suttee*, the *Pilgrim Tax*, *Ghaut Murders*, *Infanticide*, &c. Two editions of a work entitled "*India's Cries to British Humanity*," (Simpkin and Marshall, London,) each containing 1000 copies, have been published since February, 1830, the circulation of which has amounted to 1700 copies; including the *gratuitous* distribution of 283 volumes to influential persons in the United Kingdom, America, and the different presidencies of India. The presentation of copies to the Asiatic Societies of Madras and Bombay, have been respectfully acknowledged; the copy to the latter was presented through Lord Clare, the Governor of Bombay. A correspondent writes—"In one of our packages from Europe I found several books addressed to the Authorities at *Madras*, which were all faithfully placed before them and accepted; some with marks of approbation which would not discourage those prudent attempts which alone can succeed in removing the disgraceful scenes of idolatry which still disfigure this portion of the creation."

The past year has been peculiarly eventful to *India*, *China*; and the whole of the Eastern world. The Society has

circulated in this period 262 volumes, (including 44 copies circulated *gratuitously*;) and 405 pamphlets. The debt of the Society, on the appearance of its last Report, was £28, 17s. 6d., and the amount of subscriptions and sales of publications is £29, 15s. 6d., leaving a balance in the hands of the Treasurer of 18s. The expenditure of the past year, in the cost of volumes and pamphlets, printing, postage, &c., has been £38, 5s. The Rev. E. Carey, being acquainted with the personal and family afflictions of the Secretary, kindly interested himself among his friends in London, and remitted £33, which has nearly liquidated the debt incurred by the publication of the various pamphlets circulated by the Society. The petitions to Parliament from this city, with special reference to the various objects of this Society, were committed to the care of the Right Hon. Edward Ellice, and the Bishop of this diocese. The following extract of a letter from the latter is interesting—"I had left London long before you sent your petition, but I have taken care to transmit it to my brother, Lord Harrowby, with a request that he would present it. He will also be in possession of the two interesting documents relative to Indian Slavery, Infanticide, and the Murder of the Sick. But we must not urge or hope to obtain every benefit at once. The whole spirit and course of the *great measure* now introduced, and the disposition of my Hon. Friend, from whom all the present improvements may be said to spring, will, no doubt, open the way for still further advances in moral and religious light throughout the vast Peninsula." An effort was made to introduce a clause into the India Bill, for the suppression of female Infanticide and the Exposure of the Sick; and a circular upon the subject was sent to many of the most influential Members of both Houses, several of whom acknowledged the receipt of it. The Society regrets that this object was not realized. The late *Rajah Ram Mohun Roy*, in acknowledging the copy sent to him, remarked, "From a reference to the decision on the Appeal to the Kiug in Council, made by certain Hindoo inhabitants of Calcutta, against the abolition of the practice of burning Hindoo widows alive, it is evident, that the *local Government of India* is invested with the power of abolishing any cruel practice, without standing in need of Parliamentary authority. I do

not, therefore, feel anxious to have an additional clause in the India Bill on the subject in question. I am not, however, adverse to the plan of sending petitions to Parliament, praying for the suppression of Ghaut Murders and Infanticide, hitherto practised in India, that the presenting of such petitions may expedite the proceedings of the local Government on this question." In July, the Secretary, introduced by the Right Hon. C. Grant, presented a copy of "India's Cries to British Humanity," elegantly bound, to his Majesty: and in an interview with the Right Hon. President of the India Board, he was assured, when the bustle occasioned by the new India Charter was over, *Infanticide* and the *Ghaut Murders* should be made the subjects of distinct despatch to the India Government. Surely, as this eminent Statesman declared in his speech on opening the discussion respecting the new Charter—"Public opinion and public feeling in this country were now acting on the government of the people of India; not producing any violent effects, but operating to the amelioration of their condition, by the slow, but certain process of kindness." In the language of a late eminent missionary in

Bengal—"Let Hindostan receive that high civilization she needs, that cultivation of which she is so capable, let European literature be transfused into all her languages, and the ocean, from the ports of Britain to India, will be covered with our merchant vessels: and from the centre of India, moral culture and science will be extended all over Asia,—to the Burman Empire and Siam, to China with all her millions, to Persia, and even to Arabia; and the whole Eastern hemisphere will be gilded with the rays of that Luminary, whose beams are the source of all the life and moral beauty found in our world. Is it not manifest, that in the mental and moral improvement of this vast empire, Great Britain has a work of benevolence before her, which, in national glory, will eclipse all other achievements, as much as the meridian sun exceeds in splendour the morning star? Know then, the country of the Howards and the Wilberforces, thy high destiny. Never were such miseries to be removed, never was such a mighty good put within the power of one nation—the raising a population of eighty millions to a rational and happy existence, and through them, the illumination and civilization of all Asia."

A CALL TO MINISTERS.

Where the majestic Ganges swiftly pours
Her mighty streams along the eastern shores,
My hovering fancy dwells, and bears me hence
To India's burning climes, and plains immense;
Where darkness reigns I fain would spend my breath,
And toil to weave a never-fading wreath
To crown my Saviour's brow! O blissful thought!
To win to Christ a soul with darkness fraught!
Ye champions of the mighty God, arise,
And wave your floating banners to the skies;
With shouts proclaim a dying Saviour's love,
And, conquering and to conquer, onward move.
Shall not the clang of vile idolatry
Awake your souls to set the prisoners free,
And loose the dreadful chains that bind them fast
To superstitious rites and hellish cast?
Ye ministers of Christ, behold with grief,
The dying heathen panting for relief!
'Tis yours to break Oppression's cruel rod;
'Tis yours to point them to the Lamb of God:
Why then so slothful?—Why this long delay?
The work is God's—Immanuel leads the way!

D.

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JULY, 1834.

[NEW SERIES.

THE SON OF CONSOLATION.

THE late Mr. B. was a man of tender sensibility, ready recollection, and great generosity; qualities by which he was pre-eminently adapted to impart consolation to the sick and distressed. He had moreover an overwhelming sense of the value of the human soul. Of its capacity for pleasure or pain he often thought with the deepest solicitude; and when compassion called him to approach the bedside of the sick or dying, it was interesting to remark how obviously his attention was directed to the immortal interests of the sufferer, how anxious he was to learn his real character, and how seriously he laboured to combine fidelity with sympathy. If the afflicted person was distressed in mind, his tears were ready to appear; for he often observed that mental anguish was far more intolerable than corporeal disease. If the sufferer was ground down by poverty, Mr. B. did not content himself with saying, "Be ye warmed; or be ye clothed," without giving the necessary help; and, though he was sometimes imposed upon by artful impostors, he often said, "It is better to expose ourselves to occasional imposition, than stifle the emotions of pity, or encourage hardness of heart." By many he was called the "Son of Consolation," and it is intended in this paper to preserve a memorial of the arts by which he honestly strove to impart comfort to the distressed.

The writer has often conversed with people who seem to have no notion of the art of consolation. Though they may mean well, their words are rather fitted to augment the pains of sufferers than to support under the endurance of them. "I am in considerable distress," says the bereaved parent, "my child was troubled with a cough, which I mistook for the effects of a cold, and treated it accordingly; but as it continued to grow worse I obtained medical advice, and found, when it was too late, that the dear boy was afflicted with the croup." Now to tell this

agonized mother, as some people would, that she acted imprudently in not immediately taking the child to a physician of eminence, would operate as the infusion of wormwood into the already bitter cup. The writer mentions this as the first illustration which occurs to his recollection; but he has known many instances of the kind, in which the speaker, though perhaps wishing to be sympathetic, has spoken more like a son of thunder than of consolation. Unless we have clear evidence of the fact of imprudence, and have reason to know that a reference to it in the time of sorrow will have a salutary influence, we ought not, when reverses have overtaken a friend, to trace the occurrence of them to his or her folly or neglect; but rather to point to the hand of God, and the benignity with which it is ever moved even when it crosses our designs, deprives us of comfort, or lays upon us the stroke of chastisement. The fact is, that some minds are disposed enough to charge upon themselves the blame of miscarriages. How often have tender-hearted mothers, when writhing under the stroke of bereavement, been ready almost to charge themselves with the guilt of murdering their offspring, because they did not make use of some other expedients for checking the progress of the disease of which their children died! Instead of offering the remotest hint to such sufferers, confirmatory of their self-reproaches, it is our duty to remind them of the shortness of human foresight, and of the impossibility of calculating with certainty on the success of any means until they have been tried. A cause was once brought into a court of justice, charging a captain with allowing a ship to be wrecked, and the cargo lost, through ignorance and carelessness. The counsel for the plaintiff described the scene in glowing colours, and clearly showed, as he conceived, that had other measures been adopted, the vessel would certainly have been saved. The defence having been made, the judge proceeded to sum up the evidence, and addressed to the jury these wise admonitions; "Gentlemen," said he, "remember where the defendant was at the time he took the measures to which reference has been made. You must not imagine that he was, as we are, in a state of ease and security; but viewing him as surrounded with storm and tempest, you must consider whether he did or did not discover as much prudence, knowledge of his business, and presence of mind as a person of his profession ought to evince: and further, you must not judge of the value of his measures by their result. When one plan has failed, it is sometimes easy for us to see how another would have been effectual; but you must remember, gentlemen, that it was impossible to possess the knowledge respecting his plans which has been furnished by subsequent events. Recollecting the circumstances in which he was placed, you must simply consider

whether the means used were fitted or likely to accomplish the object he had in view." The jury decided in the captain's favour: and how many wounded hearts might be saved from additional laceration by a similar train of reflections?

The reader must not suppose, however, that B. was unwilling to administer reproof. Though he knew, that by touching the conscience of the sufferer, and showing the evil of sin, he might occasion additional pain, yet having, as was said before, so solemn a sense of the importance of salvation, and of the necessity of holiness, he did not scruple to unveil the spirituality and extent of the law, even to persons in agonizing bodily pain. His faithful love was doubtless often the means of saving souls from the horrors of present guilt and future punishment. It was blessed also to erring saints, whom the chastising hand of their heavenly Father had laid upon the bed of affliction, on purpose to bring them to reflection and prayer.

Nothing, however, was more pleasing than to observe how that amiable man imparted consolation, when he found himself at liberty to aim exclusively at that one object. If he knew some remarkable occurrences in the history of the distressed person, strikingly evincing the kind care of providence, he would take care to allude to them in a way most fitted to recall the emotions of gratitude and confidence produced at the time they happened. If he were so well acquainted with the experience of the sufferer as to be aware of certain hymns, passages of Scripture, or leading principles of truth, which had often encouraged his hope in past life, to them he would ingeniously make allusion, endeavouring to evoke the feelings and emotions which had so often been associated with those particular sentiments. The fact is, Mr. B. himself had passed through many dark scenes of sorrow, and his aim was to "comfort others with the comfort wherewith he himself had been comforted of God." There are four sources from which, as he observed, a real Christian may always derive supplies. One is the Bible—

"That field of promise, how it flings abroad
Its odours o'er the Christian's thorny road;
The soul, reposing on assured relief,
Feels herself happy amidst all her grief;
Forgets her labour as she toils along,
Weeps tears of joy, and bursts into a song."

The Scriptures are a tree of life, beneath whose ample shade the weary may find repose; whose unctuous droppings are a balm to heal their wounds, and whose fruit will furnish them with strength to bear up under their trials, with ability to discharge their duties, and courage to contend with all their enemies.

The privileges arising from faith in Christ, form the second source of consolation. "Who," said Mr. B., "can help being comforted, when he reflects that, through faith in Christ, he is interested in all the promises of the Gospel; in that of complete forgiveness, entire justification, adoption into the family of God, part of which is now in the regions of glory, the indwelling of the Eternal Spirit, the author of all virtue, all heavenly qualities, all foretastes of future bliss; in that of answers to prayer, of victory over the world, and of having all things subordinated to do us good? Only let Christians give themselves up to Christ, be often at a throne of grace, and meditate much on their privileges, and they must feel consoled."

The testimony of a good conscience will then be another spring of consolation. If this inward monitor bears witness to the subjugation of certain evil habits which once held the soul in bondage; if it encourage us in the persuasion of sin subdued, spirituality and heavenly-mindedness advancing, and of duty sincerely and regularly performed, unknown comforts will spring up in the heart—expectations of unbounded good will charm and exhilarate the spirit. Such was the effect of conscience on Paul's mind, when standing on the banks of Jordan, he first looked back on the race he had run, the battles he had fought, the good cause in which he had contended, and then, darting his eye across the narrow stream, and seeing in the distance a radiant crown, ready to bless and dignify his victorious soul, he cried out, "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 unto me at that day."

Lastly. When circumstances around him are exceedingly gloomy, when poverty, persecution, and disease combine in their attacks upon him, the Christian may still find comfort in the prospect of heaven; that land of light, liberty, and rest, where the inhabitants are all perfect; that state of pure, refined friendship, harmony, and love, the paradise of God, the abode of angels and glorified spirits.

From these and various other fountains my friend B. often drew waters of consolation, and to them he directed the attention of all the sons and daughters of sorrow. "He was a good man, full of the Holy Ghost and of faith;" a man of practical piety; one who sought happiness not by consulting ease, or mere selfish gratifications, but in active efforts to do good; and it is the writer's settled persuasion, that without these high and holy qualities of character, no one will ever tread in the footsteps of that eminent Christian, or equal him as a "Son of Consolation."

ON THE MORAL EFFECT OF A LOWLY DEPENDANCE ON CHRIST.

An Extract from O'Brien's "Sermons on Justification."

"It must be apparent, I think, that this frame of mind, this lowly estimate of ourselves, and just sense of the extent of our dependance on God, is not merely right and suitable in itself, but that it must be most salutary in its effects; that its direct tendency is not, merely, under every perplexity to turn us to the true source of wisdom for direction, in every difficulty to lead us to the true source of strength for support, but to regulate steadily the ordinary course of our lives by the rule of conduct which He has given us; and that while it does so, this healthful state of mind is, from our mental constitution, itself nurtured, strengthened, and perfected by exercise, and our hearts elevated and purified by the free communion with God which it warrants and promotes. And all this in the way of natural consequence.

"Nor can it be said that these salutary effects are likely to be lessened by a belief in the free and unreserved forgiveness of our offences, which is the foundation of this reconciliation, that it is calculated to weaken the principle of obedience, to diminish the awe with which we regard God, and the dread with which we should view sin. This, I say, however often it is maintained, cannot be maintained fairly. I of course do not mean that a scheme of free forgiveness must necessarily be secure from such consequences. On the contrary, though lenity to sinners could never, under any circumstances, have the effect that seems sometimes ascribed to it, of producing a spirit of disaffection and disobedience; and though its natural tendency is to excite feelings which should promote a conformity to God's will; yet it must be admitted, that it might be so administered as to take away some of the most powerful restraints upon human corruption, by lowering our natural apprehensions of the guilt of sin, and of the holiness of God. This is certainly to be admitted. But to say that God's mercy in his Son, through which we trust in him, as a reconciled Father, does not do this, is to say nothing. It not only does not impair our apprehensions of the purity of God's nature, and of the strictness of his law, but raises them to a height to which nothing else can raise them, and makes inexhaustible provision for continued augmentation of them. This is not the language of commonplace exaggeration, but of truth and soberness. There are some subjects, no doubt, upon which the liveliness of our emotions far outstrips the strength of our convictions; but this is one of those on which we can generally reason much further than we can feel. We can see,—to whatever extent we are ourselves affected by the humiliation and death of the Redeemer,—we can see that they furnish a measure of the enormity of sin, and evidence of the essential opposition of the Divine nature to sin, which are fitted to raise our apprehensions of both to a height constantly increasing with renewed contemplation of this unfathomable mystery; and that this increase ought to be progressive, not to the last hour of our mortal existence merely, but through the countless ages of eternity.

"Those, I say, who feel ever so inadequately, can see clearly, that this is but a plain statement of a fair collection of our reason. For when we learn, that to reconcile the Most High to sinners, the humiliation and the sufferings of his only-begotten Son were essential; that for this atonement it was essential that he who was in the beginning, who was with God, and who was God, God over all, blessed for ever, should come in the likeness of sinful flesh, should humble himself, and be obedient to death, even the death of the cross; when we learn that this cup could not pass from him unless he drank it; do we not learn that nothing short of an infinite sacrifice for sin, is an adequate declaration of the infinite abhorrence with which sin is regarded by a Being of infinite purity; of which all former demonstrations of his wrath against it, were but comparatively faint indications? And if this be so, is it not plain, not merely how our conceptions of God's abhorrence of sin are impeded by our slow hearts and blunted moral sensibilities here, and how they will be augmented when this body of sin is laid down, and, with minds enlarged and purified, we shall know even as we are known; but that they must be continually advancing, as our knowledge of the worth and dignity of the sacrifice in which this hatred was embodied, is augmented; and that this knowledge, the whole height, and length, and breadth, and depth of which passes all finite capacity, must be receiving unceasing additions, through the progress of the infinite duration that awaits us?

"This must be so. Nor can we doubt that those higher spirits that stand before God's throne, and enjoy that vision which is promised to the pure in heart; who have lived in the light of God's purity since the first dawn of created being, and have witnessed or executed all the awful manifestations of his wrath against sin, since it first appeared amongst the works of his hands,—we cannot doubt, I say, that they find, in his last judgment against it, when he awoke the sword against the man that is his fellow, and was pleased to bruise and to put to grief the Son of his love,—new evidence of the holiness before which they veil their faces while they adore it; that they turn from all other monuments of his anger, from the burning cities of the plain, from a deluged world, from the immitigable and unending torments of rebellious angels, to Calvary, to the spectacle of their Creator, the Creator of all worlds, visible, and invisible, in mortal agony for sin; and find, in the contemplation, matter to deepen all their apprehensions of the infinite malignity of sin, of God's holy hatred of it, and his righteous determination to punish it.

"This seems but the legitimate and natural effects of a contemplation of this surpassing mystery, when all obstacles to its effects are done away. And it is only necessary to remember, that upon it is our faith grounded,—that this stupendous sacrifice for sin is itself the foundation of the sinner's trust,—to see, in some measure, the wisdom of that scheme, which, while it rests our hopes upon the Rock of Ages, gives just the same stability to the enlarged and elevated apprehensions which it supplies of the holiness of the God in whom we confide.

ON ENOCH.

“ Enoch walked with God.”

THAT Enoch was a prophet we learn from the following words of Jude;—“ Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.” Whether records, not now extant, existed in the time of Jude, from which this prophecy was extracted; whether the knowledge of it was given to Jude by immediate inspiration, or whether in the sense in which “ the law prophesied until John,” we are to consider the life and translation of Enoch as a public prophetic declaration of the favour of God towards the righteous, and his indignation against the wicked, it is not necessary to inquire. It is sufficient for us to know, that though he lived in a dark time, he was a bright example of piety. Heathen writers say he was a man of profound science, and the Babylonians represent him as the father of their system of astronomy. Our object is to contemplate him as a good man, whom God, for wise and holy purposes, removed from this troublesome world without permitting him to feel the stroke of death. “ God took him.”

The distinguishing feature in Enoch’s character was eminence of piety: “ He walked with God;” not merely as a philosopher who simply examines the works of creation, but as a Christian, who pours out his heart before him, converses with him, adores his majesty, trusts his goodness, seeks his image, and performs his will. Communion with God requires a knowledge of him as revealed in the Bible. Though it may be probable that Enoch received his information on divine subjects from the mouth of Adam, who, to supply, by oral statements, the place of the written word, was continued in the world for nearly a thousand years, yet if he was literally a prophet he had special revelations made to himself. Of this we know nothing certain; but we are sure that “ ignorance is not the mother of devotion,” and that in order to walk with God we must not only have some views of his character, but those which are taught in the Bible; otherwise we shall walk with an idol of our own imagination, and not with Enoch’s God. This holy deportment includes agreement with him; and there never was, nor ever will be, any other method of reconciliation with the Supreme Being, than that which is described in the Gospel. As Abel sought the favour of God through faith in the promised seed, so likewise did Enoch, whose exemplification of the power of this principle is mentioned in close succession with that of the first martyr. “ By faith Enoch was translated that he should not see death, and was not found because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him.” Does the reader desire to tread this heavenly path? Let him consider that Christ has died for him; that if he earnestly pursue salvation, and trust in God for obtaining it through Christ, he is in a state of reconciliation, and has every possible reason to expect success, “ for God is a rewarder

of all them who diligently seek him." Walking with God implies love to him; a principle which springs up in the hearts of those who are conscious of being reconciled, and prompts them to holy obedience. How cheerfully these people do his will! How they delight in his word and his ways! Thinking they can never do enough to evince their gratitude they are always inventing fresh schemes of usefulness, ever ready to speak to his praise, and willing "to be killed all the day long," if their sufferings may be for his honour. The reason is, they love God. But now look at that man. Feeling himself a sinner, and afraid of punishment, he aims at reformation, and often labours to discharge his duty; but he does not love God aright, and is not happy in his religion. The reason is, that not trusting to Christ alone for acceptance, he cannot look up to God as actually reconciled, but is ever troubling his distracted soul with the awful and overwhelming consideration that something yet remains to be done by him before the great and terrible Jehovah will cease to array his thunders against him. Instead of pouring contempt upon him, and rebuking him as a proud self-righteous person, a mere working mongrel, be propitious, and help his despairing spirit, by assuring him that the only thing requisite for him, in order to his obtaining a calm and heavenly frame, is to continue still in the duty of repentance, and to trust in Christ alone for justification. Acting thus, he will begin to "joy in God through our Lord Jesus, by whom we have now received the atonement." Lastly, "walking with God" includes communion with him, speaking to him, asking his favours, celebrating his praises. Habitual devotion is, indeed, the leading thought expressed by the phrase. A man of piety sees God in every object, acknowledges his hand in every event; undertakes nothing on which he cannot supplicate the Divine blessing; feels his habitual dependance upon it; and gratefully ascribes to the mercy and favour of God, every degree of success which crowns his exertions. His body he regards as the temple of the Holy Spirit; and it is his anxious care that this edifice may never be defiled by polluting images, by base passions, or by any unhallowed connections; but always remain a spot consecrated and suited for its heavenly Inhabitant.

It must not be supposed that because Enoch walked with God, he lived in a state of monkish seclusion from society, rejecting the enjoyments, and omitting the duties of life. Nothing is more opposed to the energetic and benevolent spirit of piety, than an indolent mode of spending time. Though Noah walked with God, he was a laborious preacher of righteousness, and, for a long period, constantly employed in building the ark. It is not to a withdrawal from society that the phrase alludes, but to eminence of religious character and singular consistency and uprightness of conduct, in a corrupt and degenerate age. Instead of conforming to the maxims and customs of those around them, both Enoch and Noah exhibited an original grandeur of character, an inflexibility of principle, a determination to cleave to the worship and service of God, and pursue after the glories and joys of immortality.

Need we add a single word to recommend an imitation of this extraordinary piety? No distinction is so honourable. Wealth and honour are scarcely worthy of a wise man's desire; youth and beauty are evanescent as the flowers of spring, and intellectual eminence will give

way to the dotage of age. The only distinction which will secure a lasting glory and joy, is that high improvement of character which results from walking with God, and receiving the renovating influences of his grace. We have no reason to expect to be exempted, like Enoch, from the bitter pains of death; but we may expect to dwell in perpetual safety under God's protection, to be aided by him in every useful effort, and to be cheered with the assurance of at last seeing Enoch, and the general assembly and church of the First-born, whose names are written in heaven.

A.

CONSOLATORY LETTER TO MISS WHITE,* OF COATES.

By the late J. Freeston.

My Esteemed Friend,

I heard of your illness several weeks ago, and the thought of writing to you had repeatedly presented itself to my mind. Indeed, before your sister's letter arrived, saying that a few lines from me would be acceptable, I had even begun a letter, but some considerations induced me to lay it aside. The fact is, I have felt weary of letter writing, having been so much engaged in that employment, of late, and having other matters which require my attention: a less thing, also, wearies me now than formerly. And yet, I know not to whom I should more cheerfully devote an hour to that purpose than to you, and when I understood that it was your desire, I no longer hesitated. I could not, however, from other engagements which were pressing, get a letter ready by your brother's return.

And now, my good friend, though I have begun a few lines to you, the question arises in my mind, What sources of consolation can I mention, with which my friend is not already well acquainted? If I were to say, that afflictions, though grievous to our frail and feeble natures, are very profitable to our souls when sanctified; that they are Divine visitations, the good hand of the Lord being in them, and he afflicteth because he loveth, and if patience and resignation be exercised, and holiness and heavenly-mindedness be promoted, they are certain of proving inestimable blessings; and that there are a far greater number now in heaven who bless and praise God for affliction and adversity, more than there are for temporal prosperity;—I said, if I were to suggest such thoughts as these, my friend is already well acquainted with them. If I were to say, the children of God, in every age and country, even the best of them, have been visited with affliction, and some with afflictions of the heaviest kind, and thousands are at this time enduring them; my friend believes this also. If I were to remind her that, however heavy and tedious present afflictions are, they are light and momentary when contrasted with the "exceeding and eternal weight of glory," which is to succeed to the faithful; of this she is fully aware, and draws consolation from the persuasion; and so I might proceed. I could state nothing but common plain truths, and the ordinary sources of comfort. But then, such are the most important, and for that reason are made plain and common. Plain and common food is most wholesome and nutritious,

* This interesting young Lady's excellent mother died at Loughborough, on Saturday, June 15, 1834.—Ed.

and will be preferred where the appetite is not vitiated. O, it is kind in God to place them within the reach of the simplest, the poorest of his children; those whose capacities and means of information are of the most limited extent; and those whose acquirements and endowments are of a superior kind, can have recourse to nothing better. The entire subjection of the will to the will of our heavenly Father, and a complete acquiescence with his dispensations and dealings, are of great importance and peculiarly desirable, but of difficult attainment. Yet what christian of a cultivated mind, who possesses just views of religion, and whose heart is in a thriving state, does not long, and pray, and labour, and hope for it? The best christians have perhaps some reason to lament an undue attachment to the present life, its social and other enjoyments. It is indeed a great acquisition to have the affections sufficiently disengaged from, and set loose to, every social tie and every earthly object, and from pure and unexceptionable motives. Afflictions are both intended and adapted in the wise and gracious economy of God to effect this purpose. By his special blessing accompanying them, by impressions of the emptiness, uncertainty, and fleeting nature of earthly enjoyments, of which the heart in affliction becomes more susceptible; and by leading the mind to contrast with them the intrinsic value, the solidity, the endless duration of spiritual and celestial enjoyments. Elevation of mind above present and sensible delights, does not appear to me to be the prominent virtue of the age,—the distinguishing characteristic of the present generation of religious professors. Decided and eminent spirituality, with a lively and ardent devotion, were our improvement answerable to our privileges, would be leading and conspicuous traits. There are unquestionably many honourable exceptions. May it be our holy ambition to be among them! But who that seriously reflects, that coolly reasons, can remain insensible of the importance of such an acquirement? I would aim at it myself; I would have my friend do the same. Every step of our progress will repay us with vast advantage, and the results will be incalculably great and glorious. The course to be pursued is “waiting upon God,” in all his appointed methods, so far as affliction leaves us the power. It frequently deprives us of public opportunities, but it leaves us in the possession of others that are important and valuable; such as prayer, secret prayer, meditation upon, and devout converse with God, giving up the mind as much as possible to the occupancy of heavenly things, the things that relate to another and far better state of being. This includes a multitude of subjects, highly interesting, and truly delightful and edifying. O how important is this employment! and how rich and blessed the fruits! Here (if you can admit the expression) the heart may riot, may voluptuate, without any danger of excess;—to all which I may add, social spiritual converse. I need not remind you that this course is recommended in Scripture, and that precious promises are connected with it. But this duty should be performed with seriousness and constancy; and the more regularly and devoutly it is performed, the more pregnant it will be found to be with profit and delight. Objects that have obtained an improper hold of the affections, are best opposed by their contrasts. Thus we should combat the undue influence of present and sensible objects, by bringing before the mind those that are “unseen and eternal.” Faith and hope, concomitant graces, have the admirable effect to substantiate, and antedate, and give a realizing view of distant,

invisible, and heavenly realities. Thus "Abraham being strong in faith, gave glory to God; looking for a city that hath foundations." Moses "endured, as seeing him that is invisible, and had respect to the recompense of reward;" and so of the rest. O it is inexpressibly desirable to be willing as well as ready, at any time God pleases, to leave the present world for heaven. But a lively hope, and faith kept in steady exercise, are absolutely necessary. These will produce an obedience that will evince uprightness. God usually makes his people willing before he takes them, but sometimes by a long and painful process. I would rather be made willing by a clear perception, and a confident persuasion of the transcendent superiority of celestial tuition, and a growing congeniality of heart to such enjoyments. I would rather say with one Milius, who, when he lay a dying, and was asked whether he were willing to die or not, answered, "Let him be loath to die, who is loath to be with Christ!" Surely, if faith be in any tolerable exercise, the anticipation of intellectual and moral perfection; of being "present with the Lord," beholding his glory, and the being made like him; enjoying an intimate and everlasting companionship with the celestial inhabitants, holy angels, the friends we have known, others of whom we have read or heard, and myriads more of whom we have had no previous knowledge; all made perfect in love, in purity, in friendship, in joy; with the delightful acquisition of a "spiritual," an "incorruptible," a "glorious body;" to which add the interminable duration of these enjoyments;—the believing view and realizing anticipation of all this, I say, one would think should be sufficient not only to subdue reluctance and quicken to diligence, but to excite an unconquerable longing for it, and rapture in the prospect of it. But, alas! this is too frequently prevented by the prevalence of doubt and fear, and a consequent strong earthly attachment, through an inexcusable neglect of those means which alone can exalt the mind to such views and such a prospect.

I would strongly urge on my friend's mind to let these subjects have much of her thoughts, and let them be accompanied by serious, fervent, frequent (I was going to say constant), prayer. Prayer is of vast importance. Especially pray for the illuminating, quickening, sanctifying, strengthening, and comforting influences of the Holy Spirit. To which I would add, as subjects of important thought, the interesting and encouraging subjects of the amazing love and mercy of God; the great work of the Mediator, from his incarnation to his ascension and his intercession. Particularly dwell on his great sacrifice, his complete atonement, than which nothing is better calculated to excite admiration, gratitude, and lively feeling. O remember that God "spared not his own son," &c.; "herein is love." Feed on this living bread; recollect and dwell upon God's kind dealings with you; your privileges; his promises, &c., &c. But you see I must close, my paper is full. We were glad to hear you were better. I hope God will spare you longer for his glory, and the church and society's benefit. I commend you to God's keeping and blessing; may you enjoy much of his presence, and delightful intercourse with heaven. Pray for me, as I shall not fail to do for you. My mind has lost much of the little vigour it ever possessed.

From yours most affectionately,

J. FREESTON.

ADVICE TO A YOUNG MINISTER.

By the late Rev. S. Deacon, of Barton.

The following letter has been put into our hands for insertion in the *General Baptist Repository*. As it is in itself so excellent and so characteristic of its author, we very cheerfully insert it; being assured it will be acceptable to our readers.

Dear brother G——e,

Barton, June 1, 1813.

I HAVE often thought of your request of a few directions, but have been at a loss, not knowing what you want to be directed in, and on account of my own insufficiency to direct you. However, I venture to suggest a few hints, which I hope may do you good in meditating on them.

Remember well, and have it deeply engraven on your heart, that you are a servant of the most high God; and that your business, your main business is to show unto men the way of salvation. In this, you must be instant in season, out of season. Not do this work as an amusement, or occasionally, but as your employment, as your regular calling. And this you must do both by doctrine and by life. In the first, it will require study, much study to show yourself approved to God, a workman that needeth not to be ashamed, rightly dividing the word of truth. In the second, a life of devotedness to the Lord, as an example to the church and to the world, of the nature and efficacy of the doctrines which you preach. This, my brother, cannot be too deeply impressed on your heart, for it is indispensably necessary to a faithful discharge of your duty.

In doctrine, you must show uncorruptness, gravity, sincerity, sound speech which cannot be condemned, or misunderstood, that it may carry conviction to the hearts of your hearers, and make a lasting impression on their consciences. In order to this, it will be necessary to know the state of your hearers; whether moral or profane, saints or sinners, precise or licentious, &c.

It is also necessary that you get a good acquaintance with the Scriptures, both of the Old and New Testaments. You should be as familiar with that Book as a stockinger is with his frame, or as a shoemaker is with his last or his awl. You can hardly do a single job without it. And take care that you don't attempt to alter or to mend it: you may spoil it, but you cannot make it better.

But it is often necessary rightly to divide the word of truth, that you may give to each a portion of meat in due season. Here you will find it necessary to be diligent to find out what is abrogated and what is still in force: what belongs to the Legal and what to the Evangelical Dispensations. You may make a hodge podge of Law and Gospel, which will be fit for nothing nor nobody. This is sadly too common in the present day. You cannot be too particular and careful in this advice; for want of attention to this, what trouble had the Apostles and Elders. Acts xv., and Gal., which carefully read.

You must show men the way of salvation on God's part; what he has done to reconcile the world unto himself; what attention he has shown to human happiness; how loath he is that any should perish; how he hath given his own dear Son to die to save the world; and hence infer the vast importance of the world's being saved, and the impossibility of the world's saving itself, the danger and sin, and inexcusable folly and madness of neglecting so great salvation.

You must also show the authority, the ability, the anxiety of the Lord Jesus Christ to perform this great work: that he is able to save to the uttermost all them who come to God by him. You will have occasion to be acquainted with Jesus Christ in all his characters, offices, attributes, and excellencies, that you may be able to set him forth in all his charms and attractions, to engage poor sinners to cleave to him with purpose of heart, and to take up their cross and follow him whithersoever he goeth.

In order to this, you must take heed to yourself as well as to your doctrine. Ah, my brother! you have a *self* to deny,—however, I have. A proud self, a foolish self, a lazy self, a carnal, wicked, ungodly self, which seeks to oppose me in all my duty, and wants to be humoured in all things which it takes into its head to covet; and, if indulged, would hardly let me do a job for Christ. This self you will have constant occasion to crucify, and to present your body a living sacrifice to the Lord. Take heed, my friend, that you don't allow this self to reign. If you do, your preaching and doctrine will be in vain. A minister must be a living pattern of Christianity, a constant example of the efficacy of the doctrines which he advances. The people should hear from his lips what a Christian should be, and see in his life what a Christian is. He should not want drawing or dragging to duty; but he ever ready to draw others: and, in order to this, he must go before them, that he may be able to say with Paul, "Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace be with you." But if, instead of this, he indulge his appetites and passions, and make much of himself, he will probably frustrate the end of his ministry, and incur the censure—"Whose God is their belly, whose glory is in their shame, who mind earthly things." The good Lord keep us from such a state, and make you an able, active, zealous, and successful minister of the New Testament. Amen.

I am, dear brother G——e,

Yours affectionately,

My love to the Friends.

S. DEACON.

One thing I forgot to mention in its proper place, and a main thing too, that is, you must be very correct and explicit in showing to sinners what they must do to be saved; and urge it upon them as a matter of the greatest importance, that, notwithstanding all which God has done, and Christ has suffered, it will be of no avail to them unless they believe on the Lord Jesus Christ, unless they obey, from the heart, the Gospel of God. And it will be necessary for you to explain yourself, and to show the nature of believing; what it is, and what it is not; to distinguish between a true and a false, a living and a dead faith. For most men think they are believers already, and you will have hard work to convince them of their mistake; and, till this is done, there is little hope of them believing to the saving of the soul, or of their being turned from the power of Satan unto God. Read, study, pray much, that you may be able to do the work of the Lord effectually, and to be approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

CORRESPONDENCE.

To the Editors of the Repository.

Gentlemen,

In your last number, to gratify "a Constant Reader," you gave insertion to a "hint" which he, and as may be legitimately inferred, which you, likewise, thought of some "use." I have read that article *cum magna diligentia*, but confess myself utterly unable to discover the "hint." I have found a statement of alleged "facts," the first of which is that a friend of his "has several men under his employ, who, while they profess to belong to the Temperance Society, and to adhere to its rules, are incessantly intoxicated by the use of malt liquor." If your correspondent

be a Christian, I am bound to believe him, and must, therefore, set this down for a fact. But let that fact be examined. These men *profess* to belong to the Temperance Society; perhaps they do not even nominally belong to it: for, having sometimes heard the raving loquacity of drunkards, I never think their professions entitled to much credit. And even if I were to credit these men when they profess to belong to the Temperance Society, I really could not believe them when they profess "*to adhere to its rules.*"

But there is something very serious, and to a Christian's mind, unutterably revolting, in this statement of "facts;" these men are "incessantly intoxicated."

Now I find, by consulting the proper authorities, that to be incessant in any course is to be always pursuing it, to allow no intermission. Consequently, these men employed by the friend of your constant reader, are always intoxicated, are never sober. *Fide majus!* However, I would not employ such men. Perhaps your correspondent did not mean to convey so strong an impression as this. He may only wish to inform you that these men are frequent, or occasional tipplers. Why then should he be so incantious, alias intemperate, as to attribute to men of this class, conduct so besotting, and so brutalizing, as that of being incessantly intoxicated?

But he has "heard of other such characters." I hope not of many such. Moreover, he knows, that in some parts of the country, "where one person becomes inebriated by the use of ardent spirits, there are ten who drink ale to excess." I will not be so confident as to say that I know, but I rather fear this is the case. Does this, however, make the least against the Temperance Society, or against those who belong to it and adhere to its rules? Does it prove that because only one in ten of the drunkards is inebriated by ardent spirits, therefore the Temperance Society is not in its principle sufficiently broad and effective? If your correspondent has not lived the life of a hermit, he must know that many use ardent spirits as a common, or at least a frequent beverage, who never are intoxicated by them.

And if he have bestowed any pains to acquaint himself with the real nature of this society, he would perceive, that he who moderately uses ardent spirits as a beverage, as well as he who immoderately uses and becomes inebriated by them, is not with us, but against us.

"A constant reader" does not "state these facts with a view to provoke an angry controversy, still less with the design of censuring Temperance Institutions." Nor do I criticise his statement thereof in an angry spirit: still less do I censure him for his evident disaffection towards these institutions. I can easily believe him, too, when he says, that he simply wishes "so to modify the principle and operation of them, as to make them bear, in different districts, with most energy, against that form of intemperance which is most prevalent in those districts." In my heart, I believe he does simply wish it, (*id est, inepte.*) At any rate, before he can modify either the principle or the operation of Temperance Societies, he must know something more about them. And to this end, he will do well to read a few of their publications, especially Professor Edgar's "Complete View." If, after patiently and dispassionately reading that and some other things that might be named, a constant reader does not become more friendly to Temperance Societies, in their present constitution, than his brief communication indicates, he will somewhat disappoint, Yours respectfully,

PAUDENS.

REVIEW.

A SKETCH OF THE HISTORY OF THE REGIUM DONUM, and Parliamentary Grant to poor Dissenting Ministers. By THOMAS REES, LL.D. F.S.A.

We have felt it to be our duty to peruse this "Sketch," and carefully to examine the origin, the nature, and the purpose of what was formerly designated the *Regium Donum*, but is now viewed as a *Parliamentary Grant*: and though we know, that in this age of excitement, when the spirit of reform is urging its way into every department of social life, it is almost dangerous to utter a sentiment which is but apparently uncongenial with entire independence, we must say that both the distributors and the recipients of this bounty, have been severely calumniated and harshly used.

The grant was, originally, a donation of royal charity to the indigent widows of Dissenting Ministers; and made at the suggestion of Mr. Daniel Burgess, secretary to the Princess of Wales, who, having received his education among Non-conformists, was anxious to give them some evidence of his gratitude and sympathy. The first payment was soon after 1720. It is absurd to suppose, that in giving £500 to some poor women, either the King or his ministers could have any political object to accomplish. They acted, it is obvious, from the impulse of compassion, as stimulated by the representations and appeals of Mr. Burgess. At the suggestions, probably, of the same worthy individual the gift was afterwards enlarged, and a desire expressed that its benefits should com-

prehend poor dissenting ministers themselves. Its character, however, was not changed, it was still an emanation of royal munificence, and as totally opposed to the nature of a bribe as charity is opposed to injustice. To attempt to bribe men to further political objects, is to make use of unjust means; and we question whether, in the absence of all evidence, it is fair to represent those acts which are declared by the King to proceed from compassion, as nothing better than attempts to bias upright consciences. The *Regium Donum* was never fettered by one condition of political subversency; the distribution of it has never been regulated by His Majesty's minister in a single instance; and the distributors themselves have always, with the exception of Martin, stood foremost in fighting the great battle of religious liberty.

Of the thousand methods which calumny uses to bring the object of her spite under reproach not one is more effectual than dark insinuations, or single phrases, which, working on the imagination, tempt the unwary to suppose that sins of incredible magnitude may have been committed. A grave look, a shake of the head, a single word seasonably introduced, shall often do more to cover a worthy individual with infamy than a long tirade of abuse and slander. The precise amount of guilt not being stated, the imagination is left to conceive it may be of immense extent. Such has doubtless often been the effect produced on people's minds, when they have heard the *Regium Donum* called "Hush money;" and when, inquiring into the reason of the phrase, they have been taught to consider the grant as the means employed by the profligate Sir R. Walpole to silence, on a certain occasion, the just complaints of dissenting ministers, and to stifle the manly expression of liberal sentiment. It is right, however, that the public should be undeceived on this point. From the history before us, it appears that the very individual, Dr. Mayo, an independent minister, who, by an article in the *London Magazine*, set forth this foul representation of the charity, and whose statements have received implicit credit and ample circulation, was himself a traitor to the dissenting cause, a treacherous secretary to the board of ministers, a secret agent of Government, who entered on the minute books resolutions which had never been passed, and who carried to

the bishops lying reports, by means of which they were enabled, in the house of lords, to frustrate the honest, laborious, and enthusiastic efforts for liberty of the very men, the trustees of this bounty and others, whom that Judas held up to the public as the vile opponents of liberty. So notorious did these facts become that he was obliged to resign his office in disgrace, and resolutions were passed by the whole body condemnatory of his misrepresentations. But did not the King and some of his ministers wish to keep the donation a secret? The answer is, Yes. And to those who are acquainted with the circumstances of the times, it must, however, be apparent that there might have been valid reasons why such an act of royal beneficence to the poor dissenting clergy and their widows, should not be ostentatiously blazoned through the country, without resorting to the gratuitous assumption, that the purpose of the grant was so impure as to render it expedient for all the parties concerned, carefully to conceal it from the knowledge of the public. The Jacobites, who then formed a large and powerful body, disputing the right of the reigning monarch to the throne, and engaged in active hostilities against the measures of his government, would, no doubt, have eagerly availed themselves of this act of favour to the nonconformists, to inflame the religious and political bigotry of their adherents, and confirm them in their discontent and disloyalty. In the feverish state of the public feeling, it was so easy for them thus to convert the grant into an engine of serious annoyance both to the King himself, and to the administration, that a certain degree of secrecy became necessary as a measure of prudent precaution. That the Royal Bounty could long remain a close secret was, however, utterly impossible, on account of the number of the gentlemen who were engaged as almoners in the distribution of the money, and of the great multiplicity of persons, scattered over the kingdom, amongst whom it must be divided. It is besides certain that Dr. Calamy, one of the original trustees, did not consider himself pledged to inviolable secrecy; for in narrating the more remarkable events of his times, for the information of posterity, he deemed it proper to write a detailed history of the whole transaction, and to place upon record the names of all the persons who had borne any part in it, taking upon himself his proper share of

responsibility by the insertion of his own. Aware that some difference existed in his time, as to the propriety of such donations from the royal purse, and to anticipate objections that might, possibly, be made to this grant in particular, he "gave hints," he states, "that they may be considered, if this bounty of King George I. should come to be universally known hereafter."

During the administration of William Pitt, circumstances presented themselves which led that sagacious Minister to attempt to diminish the amount of the civil list as much as possible; and with this design he selected from it several items, which, as he represented to Parliament, it would be better to provide for by annual votes. The *Regium Donum* was one of these. At the time, however, the item was transferred it was distinctly mentioned by the secretary of state as a permanent gift of Royal Charity; and when objections were made to its continuance, they were overruled by those who maintained that the Royal Charities were sources of high gratification to his Majesty, and the brightest jewels in his crown. Therefore, though the name of this fund has been changed, it ought in all reason to be considered still as an emanation of Royal Bounty. One of the rules for guarding against misconception, laid down by the learned and pious Dr. Watts, is:—"Do not suppose that the natures or essences of things always differ from one another as much as their names do. There are various purposes in human life for which we put very different names on the same thing;" and though the high-churchman and apostate, William Pitt, found means for some purpose of his own, to put a different name on the fund, formerly denominated the *Regium Donum*, that circumstance does not seem reason enough why Dissenters should labour to deprive their poor brethren of the advantage of that gift. Though it is now called a "Parliamentary Grant," the primary origin, the amount, the mode of distribution, the beneficiaries are still the same. "That it was ever intended to be, or, with any show of reason, can be construed into any thing approaching to the nature of a religious endowment," says Dr. Rees, "is distinctly disproved by all that is known of its real history and design. I have shown, upon testimony that cannot be impeached, that the Grant was in its origin strictly eleemosynary. The class of destitute per-

sons, for whose exclusive benefit the money was first bestowed, (the widows of poor Dissenting Ministers), furnishes alone demonstrative evidence that this was its true and sole character. When the Grant was subsequently augmented, and its object enlarged, its principle remained unchanged: it was still a charitable donation, emanating from the bounty of the Sovereign, for the use, as well of poor Dissenting Ministers themselves, as of their destitute widows."

Much of the resentment felt against the Parliamentary Grant is owing to a remembrance of John Martiu's political inconsistencies, and of the effect of them in procuring him the honour of having the warrant from the Treasury made out in his name. By publishing a ridiculous pamphlet against the Test and Corporation Acts, and circulating it amongst the bishops, he so ingratiated himself with them as, by their influence, to get himself preferred to the rest of his brethren; but this fact only serves to prove the wildness of his political creed, and the readiness of the bishops to patronize those Dissenters whose views on questions of civil and religious polity approximate most nearly to their own. The success of Martin, in elevating himself by political tergiversation, may possibly tempt the ambition of other such characters; but it is a question whether they will be equally fortunate. The noble spirit of resentment manifested by all the previous Trustees produced an impression on Government which will not soon be forgotten. Every one of them resigned; and nothing could induce them to co-operate with him whom they viewed in the light of an apostate: nor would they resume their functions until, on a change of the Ministry, they were permitted to take the money simply as an eleemosynary gift, and distribute it without any regard to the passing politics of the day. Another incident may be mentioned to show that the wishes of the administration have nothing to do with the disposal of these exhibitions. When the present Lord Bexley attempted, on one occasion, as secretary of state, to recommend a Dissenting Minister to the notice of the Trustees, he was immediately informed that an official recommendation could not be noticed; but that if he, as a private gentleman, would send a recommendation, the case would be considered. The propriety of the refusal was immediately acknowledged by Lord Bexley, and, though in a private communication

he requested the Trustees to assist the Minister in question; yet, for reasons thought by them to be satisfactory, the assistance was *not* granted.

"The two great points," says Dr. Rees, "which it has been my endeavour to impress upon the reader's conviction, are, first, That the Royal Bounty, under both its forms, was always essentially, and purely a Charitable Grant, partaking in no degree of the nature of a contribution from the State for the support of religion; and, secondly, That the Trustees have uniformly received it from the

King and the Parliament as a Charitable Benefaction, to be applied to the relief of meritorious indigence, without any extraneous consideration of a political kind having, in a single instance, been mixed up, either by express stipulation or implied condition, with their official functions and responsibility."

We recommend this sketch not only as containing a luminous and faithful exhibition of the facts which form the history of the Royal Grant, but as an eloquent and manly defence both of the distributors and the recipients of it.

INTELLIGENCE.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

THE twenty-third Anniversary meeting of this Society was held on Saturday afternoon, May 17th, at the City of London Tavern, the large room of which was filled with Dissenters of various sects; at least one half of the meeting consisted of ladies. Several members of Parliament were present, among whom we noticed the Right Hon. J. Abercrombie, Mr. Lambton, Mr. Wilks, the Right Hon. C. Tennyson, Mr. Stanley (Cheshire), Mr. Baines, Mr. Wasou, Mr. Langton. The Rev. Dr. Newman, Dr. Styles, Dr. Bennett, J. A. James, and other eminent dissenting ministers.

The chair was taken at half-past twelve by Lord Durham, who was received with considerable applause. His Lordship, on taking the chair, called upon the Honorary Secretary, Mr. Wilks, to open the proceedings of the meeting.

Mr. W. observed: You are all aware of the origin of this Society. It began after the attempt made by Lord Sidmouth, some five-and-twenty years ago, to purify dissent by interfering with our rights. Fain would he have made us more dignified and more select. He would have filtered and purified our ministers and people, and made us more worthy of notice and greeting by an Established Church. But we spurned the proffered honours, and with a unanimity which demonstrated at once our intelligence and power. By combined, general, and enthusiastic efforts, the design was frustrated; and religious liberty gained the first great triumph she had achieved for more than one hundred

years. We then perceived that we ought to form some institution which should avert similar innovation, and protect us from the perpetually recurring efforts of those who, with their local tyranny and peculiar prejudices, were ever interfering even with the comparatively partial rights we then enjoyed. This Society was founded, and at its commencement included, not only hundreds of our congregations, but also several enlightened churchmen, attached with us to pure religion and religious liberty, and we experienced a support, kind and most cordial, from those distinguished and enlightened statesmen who came forward with intrepidity and zeal against the measure of Lord Sidmouth in the house of peers, and there defended our rights, and contributed much to the achievement of our great and glorious victory. At the successive annual meetings of this Society, we have been delighted to witness amongst us the most distinguished men. His Royal Highness the Duke of Sussex set the good example. He was succeeded by Sir James Mackintosh, who taste and talent, and kindness of heart, and love to piety and freedom, merit unperishable praise. Our friend, Lord Holland, needed no solicitation: ever ready to promote the social happiness of man, he needed no urging to come amongst, and, on three different occasions, to assure us, that, from conviction, and in his soul, he was attached to our good cause; and there was no indignity by which dissenters were oppressed, no chain which galled and wrung them, which he was not anxious should be instantly broken and eternally removed. He became our champion upon all occasions, and prevailed successively on Mr. Whitbread, on Lord

John Russel, on the Marquis of Lansdowne, Lord Dacre, Earl Fitzwilliam, Viscount Ebrington, and Lord Nugent, to charm us by their eloquence and spirit, and to assure us that they deemed the rights of conscience, the most momentous of all human rights—that beings or institutions that infringed those rights merited contempt and scorn—and that they who best maintained them, best helped on the interests of religion, and the welfare of mankind.

In detailing the operations of the Society, Mr. W. proceeded to state, that upon miscellaneous aggression seven applications have been received. That for the protection of dissenting and Methodist ministers and laymen in various parts of the country, going to their usual places of worship, from the demand of turnpike tolls on the Sabbath-day, twenty-one applications have been made. On the subject of poor's-rates demanded for our chapels, and which demand had been a long and frequent subject of bitter and extreme complaint, twenty-eight applications have been answered since the last anniversary was held. But now most happily I can offer my congratulation that those oft-repeated and just complaints will no more be heard. Since I obtained a seat in parliament, in glad obedience to the committee and the universal wish, I have sought and have received redress. In my hand I hold the act to which government consented, which passed in July 1833, and by which all our chapels, and other places of religious worship, are for ever exempted from rates for the church and for the poor. And by that act a copious fountain of insult and exaction will flow no more! Among the other evils which have occupied our attention have been several applications for relief from the extravagant demand of church-rates on protesting dissenters, made in various parts of the country, often illegally, and rigorously, and cruelly enforced. On that subject our correspondence has been indeed immense, and the difficulties with which we have had to grapple have been enormous and extreme. Ardent was our hope that this great evil would have been terminated, and little did I expect that I must meet you only to express disappointment and regret—and to invite you to concur with the whole country, from the Tweed to our southern shores, in the rejection of a bill which, however well intended, is rather an evil than a benefit—rather an insult than a

relief. As to the assessed taxes attempted to be charged upon places of worship, and as to mortuaries and Easter dues, several applications have arrived, and their claims for mortuaries and Easter dues are among the obscure, annoying, and antiquated tyrannies from which, ere long, indubitably dissenters must be released. Three applications too have been made for the protection of our society from demands, by clergymen at Baldock, at Newcastle, Emlyn, and at Chesham, for fees, not upon the interment of dissenters entombed in the parochial cemeteries, but, forsooth, for burial fees to the parochial clergy for dissenters interred in burial grounds attached to their own places of worship, and for which, undoubtedly, neither English law nor Christian charity could supply a shadow of pretence. Sorry also am I to say that there have been sixteen cases of interruption of our public worship. It is these disturbances, and similar affairs, which render needful the existence of our society, and prevent your committee from lapsing into indolence and ease.

We regret that we cannot follow the honorary secretary through his eloquent address, who was sustained and followed by the Rev. Mr. Chaplin, of Bishop Stortford, J. A. James, R. W. Hamilton, of Leeds, A. Fletcher, C. Colton, Edwards, of Brighton, Dr. Styles, T. Turabull, T. Russell, J. Carlile, Belfast. Also Col. Addison, of Chilton Hall, W. May, esq., of Ipswich, J. B. Brown, esq., L.L.D., G. Bennet, esq., of Hackney, J. Wilson, esq., T. Challis, esq., H. Wymouth, esq., J. Conder, esq., the Right Hon. J. Abercrombie, M.P., E. Baines, esq., M.P. and the Hon. C. Tennyson, M.P.

The following resolutions were passed at the meeting:—

1. That this Society, including hundreds of congregations in England and Wales, cherish with unabated regard their attachment to the great principles of religious freedom; and that, neither enervated by past successes, nor appalled by continued opposition, they will persevere in wise and just endeavours to develop their importance, to remove objections, and to promote their progress; till, in their native country, and throughout the world, their triumph shall be universal and complete.

2. That, enlightened by reasoning, and instructed by experience, this Society will, again and aloud, proclaim their conviction that religion will most

beneficially flourish where it receives only voluntary support; and that all compulsory and extorted contributions rather stint its growth, deform its loveliness, and embitter its fruit, than assist a blessing essential to social happiness, pre-eminently useful to mankind, and acceptable to God; and that, in the avowal of these sentiments, they would distinctly disclaim, in language most positive and with sincerity most profound, any design or desire to obtain for themselves the exclusive privileges or state revenues of existing establishments, which, even if proffered and attainable, they would reject with disdain.

3. That while this Society announce principles whose eventual prevalence will uproot for ever wretched superstitions, persecuting selfishness, tyrannous obtrusion on the rights of conscience, and many an hypocritical abuse, they cannot overlook the peculiar and practical grievances by which the vast body of dissenters are in this country oppressed; nor can they conceal their utter disappointment and regret that adequate and prompt relief has not been supplied or attempted, by an administration to whom they were truly attached, many of whose illustrious members have presided in this room at the meetings of this Society, and who have achieved, in the good cause of freedom and reform, victories which the present generation gratefully acknowledge, and posterity can never forget.

4. That such disappointment and regret are aggravated by their high expectations from the patriotism and justice of several members of the government—by their persuasion that a great majority of the Commons' House of Parliament would have supported cheerfully any liberal constitutional proposal—by their loyal reliance on the grace and goodness of a Sovereign, during whose reign parliamentary reform has been bestowed—and by a real confidence that no church or body in the state, would or could have withheld the reasonable redress of wrongs claimed by millions of the people, if those claims had received from the government generous, cordial, and decided support.

5. That this Society concur with "The United Committee for the Redress of those Grievances," and to which they belong—and with the multitudes of congregations of wise, and well-informed, unambitious, peaceful, and holy men, who have urged those grievances on public attention—in a reprobation of the

ill-judged Marriage Bill submitted to parliament; and of the church-rate commutation proposed by Lord Althorp, and which they deem an evil rather than a benefit, and must decline and oppose; and that they instruct their committee, with unsleeping energy, and undiminished perseverance to make every proper exertion to prevent the success of that measure, to obtain an early abrogation of their grievances, and of all the wrongs that yet annoy and degrade them, and to diffuse, throughout all classes of the country, accurate knowledge of the principles and utilities of religious freedom, and of the sad and wide-spreading evils which existing abuses create, and which the perfect prevalence of religious freedom alone can correct or destroy.

6. That, though attentive to their own peculiar affairs, this Society would not allow them to engross their exclusive attention, but would generally recommend that all the members, as well as the Committee, should exert their parliamentary influence to banish intolerance in every form from our eastern empire and colonial possessions, to remove all civil disabilities from the British Jews, to ensure to the hundreds of thousands of emancipated negroes the blessings of education and moral and religious knowledge, and earnestly to promote that appropriation of the tithes of Ireland which may conciliate her people, may lessen their calamities, and may form an excellent and splendid example for imitation and praise.

7. That the following ministers and gentlemen of different denominations constitute the Committee of the Society, with power to add to their number, and appoint all other officers:—

Rev. F. A. Cox, LL.D.
 — W. B. Collyer, D.D.
 — George Collison.
 — Joseph Fletcher, D.D.
 — Alexander Fletcher, A.M.
 — Thomas Jackson.
 — John Lewis.
 — Thomas Russell, A.M.
 — John Styles, D.D.
 Mr. Edward Ashby.
 J. B. Brown, esq., LL.D.
 William Bateman, esq.
 James Esdaile, esq.
 Martin Prior, esq.
 Thomas Wilson, esq.
 Matthew Wood, esq., M.P.
 John Wilks, esq., M.P.
 J. Broadley Wilson, esq.
 James Young, esq.

And that most cordial thanks be presented to those members of the Committee who have heretofore rendered their assistance, for the combination of zeal and prudence they have long and usefully displayed.

8. That this meeting embrace with gladness an opportunity to renew their acknowledgments to John Wilks, esq., M.P., the honorary secretary to this Society from its formation, for his continued interest in its welfare, and dedication of his time and talents to its affairs, and especially for his parliamentary exertions to obtain returns of the church cess—to introduce and pass the act for exempting places of worship from rates, and to bring before the legislature and the country the imperfections and injustice of our parochial registration, of which now the nation, as well as the dissenters, complain; and that he be assured of the confidence and gratitude which his arduous and useful labours every where and justly excite.

9. That this Society discharge with cheerfulness their debt of gratitude to all the members of both houses of parliament, who have presented their petitions and advocated their cause; but especially would express their obligations to the Right Hon. J. Abercrombie, M.P., Edward Baines, esq., M.P., H. Lambton, esq., M.P., E. J. Stanley, esq., M.P., R. Wason, esq., M.P., the Right Hon. Charles Tennyson, M.P., and any other gentlemen who have favoured them by their attendance at this meeting, and afforded anew a most acceptable pledge, that religious liberty will find always in them consistent and devoted friends.

DURHAM, Chairman.

10. That last, but most willingly, this Society express their grateful delight that the Right Hon. the Earl of Durham has presided at this meeting, and they profit eagerly by the occasion to apprise him of the general admiration and attachment he has won, not merely by his high rank and eminent talent, but by his exertions in the cause of reform—by the liberal principles he has ever avowed—by his frequent and spontaneous interpositions on behalf of dissenters—and by the sacrifices he must have made to increase the welfare of the people, and to promote knowledge, freedom, and happiness throughout the land.

EDUCATION SOCIETY, LOUGHBOROUGH.

ON Tuesday, June 17th, the Anniversary of the General Baptist Midland Education Society was held at Loughborough. In the morning the Students were privately examined in the course of study they had pursued during the past year. In the afternoon the Committee assembled for business, when applications were received from three young men for the benefit of the Institution, whose cases are expected to be decided at the next meeting of the Committee, which is fixed for the last week of July.

The public meeting was held in the evening, at which the Rev. Adam Smith preached. The chairman opened the meeting by a short speech, and then called upon the Students to recite Essays in the following order:—Mr. Underwood, on *The Advantages of an Extensive and Accurate Acquaintance with the Scriptures*.—Mr. Brooks, on *The Necessity of a Divine Revelation*.—Mr. Cotton, on *The Nature and Credibility of Miracles*.—And Mr. Bannister, on *The Effects of Early Education on Morals and Religion*.

A number of Resolutions were then moved and seconded by the Rev. Hugh Hunter, Messrs. Tyers, Driver, J. Chapman, J. Wallis, and T. Roberts, sen. After a few appropriate remarks by the Chairman, the Rev. H. Hunter closed the interesting service by prayer.

For the information of the Connexion it may be proper to state, that thirteen young men have already left the Loughborough Academical Institution; all of whom (with the exception of one who has ended his labours and gone to his rest), are now creditably sustaining the ministerial character, and successfully discharging the ministerial service. This pleasing fact, in connection with the pressing demand for an educated ministry, cannot fail to recommend this Institution to the continued patronage of its present friends; and might also justify an appeal to the Christian benevolence of those who have hitherto hesitated to support any Institution of this kind. It has ceased to be a matter of small importance, whether the succession of ministers of religion shall, or shall not come forth with well disciplined, and well furnished minds. The religious excitement, and intellectual thirst of the people already call, loudly and irresistibly, for such an order of ministers. And it is

not unwarrantable to assume, or extravagant to assert, that only by a prompt and liberal supply of this demand can we, (the General Baptists,) as a section of the true Church, emerge from our present obscurity, enlarge the sphere of our operation and influence, or even maintain the ground we already possess.

M. D. L.

BAPTISM AT WILLINGTON.

In the afternoon of Lord's day, June 8th, a baptism took place at Willington, Derbyshire, in "the good old way,"—that is, out of doors. Willington is a small village situated on the river Trent, at about an equal distance, say six or seven miles, from Derby, Burton, and Melbourne. The friends at Brook-street, Derby, have had preaching there for several years, and encouraging success, especially of late, has followed. On this occasion three persons were baptized and united with the Derby church. Mr. Pike preached at the river side from Matthew xi. 32, 33. A very large number of people, probably 2000, were assembled, partly friends from neighbouring churches, and partly spectators from the villages round about. Though it is not known that the rite had been observed in that neighbourhood on any former occasion, the people behaved with considerable decorum. The day was remarkably fine, the stream glided smoothly and silently at our feet, the surrounding scenery was of an interesting character, nature exhibited her sweetest loveliness; and the animate creation, the cattle in the fields, the birds in the air, and "the creeping things," all seemed, through the genial influence of the weather, to be happy. Thus, pleasingly invited to contemplation, the reflecting mind was forcibly reminded, by the passing events, of those described by the Evangelist, when he says,—“There went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of John in Jordan, confessing their sins.”

Tea was provided for a numerous party in a small croft; and, after a short interval, the Lord's supper was administered also in the open air, to about 150 members of Baptist churches.

A party of more than 200 were conveyed from Derby in a boat, and some of these would estimate, as not the least considerable of the enjoyments of the day, those realized during the passage.

On the return of the boat in the evening, Mr. Pike delivered several addresses and related anecdotes suited to the occasion. The coming shades of the evening tended to promote a mood for devout contemplation; the sun glowing with intense red, and sinking behind the distant hills, brought to recollection that beautiful sonnet of Watts's, beginning,—

“How fine has the day been,” &c.

And it is hoped that a desire was felt that its concluding sentiments might be realized, when in the evening of life the servant of God, who in the commencement of his course “rose in a mist,” mornning and weeping for his sins, shall have had his doubts and fears dispelled, have become strong in faith; and shall,

“When he comes nearer to finish his race,
Like a fine setting sun, shine richer in grace;
And give a sure hope at the end of his days,
Of rising in brighter array.

While gazing upon the twinkling stars,
The praises of one star of resplendent,
peerless lustre, was sung with sweet emotions.—

“It was the star of Bethlehem.”

The religious exercises were concluded with prayer; and thus the day was passed in pleasures of a peculiarly high and holy character.

Derby.

R.

LINCOLNSHIRE GENERAL BAPTIST SUNDAY SCHOOL UNION.

The sixth anniversary of the General Baptist Sunday School Union will be held on the last Thursday in July, (being the 31st day of July 1834,) in the General Baptist Chapel, High Street, Boston. The following is the order of the services:—

In the morning.—At 7. Prayer Meeting. 8. Public Breakfast. 9. Meeting to receive the School Reports. 11. Sermon by the Rev. J. Jones, of March, “On the importance of Sunday School instruction, and the responsibility of Sunday School Teachers.” 1. Public Dinner.

In the afternoon.—At half past 2. Meeting to discuss the following Queries. 1st. What advantages are to be obtained by attending Sunday School Union Meetings? 2nd. Is it the duty of all Christian Churches to establish Sunday Schools? 3rd. What age or circum-

stances will justify a Sunday School Teacher in withdrawing from his labours? At 5. Public Tea.

In the evening.—At half-past 6. Meeting to encourage Sunday School Teachers, and to deliver addresses on the importance of Village and Open-air Preaching, Tract Distribution, &c., &c. All friends to Sunday School Instruction are earnestly and respectfully requested to attend, as there is no doubt the various services will be highly interesting. No Collections.

Inn, the Lord Nelson, High Street. Breakfast, 6d. Dinner, 1s. Tea, 6d.

DAY OF THANKSGIVING FOR NEGRO EMANCIPATION.

The following is extracted from the Slavery Emancipation Bill.

"Be it enacted, that all and every the persons who on the said first day of August, 1834, shall be holden in slavery within any such British colony as aforesaid, shall upon, and from and after, the said first day of August, 1834, become and be to all intents and purposes free, and discharged of and from all manner of slavery, and shall be absolutely and for ever manumitted; and that the children thereafter to be born to any such persons, and the offspring of such children, shall in like manner be free from their birth; and that from and after the

first day of August, 1834, slavery be and is hereby utterly and for ever abolished, and declared unlawful throughout the British colonies, plantations, and possessions abroad."

Many of the Baptist churches, at the suggestion of Mr. Knibb, intend keeping this day as a season of holy festivity and sacred joy.

"My own wish," says Mr. Knibb, "and that of many of my friends, is, that in all our chapels, meetings be held for the purpose of devoutly acknowledging the hand of God in the deliverance which will then be wrought, of imploring his blessing on the enfranchised negro, and of humbly supplicating his mercy for the persecutors of the cause of Jesus, that thus the triumph of mercy may be complete, by the oppressor and the oppressed sitting clothed in their right minds, and enjoying all the high fruitions of that better freedom which Christ died to bestow.

"Surely there is not one who would not, on that August day, cheerfully contribute his mite, as a thank-offering to that God who has broken the chain of the oppressed, and has bid him go free."

We suggest the propriety of a similar observance of this very interesting day among all our churches. Indeed, that should be a day long to be remembered, not only for the Emancipation of the Negro, but for the joy and thanksgiving of Christians.

JUBILEE SONG FOR AUGUST THE FIRST.

Tune, "*Sound the loud timbrel.*"—Moore.

Sound the loud timbrel! ye isles of the sea,
Jehovah has triumph'd—the negro is free.

Sing, for the chain of bondage is broken:
Shout, for the reign of the tyrant is o'er.

How vain was his boasting—the Lord hath but spoken,
And Africa's sons are made bondmen no more.
Sing to the Lord, oh ye isles of the sea,
Jehovah has triumph'd—the negro is free!

Praise to the Conqueror—Praise to the Lord,
The conflict is over, and freedom restored.

Who shall be sent to tell Afric the story,
That her sons and her daughters no longer are slaves—

That the lash of the driver, so lately so gory,
Is lost, and her iron yoke sunk in the waves?
Oh shout, all ye thousands! 'twill sound o'er the sea,
Till all the world hears that the negro is free!

C. C.

MONTHLY OBSERVATIONS ON PUBLIC AFFAIRS.

ENGLAND is, in many respects, the theatre of the world; as in a moral and religious point of view, she may be recognised as the illuminated centre from which light, and joy, and salvation fly to the uttermost parts of the earth; so, politically, she attracts the notice of all Europe, and has influence in almost every court under heaven. The despots of Europe, who trembled as much at the passing of the Reform Bill, as they did at the French Revolution, are still looking on with jealous solicitude to observe the workings of that great measure; and they, with ultra-tories at home, are waiting for a change in the tide of human affairs, which they trust will bear on its bosom a rich cargo of tyranny, oppression, and intolerance. But while this is the case with the privileged, it is far otherwise with the great body of the people. At home they are making advances in social improvement; abroad, in those regions where hardly the shadow of liberty is enjoyed, they are intently watching the movements of free nations, and panting to enjoy equal rights. There seems, indeed, reason to anticipate, whatever obstacles may at present be in the way, that from England, political as well as religious and personal freedom will ultimately go forth to bless the whole family of man.

The known dissensions, and consequent weakness of the government, encouraged the tories to hope that their return to power was at hand. They have been disappointed, and Earl Grey has strengthened the ministry by calling to the cabinet men of more liberal principles than those who have retired. The reign of conservatism in England is, in all probability, ended for ever. The power is in the hands of the people, and they will have themselves to blame if future years are not marked with progressive national improvement.

One of the most important of the government transactions of the past month, is the issuing of a royal commission to inquire into the Irish Church. The Commissioners are directed to ascertain "The number of Protestants in communion with the Irish established church in every parish—the number and rank of the clergy—the periods when divine service is performed—also, what other places of worship there are, whether catholic, presbyterian, or dissenters—the numbers connected with them—the number of their ministers—and the periods when worship is performed. They are more-

over directed to inquire into the number of schools, belonging to all denominations, in each parish, and the average attendance of scholars; and to inquire, generally, into the provision made for religious instruction and general education in Ireland; and the moral and political relations and bearing of the establishment and dissenters." This will lay open the state of Ireland, and expose the enormity of a rich protestant clergy in a catholic country, more than a thousand speeches in Parliament. It will consist in an array of vexatious and invincible facts. It has alarmed the defenders of the Irish and English establishments. Earl Wicklow introduced a spirited debate upon it in the House of Lords; when Earl Grey is said to have made an avowal that, if the revenues of the Irish church were greater than the wants of the episcopal population required, he should advocate the surplus being appropriated by Parliament to the exigencies of the state. The King's Commission, and the declaration of the noble premier, hardly accord with an address said to have been made by His Majesty to the bishops, which we are therefore led to regard as foisted by them on the credulity of their adherents.

The House Tax Repeal Bill has received the royal assent. The Poor Laws Bill has occupied the chief attention of the Commons during the last week or two. We do not thoroughly understand it, but are inclined to think favourably of it on the whole, notwithstanding the clamour of many who oppose. It will, if passed, be in operation nine years as a trial. The Religious Assemblies Bill has passed the Commons. This will, if it becomes a law, secure any person in holding religious assemblies, and performing public religious worship in his own house. It will, in fact, relieve pious people, in connection with such exercises, whether in the church or out of it, from fear of the power of a spiritual court. A Bill to relieve the Jews from civil disabilities has also passed the Commons.

As regards the relief of dissenters, but little progress has been made. The general strain of dissenting petitions, which continue to be presented, becomes more simple and definite as to the termination of the union of church and state. There have been presented also several petitions from the church party to support the union, and to uphold the exclusive system of the Universities. The United Committee of dis-

senters have thought fit to publish a series of resolutions to defend themselves against the charge of wishing either to destroy the religion of the church, or to partake in her revenues: this has been alluded to in the Commons by Sir R. Peel, who contends that to separate the church from the state is to destroy it, and therefore that dissenters wish to exterminate the religion of the country! Some other members, on account of the tone of dissenters' petitions, and from zeal to the church, have intimated their abandonment of the support of dissenters' claims for redress of grievances. All this will not prevent justice, ample justice, being ultimately obtained. Christianity has never flourished when converted into a state engine. Its brightest days were before Constantine—its glory will be seen when state establishments are reckoned among the things that were. It is clear, however, that dissenters are beginning to be understood. The voluntary principle is daily gaining ground.

The House of Commons is very full of business, though the ministry are talking of closing the session in July or August. There are many notices of motions, many bills, many committees

yet. Much must be left undone. Mr. Buckingham has moved for a select committee to inquire into "the extent, causes, and consequences of Intoxication." A committee is also appointed to inquire into the means of establishing a system of national education in England and Wales. A committee is appointed to inquire into the best means of promoting a communication, by steam, with India, all which may be productive of good. Lord Althorp has announced his intention to move for the reinforcement of the Irish Coercion Bill. We shall be glad when this will no longer be needed.

The Assembly of the Kirk of Scotland has resolved, by a majority of forty-seven, that no minister shall be inducted to a living, against the will of a majority of the householders who are communicants. This is a great improvement. It will destroy the influence of patronage, and give the people, in fact, the right to choose their own ministers.

Don Carlos has retired from Spain, and is come to England. Don Miguel no longer rules or fights in Portugal; he is gone to Naples. These two fine countries have now a better prospect for liberty and improvement than for many years past.

POETRY.

STANZAS

TO A BEREAVED MOTHER.

MARTHA! rise above thy gloom,
Cast away thy sadness;
Tho' thy flower has ceased to bloom,
Cease not all thy gladness.

Here thy loved-one's stay was brief,
With much sorrow blended;
Death soon came to his relief,
All his pains are ended.

He has join'd the ransom'd choir
In the realms of glory;
Now he plays a golden lyre
To Redemption's story!

He shall stand on Jordan's verge
When thou'rt in its swelling,
Smile to see thee mount its surge—
Lead thee to his dwelling.

There the Godhead's smile shall beam
On thy child for ever!
There thy Spirit join with him
Never more to sever!

Melbourne.

THE DYING HEATHEN'S PRAYER.

BY MR. A. SUTTON.

Hark! what cry salutes my ear;
Hark! what accents of despair;
Friends of Jesus! hear, oh hear!

The dying heathen's prayer.
Men of God! to you we cry;
Rests on you the tearful eye;
Help us, Christians, or we die,
Die in dark despair!

Hasten Christians! haste to save,
O'er the laud, or o'er the wave,
Dangers, death, and distance brave;
Hark! for help they call.

Afric bends her suppliant knee;
Asia spreads her hands to thee;
Hark! they urge the heaven-born plea—
Jesus died for all.

Haste then, spread the Saviour's name,
Snatch the fire-brands from the flame,
Deck his glorious Diadem

With their ransom'd souls.
See the Pagan idols fall,
See the Saviour reigns o'er all,—
Crown him! Crown him Lord of all!
Echo's round the Poles,

MISSIONARY OBSERVER.



FACTS IN EVIDENCE OF THE GROWTH OF THE MISSIONARY CAUSE.

(From 23rd Report of American Board of Missions.)

1. **TWENTY** years ago, the Fundamental Principle of Christian Morals—that it is the duty of every one to take some part in sending the Gospel to the Heathen—attracted little attention in any part of our country. But there has been a great and happy change: the excitement occasioned by the sending forth of Missionaries produced, by the blessing of God, a resurrection of that principle in our churches; and ever since it has been gaining attention. It is recognised in thousands of Pulpits, and Lecture Rooms, and Inquiry Meetings, not only among the Denominations with which the Board is immediately connected, but among Baptists, and Methodists, and Episcopalians: far and wide through the land, it enters into the system of Family and Sabbath-school Instruction: you meet with it, also, in Tracts, and Religious Newspapers, and Monthly Religious Journals, and Religious Books of every size and description. As a consequence of this increasing knowledge and increasing sense of responsibility, it is coming to pass more and more, in our Churches, that men contribute, in support of benevolent objects, from **PRINCIPLE**—from a **DEEP AND SETTLED CONVICTION OF DUTY**, rather than from **EXCITEMENT**. This is a fact most auspicious, in its bearing on the perpetuity and growth of the Missionary Enterprise. Children, trained up for this work, may be expected to feel and do more for it than their parents, who were not. The next generation may be expected to prosecute the work with more spirit than the present; and the generation following, with still greater zeal; and so on, from generation to generation. A larger and larger number of individuals will engage in the glorious enterprise; and the devotedness of the real disciples of Christ, in all parts of the land, will approximate nearer and nearer to the elevated standard of the Gospel. Such has been the fact, for twenty years past: and such it will be, we believe, for years and even ages to come; till the earth is filled with Ministers of the Gospel, and Bibles, and Tracts; and till the Holy Ghost comes down to bless these means, for the subjugation of all nations to the truth.

2. A **Second Fact** of some importance is, that not less than a **FOURTH PART** of the Pagan World is, at this moment, subject to **PROTESTANT GOVERNMENTS**. It is easy to see, also, that all Pagan and Mahomedan Countries are coming, one after another, under the power, or at least under the commanding influence, of nations nominally Christian.

3. Another **Fact** of great interest is this—that, by means of a **FEW LANGUAGES**, we may reach the greater part of mankind. This is true, notwithstanding the very great number of languages in the world. The Chinese is spoken by not less than a **Fifth Part** of our race. Throughout the whole of Southern Africa there appear to be, substantially, but

two languages. The Polynesian Islands, though scattered over a great ocean and embracing different dialects, are believed to contain not more than one or two languages. And the further researches on this subject are prosecuted, the less formidable does the obstacle appear to be, which is found in the different languages and dialects of mankind.

4. The POWER OF THE PRESS is another Fact of amazing interest. It is a gift which we should probably choose in preference to that of Tongues, if we could have but one. It multiplies the Holy Scriptures by thousands and hundreds of thousands, in a single year; and will yet multiply them by millions and hundreds of millions, in the same time: and, so far as the means are concerned for sending the Gospel through the earth, it suffices, of itself, to place us incomparably in advance of the primitive ages of the Church.

5. Another Fact of commanding interest is this—that very many, if not all the leading SUPERSTITIONS OF THE WORLD, are comparatively in their DOTAGE. Not one of them stands forth in the giant strength of youth: not one of them exerts the sway which it once did over the imagination and passions of their votaries. The contrary is true, to an animating extent. Our Western Indians, for instance, have scarcely any thing remaining, of their ancient superstitions, to oppose the Gospel. The idolatrous system of the Sandwich Islanders died of old age. The Religion of India, at present, consists more in Usage than in Passion; and long is the time since the Religion of China was animated by mind and feeling. As for Mahomedanism and Popery, they are on the wane, and cannot possibly recover.

6. The last, and perhaps the most remarkable Fact which will be mentioned, is—that the work of PUBLISHING THE GOSPEL TO THE HEATHEN IS BEGUN AUSPICIOUSLY, AND ALMOST SIMULTANEOUSLY AND WITHOUT CONCERT, IN MOST OF THE GREAT DISTRICTS OF THE EVANGELIZED WORLD. Thus, among the American Indians, the work of publishing the Gospel is begun in not less than one hundred and forty places along our northern frontier and on either side of the Mississippi. It is begun, and has made great advances, in Greenland. It is begun in Africa, on the south, and west, and north-east. It is begun in the heart of the great island of Madagascar. In the island of Ceylon it is begun on the north, in the centre, and on all sides. India is assailed by the Soldiers of the Cross in not less than a hundred and fifty points, along her coasts, and in her great and populous interior. On the shores of Western Asia, the work is begun at the foot of Lebanon, at Smyrna, and in the metropolis of the Turkish Empire. Among the Mountains of Caucasus, between the Black and Caspian Seas, it is begun; and in the ancient seats of the human race, on the plains of Shinar. It is begun in the elevated regions of Central Asia, among the worshippers of the Grand Lama. From thence, China will one day be entered from the north; and some are now preparing, and more are hastening, to assail it from the south. And, finally, the work of publishing the Gospel in the ten thousand islands of the Indian and Pacific Oceans is begun at both extremities of that vast and interesting Archipelago.

A more judicious beginning, as to the posts to be occupied, there could not well be, if our object is to publish the Gospel every where in the shortest time. Far better is it to have the Seven Hundred Missionaries,

now among the Heathen, thus scattered, than to have them all concentrated in one kingdom. It is analogous to the manner in which great countries are usually peopled—by small settlements scattered here and there, each becoming a radiating point. Though the posts already occupied by Missionaries among the Heathen are less than Six Hundred, yet they are providentially such, in the different parts of the world, that almost the whole earth is brought within distinct observation. They are such, that the greater part of mankind must soon hear rumours of the efforts made by Christian Missionaries. They are such, that, by means of these several Christian Missions, each pleading in behalf of its respective district, the **WHOLE WORLD** is, as it were, calling for relief, within the view and hearing of the Christian Church. Nor can such a plea, coming from so many quarters, urged with so much importunity and by so many eloquent voices, and enforced by the commands and promises and Spirit of Jehovah, long be unheeded by any of the real disciples of the Lord Jesus.

In the Twenty-fifth Report, the Board thus resume the first of the preceding subjects—the Universal Obligation to support Missions:—

The conversation and correspondence of Ministers and other Christians show, that the all-important truth is more and more intelligently and practically embraced—that the Church was constituted by its Divine Head, and its individual members were redeemed by His precious blood, and renovated by the Spirit, and are preserved in faith and hope, and blessed in providence—not, chiefly, that they may have the comforts of this life, and the consolations of piety, and be fitted for and ultimately received to heaven, but that they may be *the salt of the earth and the light of the world*—the means of diffusing, as extensively and rapidly as possible, the knowledge and blessings of True Religion. And, feeling this, Ministers and other Christians are less and less thinking and feeling (as has been too much the case), that preaching on the general subject and the different prominent objects of benevolence, and attending to the regular contribution of funds for their advancement, is a business which does not belong to them, but only to the Societies engaged in prosecuting them. On the contrary, the conviction is extending and becoming more and more practical, that the great thing to be aimed at, with respect to Churches and individual Christians, is, to bring them **TO LIVE FOR THE CONVERSION OF THE WORLD.**

In reference to the opening of New Fields for Missionary Exertion, the Board remark—

Cheering indications are given of great and decisive changes in favour of pure Christianity, in the revolutions among the principal Mahomedan Powers—the arrangements of the British Government in reference to trade to Southern and South-eastern Asia—the prospect of general commercial intercourse with the numerous and interesting population of China—and the occurrences, known to the readers of Missionary Intelligence, which induced the Directors of the London Missionary Society to publish, not long since, that **IDOLATRY IS NOT LONG TO BE THE RELIGION OF INDIA.** Who can contemplate these events with the eye of Christian Philanthropy, and not feel that the Lord is, of a truth, preparing His way in the earth; and be constrained to new and more devoted efforts, as a co-worker with Him in accomplishing the purposes of His redeeming love?

GENERAL SUMMARY OF MISSIONARY OPERATIONS.

As an appendage to the above interesting statement we may add the totals of a tabular view of Protestant Missions throughout the world, which has lately been printed under the auspices of the Church Missionary Society. One general observation may be made respecting these totals. They are chiefly extracted from the reports of last year—they are often necessarily imperfect, and, in reference to upwards of fifty missionary stations, no report of converts at all is afforded, though, in many, a goodly number are known to be brought from the ranks of idolatry to Christ. Schools are also a common appendage to missionary stations; but there are nearly one hundred and thirty stations to which no report of schools or scholars is given. As we are warranted by the general progress of missionary zeal to calculate that the number of stations and missionaries is considerably understated, so we are compelled to regard the totals of schools, scholars, and professed converts as being very much below the numbers actually existing. With all these unavoidable deficiencies, and omissions, the totals appear as follow:—No. of Missionary Stations throughout the world, 465; European or American Missionaries, 626; ditto ditto Assistants, 134; ditto ditto Females, 335; Native Missionaries, 42; ditto Assistants, 956; ditto Females, 17; making a total of 2,110 Protestant Missionaries and Assistants, diligently employed for the single purpose of spreading the Gospel among the heathen.

Then there are connected with these missionaries 35 printing establishments. The schools reported are 2,345; the scholars, 119,210; and the professed converts, 104,903.

What a glorious reward for the labour of modern Christian missions! How much to repay for all the labour and toil, the sacrifices and expense connected with their establishment and continuance! Let every Christian, while he reflects with gratitude on these results, and recollects with hope that these are the leaven whose fermenting power will gradually but certainly extend over the whole world, be encouraged to labour for God, and pray for Zion. Let him “thank God and take courage.”

GENERAL BAPTIST MISSIONARY SOCIETY.

REPORT OF COLLECTIONS IN CALCUTTA AND AMERICA.

(By the Rev. Amos Sutton.)

To the Editor of the G. B. Missionary Observer.

Sir,

At a Committee meeting of the G. B. Missionary Society I was requested, by the Committee, to furnish you with a list of the sums collected by me in America and in Calcutta in behalf of the G. B. Missionary Society. I regret that my multiplied engagements have prevented my doing this sooner, but I embrace the first opportunity of complying with the wishes of the Committee. While making out this list, as the various places come under my notice, I cannot but remember, with the most grateful emotions, the kindness and liberality I every where experienced.

My thanks are especially due to my beloved and esteemed friends of various denominations in America. It would be invidious to mention individuals where all received me with uniform kindness and Christian friendship. I appeared amongst them as a stranger, but I soon felt myself at home. My cause was a sufficient recommendation, and, as the accompanying list will prove, excited not merely their expressions of sympathy, but called forth their generous pecuniary assistance. I trust, Sir, that the remembrance of my visit to the New England churches will never be lost, but that the endearing friendship, commenced with so many devoted friends of Christ in that happy land, will be perpetuated in a land still happier; where neither the wide waters of the Atlantic or Pacific shall prove a bar to Christian intercourse, but where, gathered in from every nation under heaven, we shall sit down together in the kingdom of God.

The money collected in Calcutta was obtained while I was obliged, in consequence of ill health, to remain in that City. With many of the gentlemen who have so liberally subscribed to our mission I had no personal intercourse. I could do no more than send my subscription book, with a brief statement respecting our missionary stations. But it is to me a very gratifying circumstance, that so many gentlemen, living in India, not one of whom is connected with our body, should, nevertheless, have furnished this generous testimony to the importance of our mission. Nor have I any reason to suppose that this would have been the extent of their liberality, had my health or time allowed me to make further applications. The whole amount of money subscribed and received will appear by the annexed statement to be—subscribed, £583 7s. 8d.; and actually received of this sum, £451 Os. 2d.

In behalf of the General Baptist Missionary Society,

Yours respectfully,

London, May 21, 1834.

A. SUTTON.

	dol. cen.		£. s. d.
Collections and Donations in America, as per annexed list	1312 87	Subscribed and actual receipts	358 16 2
Promised on condition of making up 1,000 dollars, with sums already collected, as mentioned in the List	- - 200 0	Subscribed in Calcutta	932 rupees, but actually received of this sum only 922.
American Tract Society	- - 300 0	Reckoning the rupee at 2s. makes subscription	£93 4s. and the receipts £92 4s.
Promised for an image of Gaudama 500 dollars, received of this but 107 dollars	- - 500 0		
Collection at Salem, not received, about	- - 40 0	<i>Sums collected in Calcutta.</i>	
	2352 87		<i>Rupees.</i>
Of this sum I have actually received but	- - 1719 87	Sir Charles Metcalfe, Vice-President	100
Leaving unsettled the sum of	633 0	W. W. Bird, esq.	- 25
Which, reckoning the dollar at 4s. 2d.* makes	£490 3 8	J. M.	- 10
		Collection at Baptist Chapel, Circular-road, after a sermon	- 148
		M. H.	- 20
		P. D. Rozario	- 16
		James Jacobs	- 16
		H. E.	- 10

* The price allowed for dollars at New York when changing the Tract Society's donation of 300 dollars into sovereigns, for which I received £63. 10s. sterling. This rate of exchange is assumed on this occasion merely for the sake of making the calculations.

	Rupees.		dol. cen.
W. Wallis - - - -	25	Sermon at Newbury Port	22 7
W. H. Twentyman - - -	10	Ditto, half collection at Gil-	
Colonel D'Aguilar - - -	30	manton - - - -	4 62
Mrs. D'Aguilar - - - -	20	Collection at Particular Baptist	
G. Herklots, esq. - - -	16	Church, Dover - - - -	7 87
A Friend - - - - -	10	Ditto at ditto, Berwick - - -	8 50
George Bryne - - - -	16	A Friend at Parsonsfield - - -	1 1
W. R. B. - - - - -	20	Collections at Concord, N. H.	
A Friend, at Chandernagore	20	June 30th - - - -	42 0
A Friend, ditto - - - -	10	A gold ring at ditto - - - -	
W. Vant Hart, Senr. - - -	10	Ditto at Baptist Church at Bow,	
Mackintosh and Co. - - -	100	July 1st - - - -	12 0
W. T. Beeby, esq. - - -	32	Burdened conscience at ditto - -	4 0
John Carey, esq. - - -	16	Collected at Boscowen, 3rd July	10 0
G. Ballard - - - - -	16	Ditto at Hopkinton, 4th - - -	10 0
J. Llewelyn - - - - -	10	Ditto at New Boston, 7th - - -	13 7
J. N. Vant Hart - - - -	16	Ditto at Henieker, - - - -	11 41
George Dolby - - - - -	16	— Persons, Newport - - - -	19 25
J. Hughes - - - - -	5	A gold ring - - - - -	
A. Ross - - - - -	16	Collected at New London - - -	18 0
H. Martindell - - - -	5	Ditto at Claremont - - - -	12 54
Archdeacon Corrie - - -	25	Ditto at Cornish Flats - - - -	8 25
W. Shacker - - - - -	10	Ditto at Windsor Vermont - - -	32 6
G. Lindeman - - - - -	10	A gold ring - - - - -	
D. A. Overbeck, esq. - - -	10	A present at Nashua, by Mr.	
A Friend - - - - -	10	Pratt - - - - -	5 0
Mr. Gray - - - - -	10	Mrs. Norris, Boston - - - -	5 0
W. N. Garrett - - - - -	50	Collections at Lowell, Aug. 4th	76 0
W. Dolby - - - - -	10	Ditto at Woburn, 5th - - - -	23 30
Miss Dolby - - - - -	5	A Friend in Boston, (Mr. C.) - -	15 0
Mrs. Cranby - - - - -	8	Two Friends (Dea & Miss Jackson)	15 0
J. Holmes - - - - -	10	L. Boyden - - - - -	10 0
Mr. John Gilmore - - - -	10	Mr. Christie - - - - -	10 0
	932	A poor bed-ridden widow - - -	20 0
		Benjamin Kimball - - - -	5 0
		Mrs. Ripley - - - - -	10 0
		A Friend, (Mr. N.) - - - -	5 0
		Mrs. Ch. - - - - -	2 0
		Mrs. Codman - - - - -	2 0
		Dr. Codman - - - - -	10 0
		Henry Hill - - - - -	5 0
		Ichabod Macomber - - - -	20 0
		Jesse Lyon - - - - -	3 0
		Mrs. L. - - - - -	2 0
		Two Baptist friends - - - -	6 0
		Samuel Beel - - - - -	5 0
		Collection after sermon, East	
		Cambridge - - - - -	28 0
		Ditto at Dr. Sharpe's, Boston - -	63 40
		Two Friends - - - - -	10 0
		Collection at Roxbury prayer-	
		meeting, by Rev. Mr. Leverett	39 12
		Collection, North Yarmouth,	
		Baptist Meeting-house after	
		Sermon - - - - -	15 42
		Ditto at Portland, (Maine) - - -	33 68
		Ditto at Portsmouth - - - -	14 21
		Ditto at Lynn, (Mass.) - - - -	18 0
		Ditto at Dorchester - - - -	11 37
		Ditto at Hingham - - - -	12 80
		Donations—Josiah Bumstead - -	2 0

Received 922 rup. Mr. Jacobs not paid.

*Sums collected in America, after Sermons
and Addresses among the Particular
Baptist and Congregational churches.*

	dol. cen.
At second Baptist Church, Bos-	
ton, collection divided betwixt	
brethren Wade & A. Sutton	48 17
Ditto at Baptist Church,	
Charleston - - - - -	26 0
Ditto at ditto after a sermon -	16 0
Collection after a sermon at	
Brookline - - - - -	25 0
Donation by a little girl at ditto	0 25
A gold ring at ditto - - - -	
Donations at Providence, R. J.	9 56
An unknown lady, through Rev.	
Mr. Pattison - - - - -	5 0
Friends at Boston - - - -	6 0
A Friend at Taunton - - - -	2 0
Ditto from Providence - - - -	1 0
Ditto - - - - -	1 25
Ditto - - - - -	1 0

	dol. cen.
Donations—Mrs. Carlton	10 0
Colvin Haven	10 0
C. Burues	5 0
A Friend	1 0
C. Manning	3 0
Moses Pond	5 0
Perez Gill	5 0
A number of small sums collected by Mrs. Sutton's sister of various friends in Boston	84 75
Mrs. Reynolds, by ditto	10 0
Mr. Wilber, ditto	10 0
Mr. C. Winchester, ditto	15 0
Several friends, ditto	6 75
Collection, Baptist Church, Haverhill	26 96
Ditto at Methuen	23 86
Ditto at Hartford (Con.)	33 35
Ditto at Suffield	11 56
Ditto at Springfield, Baptist Church	21 0
Ditto, Dr. Osgood's, Congregational Meeting-house	62 38
Mrs. O'Brian	10 0
Mr. Sanderson's children	0 29
Dr. Massey, Hanover, (N. H.)	5 0
A Friend at New York	5 0
Collection Baptist Church, Chiscopee	32 25
Collection, Mr. Malcom's Boston	35 60

Money received 1312 87

Two hundred dollars in addition are subscribed on condition of 1,000 dollars being collected in Boston; this Mrs. Sutton's sister is endeavouring to do in my absence	200 0
American Tract Society	300 0
	1812 87

MR. LACEY'S JOURNAL.

Bhumba, June 13, 1833.

My dearest Ann,

My last letter was from Burham-poor, and must be dated about the 8th. On Friday, the afternoon of the 8th, Shenend went with me to the bazar, and a large congregation of Oriyas and Telingas were collected, who heard with silence and apparent conviction the truths that were declared to them. I addressed them for three-quarters of an hour with earnestness and pleasure.

Lord's Day, 10th.—I took a walk alone in the morning, and sat upon one of the

rocks on which Bampton used to sit in the middle of the day, and thought upon "Simon, son of Jonas, lovest thou me?" which I chose as my morning text. At ten o'clock I preached from that passage to a few people, sergeants and country-borns. Not much enjoyment.

In the evening I spoke from, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Had a better congregation and more liberty and power. After sermon we partook of the Lord's Supper; there were only four of us, i. e. self, Shenend and his wife, and Erun.

Monday, 11th.—Started off the palkee, &c. to wait and make ready for me at Gangam. I started early next morning. In the evening I went into the Poltow bazar, and succeeded as well as could be expected in a military bazar. A number of people heard with attention and confessed the truth. Erun joined me in the bazar and we again made another stand on the parade ground. The people, as hearers, are abundantly more hopeful than in Orissa. Erun brought us some cloth, and begs me to carry it to Pooree and Cuttack, and get somebody to dispose of it for him, and some I have brought for that purpose. The man has cloth, but no means of turning it into money to support his family.

Tuesday, 12th.—Rose up with the moon at two o'clock, and set out for Gangam, where I arrived half an hour after sun-rise. As soon as I got in I set off to find the native Roman Catholic Christians, and did find them after a walk of a mile and a half; but how shall I describe their miserable condition? They have little to eat and no employ, and have no knowledge nor any means of getting it. Had some talk with them about the advantage of reading, &c., but they said their padree told them all they wanted to know. The women were most loquacious and desired me to speak to them if I had ought to say. They also said they supposed I was come to try to convert them to our way, but that I certainly should not succeed and might go away.

Returning I examined the Catholic chapel, but could not get in; that eminent saint Mrs. King keeps the key of the sanctuary, and her I did not wish particularly to see. She appears to be at the head of affairs at Gangam. I found several large wooden crosses, and they did indeed remind me of him who died on the cross

for our sins, and I felt a momentary awe press upon my heart. INRI, as usual, was inscribed on the board above the cross, and I stood to contemplate the form, and thought, "Such an instrument was that on which the Saviour died: here his feet were nailed, and here his hands, and here was his head, and from hence it bowed when he yielded up the ghost.

'Behold the Saviour of mankind,
Nail'd to the shameful tree!
How vast the love which him inclined,
To bleed and die for me!'"

I was met in my way home by a servant of the joint magistrate and salt agent, J. Rhoda, esq., with an invitation to breakfast with him. I therefore washed and dressed and went up to join him, and was received very cordially by him. He is a young man, only two years out, and one in the province. We spent the day, till afternoon, in various conversation, chiefly on the judicial provisions of the government, and the difference in the departments, judicial and revenue, of Bengal and Madras.

BAPTIST MISSIONARY SOCIETY.

JAMAICA.

FROM Kingston, Mr. Gardner, states, under date of January 14th;—

"With regard to the church and congregation, the attendance is as good as ever, and the people seem to listen to the word of God with eagerness and delight."

He adds:—

"To the church at *Port Royal* I give all the attention that my other duties and my strength will permit, and I am happy to say that, as far as I can ascertain, the members walk worthy of the Gospel, and that they are thankful when I visit them."

We regret to add that later accounts mention that Mr. G. was much indisposed, so as to render it needful for him to abridge, if not entirely to suspend, his labours for a season. "While kept a prisoner of providence," he observes, alluding to this affliction, "I had time and inclination to remember all the way the Lord God had led me; to examine myself; and, while I found abundant cause to sing both of judgment and of mercy, and was enabled to say, I know that my Redeemer liveth, I saw much reason for deep humility of spirit."

Our dear friends, Coultart and Philippo, arrived in safety, after having encountered severe gales in the earlier part of their voyage, on the 13th of March, and were received not only by their former friends, but by great numbers of the community at large, with the most decided marks of pleasure and respect. Mr. Coultart fully corroborates the favourable account given by Mr. Gardner of the state of the church and people among whom he laboured so long and so faithfully; and Mr. Philippo refers, with expressions of affection and grati-

tude, to the efficient and prudent exertions of Mr. Clarke, who has occupied the station at Spanish town during the absence of Mr. P. It was intended that Mr. Coultart should proceed to St. Ann's Bay; the future station of Mr. Clarke was not absolutely fixed.

Mr. Tinson had been absent a little while from Kingston, for the sake of a little relaxation from his arduous duties; and availed himself of the opportunity to superintend some necessary repairs in the Missionary premises, at Bellegastle, near Manchineal, Mr. Kingdon, in the meanwhile supplying his pulpit at Kingston.

After having had to encounter a variety of annoyances and interruptions in his work, both at Vere and Old Harbour, Mr. Taylor is permitted to rejoice, not only that the word again has "free course" among his congregations, but "is glorified" also in the conversion of sinners to God. At Old Harbour, *ninety-five* were baptized in the sea on the first of December last, in the presence of a great concourse of people, including some individuals of high respectability, when all was conducted in the most peaceable and orderly manner.

In a subsequent letter Mr. Taylor expresses his thankfulness and joy that the Christmas holidays had passed over without the slightest disturbance; and speaks with lively satisfaction of the continued and increased prospects of usefulness which were opening around him. He was commencing (4th of March) a new station in the adjoining parish of Clarendon, where many were very anxious to hear the Gospel, but could not attend at Vere on account of the distance. This bids fair, Mr. Taylor thinks, to be of more importance than either of his former stations, as a great

number of free people have settled there, many of whom are married, and live respectably in neat little cottages which they have built for themselves. "In short," he concludes, "it is the most civilized country place which I have seen in Jamaica. I do assure you I consider myself to be one of the happiest men in all the world. I thank God that he has spared me so long, and may he bless all our endeavours to further his cause."

At Manchineal and Morant Bay, the regular course of Mr. Kingdon's labours has been transiently interrupted by the necessity, already mentioned, of repairing the Missionary premises; but every thing conspires to strengthen the hope that, when the worship of God shall have been steadily resumed, a blessing will follow. Well may our brother feel encouraged in the Lord his God, when he is permitted to say, concerning persons of influence, lately furiously hostile, "they appear to be truly concerned to know the way of salvation, and join in pious conversation very earnestly. At night, the New Testament was put before me, and I was asked to pray; I could scarcely believe the testimony of my senses when glancing at the past."

Nor have these tokens for good been confined to the south part of the island. From Port Maria on the north, Mr. Baylis, in a communication of rather earlier date than those we have now been quoting, gratefully owns, "the Lord has been pleased to give me great encouragement in my work. The congregations here and at Oracabessa have very much increased; and on Sunday, the 4th of August, I had the pleasure of baptizing forty-three persons at Port Maria, and receiving them into the church. It was a very pleasant, and I hope profitable, day; the ordinance of baptism was administered in the open sea; great numbers of people were present—some on the shore and some in canoes on the water; all behaved orderly, and many appeared to feel much interest in the services. The congregations at the chapel that day were so large that great numbers could not get inside, but stood at the doors and windows to listen. We have several candidates, whom we expect to baptize in a short time."

Mr. Abbott, who has been occupying, *pro tempore*, the station at Montego Bay, narrates the progress made in re-organizing the church there, and unites with the affectionate people who were so long under the care of Mr. Burchell, in desiring

that he may speedily return among them. He is anxious also to re-commence the station at Lucea, and we trust that the arrival of our friends Hutchins and Dexter may have enabled him, before now, to take some steps towards that desirable object. Mr. Dendy informs us that at Falmouth the temporary place of worship is crowded to excess, and that he has succeeded in re-organizing the Sunday-school, which already exhibits a total of 208 scholars on the list. Both of these esteemed brethren have visited the neighbouring stations of Rio Bueno and Stewart's Town, and were exceedingly gratified with what they saw and heard. It is indeed matter for joyful surprise, that the long suspension of religious ordinances among these poor people has not abated the desire for them, but that they appear to consider "the feet of the messengers," who bring them the tidings of the Gospel, as "beautiful" as ever! "At Savanna-la-Mar also," says Mr. Abbott, "so lately the Aceldama of Jamaica, every facility would now be afforded; and much respect shown to our Missionaries by those very men who, in 1832, under the maddening influence of party feeling, sought their blood."

DEPUTATION TO EARL MULGRAVE.

Since the arrival of Earl Mulgrave in London, a deputation from the Committee has waited on his Lordship to congratulate him on his safe return, and to offer our respectful acknowledgments for the efficient protection afforded to our Missionaries under his government. His Lordship received the deputation with marked kindness, and was pleased to express his approbation of the character and conduct of our Missionary brethren, in terms which could not fail to be highly gratifying to the members of the Committee present. It was additionally pleasant to know, from other sources of information, that the noble earl had previously borne the same testimony respecting our brethren to His Majesty's Government.

At length, an official communication has been received from the Colonial Office, stating that, although His Majesty's Government, after giving the most anxious consideration to the subject, could not feel themselves justified in granting the claim of the Society for the re-imbursement of the loss sustained

by the destruction of our chapels, out of the public funds; yet, that in order to facilitate the return of "the able and zealous Missionaries" who had been compelled to quit the island, they had resolved to apply to Parliament for the sum of £5510, being the amount of outstanding liabilities on account of the chapels aforesaid.

DESIGNATION OF A MISSIONARY.

ON Wednesday evening, March 26th, Mr. G. F. Anderson, who has been pursuing his studies for several years at

Stepney College, was designated as a Missionary to Bengal, at the Rev. T. Price's chapel, Devonshire-square. The service was commenced with reading and prayer by the Rev. Edward Steane, of Camberwell, after which the object of the meeting was stated by the Secretary of the Society, who also proposed the usual questions to Mr. Anderson. The Rev. Dr. Newman offered the ordination prayer; the Rev. W. H. Murch, Theological Tutor at Stepney, delivered an appropriate charge; and the service, which was very numerously attended, was closed in prayer by the Rev. Charles Stovel, of Prescott-street.

ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

WESLEYAN MISSIONARY SOCIETY.

THIS important and useful Society held its anniversary in the following manner:—On Thursday, May 1st, at half-past six, p. m., a sermon was preached at the City-Road Chapel, by Rev. Josiah Hill; May 2nd, at eleven, a. m., Rev. R. S. M'All, LL. D., preached at Great Queen-Street Chapel, and at half-past six, p. m., Rev. J. Lomas, at Southwark Chapel. On the following Lord's Day, May 4th, one hundred sermons were preached on behalf of the Society, in fifty-one chapels in and about London. The Public Meeting was held on Monday, May 5th, at eleven, a. m., in Exeter-Hall; T. Fowel Buxton, esq., M. P., in the chair.

The Rev. Jabez Bunting, one of the Secretaries, read the Report, which, after expressing deep regret at the death of the Rev. Richard Watson, who had for many years written the Society's reports, noticed with gratitude that only one out of 232 (the number of the Society's Missionaries) had died during the last year, viz., the Rev. E. Grieves, of Barbadoes. It then adverted to the losses other Societies had sustained, in the death of Lord Teignmouth, the Rev. Mr. Hughes, and Mr. Wilberforce. The Report proceeded to give an account of the progress and present state of the Society's missions in Ireland; on the Continent of Europe; the Mediterranean Sea; Continental India; Ceylon; the South Sea Islands; Africa; the West Indies; and British America; from nearly the whole of which the accounts

were very encouraging. The whole number of Missionary Stations were stated to be 166; comprising 45,786 members; being an increase of 1,907 during the year. There were also, 27,676 children in the Mission Schools. The Society's income was reported to have increased £1,100 during the same period, exclusive of above £7,000, given expressly for the West Indian Mission. It amounted to £48,800 for the year, including above £5,000 subscribed by Auxiliaries. The Report concluded by stating the great want of Missionaries that was felt in many parts of the world, particularly men of eminent piety and great prudence and experience; and with expressing the hope that some of the senior Ministers in the connexion would feel it to be their duty to sacrifice the comforts of home, and devote themselves to the work of Foreign Missions.

The meeting was addressed by Sir Oswald Mosley, Bart. M. P.; and James Stephen, esq.—Sir Andrew Agnew, Bart. M. P.; and Rev. Dr. M'All—Hon. and Rev. B. W. Noel; and Rev. W. Shaw, from the South Africa Mission—W. Evans, esq. M. P.; and Rev. Robert Newton—Rev. Theophilus Marzials, French Protestant Minister; and Dr. Ellis—Lancelot Haslope, esq.; and Joseph Crane, esq., of Penzance—and Lord Mountsandford; and James Wood, esq., of Manchester.

The total collections at this Anniversary amounted to upwards of £1000. Of these about £300 was given at the meeting, £110 at the City-Road Chapel, and £176 at Great Queen-Street Chapel.

LONDON MISSIONARY SOCIETY.

THE Fortieth Annual Meeting of this noble institution was held at Exeter Hall, on Thursday, the 15th of May. The attendance was, if possible, greater than on any preceding occasion. The large hall was totally inadequate to accommodate those who sought admission; the lower room was then opened, and in a few minutes crowded to excess, and hundreds were obliged to retire. At ten o'clock Thomas Powell Buxton, esq. M.P. appeared on the platform, accompanied by several of the directors, and was received with enthusiastic cheering.

A part of the 65th Missionary hymn was sung, after which the Rev. John Leifchild offered up prayer. T. F. Buxton, esq. presided.

The Rev. William Ellis read an abstract of the Report, which was highly encouraging in all its details. The following is the number of Missionary stations and out-stations belonging to the Society, in different parts of the world, Missionaries labouring at the same, &c. :

	Stations and Out-stations.	Native Mis. Teachs. &c.
South Seas.....	37 ... 17 ... 42	
Beyond the Ganges	6 ... 7 ... 4	
East Indies	154 ... 31 ... 112	
Russia	4 ... 4 ... —	
Mediterranean.....	2 ... 2 ... —	
South Africa	25 ... 24 ... 20	
African Islands.....	3 ... 4 ... —	
British Guinea	8 ... 8 ... 1	
	239	97 179

Making, with upwards of 400 school-masters and assistants, more than 700 persons, more or less dependant on the Society, exclusive of families. The directors have sent forth ten missionaries during the past year, and purpose sending about twenty more in the course of the year ensuing, chiefly to the East and West Indies. The number of native churches is 69, and that of native communicants 5,149: of schools the number is 437, and that of scholars 24,144. The number of printing establishments is fourteen, from seven of which have been printed 153,925 books, including 5,200 portions of Scripture, and from twenty-two stations 119,078 copies of books have been put into circulation during the past year.

The contributions for the usual objects during the year amount to....£45,177 4 8
Special, for the British colonies 4,261 19 9

Making a total of.....£49,439 4 5

The meeting was addressed by W. Ales Hankey, esq.; and Rev. H. Heugh, D.D., of Glasgow—Rev. David Abeel, from Siam; and Rev. James Hill, from Calcutta—Edward Baines, esq., M. P.; and Rev. Richard Knill—Rev. Dr. Burns; and Rev. Theophilus Lessey—and Rev. J. A. James, of Birmingham; and Rev. John Kelly, of Liverpool.

Collections at the Anniversary, May 1834.

	£.	s.	d.
Surrey Chapel.....	361	13	11
Tabernacle	58	5	1
Annual Meeting	704	7	1
Tottenham Court Chapel...	80	3	3
St. John's Chapel	45	3	7
Sion Chapel Communion....	45	2	6
Orange-street Chapel ditto	34	1	0
Poultry Chapel ditto	28	15	0
Claremont Chapel ditto.....	59	12	11
Kennington Chapel ditto ...	61	10	2
Hackney Chapel ditto	23	17	0
Total.....	£1502	11	6

CHURCH MISSIONARY SOCIETY.

THE Thirty-fourth Anniversary Meeting of this Society, held on Tuesday, May 6th, at Exeter Hall, was attended by a most numerous and brilliant assemblage.

Soon after eleven o'clock the Bishop of Chester proposed that the Marquis of Cholmondeley do take the chair.

The noble Marquis called upon the Rev. Mr. Jowett to invoke a blessing on their proceedings. The Rev. Gentleman having read a printed form of prayer, the Marquis Cholmondeley addressed the meeting.

The Secretary read the Report, which began by deploring the loss of some excellent and distinguished friends of the Society whom it had pleased God to remove during the past year. Amongst these it mentioned the names of Lord Galway, Lord Teignmouth, William Wilberforce, William Taylor, and — Murray, esqs. It also mentioned Mrs.

Hannah More, who had been a zealous patroness of this institution during her life, and had remembered it at her death by a bequest of £1,000. The Report then called the attention of the meeting in terms of congratulation to the state of the Society's funds. The total amount of its disposable income in the present year, including the balance which stood over on account of the last year, was £52,922 1s. 9d. This was an excess on the amount of the preceding year by £3,572; but in this year the amount of the legacies left to the Society had been considerable, being £3,700. The total expenditure of the year, including a grant of £2,000 to the Disabled Missionaries' Fund, and outlays of every other description, nearly equalled the income, leaving a balance in the hands of the Treasurer of £934.

The Society has been enabled, through divine goodness, to extend its operations by enlarging their Missions in the Mediterranean, in Ceylon, and in the South Sea Islands.

In Malta their printing had greatly increased. In Greece and Smyrna their labours had also been extended and successful. A Turkish school had been established for boys and girls; but though the school-master had for a time been imprisoned in consequence, yet from the disposition evinced by many of the Turks to send their children to the school, great hopes were entertained that the difficulties with which the Society had to contend in that country would be gradually overcome. In Egypt and Abyssinia the labours of the Society were continued, and were successful. The principal station in Egypt was at Cairo, where the Missionaries, Krutz and Miller, were unremitting in their labours.

In Bombay and Western India, the progress of the Society was, taken altogether, described as favourable. In Ceylon there was a decline of the religion of Bhudd, but arising from a desire to live without any religion, rather than from a disposition to embrace the Gospel of Christ. In some places, however, such as at Nellore and Candy, there was a disposition increased to hear the truths of the Gospel. The Australasian Missions afforded many interesting instances of the progress made by this Society in that part of the globe. The Report then referred to the proceedings of the West India Missions, and to the North-West-

ern American Mission, which was described as making a successful progress. In conclusion it expressed humble gratitude to Almighty God for the blessing it had pleased him to give to the Society's labours.

The Bishop of Winchester, the Earl of Chichester, Colonel Phipps, of the East India Company's Service, Rev. J. W. Cunningham, H. Stowell, Professor Scholefield, J. Haldane Stewart, E. Bickersteth, Mr. J. P. Plumptre, M. P., and Sir Oswald Mosley, Bart, M. P., proposed and seconded the respective resolutions.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Thirtieth Anniversary Meeting of this Society was held in Exeter Hall, on Wednesday, May 7th. The hall was well filled at an early hour. On the platform were the Bishops of Lichfield and Coventry, Winchester, and Chester; the Dean of Salisbury, the Marquis of Cholmondeley, the Earl of Chichester, Lord Viscount Morpeth, Lord Mountsandford, J. J. Gurney, esq., and a great number of clergymen, and ministers of various denominations. The chair was taken by the president, Lord Bexley, at eleven o'clock.

His Lordship observed, that for twenty-three years he had been connected with the Society, and he never felt greater satisfaction than in reflecting on the time when he first joined it. At that period the whole circulation had not exceeded 35,000 copies of the Scriptures; now it exceeded eight millions. Then its expenditure had not exceeded £50,000, now it was considerably beyond two millions. If the Society were to close its labours this day, and cease its existence with that of its late respected president, it would have conferred the most invaluable blessings upon the world. It would leave to posterity eight millions of Bibles and Testaments, in 121 different languages and dialects, 72 of which were not before known as the vehicle of communicating divine truth.

The Report, which was of considerable length, was read by the Rev. A. Brandram. The receipts amounted to £83,897, an excess of £8,404 over the receipts of the year preceding. The issues at home and abroad had amounted to 393,900. Free contributions, £28,145 2s. 2d.

Scriptures sold at home and abroad, £41,149 2s. New Societies: Auxiliaries, 13; Branches, 10; Associations, 154. Grants to Ireland had been made as follow:—To the Hibernian Bible Society, 3,000 Bibles and 5,000 Testaments; to the Hibernian Society, 5,000 Bibles and 30,000 Testaments; to the Sunday-school Society, 8,500 Bibles and 20,000 Testaments; to the Irish Society, 500 Bibles and 2,000 Testaments; to the Baptist Irish Society, 1,000 Testaments; to the United Brethren, 100 Bibles and 150 Testaments.

At this meeting the sum of £118 10s. 2d. was collected.

RELIGIOUS TRACT SOCIETY.

THE Thirty-fifth Anniversary of this important Society was held on May 13, 1834, at the City of London Tavern, Samuel Fletcher, esq., of Manchester, in the chair. The Report stated that the receipts of the year were £47,886 4s. 1d. From Collections and Subscriptions, &c., £5,688 11s. 7d., and from the sale of publications, £42,197 12s. 6d.; and the expenditure, £48,255 9s. 7d.: by cost of publications, £39,334 18s. 11d.; Grants in money, paper, and tracts, £4,373 18s. 4d. Sundries, £4,546 12s.

This meeting, which was held in the earlier part of the morning, was addressed by Rev. James Hill, Missionary to Calcutta; and Rev. J. G. Pike, of Derby—Rev. David Abeel, American Missionary to Siam; and Rev. Amos Sutton, Missionary to Orissa—Rev. R. W. Hamilton, of Leeds; and Rev. Richard Knill, of St. Petersburg—Rev. Edward Tottenham, of the British Reformation Society; and Rev. John Kelly, of Liverpool—and Rev. Dr. Gius-tiniani, late of Rome; and Rev. W. Bolland, Vicar of Swineshead.

The following are some of the resolutions which were adopted:—

—That the numerous providential openings for the circulation of religious publications in China, Siam, Burmah, and India, and the eagerness of the inhabitants for them, prove the importance of increased efforts to supply the natives of these exceedingly populous regions with numerous Christian treatises in their own languages, by means of which, through the divine blessing, idolatry and superstition may be opposed, and the glad tidings of salvation extensively diffused.

—That the new and improved situation of the inhabitants of the West

Indies, their great eagerness for instruction, and the infinite importance of giving a religious direction to their opening minds, concur to show the necessity of dispensing a liberal supply of evangelical publications to all the population, and especially to the rising generation.

—That this meeting rejoices in the enlarged issues of publications during the past year; and is convinced that the mighty efforts of the press, and the great progress of education throughout Great Britain and Ireland, demand increased exertions in favour of this society, which aims, by its publications, to spread Scriptural knowledge, and to direct all men to that Saviour *whom to know is life eternal*.

JEWS' SOCIETY.

THE Twenty-sixth Anniversary of this Society was held on Thursday and Friday, May 8 and 9. Rev. E. Bickersteth preached at St. Clement Danes, May 8; and the public meeting was held at Exeter Hall, May 9. Sir. T. Baring, Bart. presided. The following Clergymen and Gentlemen moved and seconded the resolutions:—

Hon. and Rev. H. D. Erskine; and Rev. J. H. Stewart—Rev. John Ball, Fellow of St. John's College, Oxford; and Rev. Edward Tottenham—Rev. J. W. Cunningham; and Rev. M. S. Alexander, Professor of Hebrew in King's College—Rev. Edward Bickersteth; and Rev. Francis Cunningham—and John Labouchere, Esq.; and Rev. W. Marsh.

The following were some of the resolutions adopted by the meeting:—

—That this meeting views with great interest the new sphere of labour which has been opened to the missionaries of the Society among the Jews on the north Coast of Africa; especially at Tunis, where a most earnest desire for the word of God has been manifested, and discussion on the great subject of Christianity has not only been promoted by your missionary, but eagerly sought after by the Jews.

—That this meeting cannot but look with unfeigned gratitude to the leadings of Divine Providence in the East; where, since the late important changes, His holy word has had more free course, and where there is an open door for preaching the Gospel to the ancient people of God, who are now arriving, more numerously than at former periods, in the land of their forefathers.

—That this meeting desires continually to keep in mind the Christian duty and privilege of making Christ known to the Jews; and to acknowledge with thankfulness the manifest tokens of the Divine blessing on the means which have been used in the promotion of this glorious purpose.

—That the publication of the Liturgy in Hebrew is a measure which can scarcely fail to engage the notice and approbation of zealous members of the Church of England; and that this meeting anticipates great good from its extensive circulation among the Jews, and earnestly prays that a spirit of grace and supplication may be poured out on the Jewish nation, and on all who are seeking their welfare.

State of the Funds.

Receipts of the Year.

	£.	s.	d.
Annual Subscriptions.....	658	17	0
Donations	516	7	11
Legacies	860	16	5
Associations and Collections	7556	9	8
Hebrew Old and New Testament Fund	423	19	11
Foreign Mission and School Fund	141	10	5
Palestine Fund	30	6	9
Sundries	35	17	4
Total.....	£10,224	5	5

Payments of the Year.

	£.	s.	d.
Jewish Children.....	1378	18	1
Adult Jews	109	4	0
Palestine Mission	854	5	2
Other For. Miss. and Schools	5377	15	4
Home Mission.....	494	6	3
Mission House and Library	282	11	3
Hebrew Old and New Testament Scriptures	129	0	0
Tracts, Reports, &c.	539	7	3
Episcopal Chapel	232	18	9
Salaries, Travelling Expenses, Rent, and Sundries	1900	7	6
Total.....	£11,298	13	7

HIBERNIAN SOCIETY.

THE Twenty-eighth Annual Meeting of this important Society was held on Saturday, May 10, at eleven, in Exeter Hall; Marquis Cholmondeley in the chair. Collection, £160 16s.

Lord Radstock; and Rev. W. Marsh—J. P. Plumptre, Esq., M. P.; and Rev. Edward Tottenham—Rev. Hugh Stowell; and Rev. R. C. Dillon—Rev. Joseph Haughton Thomas; and Rev. Fielding Ould—Rev. J. Cummings; and Rev. Samuel Hillyard, of Bedford—and Lord Mountsdford; and Rev. T. Meyers, addressed the meeting; and the following resolutions were adopted:—

—That this meeting, fully persuaded that the communication of scriptural education to individuals of every denomination in Ireland, affords, under the Divine blessing, the fairest prospect of promoting the peace, prosperity, and consequent happiness of our united country, bears, with much satisfaction and thankfulness the progress which the society has made during the past year.

—That while we bear, with much pleasure, of the great number of applications for new schools during the past year, it is with deep regret that we find the limited extent to which the society has been able to comply with them; and feeling the force of the claim which is now made on it for increased support, this meeting earnestly invites the co-operation of all who are anxious to promote Bible instruction among the poor of the united kingdom.

The Total Receipts of the Year were £8,047 19s. 8d.: the payments, £8,618 3s. 6d.

The following table is compiled from the report:—

	Munster.	Leinster.	Connaught.	Ulster.	Total.
Day Schools ..	62	100	151	569	875
Scholars	3550	6141	12,195	47,302	69,188
Irish Schools ..	—	—	—	—	19
Scholars	—	—	—	—	554
Sund. Schools ..	—	—	—	—	534
Scholars	—	—	—	—	27,719
Adult Schools ..	—	—	—	—	459
Scholars	—	—	—	—	10,728

This table shows an increase over that of last year of 190 Schools, and 8,063 Scholars: of these new Schools 105 are Day Schools. The Committee remark—

While your Committee deem it right to mention, that in some parts of Ireland, the attendance of Roman Catholics has been reduced by the operation of the National system of Education; with much gratification they observe, that in other instances, the reverse is the case: and that, upon the whole, the number of persons of that persuasion in the Day Schools this year, has exceeded that

of the former by 988. Of the whole number of Day Scholars, 28,002 were Roman Catholics and 41,186 Protestants.

Of the 875 Day Schools under the Society during the past year—

463 were under the superintendence of clergymen of the Established Church;

58 under that of ministers of other Denominations;

333 in connexion with Noblemen, Ladies, or Gentlemen; and

21 had no local patrons or visitors.

Inspectors and Scripture Readers, 53—average of scholars attending the inspections, 49, 891—Scholars whose proficiency was such as to procure payment to the masters, 34,600. Received from the British and Foreign Bible Society: Bibles, 5000; Testaments, 20,000—Circulated in the year: Bibles, 3108; Testaments, 20, 314—Total Circulated; Bibles or Testaments, 323,899.

IRISH EVANGELICAL SOCIETY.

THIS institution held its twentieth anniversary at Finsbury Chapel, on Tuesday the 13th of May; Thomas Walker, esq., in the chair.

The increasing interest of the public in its prosperity was manifested by the overflowing audience assembled to hear of its progress.

The services were commenced by singing and prayer.

The Rev. A Tidman then read an abstract of the Report, which principally consisted of details of the operations of the Society's agents, all of which were of the most interesting character, and elicited the repeated plaudits of the audience. It appeared that, notwithstanding the efforts put forth by this and kindred institutions, Ireland still remained a dark and benighted land. The desecration of the Sabbath was particularly noticed; and it was stated that during the prevalence of the cholera, a military band played on the Sabbath, and hurling and other parties were encouraged as an antidote to fear. Drunkenness prevailed to an alarming extent, but it was hoped that temperance societies had had a beneficial effect.

The treasurer presented his accounts, from which it appeared that the total receipts were £3,055 Os. 11d.; the expenditure, £3,171 ls. 8d.; leaving a balance due to the treasurer of £116 Os. 9d.; in addition to which, he was under ac-

ceptances for £460, and the obligation of the current quarter exceeded £600.

The Rev. W. Hamilton, E. H. Nolans, J. Leifchild, J. Carlile, Dr. Giustiniani, and J. Sibree, delivered their sentiments and feelings with regard to our sister island, in speeches whose wit and eloquence and pious ardour drew forth the loudest plaudits of the audience.

BRITISH AND FOREIGN SAILORS' SOCIETY.

THE first anniversary meeting of this Society was held on Tuesday evening, April the 29th, at the City of London Tavern, Bishopsgate-street.

Lord Mountsford, the president, having taken the chair, observed, that in early life he had served in the navy under Lord Gambier, and wishing, as far as was possible, to walk in the steps of that excellent nobleman, he should propose that a blessing be implored on the evening's business; which was done by the Rev. Mr. Drury.

Captain Gillett, the assistant secretary, read the Report.

After some introductory observations the Report states that "sixteen years have elapsed since Christian benevolence was specially directed to our maritime population, which has been attended with obstructions and difficulties that are familiarly known to every one zealous for the best interests of our country.

"Determined, in the divine strength, on surmounting the obstacles in the way of benefitting our neglected seafaring countrymen, arrangements were made for the more effectual directing of Christian zeal for their welfare; and thus arose, from the steady friends of seamen, the 'Sailors' Society,' which was formed May 6th, last year, when the Right Hon. the Lord Mayor presided.

"Prudence, policy, and religion, equally recommended the union of the 'Port of London Bethel Union Society' with the committee of the new institution; and this desirable event was consummated July 3rd, last year, when the Right Hon. Lord Henley presided."

The Report then details the objects aimed at, and, commencing with preaching, says:—

"The Floating Chapel claims our first notice, inasmuch as this has been for so many years an object of peculiar solicitude with the public. Persevering endeavours have been made to revive the

interest and increase the attendance on the Lord's Day ministry on board; in these efforts the result has not been equal to their anticipations. The novelty of a floating chapel having ceased, the congregations have not been sufficient to give full satisfaction to the committee. Cordial thanks are due to those respected ministers who have gratuitously, generously, and acceptably officiated on board the Floating Chapel; yet the expenses necessarily having been so considerable, as those attendant on the preserving the vessel in safety and repairs, it is thought by the directors that they might be more efficiently employed in support of a chapel on shore, to the providing of which, after much anxious deliberation, they have directed their successful attention. They have been led to some premises, which in their judgment, and that of many experienced friends of the society, are most eligibly situated, abutting on the river, near Bell Wharf, in Dean-street, Lower Shadwell. These extensive premises, formerly a distillery, have been taken, and they are being prepared for opening in a few weeks as a chapel capable of holding about 500 persons, and a refuge for about 150 distressed sailors. In the chapel it is intended to have public services on the Lord's Day, with an early prayer-meeting, and other services during the week.

"The Thames Agency in Bethel meetings, and preaching the gospel to sailors every night on board their own ships in the port of London, has steadily been carried forward, and with increasing zeal and regularity during the past year. The Reports of the several agents, amply confirmed by visitors, as witnesses of their general accuracy, afford the most delightful testimony to the progress of the Gospel and of evangelical godliness among captains, mates, and sailors.

"A Thames Missionary, who should devote the whole of his time to the spiritual interests of sailors and watermen, was one of the great objects contemplated at the formation of the new society, and this having been anxiously kept in view, a suitable individual has been found in the person of Captain Prynnue, late of the merchant service. He entered upon his extensive sphere of operations at the beginning of this year, and the most beneficial results are confidently anticipated from the divine blessing on his diligence and devotion to the welfare of sailors.

"The Sunday and day-schools at Wapping for the children of sailors and watermen, are in a most prosperous condition. The day-school consists of about 150 boys and 80 girls; and from a recent visitation, it is stated to be in a more flourishing condition than at any former period, both for regularity of attendance and improvement of the scholars.

"Operations so varied and extensive as those carried on by your society must necessarily require considerable pecuniary supplies. They regret to state that at present they have been but very partially afforded, so far as the claims of the institution have been known to the Christian public."

Balance at present due to the treasurer, £341 19s. 6d. Disbursements during the year, £974 8s. 6d.

G. F. Young, esq., M. P., R. H. Marten, esq., late treasurer of the Port of London Society, Capt. Prynnue, Lieut. Fabian, R.N., the Rev. J. Clayton, jun., Temple, of Plaistow, Belcher, of Chelsea, and N. M. Harry, of Broad-street, &c., addressed the meeting. G. F. Angas, esq., one of the treasurers, and the Rev. Mr. Timpson, one of the secretaries, apologized for the unavoidable absence of their respective colleagues, Mr. Pirie, and the Rev. Dr. Cox.

GENERAL BAPTIST MISSIONARY SOCIETY.

MISSIONARY ORDINATION AND FAREWELL SERVICE.

THE Ordination of Mr. Brooks, as a Missionary to the East, is intended to take place in Brook-street chapel, Derby, on Tuesday, July 8, 1834; service to begin at ten o'clock. The following is the order of the service:—Mr. Derry, of Barton, to offer the general prayer—Mr.

Goadby, of Ashby, to deliver the introductory discourse—Mr. Stevenson, of Loughborough, (Mr. Brooks's tutor) to ask the questions—Mr. Pike, (the Secretary) to offer the ordination prayer—and Mr. A. Sutton (Missionary) to deliver the charge.

The Farewell Service, on account of the departure of the Rev. Amos Sutton, will take place in the evening; to begin at six o'clock.

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 8.]

AUGUST, 1834.

[NEW SERIES.]

**THE GLORIOUS LIBERTY OF THE CHILDREN
OF GOD.**

THE deliverance of the sinner from the guilt and power of sin, and his restoration to the divine favour, are very properly denominated "Liberty," nay, by way of eminence, "the liberty." Inasmuch as there is no other liberty, whether civil or religious, which, with this, is worthy of comparison. It is the glorious liberty of the sons of God.

There are many who talk of liberty who know nothing of its true meaning. I am now speaking of the freedom of the soul. There are many who seem to imagine that it is a liberty to act according to every inclination of their depraved and wicked hearts; a liberty to revel in every species of licentiousness; to burst every sacred and social bond, and to act independent of the moral government of God. Is this liberty? Is this the native freedom of the soul? Is it not the most degrading slavery, and the severest bondage?

The glorious liberty of the sons of God knows nothing of such licentious freedom. The grace of God not only places the penitent believer in the relation of a son, but it plants those holy principles in the heart, and furnishes those strong and powerful motives to the mind, which enable him to act in such a manner as is consistent with his high and holy calling, and with the dignity of his renewed nature.

When the returning sinner is delivered from the load of guilt which pressed upon his conscience; when he feels that there is no condemnation to them that are in Christ Jesus, he may be truly said to be made free. When the power of sin, which held his soul in captivity and bondage, is destroyed, this is freedom! This is glorious liberty! "The law of the spirit of life (that is the Gospel) in (or by) Christ Jesus, has made him free from the law of sin and death." The humble penitent is brought out of

his prison-house, his chains are knocked off, and his freed soul can rejoice in the God of his salvation. The situation of Peter, when imprisoned and bound in fetters for preaching the Gospel, is a striking representation of the moral condition of the sinner; nor is his deliverance a less striking representation of the deliverance of the sinner from the bondage of sin and satan.

The sinner is shut up in prison, surrounded with darkness; he is chained in fetters. But the Gospel of the Lord Jesus Christ, like an angel from the heavens, enters his prison-house, sheds a heavenly light around him; smites with conviction; unlocks his chains, and leads the way to glorious liberty. The world no longer enslaves; passion no longer holds captive; the powers of darkness no longer triumph, and the Christian can rejoice in the glorious liberty of the sons of God. "If the Son therefore make you free, ye shall be free indeed." The Christian may be denied civil freedom, he may be denied religious liberty, but none can deprive him of the glorious liberty of the sons of God. "At midnight Paul and Silas sung praises to God, and the prisoners heard them." Though bound in fetters their souls were free.

The liberty of the sons of God is a liberty which extends to every part of the emancipated sinner. He is free to glorify God with his body and soul which are his. All the powers and passions of the new nature are called into active operation. He stands in a new relation to God, a relation which unites him to the purest and most exalted intelligences in the universe. Freed from the dominion of sin, like them, he lives not to himself, but to the praise and glory of God.

The sinner is not at liberty to do the will of God, nor can he effect his own freedom; as soon might he expect to render his body incapable of disease and death, as to burst those fetters with which sin has bound him. He cannot love God, the enmity of his heart will not suffer him: he cannot love holiness, the love of sin binds him in iron chains. He cannot do the will of God while his own will is subject to the prince of darkness. It is our triumphant Redeemer who proclaims liberty to the captives, and the opening of the prison to them that are bound.

There is another feature in the liberty of the sons of God, I mean liberty of access to God. This is a most exalted privilege. It is the liberty of children. They are not only permitted but encouraged to draw near to God, under all circumstances and on all occasions. How consoling and comforting to the spirit of every Christian who may be called to pass through scenes of suffering and sorrow, are the words of the apostle, "The eyes of the Lord are over the righteous, and his ears are open to their prayers." How striking; "His eyes are over them," "his

ears are open to them." There is another passage where we are invited to come with boldness to the throne of grace, that we may obtain mercy, and find grace to help in time of need. By coming "boldly," we are not to understand the boldness of arrogance and impudence, but simply, that freedom of speech, that humble and holy confidence which we are to exercise in our heavenly Father, as his "dear children." Our access to God is not confined to the ordinances of his house. We may be in circumstances of affliction and difficulty, and I would ask, is it not an unspeakable privilege to have access to our great Deliverer on all such occasions? Most assuredly it is; this is truly a glorious liberty.

Sinners have no such privilege. Sin raises an eternal barrier between God and the soul. The means of reconciliation are despised or neglected, consequently where there is no reconciliation there can be no communion.

An earthly sovereign, though under the influence of the most gracious disposition of mind, and willing to promote the comfort and happiness of his subjects, may be so occupied with some, that he cannot attend to others; but this can never be the case with God. He is omnipresent—an every-where-present Being. He is not only present to attend to the concerns of nations and kingdoms, but essentially present to every individual, and especially present to every one of his children. Nor are there any circumstances in which it is possible for the Christian to be placed, but he knows it, and is present to support, to aid, and comfort. So that the throne of grace being accessible at all times, and on all occasions, the good man enjoys an unspeakable privilege.

It affords no small degree of consolation to the mind, when we have an earthly friend to whom we can at all times have access; and access not only to his person and his ear, but access to the sympathies of his heart: but when we can draw near to God through the Son of his love, we have access to a Father, whose mercy and love will not only sympathize with us, but who will actually bless us according to our necessities; who will send us deliverance in the hour of danger, and comfort in seasons of dejection, who "will supply all our need according to his riches in glory by Christ Jesus." This is the glorious liberty of the sons of God.

There is another feature in this liberty to which we would direct your attention. The deliverance of the soul from all the afflictions of life. How must flesh and blood weigh down the soul. What a clog must matter be to pure spirit. The apostle calls the separation of the soul from the body, being "unclothed." Flesh and blood cannot enter into the kingdom of God, but the sanctified spirit can. How much more capable of taking in

knowledge will the soul be when these garments of mortality are laid aside, and the imperfect mediums of communication are completely removed. The earthly house shall be taken down and the immortal tenant set free. It was this thought that enraptured the pious mind of the apostle and led him to say, "To be absent from the body is to be present with the Lord." How much more capable of contemplating the various works, and of understanding the various providences of God, shall the soul be, when every thing mortal shall be left behind, and when it rises to its native element, washed in the Redeemer's blood and clothed with his salvation. Who can tell but God may permit the spirits of the just to visit the various parts of his eternal empire; and how will the soul look back and wonder, as much at its own ignorance, as it does at the vastness of the works of God.

Freed from corruption, it shall travel with the swiftness of a ray of light, wherever the Eternal permits or commands.

Could we behold the circumstances of the departed saints, could we view them in their heavenly employments, we should not wish them back again to a world of sin and sorrow, and to inhabit a body of corruption and death; no, we should long for the happy period to arrive, when our freed spirits, unclothed and unfettered, should leave this world of clouds and storms, and rise to join them in the pure regions of eternal peace.

To make the liberty of the children of God complete and perfect, there is one other feature wanting. We mean emancipation from the power of death and the grave. When God created man he did not create the body a burden to the soul, or a hinderance to its happiness.

But sin introduced death, and death corruption. Never was there a bondage so degrading to the mortal part of man as death. Look into the open grave and see how the monster triumphs over man—the mortal part of his nature. Where are chains so powerful as the chains of death and the grave? None, except the chains of the bottomless pit. Where are fetters equal to the fetters of the tomb? Who can unloose the cords of death? Who can spoil him of his conquests and set the prisoners free? Thanks be to God, we are not left without hope. "Even we ourselves groan within ourselves, waiting for the adoption, namely, the redemption of our body; for we are saved by hope." The Christian has received "An earnest of his inheritance until the redemption of the purchased possession," that is, the redemption of the body. You look into the tomb and you see the mortal part of man in bondage to death and a prey to corruption; but you hear a voice from the tomb of the Redeemer, saying, "I am the resurrection and the life." "O Death, I will be thy plagues; O Grave, I will be thy destruction." Thanks be to God who giveth us the victory through our Lord Jesus Christ.

'This is a glorious liberty, a liberty from corruption to incorruption, from weakness to power, from dishonour to glory. "He will raise our vile bodies and fashion them like unto his glorious body," in the spirituality of their nature, the beauty of their structure, and the eternity of their duration. O Grave! where is thy victory? Then shall the work of Christ as a mediator and saviour be accomplished. The sons of God are free. Captivity shall be unknown, and happiness, pure and permanent, the everlasting portion of the people of God. This is the glorious liberty of the sons of God. * N. H.

ON SENSIBILITY TO PAIN.

THE fuller the consideration which we give to this subject, the more convincing are the proofs that the painful sensibility of the skin is a benevolent provision of our heavenly Father, making us alive to those injuries, which, but for this quality of the nervous system, would bruise and destroy the internal and vital parts. In pursuing the inquiry, we learn, with much interest, that when the bones, joints, and all the membranes and ligaments which cover them, are exposed, they may be cut, pricked, or even burned, without the patient or the animal suffering the slightest pain. These facts must appear to be conclusive; for who, witnessing these instances of insensibility, would not conclude that the parts were devoid of sensation. But when we take the true, philosophical, and what may be called the religious view of the subject, and consider that pain, in this probationary state, is not an evil, but given for benevolent purposes, and for some important object, we should be unwilling here to terminate the investigation.

In the first place, we must perceive, that if a sensibility similar to that of the skin had been given to our internal parts, it must have remained unexercised. Had they been made sensible to pricking and burning, they would have possessed a quality which would never have been useful: since no such injuries can reach them, or never without warning being received through the sensibility of the skin. The Scriptures teach us that all the works of God are made in wisdom; and we have one proof of that wisdom in the fact of his having withheld from the deeper parts of the human body a susceptibility of impression, which, had it existed, could have answered no beneficial end.

But further, if we find that sensibility to pain is a benevolent provision, and is bestowed for the purpose of warning us to avoid such violence as would affect the functions or uses of the parts, we may yet inquire whether any injury can reach these internal parts without the sensibility of the skin being excited. Now of this there can be no doubt; for they are subject to sprain, and rupture, and shocks, without the skin being implicated in the accident. If we have been correct in our inference, there should be a provision to guide us in the safe exercise of the limbs; and notwithstanding what has been said of the insensibility of these internal parts, the entire absence of sensibility would imply an imperfection which we know cannot attach to those works which Omniscience pronounced to be "very good." With

these reflections we recur to experiment, and we find that the parts which are insensible to pricking, cutting, and burning, are actually sensible to concussion, to stretching, or laceration.

How consistent then and beautiful is the distribution of this quality of life! The sensibility to pain varies with the function of the part. The skin is endowed with sensibility to every possible injurious impression which may be made upon it. But had this kind and degree of susceptibility been made universal, we should have been racked with pain in the common motions of the body: the mere weight of one part on another, or the motion of the joint, would have been attended with that degree of suffering which we experience in using or walking with an inflamed limb. But on the other hand, had the deeper parts possessed no sensibility, we should have had no guide to our exertions. They have a degree of it limited to the kind of injury which it is possible may reach them, and which teaches us what we can do with impunity. If we leap from too great a height, or carry too great a burden, or attempt to interrupt a body whose impetus is too great for us, we are warned of the danger as effectually by this internal sensibility, as we are of the approach of a sharp point or a hot iron to the skin. The above facts show with what a tender consideration of our ease and comfort, the Divine Architect has built our mortal frame; and let them, with others of a similar nature, be remembered when we bless Him for our creation.

It is possible that while perusing these few lines, the reader has changed his position, and shifted the pressure of the weight of his body; were he constrained to retain one position during the whole hour, he would rise stiff and lame. The sensibility of the skin is here guiding him to that, which if neglected, would be followed even by the death of the part. Without disturbing his train of thought, it induces him to shift the body so as to permit the free circulation of the blood in the minute vessels; and when, as in cases of paralysis, that sensibility is wanting, the utmost attention of friends and the watchfulness of nurses, are but a poor substitute for its protection. The fact is, that the sensibility of the skin is as much a protection to the frame generally, as that of the eye-lids is to the eyes, and gives us motives for gratitude, which probably we have seldom considered. "We are fearfully and wonderfully made." The brain is insensible—that part of the brain which, if disturbed, or diseased, takes away consciousness, is as insensible as the leather of our shoe; and the heart, which is affected by every emotion of the mind, by every passing thought, is itself insensible to a touch of the hand, as has been proved by actual experiment. Every part of our frame is endowed with that kind of susceptibility which is most fitted to guard us against the approach of evil, and direct us in the pursuit of good.

To the above we may add two or three moral reflections. The first is that of the Psalmist. "The works of the Lord are great; sought out by all them that have pleasure therein." The more they are examined, the more evidence do they present of his benignity and wisdom. Our second reflection is, that susceptibility to pain is essential to teach us the evil of sin. The anticipation of the pain which will follow the excessive indulgence of carnal appetite, of indolence, and passion, induces us to pause, and desire a deliverance from the dominion of sin.

The experience of affliction is often, through the blessing of God, still more effectual in bringing guilt to our remembrance: and if there be with us "a messenger, an interpreter, one of a thousand, to show unto us the uprightness of God, then is he gracious unto us, and says, 'Deliver them from going down to the pit, for I have found a ransom.'" The influence of Divine truth blending with the effect of physical suffering, often issues in the conversion of the soul. Our last reflection is, how glorious will be that heavenly state, in which, it is solemnly said, "There shall be no more pain." Here, the foresight or the experience of suffering seems necessary to excite us to virtue and *even* to action; there, we shall need no such spur. The apprehensions of the beauty of holiness, and the anticipation of sacred pleasure, will be sufficient to stimulate us to glorious activity in the service of God, and the performance of kind offices to those around us. There, perfect love will have cast out all fear of evil. There, we shall enjoy a divine, a happy, an uninterrupted, a glorious life, through all eternity.

COPY OF THE LETTER FROM BARNSTAPLE.

(Printed by order of the Association.)

22nd September, 1833.

WE whose names are hereunto subscribed, having made a public profession of faith in the Lord Jesus Christ, by being baptized in the name of the Father, Son, and Holy Ghost, and having, in that solemn ordinance, given ourselves wholly to the Lord, to be his people for ever, do mutually and cordially unite as a Church of Christ, and receive each other into Christian fellowship, esteeming ourselves as brethren and sisters according to the Gospel.

The Church now formed we do, for the sake of distinction, call a General Baptist Church, and agree that it shall be associated with the body of Christians denominated the "General Baptist New Connexion."

We do also resolve, that the officers of our Church shall consist (in conformity with the Apostolic rule), of a Pastor, (or as circumstances may require,) Pastors, or, as they are scripturally called, Bishops or Elders, and Deacons.

We do, by divine assistance, solemnly engage to watch over, and endeavour to promote, the spiritual welfare of each other, by not suffering unrepented sin to exist amongst us, and by stimulating each other to love and good works; warning, rebuking, and admonishing, with all meekness and long-suffering, according to the rules of Christ Jesus our Lord; see Matt. xviii. 15—17.

We do further promise to walk in all holiness, humility, and brotherly love, avoiding all causes of offences and divisions, endeavouring to keep the unity of the spirit in the bond of peace, that our communion may be acceptable to God, profitable to ourselves, and lovely to others.

We especially feel ourselves bound to pray with and for each other, and for the peace and prosperity of Zion universally, but of our own Church in particular.

We will constantly maintain the purity of God's holy word and ordinances, and zealously endeavour to promote the advancement of the

Redeemer's kingdom by our personal exertions and pecuniary aid, remembering that it is accepted according to that a man hath, and not according to that he hath not.

We do moreover engage to attend all the means and ordinances of grace that the Church may appoint, whether public or more private, unless prevented by illness or other sufficient cause.

With these views, and for these purposes, we welcome all those who love our Lord Jesus Christ in sincerity and truth, having been previously baptized on a profession of faith in him.

And now may the great and merciful God, whose we are, and whom we desire to serve and obey in all things, crown our union with abundant blessing, and honour us by making our efforts the means of promoting His glory, in the salvation of many immortal souls.

And grant heavenly Father, that to the latest period of time, a holy, faithful, and prosperous Church, continually celebrating thy praise; may here be found, and in which thy children shall constantly be meetening for the inheritance prepared for them above, which is incorruptible, undefiled, and that fadeth not away.

(Signed by and for all the members.)

ON THE COMBINATION OF SECULAR PURSUITS WITH MINISTERIAL LABOURS.

RESPECTING the subject here announced, different opinions are entertained among Christians. Some *sects*, and not only individuals, think that Christian Ministers ought at least to contribute to their own support, and that of their dependants, by combining secular labour with ministerial engagements. The more general opinion, however, is, that it is most advantageous for ministers to give themselves wholly to their sacred work, and that churches are under obligations, enforced by reason and by Scripture, if not quite inconvenient to their circumstances, to contribute of their substance, so as to liberate their ministers from secular employment. That this is the duty of Christian churches appears to the writer to be plainly established in 1 Cor. ix. 7—14. He also thinks that if a minister can usefully employ the whole time, reasonably expected to be devoted to active exertions, in engagements strictly connected with ministerial and pastoral duties, it is much to be lamented, if he is in any degree prevented from this by worldly pursuits. Is it then a question whether a minister can do this? With the writer it is a great question, whether all ministers possess bodily and mental powers so as to be profitably employed ten or twelve hours a day in study, and other strictly ministerial engagements. And if they do not, he would say, Far more is it to their credit, their respectability, and their usefulness, to be employed in honourable secular labour, than to appear to have nothing to do; and be tempted to kill time by idle gossip; by sucking the narcotic fumes of tobacco, or spending an unreasonable time in bed. Let it not be supposed that ministers are incapable of such things; they are men of like passions and similar infirmities with others.

The writer is not one of those individuals that suppose the work of the ministry does not afford sufficient employ to engage the whole atten-

tion, and the whole strength of any mortal. Of all engagements, he believes that, to the conscientious minister, who will study and labour as one that is to give account, it is, to some constitutions, one of the most wearying and consuming employments; and that some secular pursuits may possibly be a source of recreation, and increase a minister's income, and add to his comfort, while they will not retard his usefulness.

It will be perceived, that reference is made to observations on this subject, published in the Repository for May. The writer of that communication professes, "to treat the subject abstractedly, with a view to provoke discussion and elicit truth." He will not therefore be surprised, or hurt, to find here a view of the subject somewhat different from that which he has taken; for the desire for discussion supposes this possible. With him the writer agrees that it is the duty of churches to make provision for their ministers, to the reasonable extent of their ability; and that it is the duty of ministers to give themselves wholly to their peculiar work, if their strength and worldly circumstances will allow this. He can also admit that the obligation of churches on this subject, is not by all sufficiently considered and acknowledged. But he does not accord with Redivivus, when he represents "this as one of the greatest curses with which the General Baptists have to contend;" language that may offend some, but which is not likely to convince any one. Your former correspondent does not satisfy himself with stating generally, that churches are under obligation, if possible, to liberate their ministers from secular labour, and ministers to give themselves wholly to their sacred work; but he assumes higher ground, and seems to contend that it is unscriptural and improper for ministers to engage in secular employ. This position, notwithstanding the show of argument by which it seems to be defended, it is thought he cannot maintain. Let us briefly notice the arguments employed.

The union of secular labour with the ministry is said to be "a combination of two things which cannot naturally unite, and which controvert each other." The truth of this statement is not self-evident, especially when it is considered, that the Divine Being requires these to be united in the practice of men in general; and that there is an inspired injunction to be "*Not slothful in business, fervent in spirit, serving the Lord.*" One should suppose that what are required thus to be united in mankind generally, are not so naturally and essentially discordant that they must necessarily controvert each other. But reference is made to ministers, and of them it is said, "*No man that warreth entangleth himself with the affairs of this life,*" &c. If to be at all engaged in the affairs of this life is to be entangled with them, the argument would be conclusive; but, in that case, we must needs go out of the world. And what shall be said of the Apostle who gave this advice, labouring with his own hands, that he might not be chargeable to the Corinthians?

"Secular pursuits, it is said, necessarily induce speculation, which may have an unhappy influence." Perhaps it might be sufficient, to nullify this argument, to say they may not have an unhappy influence; but I should rather contend, that, in the popular and only dangerous sense of the word, secular pursuits do not necessarily induce speculation. Most persons may speculate, if they please; but there are many pursuits in which ministers may engage without, of necessity, doing this. What

speculation is there necessarily in keeping a school, in a clerkship, in tent-making, and in many other occupations?

Is it really true that "*MANY (ministers) could be referred to, whose characters are above all suspicion, who, there is reason to believe, might have continued honourable and useful ministers among us, had they been supported independently of secular pursuits?*"

"The combination is one, which has a tendency to strengthen the prejudices of the opponents of dissent, against what they call, 'the voluntary system.'" Suppose it has, what then? Why we ought not unnecessarily to multiply or to strengthen prejudices against what is right. Granted. But if it is necessary, or expedient, and not unscriptural, for ministers to be employed, at least partially, in secular labour, this does not prove the voluntary system incorrect; nor ought it to excite or strengthen prejudice against that system. While it is right to avoid, as much as possible, all ground of offence, if any one will cherish unreasonable prejudices, he alone must be accountable for them.

Again, Redivivus says, "It is opposed to the express declarations of Scripture." What is thus opposed to Scripture? Will he reply without any qualification, The union of secular labour with the ministry is contrary to the express declaration of Scripture? If so the discussion will soon terminate, by his reference to the passage where this is prohibited. But then another consideration will arise, that is, how the conduct of the Apostle, when he laboured with his own hands, is to be reconciled with Scripture. It is presumed that wherever Redivivus may be found, he will not be discovered thus acting in opposition to his view of Scripture prohibitions. As for others, they may patiently wait till the text is produced, which forbids ministers, under any circumstances, to degrade themselves by defiling their hands with secular labour. It surely will not be conceded that the scriptures referred to in his communication, sustain the proposition under which they are placed. They do indeed state, as a general principle, the duty of churches to support their ministers, to the reasonable extent of their ability; but the Apostle who furnishes the strongest passage, by his own conduct, presented an exception, and he gloried in it. 1 Cor. ix. 15.

So far the call for discussion, on this subject, is answered, not with the expectation that it will produce any difference in the practice of churches, which, in the absence of any universal rule, will still be regulated by general principles and their own special circumstances. If injustice and inconsideration unhappily influence the conduct of any churches towards their ministers, while they will not be removed by caustic declamation, it is not likely that they will prevail for any length of time. The spirit of the times is decidedly unfavourable to any conduct evidently illiberal. But it is manifest that the conduct of churches must in justice be estimated according to their ability. Extreme cases of poverty and degradation, some of which are referred to by the former writer, would perhaps appear far from unjust, if both sides were heard, and without this, no law ought to condemn any one.

With the essay of Benevolus, relating as it does to the acknowledged duty of churches, and to the correction of injustice, I have no controversy.

ÆQUITAS.

THE SEARCHING INTERROGATION.

"Friend, wherefore art thou come?"

THE true answer to this question would have been, "I am come to perpetrate the worst deed of treachery that was ever exhibited. I am come to perform an act, blackened by all that is odious in immorality, by impious unbelief which miracles themselves have not removed, by ingratitude and cruelty to the best of Masters, by deceit in my behaviour, and covetousness in my motives." Judas was a hypocrite. With seeming cordiality and love to the Redeemer and his cause he walked outwardly, while he retained in his heart a rankling animosity which "eats as doth a canker," and destroys the vital part of godliness. Behind the mask of a professed attachment to Jesus and his followers, he bore a secret hatred to them and to the cause in which they were engaged. The true character of a man will often show itself. Events will occur to call it suddenly into view, and however artfully we may conduct ourselves, we cannot always conceal our real principles and disposition: but never did the hypocritical effrontery of Judas display itself more strikingly than at the last supper, when knowing the insincerity of his heart, and even after the faithful eleven had put the interrogation, "Lord, is it I?" he, in order to cloak his treacherous designs, and blind his unsuspecting companions, said likewise, "Master, is it I?" Vilest of traitors! and not less hardened than vile, or he would surely have hung down his guilty head in shame, when He who knew what was in man said unto him, "Thou hast said;" or, in other words, "Yes, Judas, thou art the person who will perpetrate the horrid deed." Though after this, Judas went immediately out and was told to do quickly what he had purposed to do, it does not appear that the other disciples had any idea of his black intentions. Having been accustomed to cherish a loving spirit towards each other, they thought he was gone out on some important business, and probably followed him with their good wishes. Little did they imagine that he had withdrawn merely to give vent to the malice, which, by the exposure of his Lord, had been made to swell in his heart, and to commit the awful sin which has consigned his name to eternal infamy and scorn.

In reflecting on the character of Judas, one of the first thoughts which arise in the mind, is the worthlessness of the highest religious profession without sincerity of heart. What is faith if it be feigned, but a base pretension of reposing confidence in the Supreme Being, while we have no cordial love or esteem for his character? What is hope, if it be that of the hypocrite, unauthorized by promise, and likely to fail us when we have most need of its support? What is love, if it be with dissimulation; if it be only in show, and do not actually exist in the heart? Is it not like a painted sepulchre, possessing a beautiful exterior, and an internal recess, which is full of dead men's bones and all uncleanness? How suitable, how important, was the prayer of the Psalmist! "Let integrity and uprightness preserve me; for I wait on Thee." How dreadful is the sin, and how sorrowful the consequences, when Christ is stabbed in the house of his professed friends!

The want of sincerity, however, is so dreadful a defect of character, that we ought not to imagine it to exist without the most decisive evidence. Unlike Jesus our Lord, who knew what was in man, we are often deceived by outward appearances. Fair is the speech, and smooth the external behaviour of many who harbour in their bosoms the most unfair and unfriendly sentiments; while, on the other hand, rudeness of outward deportment is frequently connected with uprightness of principle, and an affectionate disposition. Peter, with all his rashness in attempting to rebuke his adorable Master on one occasion, was really attached to him in heart; while Judas, who hailed him with kisses, stood ready "to sell him for thirty pieces of silver," the price of a slave. Reader, be not hasty in charging thy plain-speaking friends with hypocrisy. Remember we are not able to pronounce on the motives from which people act; and charity requires us to put a favourable construction on all dubious actions. Passion and temptation may, for a short time, lead some persons astray, who, on detecting their errors are prompt in returning to the path of duty. Many, through thoughtlessness, may offend in speech who do not offend in heart; and many, through misapprehensions, may be led to act in a manner from which they would recoil with abhorrence, were they only possessed of just views of the circumstances around them.

Another admonition suggested by the history of Judas is, "Beware of covetousness." The love of money operating on an unsanctified heart, bore on the traitor to accomplish his malignant deed; and though the cutting inquiry of Jesus, at the head of this paper, must have exposed to the unhappy man the enormity of his guilt, and reduced him to a self-condemned state, yet his proud, treacherous, covetous heart could not stoop to that "repentance which needeth not to be repented of." When he saw that Jesus was condemned, unable to bear the scorn of the public, and torn by remorse, "he brought again the thirty pieces of silver, and said, I have sinned in that I have betrayed innocent blood." His misery, however, increased, till at length in reckless desperation, he committed an act of suicide, and precipitated himself into endless ruin. The record stands a monument of the just displeasure of God against hypocrisy, and a beacon to warn all the followers of Christ against those sins by which this highly privileged professor was at length brought to the pit of destruction.

Northamptonshire.

O. B.

CORRESPONDENCE.

REMARKS ON X. Y.'s REPLY TO A QUERY.

MR. EDITOR,

I was glad to see in your number for March, a few remarks by a correspondent, signed X. Y., on a query by R. Stocks, which appeared in the Repository last November. I read X. Y.'s remarks very attentively, but not, I must confess, with that complete satisfaction which might have been desired.

His views were different from my own. I have been expecting that some other correspondent would have written, to throw more light upon the subject, which certainly is one of no small consequence. No person having seen fit to reply, the following hints are at your service. You may publish or suppress them at discretion. X. Y. informs us that he examined the Minutes of the last Association, in 1833, and could find no resolution which seemed to accord with the one

referred to by R. Stocks, in his query, except that of an individual complaining of unjust treatment said to be received from one of our churches; and to this case he promised to confine his particular attention. In this, however, he appears to me to have failed. In this, the principal part of his essay, he entirely missed his way. The case to which X. Y. was bound, by his own promise, to confine himself, was one of *injustice*! but the very first thing he attempts, is to fix upon the complaining party the terrible stigma of refractory and disorderly, and thus changes the case from injustice into justice; and on this false assumption he rests his following remarks. Now did the case in the Minutes lead X. Y. to understand, that the person who preferred his complaint to the Association was a refractory and disorderly person? Or has he received authentic information to that effect? Or does he know the individual personally? If not, why assume that, which, after all, may not be true; and instead of answering a plain question in a few words, wander from the original subject, and substitute others? For the information of X. Y., allowing him to be a stranger to the parties, the individual who complained of unjust treatment received from one of our churches, was a member of that church twenty-three years, and a deacon more than eighteen years, and was for several years treasurer to the church; which offices he filled with credit to himself, and to the satisfaction of the church. Besides, this same supposed disorderly and refractory individual was chosen a trustee for three meeting-houses in the Connexion, and was employed by the church of which he was so long a member and an officer, more frequently than any other member, to visit the disorderly, and to act as mediator between members who were at variance, and this for at least twenty years. So much in answer to the cutting insinuation that the person who complained of injustice is disorderly and refractory. X. Y. makes some very unnecessary remarks on the power, or rather the want of power, of the Association. Surely he does not suppose that either the querist or the complainant is ignorant enough to imagine, that either the Conference or the Association can force a church to restore a repudiated member. And if he did not believe them to be so grossly ignorant, why make those remarks? The simple ques-

tion is, Is every church utterly irresponsible! Have we no bond of union? Cannot the Conference or the Association employ *any* means to stop the torrent of ruin and the tide of devastation which might attend the proceedings of some tyrant in the garb of a Christian minister, or some Diotrephes who loves the pre-eminence, and lords it over God's heritage? Is there no refuge for the oppressed, when some haughty dignitary takes a dislike to a member or officer more worthy than himself, and determines, at all hazards, to be rid of him? If not, our union as a Connexion is unreal, and of small advantage, if of advantage at all.

The complainant intended, had his request been allowed, to state to the Association, that he had been excluded from one of our churches without ever being able to obtain a knowledge of the cause; and he wished the Association to institute an inquiry, by appointing a few persons to meet the parties, not with the intention of forcing him back, (as X. Y. seems to have imagined,) upon the church from which he had been driven; but that if, after the case had been thoroughly examined, he might be advised consistently to join some other church in the Connexion, or if guilty of any thing demanding humility, he might be brought to humble himself to his former friends. Even X. Y. himself admits that the Association can give advice; but in this case, when the representatives were assembled from various parts of the kingdom, and at great labour and expense, with little important business demanding their attention, even advice must be withheld, and the document containing the complaint, refused a hearing, not being allowed to be read; and all this lest the independence of the churches should be endangered. X. Y. fears too much of this kind of business would be thrust on the Association; and alarms himself, and attempts to alarm others, under the impression, that if one case of a person excluded from fellowship be admitted, great numbers more may make similar applications and requests. Now his fears appear to be nearly if not altogether groundless. For, admitting that in some few cases where tyranny and injustice in the extreme bear sway, the injured may seek for the advice of those they esteem wiser than themselves, the evil would be speedily corrected, as the liberty of appeal would be a wholesome restraint

upon such persons as act from caprice, make their will their law, and who, standing on the stilts of their office, make awful use of their brief authority, to make themselves terrible, if not beloved, by scattering the sheep of Christ, and in the true spirit of persecution, making havoc of the church. But the far greater number of those excluded from Christian fellowship are, as they know and confess themselves, justly excluded; so that on their account there is no danger of being called upon to interfere. Besides, on the principles of reason and common sense, few people invite investigation, unless they have a consciousness that they are in such circumstances that the investigation will prove favourable to them or their cause. The guilty flee.

X. Y. at length comes to the question, and affirms, that to call a church to answer to a charge of unscriptural discipline, would be an infringement upon the liberty of the churches; and this same unknown correspondent admits that it would not intrench upon the independence of churches, to call them to answer to charges of unscriptural doctrine. Observe, gentle reader, unscriptural discipline, which is a real and practical grievance, must go on unnoticed, till the evil corrects itself; but unscriptural doctrine, say Calvin's view of election, or irresistible grace, &c., matters of mere opinion or speculation, must not be tolerated; it may be lawful for the Conference or the Association to interfere, and to institute inquiry, and call these supposed delinquents to answer charges preferred against them. On what principle, and by what authority, X. Y. draws the line between the two, is not for me to say. I did always before understand, that the General Baptists of the New Connexion took the Scriptures, more especially the New Testament, as their only guide in matters of faith and practice, and that the union formed at first, for maintaining the truth in all its ramifications, that the churches might maintain their purity, and that the religion we so highly prize might descend to our children, and to after generations, unchanged and unimpaired. But if discipline is altogether omitted, or attended to with savage and unrelenting fury, any doctrine will soon be admissible: as, in the former case, practical piety and spirituality will become really extinct; and, in the latter, the firm and upright will be ex-

pelled, and the mean, the sordid, and the crouching will lick the tyrant's hand, and remain his humble vassals. In either case, religion sinks into disrepute, and hastens on, at least in that place, to a speedy dissolution. And I ask, for what purpose does the Conference or the Association meet, but to watch over the interests of the Connexion, to correct what may be amiss, to strengthen the things that remain, and to adopt means the most likely to perpetuate and extend the cause of the Redeemer? But X. Y. states farther, that if a person were unjustly excluded from Christian fellowship, and remains afterwards a pious and humble Christian, his former friends would soon see their error, and relent. Now this is all very beautiful. But would X. Y. like to be unjustly excluded from the church, and remain an outcast, until such time as the persons who had injustice enough to expel him, became such meek, and humble, and pious Christians, that they would have justice sufficient to accuse themselves, and invite him to return? Or did X. Y. ever know an instance of a church humbling itself to an individual, whom it had excluded? If not, why attempt to lead us astray, by representing to our minds that which can only deceive? If, on the contrary, deliberative assemblies would lend an ear to the cry of distress, even from an individual, and prudently and timely interfere; so far, in my views, would it be from irritating and making the breach wider, that it would tend to conciliate and to correct the asperity of each party, and tend to reunite those who were at variance. The church acts on this principle when individual members are at variance, and with what success, every experienced Christian knows. And how can we be better employed, than in promoting harmony among the disciples of Christ? "Blessed are the peace-makers, for they shall be called the children of God."

We conclude, then, that the Association has just as much right to take cognizance of unscriptural discipline as of erroneous doctrine. The power it has, is just such as every church has over individual members, viz., reason, advice, persuasion, to the offending parties, and if all fail, a severance of the member from the body. The idea applies more or less to all well organized bodies. The independence to do evil, and to be utterly irresponsible, whether applied to civil society or the Christian church, is not

liberty but licentiousness, and such a state of things must, sooner or later, if allowed to continue, bring confusion and disorder in its train.

No improper design is indulged in these observations on X. Y.'s remarks; the writer knows his incompetence for the task imposed upon him, but is anxious that right and truth should reign; that each member in our churches should know and keep his proper place, that peace may universally prevail, and that glorious and extensive prosperity may be enjoyed through our connexion; and that grace and peace may be given in rich abundance to all that love our Lord Jesus Christ in sincerity.

July 12, 1834.

A. M.

OBSERVATIONS ON THE TREATMENT OF AN OFFENDED BROTHER.

To the Editor of the General Baptist Repository.

DEAR SIR,

In reading your number for April last, I was struck with the admonitions of a Pastor to an offended brother. My hopes and expectations were excited (I supposing myself to be similarly situated) the more, hoping the admonitions of a Pastor to one he admits is justly offended, would be accompanied by salutary scriptural advice; but I was grievously disappointed. I felt sure in my own mind either you, Sir, or some friend in the ministry would notice them, and that I should see some remarks upon them in your next number. Again, I am disappointed. I admit, that some of the remarks, at least, are just; others not, viz. "That if one joint be dislocated the whole body suffers," &c. &c. Again, "We may be so far blinded under the influence of unjust treatment, as to think we do well to be angry; a sentiment that has no place in the word of God."

To the first of these I observe, that it will be admitted by all, that a dislocated joint or an offended brother, gives great pain to the whole body; but a timely application of a suitable remedy, viz. scriptural discipline, scripturally applied, would soon cure the disorder, and make both the offender and the offended better members than they were before.

To the second, I remark, that I think it perfectly consistent with both the precepts and examples laid down in the scriptures, to be angry or to show a proper resentment to an offending brother. We are taught to be angry but not to sin; and if my brother offend me to go and tell him his fault between me and him alone; if I gain my brother, well; but if I convince him of his error, and he confess his fault, (but not without) I must, and am ready to forgive him, even to seventy times seven. Our Saviour does not enjoin it, or the Apostle Peter, only on the condition of confessing our sins—of the offending brother going to his justly offended brother and saying, *I repent*. If the scripture discipline in the case alluded to, had been exercised by T. S. as the Pastor of the Church, as it ought to have been, there would have been no necessity for the unscriptural admonitions which I conceive he has given. I have felt and mourned for years on account of the defectiveness in the exercise of scriptural discipline, in the General Baptist Connexion. The unhappy consequences I see almost daily, and hear of, in many surrounding Churches. The subject has been taken up again and again at the Association, and letter after letter has appeared in the periodicals, but the advice laid down has been apparently neglected. The Ministers and representatives of the Churches, seemed, although they sanctioned the step, yet they have been either too wise to be taught, or too indifferent in the cause of Christ to put his laws in execution. One of our most aged and respected Ministers now living in the Connexion, once said, when talking on the subject at my house, "that unless the scripture discipline was better attended to in the Churches, the Ministers might preach until doomsday, and do but little real good." I assert, without fear of contradiction, that the General Baptist cause suffers more from the defectiveness or rather unscripturalness of their discipline, than any other cause whatsoever.

If, by inserting the above, you should excite some remarks, and a determination in the Churches to be more circum-spect on the subject, I believe the cause of Christ would be promoted, which is the only object and desire of

Yours, respectfully,

A CONSTANT READER.

REVIEW.

PRACTICAL LECTURES, on Parental Responsibility and the Religious Education of Children. By S. R. HALL, of the Seminary for Teachers, Andover, America. Printed and Sold by the Religious Tract Society.

THE extraordinary degree of attention paid to the religious education of young people in America, is at once a symptom and a cause of the reviving power of Christianity in that quarter of the world. The parent who has himself tasted of the blessedness of religion, is almost irresistibly led by his natural affection, his sympathies, his deep sense of the value of the soul, as well as by a regard to the commands of God, to seek after the salvation of his children; at least, the genuineness of religious experience may be reasonably suspected, when parents are not deeply solicitous for the spiritual welfare of their offspring. While perusing some American publications on Christian education, several ideas have struck us to which we may hereafter refer with more enlargement. One is, the wisdom with which our brethren on that side of the Atlantic connect the future diffusion of Christianity with the manifestation of its vital energy in those who now possess it. Far from contenting themselves with the mere asserting of divine sovereignty on the one hand, or of the necessity of human agency on the other, they consider the spread of the Gospel as a work to be done by bringing their own views and feelings to bear on the minds of those who come within their influence; and especially on the minds of their sons and daughters. What is this but acting according to the instructions of that divine teacher, who said, "Ye are the salt of the earth." The only way by which salt can diffuse its beneficial qualities, is, by coming in contact with the putrid mass which it is designed to preserve. The Americans aim to educate the heart as well as the head. They do not think it enough to supply the understanding with right conceptions; they labour to awaken sacred feelings, and to keep them alive by a variety of inventions. Considering that man is as liable to act wrong as to think wrong, they also strive to bring the rising generation to the possession of good habits; not scrupling to exercise the authority which the Cre-

ator has put into their hands for that purpose. Once more: we have been pleased with the skill which they display. Though they may not make great use of catechisms, they employ an interrogatory and dialectic mode of instruction in guiding children to the knowledge of the Scriptures, and to the apprehension of important principles of truth. They are skilful likewise in availing themselves of particular times and seasons for fixing salutary impressions on the heart.

The work before us is distinguished by plain good sense. If it does not claim to be ranked among the most fascinating treatises on this subject, it contains many striking admonitions and valuable hints of instruction. After some general introductory remarks, the author proceeds to define Christian education; to point out the duties of parents; the means to be employed by them; the manner in which they ought to govern and instruct their children; their encouragements, and the obstacles by which success may be prevented. These topics are treated in eleven lectures. The following extract will give the reader a just notion of the style of the composition. Speaking of the causes of indifference to the religious education of children, the writer says,—

"That the erroneous views of parents, as to the nature of their dependence on the operations of the Holy Spirit, occasion much unfaithfulness. Such parents incline to the opinion, that, although the instruction of the head is, in a good measure, left to man, yet the instruction of the heart, or in other words, both the means and the end in sanctification, so require the special agency of God, as that any efforts of man are needless. They regard human endeavours to lead the hearts of the young to God, as, to say the least, of very doubtful efficacy; and, perhaps, they look with jealousy on a very sedulous use of means, as indicative of a disposition to depend on means, rather than on the power and mercy of God. They hope, if they keep their children from the contamination of the world, as far as may be, and make them well acquainted with Christian doctrines, accustoming them, at the same time, to a regular attendance on religious ordinances, that God will hear their earnest prayers for them, and, in his own good time, work upon their affections and

bring them to himself. In whatever degree these opinions operate, the tendency must be to weaken, if not to paralyze, parental exertion. The hearts and habits of the rising generation will not be permanently affected without proper solicitude; nor will evils be anticipated and checked, or promising developments cherished, with that watchfulness which the importance of Christian education demands, without unremitting assiduity. Nature, with its corruptions, will be permitted to gather strength; and grace, if assisted, will be but feebly assisted by parental co-operation."

Among the obstacles to success mentioned by Mr. H. is an excess of dress.—"The Saviour," says he, "commands, 'Love, not the world, nor the things of the world.' But if I foster in my child a love for finery in dress, and constantly gratify it, do I not give him a practical illustration of direct disobedience to a command so plain, that it cannot easily be misunderstood? The unjust steward was not condemned for using so much of his lord's money as might be necessary to his comfort, but for 'wasting his goods.' Now can any person, under the influence of the temper inculcated by the Gospel, say, that property expended for things which serve no better purpose than to gratify a love for 'display,' is better than wasted? Let me ask also, how can I consistently pray that the proud heart of my child may be brought into subjection to the humility of the Gospel, when I willingly indulge him in things calculated to increase his pride?"

On the whole, we recommend this little book as a useful guide in conducting domestic education.

ESSAY ON THE DIVINE AUTHORITY OF THE NEW TESTAMENT. By DAVID BOGUE, D. D. *Sold by the Religious Tract Society.*

The only alternative left for mankind is, the reception of the Scriptures as containing the word of God, or the gloomy persuasion of there being no written revelation of his will in the world. The statements of the Bible, on every topic connected with religion, are so satisfactory, so complete, so distinguished for pathos, sublimity, and beauty, so obviously superior to those of all other writings which pretend to be of divine origin,

that if the religion of that book be not from heaven, we are left in the dark field of conjecture and speculation, surrounded by causes of perplexity, stung by conscience, afraid of punishment, without any good ground of hope, or promise of mercy, exposed to death, and without the charter of immortality. The condition of mariners, who "when neither sun nor stars appear," have to steer their course on the stormy seas without a chart, without a compass, affords but a faint emblem of the situation of immortal souls, who have to pass over the boisterous ocean of life without the light and direction of divine revelation. But how pleasing is it to observe the rich plenitude of evidence by which the claims of revealed truth are supported. How delightful to remember that much of it is strictly internal, arising from its innate qualities, its wonderful power! In the essay before us, although there is one chapter devoted to the argument from miracles, and another to that from prophecy, yet the branch of evidence chiefly exhibited is that which is derived from the matchless excellence of the Gospel, its eminent superiority to all other systems of religion, and its gloriously beneficial tendency. The essay is divided into ten chapters, and treats on the evidence for the divine authority of the New Testament, arising, 1st. From the principles which it contains; 2nd. From considerations suggested by its contents; 3rd. From the testimony of the Apostles; 4th. From some additional considerations confirmatory of that testimony; 5th. From miracles; 6th. From prophecy; 7th. From the success of the Gospel. The eighth chapter answers objections; the ninth notices the sentiments and conduct of Deists, and the tenth contains some miscellaneous considerations.

In this age of changes, and of keen intellectual inquiry, when mankind arising, as it were, with renewed strength from a long protracted slumber, is for reforming every institution, and starting off in a new career of improvement, it may not be improper to make the following extract, and request attention to it:—

"For centuries past the world has been in a state of gradual improvement, which is still increasing with accelerated rapidity. Ancient sages, even the most renowned, we have far outstripped in every useful science; and by means of modern discoveries, their most famous books are found extremely deficient.

Within the limits of the eighteenth century this has been remarkably the case. How many treatises, regarded as masterpieces at the beginning, were looked upon as antiquated before the end. When we consider the intense application of thousands of enlightened and highly cultivated minds, all in quest of new discoveries, and all endeavouring to improve what was written before, we shall not wonder at this advancement. We are naturally led to inquire how it is in reference to religion? and whether the New Testament stands its ground? A full proportion of learned men have applied themselves to the study of the principles of religion and morals, and to those sciences connected with them which have respect to moral obligation and privilege. But have any of them outstripped the New Testament, as the moderns have outstripped the ancient philosophers? Have they found out any part of the character of God which it does not display; of any duty which it does not inculcate? No: after all their researches, and with all the additional knowledge of eighteen centuries, they have not moved a step before it. Nay, they may perceive the New Testament is still before them."

Dr. B. is evidently most at home in exhibiting the moral grandeur of the Gospel. There is nothing remarkable in his statement of its internal evidences. The impression produced on the mind by a perusal of his Essay is, that Christianity is certainly the best religion in the world; that it has done a great deal of good; that its claims to divine authority are highly reasonable, and that, when it has exerted all its energies on society, a vast accession will have been made to the moral and intellectual improvement of men.

TRUTH FOUND, AND LOVE NOT LOST;
or, the Principles of Religious Knowledge examined. By the REV. C. T. YORK, M. A., Rector of Shenfield, Essex.
Sold by W. Crofts, 19, Chancery Lane.

The above subject is handled in two letters to the reader, on our Lord's promise, John xvi. 13. The style of composition is chaste and elegant, and, on the whole, the reasoning is very just. That there are many valuable thoughts in these letters, the reader may conjecture

from the following extract, which is no better than the general strain of remark. Speaking of the evidence of the Spirit's presence, he observes:—"Some professing Christians think much of bodily excitement, supposing it, by itself, to be a distinct and certain sign of the Spirit's presence. Doubtless holy joy, and peace, and sometimes rapture are blessings from above; but it is no less plain, as may be seen amongst the heathen themselves, that feelings of great triumph and glory may be kindled from beneath. Satan once set Christ on the pinnacle of the temple. When the Spirit is really with us, we shall not merely be lifted up in sensation, but our judgments will be calmed and cleared, and our hearts, at the same time, humbled and sanctified. Others, again, lay stress on their memories' being improved, and, because they can produce texts at will, imagine that by that circumstance alone they are proved to be elect. But Satan in the temptation brought forth much of Scripture. And thus, though he never visits us as an angel of heavenly love, he may, sometimes, as an angel of light. When the Spirit of God brings his truths to our remembrance, we cannot suppose it does so to supply fuel for debate, or to gratify a desire of self-display. No: the Spirit's office is not only to strengthen us in remembering, but in obeying the truth."

THE SORROWS AND ADVANTAGES OF AFFLICTION: A Sermon delivered at Oliver Street Church, New York, U. S., Sep. 22, 1833, by JOS. CLARKE. Sold by Dinnis, London.

The author of this plain and useful sermon is a native of Boston, in Lincolnshire. He went to America a few years since, where he was very severely afflicted. His sermon seems therefore to be the language of experience; and very impressively depicts the sorrows and spiritual advantages of affliction. The sermon is one adapted to be of service to all; but especially to such as are labouring under affliction. It will impart instruction, and encourage not to faint, when rebuked of the Lord. We can cheerfully recommend it to our readers, and the more so, as an immediate purchase will be serviceable to him.

VARIETIES.

ANECDOTES OF SAM. DREW, A. M.

His gratitude to an unworthy Benefactor.

"After some time he was recommended to begin shoemaking on his own account. Fourteen shillings being the total of his cash, he accepts the loan of five pounds from a pious miller—works eighteen hours out of the twenty-four—and at the year's end repays the loan.

"Not many years afterwards, the miller, who had shown so much kindness to Mr. Drew, forgot his God, became an abandoned drunkard, and, as a natural consequence, reduced himself and his family to want. He came one day into Mr. D.'s shop and said, 'Sam, I want you to lend me five pounds.' 'For some time,' said Mr. Drew, 'I hesitated whether I ought to let him have it or not. I knew very well that I should never be repaid; but this was not the difficulty. If I put five pounds into his hands, I thought, it will be but tempting him to commit sin; and perhaps it is my duty to deny him. On the other hand, I considered, here stands the man to whose kindness I owe all that I possess in the world; I know he is poor, and his family wanting necessities. He asks me to return the favour he once conferred upon me. I am not certain that he will misapply the money; and I dare not refuse.' I had not the money by me; but I borrowed it of a friend, in order to help him to whose former kindness I was so deeply indebted."

His encouragement to Inquiry.

"When he perceived any diffidence or backwardness among his young friends in proposing to him their doubts, he urged them to cast aside all such needless reserve. 'Questions,' he would remark, 'are the keys that unlock the treasures of knowledge. It is better to admit your ignorance than to show it. The candid inquirer is always welcome; and don't fear hazarding a blunder now and then. Remember that he who never made a blunder never made a discovery.'

His Lapsed Dream.

"Talking at one time on *dreaming*, and on Professor Stewart's attempted solution of its phenomena, he remarked, in confirmation of the Professor's views,—*'Dreams frequently take their com-*

plexion from the events of the day. When the mind is absorbed in or particularly anxious about any subject, it will probably revert to the same in sleep. While I was writing my Essay on the Soul, all the powers of my mind were bent upon it—it occupied my whole thoughts by day, and frequently gave a colouring to my dreams at night. On one occasion, retiring to bed, after thinking and writing as usual, a train of argument presented itself to me in favour of my subject, entirely new and satisfactory. I followed it out in all its bearings to a conclusion that appeared to be irresistible. Overjoyed, I awoke, and was surprised to know that it was a dream. The outlines of the demonstration being fresh in my recollection, I laid hold of them, examined them, traced them up, and brought them to the same conclusion. I considered and reconsidered the argument, sifted and weighed it, and was satisfied that it was strong, firm, and substantial, and entirely new in its character. I esteemed it the most fortunate event in my life. I then thought of getting up and striking a light, that I might put down the heads; but altered my mind, intending to do it in the morning, and suffered myself to fall asleep. When the morning came, I did not forget the circumstance, but had entirely lost every vestige of the argument and the manner of reasoning, nor have I been able, from that day to this, to recall any idea of it. I have frequently regretted my not getting up immediately and making notes of it.

His Occasional Sayings.

"A young lady lamenting to him the weakness of her faith, 'Recollect,' said Mr. D., 'that among all Bunyan's pilgrims there was but one Greatheart.'

"A gentleman, in defending an untenable position, having tried to intrench himself behind a great name, Mr. D. remarked,—*'Precedent and authority, not divinely sanctioned, are but the refuge of a weak understanding. One sound argument is worth a thousand authorities.'*

"Alluding to the extreme aptitude of some persons, who have more pride than understanding, to take offence at little things, he said,—*'There is nothing but combustible matter that will take fire at a squib.'*

"To a young man in trade, he said, 'Never shrink from doing any thing which your business calls you to. The man who is above his business, may one day find his business above him.'

"Advising an acquaintance who was disposed to be needlessly busy about other people's affairs, he remarked,— 'About my own concerns I have scarcely ever got into trouble; but in many cases I have burnt my fingers in other people's fires.'

"To a lady who asked his opinion on the true source of connubial happiness, he replied,— 'A mutual affection, lighted on the altar of virtue, is the only lamp that is inextinguishable. This, under the influence of divine grace, will continue to burn with undiminished lustre, amidst the storms, the adversities, and the vicissitudes of this chequered life.' "

PASTORAL SYMPATHY.

The Rev. R. Hall was as much beloved by the poor as by the opulent, and never suffered the needy to be forgotten, when it was in his power to visit them, or minister to their relief. He made himself acquainted with their history, entered into all their sorrows and complaints, not merely from a momentary feeling of compassion, but with an impression that was never afterwards effaced from his memory; so that he could at any time relate the leading circumstances in the lives of the afflicted

members of his church, and knew how to administer suitable advice and consolation. Often was he known to decline an invitation to a genteel party, rather than disappoint the expectation of some obscure individual on a sick or dying bed. Wherever poverty, decrepitude, or misfortune, laid its chilling hand, there, like a "brother born for adversity," was he present with his aid. Disregarding personal inconvenience, he penetrated the attics of the needy and the destitute; and returned with lacerations on his leg, from a decayed or broken stair-case, only to renew the visit when a sense of duty called. Many of the afflicted poor remembered for years afterwards his sympathetic kindness towards them, and related, with deep emotion, the instances in which their cottage walls had resounded with the voice of prayer, and been made to them a little sanctuary, where the Highest himself vouchsafed his presence. A feeling of compassion for the poor accompanied him through life, and forsook him not in a dying hour. In every situation, he was devising means for their relief, and in some of his last moments, regretted that he had not been more mindful of their interests; while he tenderly meditated on the words of inspiration, "Blessed is he that considereth the poor," and formed a resolution, had life been spared, to fulfil this important duty in a still more exemplary manner.

OBITUARY.

MR. JOHN LOSMES MELTÓN.—The subject of this Memoir was called upon to give an account of his stewardship in a very early stage of his Christian career. His little vessel was scarcely launched into the religious world, ere it arrived safely into the harbour of eternal rest; the narrow interval allowed him being occupied in the labour of love, and a zealous devotion to the one thing needful. He seemed fully sensible that he had lived many years to little purpose, and determined, as God might assist him through grace, to redeem the time thus vainly squandered, and to dedicate his spared life to the service of his forbearing and merciful Creator. I offer not these observations as a eulogium upon the dead; his spirit could derive no benefit from such a procedure, and no man, I am persuaded, would have abhorred it more,

but to glorify the grace of the Lord Jesus, and bear testimony to the kindness of our Redeemer. My design is, under God, to stimulate the living, and induce my readers to follow his example, as far as he followed Christ. I have before me, a memorandum, written by himself, affording many striking proofs of the blessed change which he had experienced.

"When I consider," he said, "the many mercies I have received, I am lost in wonder, love, and praise, and know not where to begin my song of gratitude. In the early part of my life I was afflicted with a severe attack of fever, which had nearly proved fatal, but here the Lord afforded me a proof that 'he desires not the death of a sinner.' This made but little impression upon my mind; I went on indulging in the guilties

of life (I will not say pleasures, for at the best they were unsatisfactory), amidst many loud calls from within and without, to consider my ways; but though God stretched forth his hand I regarded him not; thus but for his mercy he would have mocked me when my fear came, and laughed at my calamity. It is true I took shelter under the form of religion, but was entirely destitute of its power till it pleased God, by the removal of two dear and only children at a stroke, to tear me from the trifles of a day, and lead me to a throne of grace. Here I was cordially received, and the ear of mercy opened to my cry. I was led, in the order of providence, to attend the General Baptist Chapel at Whittlesea, and under the ministry of Mr. Wood received much instruction. I cannot state any particular period when my heart was renewed; but old things began gradually to pass away; my inclinations received a new bias, and I became a new creature. I felt myself a great sinner, but was led, by hearing the word under the influence of the Spirit, to embrace Christ as a great Saviour." Oh how valuable is Jesus to the poor soul in the hour of deep conviction in the day of trial; precious to the believer amidst the pains of a dying bed, and solemnities of a judgment day.—"Since which time I have enjoyed much peace through believing, although no stranger to spiritual sorrow. On one occasion Mr. W. quoted our dear Lord's declaration, 'He that knoweth his master's will and doeth it not, shall be beaten with many stripes.' This made a deep and abiding impression upon my mind, in consequence of which I offered myself as a candidate for church fellowship, and having been admitted by baptism, on the 25th Nov. 1832, like the blessed Paul when meeting the brethren at Appii Forum, 'I thanked God and took courage.'"

I do not profess to offer this as a correct copy of the MS. referred to, but with a few verbal alterations it embraces its substance.

The few intervening months between his entering the kingdom of grace, and the kingdom of glory, were spent in sowing beside many waters, and thus unobtrusively and without ostentation, greatly contributed to the present and eternal happiness of his fellow creatures.

In the autumn previous to his dissolution, he opened his house, which was situated in the Fen, three miles from Whittlesea, for the public worship of God,

and had the satisfaction, upon an average, upon a Wednesday evening, to see fifty persons anxiously listening to the words of eternal life. He was constant in reason and out of season in the distribution of tracts, and never lost an opportunity of recommending religion to all around him. His attention was much directed to his family connexion, whom he had reason to fear were strangers to that "holiness without which no man can see the Lord." His conversation and correspondence with them plainly indicated that he felt deeply interested in their welfare, and that it is truly painful to witness the "destruction of our kindred." On the 13th of October, he had the unspeakable happiness to see the partner of his joy and sorrow united with the Lord's people, which doubtless constituted much to soften his affliction, and cheer his last moments. His health, which was always delicate, began to decline many weeks previous to his departure, but he bore pain and confinement with the greatest complacency, and was never heard to murmur or repine. On one occasion, when sorely tempted by the enemy he exclaimed, "Though he slay me, yet will I trust in him." "The Lord is the strength of my heart and my portion for ever." On another, when suffering severely from shortness of breath and weakness of body, he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And, fixing his eyes towards heaven, he said, "I long to be with Jesus, 'nevertheless not my will but thine be done;' 'to live is Christ, but to die is gain.' I feel a peace within that the world can neither give nor destroy. I cheerfully commit my life into the hands of a faithful Creator." About half an hour before his departure he chose a text for his funeral sermon, "Behold I come quickly; even so, come Lord Jesus." About eight o'clock, p.m. on the 10th of June, he quietly fell asleep in the arms of the Redeemer. On the succeeding Friday his remains were deposited in the burying-ground attached to the chapel, and on the following Sabbath a striking and impressive discourse was delivered by Mr. Wood in the presence of a very numerous congregation. May our last end be like his!

W. H. CROFTS.

On the 12th day of February, 1834, at Spalding in Lincolnshire, died BOYCE JOHN BUTTERS, at the age of eighteen

years, only son of Mr. John Butters of that place, and great grandson of the late Rev. Gilbert Boyce.

He had been all his life exemplary for sweetness of disposition, affability of manners, and consistency of deportment, but not long did he rest in mere morality; in very early life he experienced serious impressions and formed pious resolutions, which, though they might not retain uniformly the same influence, yet they never subsided for any length of time, but were revived and strengthened till they received a settled permanency, which was evinced in future life. In 1828 he was admitted a student in the Dissenters' grammar-school, Mill Hill, near London, where he continued four years and a half; during that period he received from the committee and masters of that institution, frequent testimonies of their approbation of his attention to his studies and consistent conduct; he always enjoyed the friendship and advice of the Rev. William Clayton, Theological Tutor and Chaplain to the School, with whose ministry he was highly gratified and greatly benefited; particularly one sermon from the following text—"I love them that love me, and they that seek me early shall find me." This discourse seems to have been the means of deciding his character as a disciple of the Lord Jesus Christ, and he expressed a desire to become a member of that Church over which Mr. Clayton presided; but here a difficulty arose about baptism, and he left the school without entering into their fellowship, but not without affectionate tokens of their esteem, such as bear the best testimony to his virtue and piety. By referring to his diary, which breathes the spirit of devotion and humility, he writes November 13, being his birth-day, "In looking back upon the past year, what manifold reason have I to bless God that he has spared me; and though he has been pleased to exercise me with months of affliction, I know they are his sons whom he chastens, and this chastisement has also proved a blessing, for it has taught me experience, and experience

has increased my hope, and I can now exercise faith in the atoning blood of the Lord Jesus Christ." He adds, "this Jesus is mine; upon this foundation enable me by thy Spirit to build; and from this time I feel resolved in thy strength and with thy assistance to love and serve thee; enable me by thy Holy Spirit to read thy word with candour and attention, and may I always approach thy throne with reverence, and with all that confidence as a child unto a father, believing that if 'God spared not his own Son, how shall he not freely with him give us all things.'" Self-examination with him was a daily work: he says, "May I daily and impartially examine my own heart, and keep a strict watch over my soul, so that satan may not damp my religious feelings, and also examine myself by the word of the Spirit which is thy word." His last entry, dated Dec. 31, after enumerating the mercies he had experienced, says, "I trust that in the ensuing year, if spared, I shall be permitted to join the church of my Redeemer here below. O, that I may walk worthily of the high vocation, and press forward for the prize; guide me by thy counsel, O God, and lead me in the paths of righteousness." Feeling himself in a measure restored from his long indisposition, he offered himself for baptism, and solicited fellowship with the G. B. Church in this place; but before the time appointed for receiving him into fellowship, he experienced a return of his disorder, which was so sudden and violent as to cause his dissolution, though not without permitting him to leave testimony of being removed to a state of bliss. With this consolation, we calmly submit to the bereavement, knowing that our loss is his unspeakable gain.

"Long do they live, nor die too soon,
Who live till life's great work is done."

On the Sabbath following, this solemn event was improved by Mr. Hoe from these words, "I love them that love me, and they that seek me early shall find me," to a large and deeply affected congregation. JOHN BUTTERS.

INTELLIGENCE.

ANNUAL ASSOCIATION.

The sixty-fifth Annual Association of the New Connexion of General Baptists, was held in Beulah Chapel, Commercial

Road, London, on Tuesday, Wednesday, and Thursday, June 24, 25, and 26, 1834.

The number of Ministers and representatives assembled together was com-

paratively small, arising from the distance of the metropolis from the great body of our churches. The Reports from the churches were, many of them, of an encouraging nature; on the contrary, some presented an aspect decidedly gloomy. It appears that during the last year 816 were baptized, and the clear increase of 316. The number of deaths reported appears to be unusually large, in which are included several of our esteemed brethren late in the ministry. This subject was referred to with considerable feeling by some of the ministers present. Since the last Association, our churches have had to lament the loss of Messrs. John Underwood, of Boston; Edward Sexton, of Chesham; * J. Birch, of Gedney; G. Dean, of Lineholm; J. Binns, of Bourne; and D. Jones, of Fleckney. This unusual mortality is a loud call to the churches to encourage young men of piety and talent to devote themselves to the ministry, as well as to support more liberally those institutions which are designed to furnish them with the necessary preparation.

At this Association it was resolved, that, for the sake of preserving order during the discussions, and rendering the Association business more interesting, a copy of the several rules should be presented to the following meeting for consideration, with a view to their correction and publication.

LINCOLNSHIRE CONFERENCE.

On June 12th the Lincolnshire Conference met at Whittlesea. After several friends had engaged in prayer, verbal statements were given respecting the circumstances of the different churches in the district. From these statements there is reason to hope that the cause of Christ is making some progress.

After reading a letter from the Secretary of our Foreign Mission, suggesting the propriety of a religious service in this district, previous to the return of our respected brother Sutton to his Missionary labours, and especially to commend him to the care and blessing of our Lord; it was agreed, 1st, That we highly approve of the suggestion—2nd, That the meeting be held at Spalding—

* Memoirs of these esteemed brethren have appeared in our pages; it is respectfully submitted to the friends of the other Ministers, that a brief memoir of them would be very acceptable to the connexion generally.

ED.

3rd, That the engagements of the meeting be especial prayer, an address from Mr. Sutton, and that brother Jarrom be requested to deliver an address to Mr. Sutton—4th, That the time of meeting be left for future arrangement.

The state of the Home Mission funds was examined; when it was found that, after all expenses are paid, the Society is in debt to their Treasurer about £26.

Arrangements were made for continuing the supply of Stamford through the next quarter.

A letter of thanks, for past assistance from the Home Mission, was read, from the church at Whittlesea.

The next Conference to be at Chatteris, on Thursday, September 18th. Mr. Rogers is appointed to preach.

In the evening Mr. Scott opened the public service by reading and prayer, and Mr. Jones preached from, Acts xxvi. 28.

N.B.—Respecting the proposed meeting at Spalding, it was found impossible to make arrangement. J. J.

ORDINATION AT GREAT SUFFOLK STREET, SOUTHWARK.

On Friday, June 27, 1834, the Rev. J. Stevenson, A.M. was publicly set apart to the pastoral office, over the General Baptist church in the borough of Southwark. Mr. A. Smith, of Quorndon, read the Scriptures and prayed. Mr. Jarrom, of Wisbech, proposed the questions to the church and to the minister, and received his confession of faith. Mr. Bissil, of Sutterton, offered the ordination prayer, and was joined in the imposition of hands by several of the pastors then present. Mr. Stevenson, of Loughborough, delivered an affectionate charge to his son, founded on 1 Tim. iv. 15, "Meditate on these things; give thyself wholly to them; that thy profiting may appear unto all." Mr. Murch, Theological Tutor of Stepney Academic Institution, concluded the service with prayer.

Many of the friends then repaired to an adjacent school-room, and partook of tea: and in the evening, Mr. T. Stevenson, of Leicester, opened the service by reading and prayer; and Mr. Pike, of Derby, addressed the church from Heb. xiii. 17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that

is unprofitable for you;" and Mr. Belcher, of Chelsea, concluded with prayer. The congregations were large, and the services solemn and impressive. The Association being concluded the previous evening, several ministers and friends from different parts of the Connexion were present; which circumstance added to the interest of the services.

We are happy to state that the decaying church here has very considerably revived, since our brother has laboured in this place. May the pleasing indications of prosperity with which they are now favoured, continue and increase, until the little one shall become a thousand, and the small one a strong nation!

POETRY.

HAPPINESS IN SORROW.

A Negro slave, in a miserable hut, was heard singing the following lines in broken English.

"O poor negro, he will go,
Some one day,
Over the water and the snow,
Far away.
Over the mountain, big and high,
Some one day;
To that country in the sky,
Far away.

Jesus Massa bring me home,
Some one day;
Then I'll live with the HOLY ONE,
Far away.
Sin no more make my heart sore,
Some one day;
And I'll praise my Jesus evermore,
Far away."

Blessed Gospel, which inspires even in slavery so bright a hope! Reader, is it yours?

"How loved, how valued once, avails thee not,"—POPE.

Such are the sentiments the bard conveys,
And death, with sad solemnity, proclaims
Their universal truth. The yawning grave,
Though fed with millions, still is gaping wide
With clamorous mouth, for tens of millions more;
Nor will the insatiate gulf its clamours cease,
Till the last trump shall sound, and death shall taste
The Lethæan wave. The palace's high dome,
The pageantry and pomp of circumstance,
The splendours of regality, avail
No more than cottages obscure, where want
And misery triumphant reign. Prince, peer,
Ambassador, and potentate, alike
Must all submit, as does the menial slave,
When death assumes his high prerogative,
And with a still resistless voice proclaims,
Give up thy breath, and join thy kindred dust!
Not strength of intellect, nor patriot skill,
Can plead exemption from the general lot,
As many a monumental tablet proves.
Not graceful movements, symmetry of form,
Features expressive, sensibility,
Boundless benevolence, nor mutual love,
Can ought avail, when the high mandate's given!

Melbourne.

W. T. P.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY

AN APPEAL TO BENEVOLENT INDIVIDUALS,

Especially to the Teachers and Scholars connected with our Sabbath-schools.

AT a late Missionary Committee-meeting held at Leicester, the expediency of affording a Christian education to the children of our native converts was discussed, and unanimously admitted; but in the low state of our treasury it was thought that nothing could be done unless we appropriated the funds subscribed for the instruction of heathen children to this specific object. As, however, these funds were subscribed for the express purpose of supporting schools among the heathen, it was thought that this could not be done, in many cases, without a manifest breach of confidence. Several friends thought, that if the case was presented to the attention of our Sabbath-school Teachers and Scholars, as well as to the many benevolent individuals connected with our denomination, that sufficient means would be afforded for our purpose, without at all interfering with the regular funds of our Society. The writer of these lines was accordingly requested to make out the case, and insert it in an early number of the Missionary Observer. An apology is due to the Committee for having so long deferred this business, but he trusts that apology will be found in his many pressing engagements: he however regrets that he is still unable to present the case in a more lucid and striking manner.

On reference to our reports, and other Missionary publications, I find that the subject has been frequently mentioned, and I cannot but hope that its importance has been pretty generally acknowledged. All that appears necessary, therefore, is to furnish a brief statement of the nature and object of the contemplated institution, and then to leave it with the consciences of those I address to promote or neglect our design.

It is generally known that our native Christians are scattered through several villages and hamlets, at considerable distances from each other; many of the converts have children, whose education is now necessarily neglected, while they of course mingle with heathen children and learn their ways. Now as it is obviously good policy, so it is certainly a Christian duty, while we care for the children of heathens, to provide for those who are of the household of faith. This however cannot be done efficiently, without some institution in which these nominally Christian children can be collected into a family, and trained up in Christian habits as well as Christian principles. The subject was considered at our Conference meeting held in Cuttack, and we thought our purpose would be best effected by erecting a cheap building on the benevolent school premises at Cuttack, where the children might be boarded and

educated; their domestic management to be intrusted to the care of the most experienced and best qualified native convert and his wife, under the general superintendence of the Missionary who should superintend their education.

I do not know that we decided upon any plan of instruction, but in general it was thought that the children, male and female, should first be instructed through the medium of their own language, and then that we should select some of the most promising of them to pursue their studies further, under the superintendence of Mr. Brown, in the English benevolent institution. It is very desirable, if not essential to the credit of Christianity, that the children of our native converts should be as intelligent, and as well furnished with the means of obtaining a comfortable subsistence as heathen children. Indeed it is only by educating them that we can make them any adequate compensation for the losses they sustain in being outcasts, and consequently excluded from many means of obtaining a living, which are open to Hindoos.

I have heard it asked, Why not let the children attend in the schools already established? I answer that this is impracticable, and very undesirable if it were practicable. We only establish our native schools where the Missionary or his wife can superintend them daily, but our native converts reside in villages at far too great a distance for this. But if this were not the case our object could not be promoted in these schools. The masters of our native schools are all heathens, and the children are heathens; but our wish is to rescue the children of our converts from the pollutions of heathenism, and place them where they will breathe a Christian atmosphere. Even their own parents, where they are Christians of the first generation, cannot be supposed competent, without constant advice, to superintend the domestic education of their children. How truly miserable is the domestic economy of the heathen I must leave my Christian friends to imagine.

Our Baptist brethren in Calcutta have had, for several years, an institution in that city, similar to what we desire at Cuttack. While I was detained in Calcutta, I spent some time in that institution, and never did I see a more pleasing, affectionate, and intelligent collection of scholars. They afford a most delightful specimen of what even Hindoos may become when rescued in infancy from the moral pollutions of idolatry, and placed entirely under Christian influence. Since I left India, six or seven of these interesting scholars, male and female, have been baptized, and added to the church under the pastoral care of my beloved friend, W. H. Pearce. I believe that some of them have also been married. Is it too much for our friends at Cuttack to expect similar success? Yea, may we not hope that such an institution at Cuttack would not only supply intelligent native Christians, but, in some instances at least, efficient native preachers?

The whole expense of boarding, clothing, and educating a native child in such an institution, will be about £4 a year. I expect, judging from the expenses in Calcutta, that this sum would entirely cover every expense, supposing that we could have twenty children, or upwards, on the foundation.

The children in the Calcutta institution are called by Christian names, as David, Peter, Sarah, Mary, &c. Our native converts seem disposed

to follow this plan. Now I would put the question to my dear Christian friends, the teachers, &c., in our schools, whether they could not support a child in this contemplated institution, to be called by one of these names? An annual account might be furnished of its conduct and progress to its patrons, and thus a mutual interest be kept up. Some of our Sabbath-schools entirely support a native school in India; others might, I trust, support a single scholar in this truly benevolent institution: in some cases two or more schools might unite for this purpose; and I should hope that, in some churches, a benevolent individual, or benevolent individuals, may be found, who will feel it a sacred privilege thus to befriend these interesting nominally Christian children.

Some excellent remarks may be found on supporting schools, in the letter of a Sabbath-school teacher, published in the February number of the *Missionary Observer*, and to that I refer my friends, instead of extending further, my already too prolix, remarks. A friend to doing good, lying sick on a couch at my elbow, after inquiring the purport of my letter, says, "Tell those to whom you write, that these are the things which only can bear reflecting upon when we come to die." My dear friends, I would second the remark. Let us be active, liberal, prayerful. Let us improve to the utmost possible extent of our ability the godlike privilege of doing good while we live, for however trite may have become the quotation, it is still a solemn truth, "The night cometh when no man can work."

Yours, affectionately and faithfully,

London, July 17, 1834.

A. SUTTON.

P.S.—I intended to say something to the children on this subject, but my time is so much engaged in preparing for my voyage, and for the voyage of the dear friends who are to accompany me, that I fear I shall be unable to do so.

LETTER FROM MR. JOHN GOADBY.

My Beloved Brother,

Cuttack, Jan. 15, 1834.

Not having written to England since I arrived in this place, I know not of any person whom I should address before yourself, having written just before we left Calcutta, to Father. We left Calcutta on the 8th of December, and arrived at Pooree on the 15th. Dr. Brander, the physician of that station, met us on board, and took us to his house, treated us with great kindness, and laid our *dāk* for Cuttack, (i. e. sent by post for bearers to be in readiness.) After visiting Sutton's bungalow, and dear Bampton's tomb, we left Pooree at half-past four o'clock in the afternoon of the 16th, travelled in palanqueens all night, and arrived early in the morning of the 17th at brother Lacey's. We found all well. The next day our luggage arrived. I am sorry to say some of my books were a little injured by the damp, not having been unpacked since we left England. I would recommend a missionary coming out, if he bring valuable books, to have them packed in a box or boxes lined with tin; let this be known. Many of our clothes were wet, in consequence of heavy rain the night before they reached us. On the 27th of December, I and Lacey set

off on a missionary tour. I did not expect to be of much real use, but rather to reap an advantage as to obtaining the language; that good I hope I derived from it; the strangeness of it seems worn off; and I can now distinguish words as the natives speak. I need not send you any detail of our journey, because you may see it elsewhere.

Cuttack is pleasantly situated on the Mahanuddy river, which, a little above the town, divides; the main stream running on the northern, and the other, called the Cadjuree, on the southern side of the town. As far as I can ascertain, the situation is healthy; the sea-breeze reaches us, and though flat, the country is not boggy, as was represented to me by some persons in England. A chain of high hills runs along the southern side of us: they extend from towards Madras southward, to the Himalayan mountains northward, with some few intermissions; the nearest of them, I suppose, are eight or nine miles from Cuttack. They are not generally very high; a few are sometimes encircled with clouds, above which their tops appear. More I need not say respecting the locality of this place. No, my brother, there are other subjects of a more weighty nature than this; and though, as a sojourner, I may notice matters of this kind, yet the moral condition of the people, their wants, both temporal and spiritual, demanding not only the sympathy, but the assistance of the Christian world, are subjects which press most heavily on the mind of a philanthropist. "*Homo sum, humani a me nil alienum puto.*" While this is the case, I cannot but feel for the wretchedness of mankind. It is impossible for any country in the world, laying claim to civilization, to present a worse, if such a picture, as Hindostan. The most complete prostration of intellect, the total want of virtue, prevail here; the social affections are almost unknown; indeed, were the picture of Hindoos faithfully and fully drawn, it would be one at which humanity would shudder. No man is allowed, by the laws of caste, to do any thing which his fathers have not done. Hence there is no enterprise, no invention, no improvement; no one ventures to extend his views beyond the bounds fixed by their own books. Instead of improving, they have retrograded; there being works among them, especially in sculpture, which could not be performed now by them. The deference paid by the Hindoos to the Brahmuns, is to me astonishing: for though it is as clear as noon-day that their books were written by Brahmuns for their own especial aggrandizement, the wretched and infatuated people never think of this. Though a Brahmun will urge them to read the shastras, and the shastras insist upon the other castes worshipping the Brahmuns; though they tell them it is a less crime to kill twenty Sudras, (the fourth caste,) than to draw blood from one Brahmun, they will not see. It is true that the books which discover most plainly the deception of their system, and the policy of the Brahminical order, are withheld from the mass of the people; yet what are accessible to all are sufficiently plain, would the people exercise their own judgments. In short, the Hindoo system appears to me the most complete ever invented by the devil, for enslaving the bodies and souls of men; for rendering them wretched and miserable for time and eternity. Every thing, with Hindoos, is a god: all the evils of this life are the consequences of sins committed in a former birth, of which they are not conscious: their actions here,

over which they have no control,* will be the cause of misery in their next birth, and so on through infinite transmigrations: so that while they have no real enjoyment in this world, their prospect for the future is most appalling. Caste forms the grand obstacle to all improvement, and intellectual enjoyment; and one of the greatest to the progress of the Gospel. This must be abolished; yet, strange to say, its greatest and most effectual supporters are Europeans. How pleasant it is to turn from this picture, and contemplate the universal extension of the Gospel. This day has dawned on India. Jesus shall reign: a few have owned his name, and we trust, in many instances, the prejudices of natives are giving way. Idols and Brahmuns are, by some, less regarded. Oh! that the Saviour were more known, and the blessings of his atoning death more extensively enjoyed. We have but little to do in English; there being a Chaplain stationed here, whose ministry most of the Europeans attend, when they go any where. He is a bigoted and unfriendly man, very moral, but his piety, if he has any, is doubtful. You can hardly conceive what a trial it is to me, to be unable to speak to the people; yet I have no desire to return; here I hope to live and die. My health at present is good, I hope it will continue so. Pray for me, that grace may be bestowed, so that I may labour long, zealously, and with success; and do all you can that others may come to this land of darkness. Encourage J——; he several times expressed a desire to be engaged in this good work. Don't let the ties of earth interfere: think of the object, and the glory that shall follow; and while you pray, "Thy kingdom come," labour for his cause. God will bless you and all who engage in this work; and above all things, impress upon Christians at home, the importance of praying constantly for the outpouring of the Holy Spirit. May God bless you and yours, make you useful and honourable in the world, joyful in death, and glorious for ever, is the prayer of your affectionate brother,

JOHN GOADBY.

P. S. My dear wife is well; Laceys and Browns too. Let us know how you are going on. Love to all our family, and kind regards to all friends. We have been in India two months, and heard nothing from England! Adieu.

MISSIONARY ORDINATION AT DERBY.

On Tuesday, July 8, 1834, Mr. J. Brooks, late student at Loughborough, was publicly set apart to the work of preaching the Gospel among the heathen. Mr. Jarrom, of Wisbeach, read the Scriptures, and Mr. Derry, of Barton, prayed; after which Mr. Goadby, of Ashby, delivered an introductory discourse, which referred more especially to the scripturalness and importance of ordination to the sacred work of the Christian ministry. Mr. Stevenson, of Loughborough, then proposed a series of important questions to the young Missionary, relative to his conversion, and the motives which led him to devote himself to

* They are all fatalists.

the arduous employment of a Christian Missionary. The replies that were given were of a very interesting, affecting, and impressive nature. During this part of the solemnity the greater part of the congregation were suffused with tears. Mr. Pike, of Derby, offered the ordination prayer, which was peculiarly solemn and appropriate. The charge to the young Missionary was then delivered by brother A. Sutton, who has himself been engaged in the work of a Missionary for nine or ten years, and whose experience and ardour seemed highly to qualify him for this important task. The charge was founded on Acts xx. 24, "But none of these things move me," &c. The difficulties of a Missionary career, and the motives which should urge him forward, and the devotedness he should display in his work, were forcibly and affectionately set forth. Mr. Peggs, of Coventry, concluded the service with prayer. The services were very solemn and interesting, and continued for several hours. The chapel was crowded to excess, the seats generally being filled double. Mr. Kenney, of Macclesfield, gave out the hymns.

In the evening a farewell service was held, on account of the departure of brother Sutton. Brethren Sutton, Hunter, and Jarrom, delivered addresses; and brethren Brooks, Stevenson, and Derry prayed. Collections nearly £35.

ORDINATION OF MR. PHELON, AT HEPTONSTALL SLACK.

On Thursday, Mr. Phelon, late student with Mr. R. Ingham, was ordained as a Missionary to the heathen, but we are unable to state the particulars.

In the month of August last, we inserted in the *Observer* a few "Anticipations of Mr. Sutton's Arrival," which we are happy to think are now, in many respects, more than realized. The churches have felt the claims of the heathen in an increased degree, and have been led to cherish a peculiar regard for Orissa, which seems to be given into our hands for evangelical instruction. The funds have been considerably augmented, and the ordination of two Missionaries is a circumstance which evinces the estimate the Committee have formed of the revived Missionary spirit among our churches. We would respectfully urge on the various collectors and friends of the cause in all our churches, the importance of zeal and regularity in their labours, and pray that the Lord would pour out his Spirit upon us, that future years may bear with them increasing evidences of zeal and devotedness in this great and good work.

MISSIONARY ANNIVERSARIES.

My Dear Brother,

London, July 3, 1834.

From a few of the numerous churches in our connexion that I have visited for the purpose of holding missionary meetings, and preaching sermons on behalf of the mission, some notice of these services have been forwarded for insertion in the *Missionary Observer*;

but from most of the places no account has been sent. I am afraid lest some of our kind friends should think themselves neglected; as I have lately learned, that it was expected I should furnish the necessary information. I certainly had no thoughts of doing so, and think it would be better for *each church to make its own report*; but if no other statements should be supplied, I shall be obliged if you will insert in your next number the following brief notices.

HEPTONSTALL SLACK.—On Lord's day, June 15, two sermons were preached at this place, in behalf of the General Baptist Foreign Mission, by A. Sutton. The services were numerous attended, and the friends generally seemed a good deal interested in the sacred cause. One or two female friends kindly offered their services as collectors. Collected after the sermons, £14. 14s.

BIRCHCLIFFE.—In the evening of the same Sabbath, a sermon was preached for the same purpose, in the General Baptist meeting-house, Birchcliffe. The evening was very wet, and consequently unfavourable. The amount of collection not known to the writer, but he supposes it was about £4.

HALIFAX.—Monday, 16, a missionary meeting was held in the General Baptist meeting-house, Halifax; when Messrs. Hudson, Paul, (a coloured gentlemen from America,) Phelon, and Sutton advocated the cause of the heathen. Mr. Thos. Wilson was chairman. The evening was excessively wet and unfavourable. The attendance in consequence very thin. Collection, £3. 12s. 6d.

QUEENSHED.—On Tuesday evening, a similar meeting was held in the General Baptist chapel, Queenshead; when Mr. Hudson, the pastor of the church presided, and Messrs. Taylor, Phelon, Sutton, and an Independent minister, whose name the writer forgets, urged the claims of the undone heathen. The attendance was very good, and much interest appeared to be felt. The collection amounted to £3. 9s. 4½d.

CLAYTON.—The following evening, a missionary meeting was held in the General Baptist meeting-house, Clayton, Mr. Taylor, minister of the church, in the chair. Resolutions were moved and seconded by Messrs. Scott, (P. Baptist,) Mackin, P. M., Hudson, Phelon, Shackelton, and Sutton. The meeting-house was well filled with a very interesting auditory. Collection, £1. 10s. 10½d: Subscriptions, £3. 3s. 1½d. Total, £4. 14s.

ALLERTON.—On Thursday evening, Mr. Sutton preached on behalf of the mission, in the General Baptist chapel, Allerton; when the sum of £1. 5s. 7½d. was contributed to send the everlasting Gospel to the heathen.

BRADFORD.—On Friday evening of the same week, Messrs. Hudson and Sutton held a missionary meeting in the preaching-room of the General Baptists in this populous place. The principal object of the meeting was to make us better known as General Baptists in Bradford, and to awaken an interest in the minds of our few friends there, in favour of benevolent exertions. The sum of 15s. 8d. was collected.

LOUTH.—From Bradford the writer proceeded by a circuitous and expensive route to Louth; where he preached twice in behalf of our Foreign Mission, on Lord's day morning and evening, June 22. The handsome meeting-house was well filled with a very respectable auditory, and much sacred feeling seemed to be produced by the services of the day. The collections and donations amounted to upwards of £18.

To the friends in all these places the writer desires to express his gratitude for their liberality and kindness, and would especially regard them as a pledge and an earnest of a more prayerful and zealous support of our important mission through succeeding years.

It is his ardent desire that the esteemed pastor of the last named church may soon be restored to his accustomed health, and to his important duties to his interesting flock.

In behalf of the mission,

Yours faithfully,

A. SUTTON.

ANNIVERSARY OF THE MISSIONARY SOCIETY.

The anniversary meeting of the General Baptist Missionary Society was held at Finsbury Chapel, (Rev. A. Fletcher's,) which was kindly lent for the occasion. The chair was kindly and efficiently filled by W. Evans, Esq., M. P. for Leicester. The Secretary read extracts from the report, and addresses were delivered by Revs. W. Knibb, Baptist Missionary from Jamaica, — Statham of Amersham, J. Burt, of Manchester, the Secretary, H. Hunter of Nottingham, Goadby of Leicester, and Peggs, of Coventry. The attendance was very considerable, and a good feeling prevailed.

This meeting was held in the chapel before referred to, because it was more central for the churches here, and adapted, in some measure, to give a greater publicity to the mission, than it could have obtained if it had been held in our own chapel in Commercial Road. The collections at this anniversary, including £20 sent by J. B. Wilson, Esq., amounted, we understood, to about £45.

IMPROVEMENT OF THE LAWS IN INDIA.

To the Editor of the Missionary Observer.

Dear Sir,

In developing the influence of Christianity in British India, it may naturally be expected that the laws by which the character of society is formed, and even the morality or criminality of actions determined, should experience its salutary influence. How affecting is the state of things described by the Psalmist, where he complains, "They break in pieces thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and

murder the fatherless. Who will rise up for me against the evil doers? Who will stand up for me against the workers of iniquity? Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" Ps. xciv. 5, 6, 16, 20. In India, the poor infatuated widow and the fatherless have been slain, the stranger and the outcast oppressed, and the mischievous system, so destructive to life and happiness, has had the form and bearing of "a law." The triumph of Christianity over the absurd and cruel law, which doomed nearly a million of our fellow subjects

to slavery, in the West India Colonies, the Cape Colony, and the Mauritius, demands our admiration and gratitude. The state of law in India, especially as affecting the interests of humanity, and the progress of Christian Missions, has long and painfully engaged the attention of the true friends of India, both in that distant country, and in our own favoured isle; and it is a subject of gratulation and encouragement, that by the New East India Bill, which received the Royal assent, Aug. 28, 1833, some important measures are contemplated for the revision, improvement, and consolidation of the jurisprudence of our eastern empire. Permit me to cite two clauses of this important act:—

“And whereas it is expedient that, subject to such special arrangements as local circumstances may require, a general system of Judicial Establishments and Police, to which all persons whatsoever, *as well Europeans as Natives*, may be subject, should be established in the said territories, at an early period; and that such laws as may be applicable in common to all classes of the inhabitants of the said territories, due regard being had to the rights, feelings, and peculiar usages of the people, should be enacted; and that all laws, and customs having the force of law, within the said territories, should be ascertained and consolidated, and, as occasion may require, amended: be it therefore enacted:—That the said Governor General of India in Council shall, as soon as conveniently may be, after the passing of this act, issue a Commission, and, from time to time, Commissions, to such persons, being covenanted servants of the East India Company, as the said Court of Directors, with the approbation of the said Board of Commissioners, shall recommend for that purpose, and to such other persons, being likewise covenanted servants of the Company, or the Company's Advocate, or any practising barrister, who shall have resided five years in Bengal, if necessary, as the said Governor General in Council shall think fit; all such persons not exceeding in the whole, at any one time, five in number, and to be styled, ‘The Indian Law Commissioners,’ with all such powers as shall be necessary for the purposes hereinafter mentioned: and the said Commissioners shall fully inquire into the jurisdiction, powers, and rules of the existing Courts of Justice and Police Establishments in the said territories,

and all existing forms of judicial procedure; and into the nature and operation of all laws, whether civil or criminal, written or customary, prevailing and in force in any part of the said territories, and whereto any of its inhabitants, whether European or others, are now subject; and the said Commissioners shall, from time to time, make reports, in which they shall fully set forth the result of their said inquiries; and shall, from time to time, suggest such alterations as may, in their opinion, be beneficially made in the said Courts of Justice and Police Establishments, forms of judicial procedure, and laws, due regard being had to the distinctions of castes, difference of religion, and the manners and opinions prevailing among different races, and in different parts of the said territories.”

“And be it enacted: That the said Commissioners shall follow such instructions, with regard to the researches and inquiries to be made, and the places to be visited by them, and all their transactions with reference to the objects of their commission, as they shall, from time to time, receive from the said Governor General of India in Council; and they are hereby required to make to the said Governor General in Council such special reports upon any matters as by such instructions, may, from time to time, be required; and the said Governor General in Council shall take into consideration the reports from time to time to be made by the said Indian Law Commissioners, and shall transmit the same, together with the opinions or resolutions of the said Governor General in Council thereon, to the said Court of Directors, and which said reports, together with the said opinions and resolutions, shall be laid before both Houses of Parliament, in the same manner as is now by law provided concerning the rules and regulations made by the several governments in India.”

The propriety and importance of such a Commission in India as the above is evident from the heterogeneous nature of the laws and customs, the prevalence of Female Infanticide, and Ghaut Murders, the state of the Hindoo law of inheritance, &c., &c. A few facts will speak volumes. In the evidence of T. C. Robertson, Esq., before the Committee appointed by Parliament to obtain information on the state of India, the following specimen of the glorious uncertainty of the law is given:—

“The landed property in upper India

may be said, in my opinion, to belong to the community of the village. A remarkable instance I can mention of the manner in which the natives in that part of India regard property of this kind, which occurred, I think, about the year 1818, or it may be 1820.—A village had some years before been put up to sale, for a balance of 700 rupees, due to the Government; and as no purchaser appeared, it was bought in by the Government for a nominal price—one rupee, I think. The people then subscribed together; almost the whole village subscribed in small sums as low as two or three rupees, to make up the sum of 700 rupees; and they went, or sent their agent to the Collector's office, to pay this money, and get the name of the managing owner replaced in his records. The man was accordingly reinstated in his office as manager of the village, and in about a year afterwards, sold the estate to a gentleman of the name of Maxwell, (born in India, and consequently enabled by law to hold land,) the son of a European who had been settled in that part of the country. The men who had subscribed for the redemption of the estate, immediately brought a suit to cancel the deed of sale to Mr. Maxwell, on the ground that they had contributed each his quota, to reinstate the managing owner in the situation which he had forfeited by not paying the sum due to the Government. I decided the case in favour of the villagers, cancelling the sale. It was immediately appealed to the Court of Bareilly. In this interval, a robbery happened in the confines of this village, a considerable highway robbery, committed by men on horseback. The leading person among the villagers immediately mounted his horse, and raised the country, and succeeded in effecting the apprehension of the robbers; in consequence of which, the Superior Court in Calcutta, the Nizamut Adawlut, in deciding on the case, ordered a very handsome reward to be given to this individual. Before the orders to this effect were received from Calcutta, the final decision in favour of the villagers was reversed at Bareilly, and an order was sent to me to restore possession to Mr. Maxwell, which I of course was obliged to comply with. The very man then upon whom the Superior Criminal Court in Calcutta had ordered the reward to be conferred, went at noon-day into the house of the man who had sold the village to Mr. Maxwell; dragged

him out into the street, and cut his head off, and then absconded across the Gauges, and, I suppose, went to join the robbers in the country of Oude."

The effects of the Hindoo law of inheritance, as affecting native Christians, are of the most injurious character. The following facts will show the evil of this system.—"Takuor Dass, the nephew of Gooroo Prasad, Baboo, on becoming a Christian, was entitled to 6000 rupees, ancestral property, which was all relinquished." "Jugu Mohun, a Brahmun, was of a most respectable family. His relations were Zemindars, (landholders,) who lived near Barrackpore. The ancestral and acquired property which he would have enjoyed before his death, but of which he suffered the loss through becoming a Christian, is estimated, by several Hindoos well acquainted with his circumstances, to have been at least 20,000 rupees. Beside these, Kashee Mitre, deceased, Kashee Nant, a Brahmun, now employed at the Baptist Mission Press, and many others who lost considerable property, from 1000 to 3000 rupees each, might be mentioned as instances in which the injurious consequences of the law have been suffered by Hindoos becoming Christians." See *G. B. Reportory*, Nov. 1831. A periodical published in Calcutta contained the following interesting incident:—

"After preaching at Chitpore-Road Chapel, Calcutta, having inquired if any wished to receive Scriptures, or tracts, in looking round, I observed a young Baboo, of respectable appearance, sitting on one of the benches, apparently considerably interested in what was going on. I asked him if he would accept of a book. 'Yes,' he replied, 'if you will give me a Christian catechism.' I wished to present him with the Gospels in English and Bengalee, to which he objected, saying, 'I have the whole Bible in English, which I not only read, but believe to be the word of God.' 'Do you indeed?' said I. 'Yes,' he replied, 'for I am a Christian.' I inquired whether he belonged to any church. He said, 'No;' but added, he had a strong desire to unite with Christians, from which he was deterred by the present state of the Hindoo law respecting inheritance, and the disposition of his relatives, who, when they knew that he had avowed himself a disciple of Christ, would immediately disinherit him. Being taught in English and recommended to read

the Bible, about fourteen years ago, by an elderly English gentleman, of the name of Scott, from that time he had been convinced of its truth. In the course of conversation he gave me his name, and referred me, for the truth of what he had said, to two respectable English gentlemen: he also added respecting it three or four times, that he knew several respectable and rich Bengalee gentlemen, who were similarly situated, believing the truth and excellency of the Christian faith, but fearing to confess their sentiments, lest they should be plunged at once into poverty."

Surely the Christian Philanthropist may anticipate much good from the contemplated revision and consolidation of the laws of India. An enlightened, liberal, and magnanimous British Commission at this period, can never allow custom, antiquity, or law, to perpetrate the cruelties and murders of the Traga, Ordeal, Swinging Festival, Slavery, Female Infanticide, Exposure of the Sick, &c. Let these Commissioners faithfully perform their high functions, and the civilization and evangelization of British India will be greatly facilitated. We may be reminded of the circumstances and language of Ezra, at the return of the captive Israelites, and their establishment in Palestine,—“Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; and hath extended mercy unto me before the king and his counsellors, and before all the king's mighty princes. And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God.”—Ezra vii. 27, 28. viii. 36. May Britain, and especially British Christians, know and fulfil the destiny of heaven, in the evangelization of Hindostan, and ultimately of the whole eastern world. O, Britain, hear the glowing language of thy young poet, now one of thy most experienced statesmen,—

“Wide as thy sceptre waves, let India learn
[burn.
What virtues round the shrive of empire
Let gentle arts awake at thy behest,
And science soothe the Hindoo's mourn-
ful breast.
Be thine the task his drooping eye to
cheer,
And elevate his hopes beyond the sphere,

To brighter heavens than proud Sumeru
owns,
Though girt by Indra and his burning
thrones.
Then shall he recognise the beams of
day,
And sing at once the fourfold chain
away;
Through every limb a sudden life shall
start,
And sudden pulses spring around his
heart;
Then all their deadened energies shall
rise,
And vindicate their title to the skies:
Be these thy trophies, Queen of many
Isles!
Yes, it shall come! E'en now my eyes
behold,
In distant view, the wish'd-for age unfold;
Lo! o'er the shadowy days that roll be-
tween,
A wandering gleam foretels th' ascend-
ing scene.
Oh! doom'd victorious from thy wounds
to rise,
Dejected India, lift thy downcast eyes,
And mark the hour, whose faithful steps
to thee,
Through Time's press'd ranks, brings
on the jubilee.”*

I am, Dear Sir,
Your helper in Christ,
June 9, 1834. J. P.

GLOOMY PICTURE OF THE CHRIS- TIAN CHURCHES IN MAHO- MEDAN COUNTRIES.

The following “Gloomy Picture,” &c., is extracted from an address of Rev. Eli Smith, of the American Board of Missions:—“Among the NATIVE CHRISTIANS, in the present crisis of Mahomedanism, providence has opened a wide field in Turkey for Missionary culture. Among THEM, especially, are Missionaries called for. How urgent that call, I might show you, had I time, by portraying the wretchedness of their spiritual condition. But how should I draw the picture so as to convey faithfully to your minds the impression which extensive and minute survey has stamped so indelibly upon mine? How should I make you feel the full urgency of the call which I bring!

“During the six years of my wander-

* Grant's Revival of Learning in the E 1833.

ings and labours, I have had chiefly to do with men bearing the name of Christians. They are relics of churches planted by Apostles' hands: but, in treading over again the tracks of Apostles and martyrs, I have sought in vain for an individual who breathes the spirit of Jesus, unless he had borrowed it from a foreign source.

"The history of their degeneracy is briefly this. There having been among them, from the first, no means of easily multiplying copies of the Scriptures, the Bible became at length too dear and scarce for many private individuals to possess; and the people were dependent for their scriptural knowledge on the instructions of their clergy and the reading of the word at church. The former source was soon corrupted, and ere long dried up; for the clergy, becoming secularized at heart, substituted, in their teaching, the speculations and traditions of men for the word of God; and, at length, preaching, of whatever kind, was entirely banished, to give place to rites and forms: throughout the Greek nation, a sermon is now rarely heard except in Lent; in Armenia, we heard only one, and a pulpit we did not find in a single church. The reading of the word, too, soon became of no avail; for new forms of speech springing up, the ancient dialects grew obsolete, and the Scriptures came to be sealed up in a dead language. Such was also the case with their prayers. For centuries, they have not only listened to God's instructions, but have also worshipped Him in an unknown tongue. The only exceptions to this remark now, among all of whom I am speaking, are the few who use the Arabic language.

"They have become, in a word, A PEOPLE WITHOUT THE BIBLE! And what is it to be without the Bible! In this country, you know not what it is. Would you know, you must go yourselves and see. You must leave the intelligent preaching and devout prayers of your holy Sab. baths, with the blessed hopes of heaven which they inspire. You must leave this healthful atmosphere of principled public opinion which you breathe; and the honour and honesty in the dealings of man with man around you, with your enterprising trade and prosperous agriculture of which they are the soul. Your multiplied schools and seminaries of learning, too, with the boasted liberty of republican institutions, you must leave, and go to those benighted people

on whom the Bible has ceased to shed its influence. See how, their religion becoming defective at the heart, they have, to satisfy conscience and quiet their fears, thrown around it the drapery of ceremonies, until all are now bowed down under a grievous bondage to external rites! Superstitious observances being then set off to counterbalance their sins, see how conscience is perverted and the foundations of moral principle and uprightness are all out of course! See also, springing hence, the paralyzing influence of universal dishonesty on every department of industry and enterprise; and how the fountains of knowledge, too, being, from the same influence, no longer frequented, are choked up and disappear! Behold, then, Turkish despotism, standing upon this triple base of their dishonesty, sloth and ignorance, and riveting on their necks its galling yoke. And finally, after a miserable life, witness them passing by multitudes into a cheerless, hopeless eternity!

"In a word—accessible, there, to the reach of your Christian benevolence, are millions of men, bearing the same holy name by which you are called, and inhabiting places consecrated by the feet of Apostles, yet so degenerate, that the name of God is blasphemed among the Gentiles through them, and Moslems confirmed in the errors of the false prophet.

"There was a time when a call from thence was heard by awakened Christendom. News was brought that the Holy Land was trampled under the feet of infidels—its sacred places profaned—and their devotees abused; and Europe poured forth hundreds of thousands of warriors, spent millions of money, and shed torrents of blood! In ardent desire that the call which I bring you may be heard, I was about to wish myself Peter the Hermit, standing in some marketplace in France or Italy, and this audience one of the chivalrous assemblages which listened to him. Were we indeed enacting that scene of the dark ages, not an ear which hears me would not listen with absorbing attention, nor a heart here which would not swell with the high-wrought purpose of immediate action, and our country would be soon pouring forth her fleets and her armies to the conquest of Palestine. But I am not a pilgrim monk, reporting the profanation of sacred places; nor are you a collection of feudal knights, inspired only by papal superstition. I am a Christian Missionary, come to bring you

word, that in the vale of Egypt—among the desolations of Palestine—on the plains of Greece—in the mountains of Armenia—and wherever my feet have carried me, **THE SOULS OF MEN**, your brethren by blood and by name, are perishing! You are an assemblage of believers in Christ, professing to partake of that benevolence to souls which brought him from a throne in glory to a cross on Calvary. And shall the message wake up a less effective zeal, than was felt by bigoted Crusaders? Is a mere **HANDFUL** of Missionaries all that enlightened Christian benevolence can send forth, where the superstition of the dark ages sent forth armies?

"While urging my message, the image of the primitive ancestors of those for whom I plead, the converts of Apostles and the founders of Christianity, comes up before me. I imagine their sainted spirits, with parental anxiety for their offspring, increased by the knowledge and the holiness of heaven, to be hovering over this assembly. They say to you—'Brethren! once like you we gave our children precept upon precept: our daily prayers ascended to heaven for them, and we left with them that precious legacy, the word of God, anxiously hoping that their children's children, to the end of time, would follow us in unbroken succession to our mansions on high. Hereafter, on the fair face of your beloved America, as now on that *glory of all lands*, which was once our country, a night of apostasy may settle down, and hordes of yet unnamed barbarian invaders fasten deep the blight of some new Mahomedanism. Would you then, yourselves, stoop from your abode in heaven to smile on an assembly in some distant part, met to restore to your benighted and oppressed descendants the lamp of eternal life? Hear, now, we pray you, the plea in behalf of ours! Restore to them the light so long since gone out among them, and receive the blessing of the whole assembly of prophets, apostles, and martyrs!'"

CIVIL, RELIGIOUS, AND MORAL DEGRADATION OF THE CHINESE.

Extracted from "Instructions of American Board of Missions."

"Your field of Missionary labour is coextensive with that great community

which speaks, and with that still more extensive community which reads the Chinese language—the language of at least a fourth part of the human race—a medium of thought, doubtless, long before the existence of any of the other languages now spoken in the world—printed and stereotyped ages previous to the invention of printing in Europe—singular in its nature, and difficult of acquisition. Experience has discovered, however, that the difficulties are less than was supposed: and, during the twenty years past, many of the mountains have been levelled, and many of the valleys filled, which obstructed our approach to China. And, as she rises to view, the Christian world is more and more impressed by the prospect: her mountains, plains, rivers, and canals, are seen to be covered with people; while millions of the busy race are scattered over the neighbouring countries and islands. Nor are they barbarians: they have arts and sciences; and among them are more persons who are able to read and write, probably, than in Great Britain and America combined. But the sun of their civilization which rose four thousand years ago, has never ascended to the zenith; and it is now stationary, if not retrograding.

When the warlike Scythian, two hundred years since, descended from upper Asia, and took possession of the throne, a combination of opposite qualities was effected in the national character, by which its elasticity and vigour were, in some measure, renewed: but the new qualities infused were fierce and warlike, and contained no sanitary principle; and that great nation, so admirably situated, and so populous and wealthy, more so indeed than any other, has probably been growing more polluted and sinful for two thousand years. We must distinguish between the excellent maxims contained in some of their sacred books, and the conduct of the people; nor must we suppose that their good maxims are understood in China, in the same exalted and virtuous sense, in which they would be understood by a people enjoying the light of the Gospel. It is said, by an enlightened observer, to be far otherwise. But the false sentiments and pernicious principles in their books, out-number and out-weigh all the others. The most eminent sages of China were idolaters, and worshipped the heavens and the earth, mountains and rivers, and the spirits of the dead.

Even Confucius was an idolater. But when the sect of Fo, many ages after the time of Confucius, brought the sacred books of Buddhism from India, and, with more than Christian zeal, dispersed them over China, then error multiplied upon error, superstitions without number were introduced, the gods became innumerable, and idolatry was rendered far more degrading and demoralizing than before. Among that ancient people you will find, with some slight variations, the idolatry of Canaan, Egypt, Greece, Rome, Chaldea, and India: they worship every thing. They all repose confidence in charms and spells; and astrology, divination, geomancy, and necromancy, every where prevail. The sect of Confucius has no knowledge of a future state; and the heaven of the Buddhists is a sensual paradise, containing fortified palaces, groves of trees producing gems, pools of fragrant water, showers of sweet odours, and myriads of birds of exquisite plumage, singing on trees of gold, with ravishing notes of a hundred thousand kinds. Such is the paradise of Buddhism!

But the time does not permit us to dwell longer upon the RELIGIOUS STATE of the Chinese: you will make it an object of diligent inquiry; as you will also, the character of their MORALS. These are described by Dr. Milne as accordant with the dark picture, drawn by the Apostle Paul in the introduction to his Epistle to the Romans. The doctrine of the transmigration of the soul from one body to another, and of inevitable fate, freezes and paralyzes the social principle. Alas! how generally is the cry of the exposed and dying female infant disregarded in China! Beneath a parade of manners reduced to the most regular form, how much does one, acquainted with the language and spirit of the people, see to deplore!—the Nation groaning under oppression and violence—their courts filled with bribery and injustice—their markets with cozening and deceit—their monasteries with ignorant and indolent ascetics—their houses with concubines, and even worse abominations!

State of Papal & Greek Missions in China.

The history of PAPAL MISSIONS in China is fraught with instruction. Though there were doubtless pious men among their Missionaries, yet the causes of their ultimate disaster and ruin

were any thing but the Spirit of the Gospel.

Divisions, jealousies, angry disputations among themselves, love for the honours of a court, ambition of power—such, in general, were the causes of their overthrow, and of the odium which has since come upon the Christian name. That was a terrible persecution, which prostrated the extensive fabric reared by them in China. It is found, however, that no enemy is so inveterate, none so annoying and dangerous, which Protestant Missions have to encounter, as papal establishments in the unenlightened portions of the world: with invincible perseverance, and by every means in their power, they oppose our Schools, and the circulation of the Holy Scriptures. Had their missions in China been attended with permanent success, that success would have been more formidable to us than the present exclusive policy of the Chinese Government. Perhaps it is well for the cause of truth and righteousness, that there is no more of the papal power remaining in that country. Just a century has elapsed since these missions received their fatal blow; and now they exist only at Pekin, where they are barely tolerated for scientific purposes; and in some of the interior and southern provinces, where they are concealed from public observation by distance and mountains. Since the year 1728, the Russians, by virtue of a treaty, have had an establishment at Pekin, of six ecclesiastical and four lay members; but that establishment makes no attempts to propagate the Gospel in China.

In short, China has nothing to hope, either from the Greek or Roman churches; and she is naturally jealous of England, whose empire, she knows, extends over the greater part of India; and whose victorious army, in the Burmese war, nearly reached her western border. It would seem, therefore, that Providence throws the chief burden of responsibility for the spiritual illumination of China on the Protestant churches of this new world. If her government can be made to understand our position on the earth, and that we no more acknowledge the authority of the Pope than they do themselves, and that we utterly disclaim the right of interfering in the civil governments of nations, is it too much to suppose that she will at least connive at our efforts, while they are discreetly made?"

JEW'S SOCIETY.

VISIT TO JERUSALEM.

(Extract from Mr. Nicolayson's Journal.)

Being a fine day, we took a ramble, (though there is still much snow on the ground,) over Mount Olivet, and eastward; where we had a beautiful view, of a considerable extent, of the Dead Sea, and the plains of Jordan. Returning thence again to the slope of Mount Olivet, we sat down in view of Jerusalem; tracing from Scripture the probable spot of the Ascension, and following out those passages which refer to the destruction of the city, in a position corresponding, as nearly as we could manage it, to that in which the predictions were first delivered by our blessed Saviour. Destructions and devastations have followed one another so repeatedly during the long period that has since elapsed, that it is scarcely possible to trace any thing with certainty, as it regards buildings, or the minutiae of particular sites. Stones of large dimensions, bearing evident marks of high antiquity, are patched up with modern masonry in various parts of the walls, particularly those which enclose the Great Mosque.

The deep and precipitous ravine immediately under the circumvallation of the ancient temple, (according to Josephus,) is now half choked up with immense mounds of rubbish. Mount Olivet, the brook and valley of Kedron, the valley of Jehoshaphat, and of Ben Hinnom, are the only sites recognised with ease and certainty: hence a few others may be inferred with almost equal certainty; such as that of the Temple Mountain, (or Mount Moriah,) and Mount Zion: but as to the minute spots of particular events, so abundantly pointed out by the credulous Christians, nothing can be more disgusting than the absurd confidence with which this is done.

Many of these assertions are of such a nature, as to involve the absurdity of supposing, either that many streets had never been destroyed, or else have been rebuilt with such accurate attention, not only to their general sites and dimensions, but to the position of particular stones in them, as is utterly absurd. Yet our Romish Mis-

sionary would fain have persuaded us, that unless we give full credit to all these absurdities of tradition, we cannot know at all that this is the spot where Jerusalem stood; no, nor even the genuineness and truth of the sacred Scriptures!

As to that much celebrated, and yet more desecrated spot, the pretended Mount Calvary, every attempt to reconcile its position with the whole scenery and the Scripture record, tends to confirm my mind in the conclusion, that it is entirely mistaken; it being utterly impossible so to arrange the plan of the ancient town as to bring it outside its walls. Indeed it seems quite a solace to my mind, to see evidence that that truly venerable spot has not been permitted to become the object of that mock veneration, which would have been the most impious desecration of it. While these abominations of (nominally Christian) idolatry are lavished on the marble decorations of a mistaken spot, the real scene of that stupendous event, the death of the Lord of life and glory, is providentially screened from this profanation.

We find it impossible to notice things around us, without feeling continual sorrow and heaviness of heart. If we pass the streets of the Holy City, mock devotion and drunkenness meet us at every turn; if we go to the church, all is idolatry; if we return to our rooms in the convent, we are annoyed with the songs and revellings of drunken pilgrims. It is shocking, beyond conception, to see what are the character and conduct of hundreds and thousands of pretended Christians, who come as pilgrims to this city, and many of whom spend several months here in idleness and drunkenness; and to reflect what effect this must have upon the minds of the Jews and Moslems, whose only notions of Christianity are derived from this source! When we reprove these pilgrims for their intemperance, they say, "Why! are you Moslems! We are Christians!" So that it has come to this pass, that intemperance and sobriety form the distinguishing marks and characteristics of Christians and Moslems! Oh that there were a few true Christians who, in the character of a church, however small, might bear a

direct, continued, and consistent testimony, in word and in deed, to Christianity, as a doctrine according to godliness, in the face of all this effort, as it were, to prove it the offspring of hell, the direct road to perdition!

Being Saturday, we made our way through the snow to the synagogue; where, however, we found only Spanish Jews present, with whom Mr. Calman could not converse. At length we found one willing to show us the way to the place where the German Jews were assembled; which was in a small "beth-hammedrash" (study), probably on account of the cold. Here we were at first taken for Jews, and received accordingly. When Mr. Calman got into conversation with them, he soon undeceived them on this point, as it regarded himself. I now expected that they would have shown great indignation and ill temper; this, however, was not the case: they seemed anxious only to avoid discussion with him. When I found an opportunity of entering into conversation with some, they still took me for a Jew; when they found their mistake, they refused discussion with me also; and it was only by force of the kindest address and repeated attempts, that I succeeded to induce a few to listen for a moment to some of the most striking passages of the Old Testament. They, however, invited us to call at any time during the week, and promised then to be more ready for discussion. So, after having spent about an hour-and-a-half with them, we departed; as they left to take the last Sabbath meal, which they believe will deliver them from the wars of Gog and Magog.

Nothing can be more affecting than the contrast formed by the abject and miserable appearance of a few Polish Rabbies, met on a Sabbath afternoon in a dark, cold, wretched little upper-room in this city, compared with the splendid worship of old, performed by the whole assembled multitude of its exclusively Jewish inhabitants in their magnificent temple;—unless it be that yet more affecting contrast traced between the religious light and feeling enjoyed by the ancients, and the darkness and sadness which rest upon the present worshippers. Ah! when shall the veil be removed? when the hardness of heart melted down? when the departed glory of Israel restored? the knowledge and love of God their Saviour!

A few days afterward, Mr. Nicolayson writes,—

Mr. Calman and I visited the Jews again at their "beth-hammedrash," and continued in discussions with them till near evening. On first entering the room, we found only eight or nine persons present, a few of whom were Rabbies, the rest their disciples. As they seemed to take no notice of us at first, we inspected their library; and then succeeded in opening conversation with one Rabbi, who was teaching two young lads the Talmud. This was, as we learned afterwards, Rabbi Aryeh Hallavi; and it became soon apparent that he was the most learned of all of them, though their number soon increased to at least twenty; nor was he less moderate in dispute, and open of disposition, than learned. He at once proposed to Mr. Calman, that he should draw up in writing any questions that he had to propose, or arguments to offer, and promised to answer them in the same way; yet this was not made as a mere pretext for avoiding verbal discussion; for he continued, with remarkable patience and attention, to converse on a great variety of subjects, for nearly four hours together.

The most interesting circumstance attending our discussions to-day was, perhaps, the marked attention with which the young listened to every subject. There was one who chose to adopt the very opposite line of conduct to that of Rabbi Aryeh and the generality, for which he was expressly reproved by the Rabbi, and evidently disapproved of by the rest.

I have made various inquiries as to the practicability of obtaining a private house here, and find that there would be no insurmountable difficulty in the way. . . . I trust, that if, in the providence of God, I should be prevented from completing my plan at Sidon, grace will be given to myself and my dear wife holdly to advance hither to the head quarters. Indeed, it is the consideration of my family only, which has hitherto made me hesitate to take this step. I have long been deeply convinced of the high importance of having a Mission to the Jews in this place; and this visit has furnished such evidence to the practicability of it, that I shall certainly feel it my duty to attempt it, if providentially disengaged from my connexion with Sidon.

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[NEW SERIES.]

ON INDULGING UNREASONABLE EXPECTATIONS.

AS much of the misery of life arises from the indulgence of unreasonable expectation, it may be a useful exercise of thought to take a view of some instances of it; and to consider soberly what we may or may not look for in the ordinary course of human affairs. If passion leads us into the paths of imprudence, we immediately begin to fortify ourselves against the remonstrances of conscience, by anticipating the occurrence of various improbable events; and, if of a sanguine temperament, we dwell on the prospect until we fancy we have good grounds for our expectations. As liars have been known to repeat their false statements until they have come at length to consider them as true, so have some minds been known to continue to indulge the reveries of imagination until they have been induced to give to them the confidence, which is due only to the sober dictates of judgment. How bitter have been their emotions when time has dissipated their illusions, and given them to feel the real consequences of their folly! A few months ago, a person commenced life in a style of grandeur which he had no means of sustaining; and, though the undertaking was denounced by judgment as foolish, and by conscience as immoral, yet, since passion was to be gratified, the help of imagination was called in; and, as this deceitful guide spoke of the possibility of an uncommon influx of business, of wonderful and gainful bargains, and other auspicious events, the project went forward, and the projector in a short time became a bankrupt. Many of our strange expectations proceed from weakness of judgment. Looking around on the progress of human affairs, we observe how singularly the blessings of providence come into the possession of some persons. Suddenly they rise from obscurity to distinction, from indigence to wealth. We ask, why may not we expect similar turns in the wheel of our fortune? and, as self-love

is always ready to magnify our deserts and fill us with conceit of our own mental sufficiency, we set ourselves down as the favourites of heaven, who are to be conducted to eminence by the operation of invisible causes, and by every change in the aspect of human life. In this state of infatuation we not only forget the connexion of prosperity with prudence, patience, and diligence, but lose sight of that mysterious sovereignty of God, which, in order to render his own agency apparent, determines that "the battle shall not be to the strong, nor the race to the swift, nor riches to men of understanding." Some of our unreasonable anticipations arise from pride. Attaching an undue importance to ourselves, and aggrandizing our claims, we expect from those around us a greater degree of subserviency and submission than it becomes men of independence to yield; and if our demands are, as they ought to be, firmly resisted, we indulge the feelings of bitter resentment. The error all the time is with ourselves. We ought not to expect from others what we are unwilling to give to them.

In some of our expectations we are disappointed for want of discretion. *Temeritas* is a man of talent and public spirit, but precipitate, and impatient of opposition. Having taken in hand a work designed for the public good, he claims for himself the honours and the rewards of patriotism, and expects all about him to applaud and aid his enterprise. He considers not how others were meditating the same project, how they aided him by their counsels in forming his plan, and wanted to join with him in the execution of it; he reflects not that by commencing the work alone he has apparently poured contempt on their agency, and arrogated to himself the credit which ought to be equally divided. The only condition of co-operation which he proposes is, that of falling in entirely with his schemes, and he stands ready to censure all who cannot comply. Now, though *Temeritas* is a man of public spirit, he does not enjoy the credit of it; but is viewed by his friends as a dangerous character, actuated by the selfish motives of vanity and ambition, and indulging the most unreasonable expectations. Standing aloof they leave him to try his strength alone. Their neutrality he construes into hostility; and, as he is unassisted, it is highly probable he will fail in an enterprise, which, if he had commenced it with more discretion, he might have conducted with honour and success.

The posterity of Gideon had to complain that the "children of Israel did not show them kindness according to all the goodness which their father had showed unto Israel." They met with ingratitude, and they had reason to be dissatisfied. There are, however, expectations of gratitude which are unreasonable, preposterous, and exorbitant. The grateful returns due to man

can never equal those which are due to God ; and he, therefore, who wishes us to sacrifice one iota of our religious principles in order to evince our gratitude, is indulging in visionary and impious desires. Neither ought a man altogether to abandon his own interests for the sake of his benefactors. As pride is the cause of ingratitude, so is it likewise of those enormous demands which people sometimes make on those whom they have benefited. To prevent the pangs of disappointment, we would venture another observation on this point. Let no one in this fallen world always expect gratitude from those whom he has most obliged and served. How many are there who, like Pharaoh's butler, in the sunshine of prosperity, forget the kindnesses received in the days of adversity and sorrow ! How many, like king Saul, whose emotions of gratitude are quenched by those of envy, or ambition ! How many whose pride and obduracy are incompatible with the emotions of grateful love !

But to resume our former strain, there are many domestic broils which might be prevented by due moderation in our anticipations and hopes. The admonition which the aged are accustomed to give to those who have recently entered into the marriage state is, "Do not look for too much from each other." No caution can be more reasonable ; for if we expect those with whom we live to be always of our opinion, to be uniformly in a calm and tranquil frame of mind, and ever ready to reciprocate smiles and endearments, we are expecting more than humanity can exhibit. Personal indisposition and anxiety of heart will often draw the attention both of men and women in upon themselves, and lead them apparently to neglect their dearest friends. Imperfections likewise attach to the best of persons ; a fact which ought to remind us of our obligation to exercise mutual candour and forbearance. We have known jealousies and suspicions to be produced by the circumstance of conversation not flowing so briskly in the absence as in the presence of company ; whereas it is obviously an established law of our mental constitution to be excited by the presence of friends, and to be stimulated by their observations to a more free and animated expression of our thoughts than we can discover in their absence.

It would be well if the harmony of society were preserved by each individual's performing the duties which arise out of his several relations in life. But we are all fallen creatures ; and those whom we most revere will often discover indications of remaining corruption. Young Christians should keep this in mind when they enter a church. They must not expect the senior members to be perfect. If they consider how liable the wisest are to form misapprehensions ; how often religion itself is in a sickly state ; how numerous are its trials, and how powerful the hostile influences by which it is assailed, they will be

preserved from those discouragements which some young converts have felt at observing the inconsistencies of aged members of churches. The best of men have always done something to convince us they were but men : but we ought not so to dwell on their defects as to lose sight of the numerous points in which they are our superiors, both in the principles and the practice of religion.

There is another unreasonable expectation which some members of churches indulge. They expect all who are in fellowship with them to give them their custom in trade. When members of churches can deal with each other, without violating weighty obligations, they ought to do so ; for, (not to mention the dictate of brotherly love,) as the world will often injure or refuse to benefit a professor on account of his religion, it seems that mutual sympathy and a regard to the common cause ought to engage our friends to try to hold up each other's hands. It is proper, however, to recollect that a religious tradesman may be under obligations of justice and gratitude to trade with men of the world, because they trade with him, and have done him great kindnesses ; that people may have near relatives, not religious, whom they are bound to support ; and that in one church there may be several persons in the same secular line of business, all of whom have an equal claim. Moreover, when religious people actually trade with each other, they are apt to expect too much. The seller sometimes thinks that his brother ought to have enough both of confidence and liberality to give for articles whatever is asked, without even intimating the possibility of obtaining them cheaper elsewhere ; and the buyer is, perhaps, looking for liberality on the other side, and expecting them either for less than is ordinarily asked, or on longer credit. In this way mutual disappointment has been produced. The fact is, there ought to be little or no friendship expected in trade. No one ought to desire a brother to give one farthing more for goods than he would be required to give in trading with worldly men ; and no one ought to wish to be exempted from punctual and honourable payment.

It is not our design to produce despondency and gloom ; but we may be permitted to remark once more, that all expectations of earthly good ought to be moderated by a remembrance of its mutable and unsatisfactory nature. Health, which is essential to the enjoyment of corporeal pleasure, may be even this day destroyed by accident, or by the attack of noxious vapours ; wealth, which is thought to be the means of procuring almost every temporal good, may be dissipated by sudden and unexpected changes ; friendship, proverbially fickle in her attachments, may leave us, or she may be repelled from us by our own imperfections ; and even reputation, the hard-earned distinction

of virtuous minds, may be sullied by certain parts of our conduct, which even the judicious may not rightly appreciate, and which the rabble may set forth in all the colours of egregious crime. Clouds will occasionally overspread the prospect of life. Our path will not always pursue its course through smiling landscapes, or groves filled with odours and melodious sounds; it will sometimes lead us into the desert of affliction, where our fortitude and patience will be put to the test, and where we shall feel our need of those consolations which religion imparts. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Having committed himself to the care of omnipotence, and going forward in the path of duty, he is free from tormenting anxiety. In every situation it is his privilege to enjoy peace of conscience. Assailed by the clamours of slander, by the strife of tongues, he withdraws into that pavilion presented to his faith in the promises of God, and there, sprinkled with atoning blood, he not only indulges the hope of ultimately joining the "spirits of the just made perfect," but anticipates the time when, even in this world, "his righteousness shall come forth as the light, and his judgment as the noon-day."

No expectation is more unreasonable than that of the wicked, in reference to future bliss. The worst of characters expect to go to heaven. Even they who are living unmindful of God, regardless of his Sabbaths and ordinances, devoted entirely to worldly pursuits, enslaved by habits of vice, they who have pursued the most profligate course, destructive to themselves and pernicious to society, will sometimes attempt to gain credit to their statements by saying, "As I hope to be saved this affirmation is true." How strangely wild is this expectation! If the Scriptures be true, there is a repentance without which we must perish, a holiness without which no one will enjoy God, and a faith without which it is impossible to please God. If the Scriptures be true, it is plain that not only will the notoriously bad be excluded from the kingdom of heaven, but many other characters, who, though not chargeable with gross sins, have lived like barren fig-trees, failing to exhibit the valuable fruits of piety and virtue. Many will perish, not so much for what *they are* as for what *they are not*; or, in other words, because *they are not* humble, pious, devoted followers of the Lamb. But as for the grossly wicked, the idea of their future felicity is inconsistent with the doctrine of divine purity, which will surely remove from its presence every species of defilement; it is contrary to the justice of God which is pledged to punish the per-

severing and impenitent oppressors of the righteous cause; it is opposed even to the dictates of natural religion, which has always spoken of penal retributions in eternity; and it is in diametric opposition to the announcements of the Faithful and True Witness, who has foretold the punishment of the ungodly in various forms of expression. In order to obtain the blessed consciousness of security, and the full, the authorized expectation of heavenly bliss, we must aim to be eminently pious; cultivating habitual humility, living by faith on Jesus, avoiding all known sin, and aspiring to be extensively useful; and then, though glorious hopes of inconceivably great and eternal good will cheer our hearts, and animate us to the performance of noble deeds, those hopes will be well founded, and will at length be exchanged for the full fruition of endless joy. C.

REVIVAL MEETINGS IN AMERICA.

(Written by a Spectator of them.)

NONE but one who has seen can imagine the interest excited in a district of country, perhaps fifty miles in extent, by the awaited approach of the time for a revival meeting; and none but one who has seen can imagine how profoundly the preachers have understood what produces effect, and how well they have practised upon it. Suppose the scene to be where the most extensive excitements, and the most frequent revival or camp meetings have been during the past two years, in one of the beautiful and fertile valleys among the mountains of Tennessee. The notice has been circulated two or three months. On the appointed day, coaches, chaises, waggons, carts, people on horse-back, and multitudes travelling to a distance on foot, waggons with provisions, mattresses, tents, and arrangements for the stay of a week, are seen hurrying from every point towards the central spot. It is in the midst of a grove of those beautiful and lofty trees natural to the valleys of Tennessee, in its deepest verdure, and beside a spring branch for the requisite supply of water.

The ambitious and wealthy are there, because in this region opinion is all-powerful, and they are there either to extend their influence, or that their absence may not be noted to diminish it. Aspirants for office are there, to electioneer and gain popularity. Vast numbers are there from simple curiosity and merely to enjoy a spectacle. The young and the beautiful are there with mixed motives which it were best not severally to scrutinize. Children are there, their young eyes glistening with the intense interest of eager curiosity. The middle-aged, fathers and mothers of families, are there, with the sober views of people whose plans in life are fixed, and waiting calmly to hear. Men and women of hoary hairs are there, with such thoughts, it may be hoped, as their years invite. Such is the congregation consisting of thousands.

A host of preachers of different denominations are there, some in the earnest vigour and aspiring desires of youth, waiting an opportunity for display; others are there who have proclaimed the Gospel as pilgrims of

the cross from the remotest north of this vast country to the shores of the Mexican Gulf, and ready to utter the words, the feelings, and the experience, which they have treasured up in a travelling ministry of fifty years, and whose accents, trembling with age, still more impressively than their words, announce that they will soon travel and preach no more. Such are the preachers.

The line of tents is pitched, and the religious city grows up in a few hours under the trees beside the stream. Lamps are hung in lines among the branches, and the effect of their glare upon the surrounding forest is as of magic. The scenery of the most brilliant theatre in the world is a painting only for children compared with it. Meantime the multitudes, with the highest excitement of social feeling, added to the general enthusiasm of expectation, pass from tent to tent, and interchange apostolic greetings and embraces, and talk of the coming solemnities. Their coffee and tea are prepared and their supper is finished. By this time the moon, for they take thought to appoint the meeting at the proper time of the moon, begins to show its disk above the dark summits of the mountains, and a few stars are seen glittering through the intervals of the branches. The whole constitutes a temple worthy of the grandeur of God. An old man, in a dress of the quaintest simplicity, ascends a platform, wipes the dust from his spectacles, and in a voice of suppressed emotion, gives out the hymn of which the whole assembled multitude can recite the words, and an air in which every voice can join. We should deem poorly of the heart that would not thrill as the song is heard, like the "sound of many waters," echoing among the hills and mountains. Such are the scenes, the associations, and such the influence of eternal things upon a nature "so fearfully and wonderfully made" as ours, that little effort is necessary on such a theme as religion, urged at such a place, and under such circumstances, to fill the heart and the eyes. The hoary orator talks of God, of eternity, a judgment to come, and all that is impressive beyond. He speaks of his experiences, his toils, and travels, his persecutions and welcomes; and when he speaks of the short space that remains to him, his only regret is, that he can no more proclaim in the silence of death, the mercies of his crucified Redeemer.

There is no need of the studied trick of oratory to produce in such a place the deepest movements of heart. No wonder, as the speaker pauses to dash the gathering moisture from his own eye, that his audience are dissolved in tears, or uttering the exclamations of penitence. Nor is it cause for admiration, that many who poised themselves on an estimation of higher intellect, and a nobler sensibility than the crowd, catch the infectious feeling, and become women and children in their turn; and, though they "came to mock, remain to pray."

Notwithstanding all that has been said in derision of these spectacles, so common in this region, it cannot be denied, that their influence on the whole is salutary, and that the general bearing on the interests of the community is good. It will be long before a regular ministry can be generally supported, if ever. In place of that, nothing tends so strongly to supply the want of the influence resulting from the constant duties of a stated ministry, as the recurrence of these explosions of feeling which shake the moral world and purify its atmosphere, until the accumulating seeds of moral disease require a similar lustration again.

Whatever be the cause, the effect is certain, that through the State of Tennessee, parts of Mississippi, Missouri, Kentucky, Ohio, Indiana, and Illinois, these excitements have produced a palpable change in the habits and manners of the people. The gambling and drinking shops are deserted; and the people that used to congregate there, now go to the religious meetings. The preachers are generally of a character, education, and training, that prepare them for the elements on which they are destined to operate. They speak the dialect, understand the interests, and enter into the feelings of their audience. They exert a prodigious and incalculable bearing upon the rough back-woodsman; and do good where more polished and trained ministers would preach without effect. No mind but His for whom they labour can know how many profane they have reclaimed, drunkards they have reformed, and wanderers they have brought home to God.*

F.

LETTER TO A YOUNG MINISTER.

The following excellent Letter from the pen of the late Joseph Freestone, of Hinckley, will be read with much interest by all the surviving friends of that excellent man. The Editor knows not to whom it was sent.

DEAR BROTHER,

Although unknown to me, as you justly remark, excepting by name, I can sincerely sympathize with you in your present unhappy state of mind; and it would yield me great satisfaction to be able to say any thing that would afford you comfort, or give you any effectual relief. I very sensibly feel my own incompetency, but as you have thought proper to write to me, a stranger, on your case, I am willing to do the best I can. It appears to me a somewhat uncommon case, and therefore the more difficult to speak to. But I have made it the subject of earnest and repeated supplication to Him, with whom is the residue of the Spirit, who can change our darkness to light, and our sorrows and lamentations into songs of deliverance. This I cannot doubt will be your happy experience in due time, if you continue patiently to endure, and steadily persevere in your present course of devotion.

I have read your letter attentively and repeatedly, that I might form a correct idea of your case, but whether I have completely succeeded I will not be positive. You speak of not having "communion with God." This, my friend, is not quite correct. What else is your private and daily intercourse with him in your devotional exercises, but communion

* The above is, we believe, a just representation of many revival meetings in America. We beg to observe that we like our own much better. All the means used to deepen religious impressions should be characterized by seriousness, order, simplicity, and spirituality. "The weapons of our warfare are not carnal but spiritual." If our object is to snatch sinners as brands from the fire of hell, let us not meet as if to enjoy a holiday; but let us labour to possess a deep sense of the value of the soul, an humbling consciousness of our own insufficiency to change its character, a prayerful spirit, and a determination to use every scriptural means, and none but scriptural ones, for diffusing the blessings of salvation. We should have liked the above account much more if it had contained more distinct references to the preaching of the cross, and the influences of the Spirit.

with him? And though those exercises are not attended with that life, ardour, and pleasure on your part, nor your communications from God so copious, sensible, and satisfactory, as formerly, yet they are nevertheless real, and I feel no doubt of your being the subject of divine grace. What is it but the grace of God that disposes you to, and assists you in these duties, and causes you to bemoan your loss of enjoyment, and makes you long for its restoration? And you must be the subject of gracious communications from him, although they are not so perceptible as you wish. But, remember, he that improveth what he hath shall have more. It is the want of mere sensible enjoyment or comfort, in devotion and duty, that appears to form your case.

Sensible comfort is surely a desirable blessing, and what ought to be highly prized, and earnestly sought, because it makes our religious course more pleasant; yet it is a fluctuating enjoyment, and what some eminent Christians have enjoyed but little of. And with respect to those who have been favoured with a larger portion of it, it is not always easy to determine how much of it flowed from lively spirits, a strong system of nerves, a great degree of natural vivacity, and a happy constitutional temperament. Here, I think, if Christians are not wary they may deceive themselves, by attributing their pleasant feelings to a wrong cause. There may be more of nature and less of grace than they apprehend.

I have somewhere read in the letters of the late Mr. N——, whose piety, even eminent piety, no one who knew him, or is acquainted with his character will question, an acknowledgment that he knew but little of what is called "sensible comfort." Yet he doubtless placed that true reliance on Christ, as his great propitiation, which brings the soul into union with him, and interests it in all the blessings of the New Covenant, and is attended with peace and hope, love and obedience. In the last sickness of Mr. W——, of T——, a clergyman eminently holy and useful, he thus expressed himself,—“What a miserable creature should I be in my present situation, if I could not look upon God as my covenant God; my reconciled Father in Christ. The weakness of my body and of my spirits deprives me of all joyous sensations, but my faith in God's promises, I bless the Lord, is firm and unshaken. What though my loss of strength and spirits robs me of all comfortable communion with God, the promises are not therefore made void. I believe that God is faithful and true in all his declarations of mercy, which I have sought for, though I cannot now feel the impressions of his love.” This was noble. It was talking and acting becoming the Christian, and must have been very pleasing in the sight of the Lord. We here see faith; and faith in lively exercise, yet “no impressions of his love;” no “light of God's countenance,” or, in other words, inward feeling of his love and favour. He “walked in darkness and had no light,” and yet he “trusted in the Lord, and stayed himself on God.” But God would not suffer him to leave the world in that state. The late Mr. F—— also appears to have enjoyed little, if any, sensible comfort in his last illness, from the great pressure of his affliction, and acute bodily pains. Yet he had a firm affiance on the Redeemer, and on the promises and faithfulness of a covenant God; and from thence peace and hope. The blessing most to be desired, therefore, because most important, is, union with Christ by faith, as that secures to us every other privilege and blessing that God

sees to be fit and proper for us. But it is not always best for his children to enjoy the "light of his countenance."

I am not certain that the morbid state of your nerves or body is not the cause, at least in part, of your present state of feeling; and yet there is nothing in your account decisive of that. Had it been the effect of disordered nerves, I should have expected it to operate differently from what it appears to do; I mean, in producing distressing doubts and fears as to your interest in Christ, and your prospects for eternity. But this, it seems, is not your case. The above mentioned has been, and is the way nervous affections operate on my mind; and such has been the uncertainty and fluctuation of my sensible comfort, that, on the same day when, in the morning, I have been very comfortable, free from doubts and fears, and enjoyed sensible delight in God, and free communion with him, in the evening I have been quite the reverse, so as to feel as if I possessed no religion, and could wonder that any creature on earth should think I had any. So that I have ceased to be surprised that good Mr. Brainard expressed himself as he did, when he said, "he wondered the people did not stone him." When I have attempted to reason on the case, and inquire into the cause of the change, I could discover no other than the state of my nerves. Nothing lay on my conscience; no specific charge was alleged against me by it; but, in general, I have found reasoning but a feeble defence against acute feeling, in such a disordered state of the mind and nerves.

It appears to me a happy circumstance attending your case, that you are not exercised with doubts and fears, as it leaves your mind more at liberty to meditate on the important, heart-reviving, and most glorious truths of the Gospel, and your own interest in them; such as the transcendent and unchangeable love of God; the propitiation or atonement of Christ; the love shown to you and the atonement made for you, with the free and gracious offers and invitations, and the precious promises which abound in God's good word. To which I may add, the doctrine of divine influence, (a most encouraging doctrine and equally clear,) and the faithfulness of God to his word, and the promises made to serious, humble, importunate, continued prayer to, and trust in God. The mind devoutly ruminating on these very interesting subjects, must, sooner or later, be divinely affected, enlivened, melted, and exalted. My advice is, that you attend to this as much as possible, with resolution and perseverance.

There is one thing you omit to mention as what might be a cause of your present darkness, but it is so obvious a one, that you cannot, I conceive, have overlooked it; I mean, that there is no sin or impurity secretly indulged, no known duty neglected, but that it is the language and desire of your heart, "Lord, search me, and know my heart; try me," &c.; because in such a case it would be vain to expect what you lament the want of. "If I regard iniquity in my heart, the Lord will not hear me."—N.B. I am doubtful whether I have done right in making this last observation, as you may say, "I should never have written if I had been conscious of any thing of that kind, or had neglected to make the most scrupulous inquiry." It is, my friend, purely because I am not unacquainted with the deceitfulness of sin, and the deep corruption of human nature. I can have no suspicion.

It is decidedly my judgment that the course you are pursuing is a proper one, and must ultimately succeed. It is "acknowledging God," as the source of your light, life, and comfort, and the promise is that he will "direct our paths." He will never forget that he hath said, "Ask, and ye shall receive; seek, and ye shall find," although he may require us to wait some time. "God is our strength and refuge," the only effectual "help in time of trouble." The pleas you urge appear to me quite proper, and I doubt not they are urged according to that great example of resignation, "Yet not my will, but thine be done." The Apostle's advice is, "In every thing," or ease, "by prayer and supplication, (O what a privilege to consult, in every case, God as a father, infinitely wise and gracious!) with thanksgiving, (I trust you remember that,) let your requests be made known unto God; and the peace of God, which passeth all understanding, shall (sooner or later, and God only knows the fittest time,) keep your heart and mind through Jesus Christ." We must be particular in asking and expecting every blessing through, or for the sake of, Jesus Christ. In all your addresses, and all your means, remember Jesus Christ; let faith act and rest upon him. Every communication from God is through him, and all that we present acceptably, is accepted for his sake. Remember the short but expressive prayer of the Apostle, Rom. xv. 13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." Joy and peace, and every spiritual blessing, comes from the God of hope, the author, establisher, and realizer of our hope, and who is pleased and glorified by our resting it on him, and on his faithful word. These blessings come through "believing." Seek them then in connexion with the most devout and serious attention to his word, and in strenuous and persevering endeavours to act faith on it; and the energetic influences of the Holy Spirit will, in God's good time, work your deliverance, and "fill you with joy and peace in believing."

I would advise the reading of serious and spiritual books, such as Baxter's *Saints' Rest*, &c., &c., and any other that are likely to make their way to the heart. It is my usual practice, and generally avails under temporary dulness and deadness, and I shall never give it up. I mean that I read them more on such occasions, as the reading them more or less has been my daily practice for several years, and I regret that it has not been my regular practice from the beginning. I have now but little taste left for other kinds of books or reading. A few years ago I committed to memory several of the most impressive and spiritual hymns that I could meet with, because I sometimes found, when walking alone, (which is my daily practice twice, and for about an hour each time,) or lying awake in bed, my mind unapt at, and indisposed for prayer, and serious fixed meditation, and the repeating of a few of these to myself, will generally put my heart in tune, and lead my thoughts into a serious and profitable train. The subjects most calculated to warm the heart are, the love of God—the great work of the Lord Jesus—the promises, privileges, heaven, &c., which we should force the mind upon.

You must prevail, my brother, in the end. The promises are all for you: do not they say, "Cast thy burden on the Lord, and he shall sus-

tain thee; he will never suffer the righteous to be moved?"—i. e. the man that is still bent upon, and persists in being and doing right. "Commit thy way unto the Lord; trust also in him, and he will bring it to pass." "Wait on the Lord," &c. Though you "walk in darkness and have no light," you are not to despair or be discouraged, or faint in your mind, but to "trust in the Lord, and stay yourself upon God." By "perseverance in well doing," and fervent prayer to God, you must succeed. Be not, therefore, "weary in well doing, for in due season ye shall reap if ye faint not." God may have suffered this darkness to come upon you as a trial of your faith and constancy, or to prepare you for a larger measure of spiritual comfort, and for much greater usefulness. He is, you know, too wise to err; and too good to be unkind. He is of "one mind," and notwithstanding this apparent temporary desertion, (as some would call it,) "as a Father pitieth his children, so doth the Lord pity them that fear him." Our great and adorable Saviour, you know, once cried, "My God, my God, why hast thou forsaken me?" O astonishing condescension and love! "Trust then in the Lord for ever, for in the Lord Jehovah is everlasting strength." "They that sow in tears shall reap in joy." "Hope to the end for the grace that will be brought unto you." Persevere in faith and prayer, in waiting upon God, and attending to his word; also, in doing all the good you can.—N.B. I would read no books but the Bible, and such as are devotional, spiritual, and practical, including religious biography, until I had obtained a more comfortable frame. Afflicted Job was in a dark frame when he used the language contained chap. xiii. 15; so also the church, Mic. vii. 8; and the woman of Canaan, Matt. xv. 21—28; see also Jonah ii. 4, 7. Shun every suggestion as coming from an enemy, that would lead you either to discontinue or intermit private devotion. If we have life, that is the most certain course to maintain and increase it; and if not, it is one way of obtaining it. When the good Lord appears for you, and turns your darkness into light, and your sorrow into joy and gladness, I shall, if living, be glad to rejoice with you.

I have written, as you see, a long letter, and yet how little can be contained in a letter. I fear you will find it still less to the purpose. However, I have done as well as I was able, and it is my earnest prayer that the blessing of God may attend it. I am thoroughly sensible that I am not well qualified to advise in such a case. Long and increasing infirmity has greatly enfeebled my powers of mind as well as body, but I hope it has not diminished my sense of the importance of eternal concerns. I have done my best, and conclude with assuring you that I remain your sympathizing and affectionate friend and brother.

N.B.—Present my Christian regards to any of my old and inquiring friends.

RULES, BY THE REV. J. HARVEY, FOR PROMOTING RELIGION IN HIS OWN HEART, AND IN THE WORLD.

1. BE always cheerful as well as serious, that you may win men to religion.
2. Avoid all controversies.

3. Talk familiarly to children about religion, as a delightful employment. Put easy questions to them, and encourage them by little presents.
4. Pray for all who affront or injure you.
5. Accustom yourself to a regular and daily course of devout retirement.
6. Frequent public worship every day in the week, if your business permit, and you live in a place where it can be done.
7. Accustom yourself to secret ejaculations, in walking, riding, or in whatever company you happen to be.
8. Use frequent meditation; nothing can be more profitable than this.
9. Entertain the highest regard for the word of God; and disperse religious books, if your circumstances will permit.
10. Encourage by your influence, and your purse too, if you can afford it, societies for promoting the gospel, both at home and abroad.
11. When you reprove, let it be tenderly, privately, and with all due humility.
12. For the reformation of swearing, lying, slandering, sabbath-breaking, passionate or unchaste persons, you may write hints on slips of paper, (or procure printed tracts,) against any of these vices, and give them to, or place them in the way of such persons.
13. Make it a rule to have one religious sentence, at least, in all the letters you write to your relations or friends.
14. Write down the reasons which, at any time, make you afraid to die; and then endeavour, by faith, prayer, and conversation, with experienced Christians, to remove the causes.

THE UNIVERSALITY OF THE ATONEMENT LIABLE TO ABUSE.

It is possible so to pervert and misapply the important doctrines of the gospel, as to make them the means of lulling the soul to sleep, and contributing to its final perdition; and we know of no doctrine more capable of perversion than the important one of the universality of Jesus Christ's death. We have heard of people reasoning in the most fatal manner on this subject. If he died for all," say they, "he died for me, and therefore I shall be safe, whether I consider the subject or not, whether I pursue a course of repentance and self-denial, or give myself up to the indulgence of every evil propensity." People have continued under this delusion to a dying hour, and even passed into eternity with this "lie in their right hand." It is also to be feared, that there are many, now in union with our churches, who connect the idea of their interest in pardoning mercy with the simple circumstance of their believing that "Christ died for all," without considering the necessity of deep, unfeigned repentance, of vital faith, of spiritual union with the Redeemer, and holiness of heart and life. The false argumentation above specified, is founded on a misapprehension of the nature and design of Jesus Christ's death, and of the proclamation of pardon founded upon it, and contained in the gospel.

The death of Christ was a grand expedient for producing on the universe of intelligent agents that deep moral impression respecting the evil of sin, the purity of the Divine character, and the strict equity of his immutable law, which rendered it safe for mercy to be *offered* to guilty man; or in scripture language, it was a method dictated by infinite love, and devised by infinite wisdom, for "declaring the righteousness of God, that he might be just, while he is the justifier of him who believeth in Jesus." But this representation by no means involves the idea that all either are or will be pardoned, for whom the blessed Jesus died. It simply says that there is nothing in the government of God, to prevent the

sinner from looking up with confidence to his grace and mercy; and that those who, deeply sensible of their guilt and danger, turn to Jesus, and believe on him, shall be treated as though they had never sinned. But how different is this statement from those presumptuous reasonings which leave out the necessity of moral renovation. In like manner, the proclamation of the gospel is not a declaration that "all are pardoned for whom Christ died," but an offer of pardon to those who repent and believe. Even bishop Taylor, in his attempt to magnify the mercy of God, says that he "pardoned us before we sinned. When he foresaw our sins, even mine and yours, he sent his Son to die for us: our pardon was wrought and effected by Christ's death, above 1600 years ago." He also observes that "God pardoned us before he redeemed us." No wonder that inferior minds should talk of the eternal justification of the elect. But where do we find the Apostles using this language? Where do they address their hearers, saying, "Men and brethren, ye were pardoned before ye were born. Gross as have been your sins, you were pardoned before you were redeemed." On the contrary, they exhorted all men every where to repent, that their sins might be blotted out. They maintained the universality of Christ's death; but they never represented it as infallibly securing the salvation of all for whom it was endured. They spoke of it as the proof of the Divine mercy, and as opening a way for the dispensation of all the blessings of the gospel; and they called upon sinners not only to repent, but to survey the wondrous cross, and be reconciled to the God from whom they had revolted, and whose love it so strikingly displayed. Nothing is more fitted to produce this reconciliation than the doctrine of justification by faith; the persuasion that our humble dependance on the merit of Christ's death will be accounted for righteousness, and give us an interest in all the promises of God.

It is a glorious truth, that the death of Christ, as a substitutionary expedient, has relation to *all men*. This is often asserted in the Scriptures. But we are not to suppose that the precise kind and degree of suffering due to the sins of all mankind were inflicted on the Redeemer; for in this case, no individual could be in danger of suffering for sin in his own person. It would be unjust to exact payment both from the surety and the debtor too. The soundest reasoning, therefore, and the immutable principles of moral truth, compel us to affirm that the sufferings of Christ were *not*, in kind and degree, what were due for the sins of the whole human race; but only so much as were necessary to vindicate the character and government of God in the extension of mercy to rebels, and to produce a proper impression on the heart of the sinner when he should seek for pardon through faith in the merit of those sufferings.

While we maintain the universality of Christ's death, let us, in order to prevent all soul-destroying delusions, insist much on the necessity of repentance and faith. Let us remember that punishment is inseparably connected with sin; and that though, when the sin proceeds from a heart partially renewed, radically right, and desiring to be, in all respects, conformed to the will of God, the discipline will be lenient, and designed only to promote our further sanctification; yet when transgression proceeds from a hard and impenitent heart, it exposes us to everlasting destruction. The lip of truth has said, "Except ye repent, ye shall all likewise perish." Let us not forget the ground of reconciliation between God and man, or the necessity of coming to it. In order to reconcile a guilty world unto himself, the Divine Father sent his only-begotten Son, the brightness of his glory, to assume our nature, bear our load of sins, and die amidst awful sorrows. Behold him on the accursed tree, and hear his doleful cries. All this was borne to express the Divine abhorrence of sin, to satisfy the law of God, and cause us to mourn over the transgression of it with unaffected grief. Happy is the man who looks to the cross of Christ, and trusts to his infinite merit. He escapes punishment, and realizes a sense of pardoning mercy. While conscious of deliverance from the curse of the law, he possesses a sacred peace of mind, and rejoices to reflect how the Divine attributes

harmonize and blend their ineffable glories in securing the salvation of his immortal soul. His reliance for justification is on Christ alone; but so far is it from being associated with the indifference, scepticism, and impenitence, mentioned at the beginning of these remarks, that it might be properly expressed in some such language as this; "I trust in Christ for salvation. I venture my eternal all on the doctrine of the cross. Were the process of the last judgment to begin this day, and the Saviour to stand revealed before me, clothed with universal authority, it is here I would cling with humble hope. I would confess my guilt; I would own my desert of punishment; I would trust in the merit of the Saviour's death, as entitling every humble believer to the favour of God; and it is my firm belief that those promises of pardon and justification on which I now rely, would then be fulfilled in the presence of an assembled universe. Nor will my God forget the works of faith and labours of love which I have showed towards his name." "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours: and their works do follow them."

CORRESPONDENCE.

STRICTURES ON A. M.'s REMARKS ON X. Y.

MR. EDITOR,

There are some occasions when it is wise to be silent, and others when it is weakness not to speak; whether the remarks of A. M. in your last number call for silence or stricture, is, with X. Y., a difficult question, which it is left for you to decide. I have no desire to contend, and after the first and second perusal of A. M.'s observations, I almost determined to be silent: but as he admits the question at issue to be one of "no small consequence," and I consider him not to have taken a correct view of it, or of my reply to R. Stocks, I will, with your permission, offer a few words by way of rejoinder.

I heartily concur with him in the sentiment, "that we cannot be better employed than in promoting harmony among the disciples of Christ," but I very much question whether the spirit which appears to have dictated his remarks is of a kind or conciliatory nature, or whether the means which he would employ are legitimate, and adapted to secure that end. When he speaks of "some tyrant in the garb of a Christian Minister, or some Diotrepes who loves to have the pre-eminence," or "some haughty dignitary, who takes a dislike to a member or officer more worthy than himself, and determines, at all hazards, to be rid of him;" when he tells us of "tyranny and injustice in the extreme, of such persons as act from caprice, make their will their law, and who, standing on the stilts of their office, in

the true spirit of persecution make havoc of the church;" when he writes of "discipline being omitted or attended to with savage and unrelenting fury;" and exhibits the "firm and upright" as being "expelled, and the mean, the sordid, and the crouching," as "licking the tyrant's hand, and remaining his humble vassals;" I think I hear the language of passion, and not of reason; of contention, and not of peace. Whatever be the merits of the question at issue, the use of language like this, and the indulgence of the emotions which correspond with it, cannot be regarded a happy means of bringing it to a right determination.

A. M. appears exceedingly sensitive in reference to a supposed attempt on the part of X. Y. to "fix upon the complaining party the terrible stigma of refractory and disorderly," and exhibits a full length portrait of his excellencies to demonstrate the cruelty of such an attempt. All that I need say in reply to this is, it is incorrect. I never attempted any such thing, and if A. M. will clear his judgment by dissipating the fumes of his passion, he will not be able to justify his invectives by any part of my remarks. Hard words and strong language terrify only the unthinking and timorous. X. Y.'s innocence is his defence. He would be sorry to wound the feelings of any man, much less of an injured brother, and appeals with cheerfulness to the article in question for his vindication.

There are many other features in A. M.'s very spirited observations, which must arrest the attention of a candid reader, as being more adapted to stir up

strife, than to elicit truth, but these I shall pass over unnoticed, except as they may present themselves in connexion with a few remarks on the question itself.

"The simple question," A. M. observes, "is, is every church utterly irresponsible?" I inquire, irresponsible for what? For the exercise of its discipline! Irresponsible to whom? To the Association? I apprehend it is. Constituted as our churches are, on what I believe is the New Testament model, they are in themselves independent voluntary unions, and any attempt from without to interfere with their discipline, or to call them to account for what they may deem its proper and legitimate exercise, is, *me judice*, subversive of the principle on which they are formed. Constituted too, as I regard our connexion to be, I have yet to learn that the churches have surrendered their individual right into the hands of the delegates who compose an Association. Can A. M. find any act passed by the concurrent and unanimous consent of the churches, in which they have, one and all, agreed to constitute the Association a court of appeal; a seat of judgment; a tribunal to which they hold themselves accountable for their manner of exercising church discipline? If he can, let him. If he cannot, what becomes of his argument? There are such assemblies as that he seems to have in view, as the Wesleyan Conference, the assembly of the Kirk of Scotland, but these are very different in their origin and powers from our annual Association.

When churches apply for admission into our connexion, do they, with the statement of their doctrinal views, tender or pledge that, as regards the exercise of discipline among those who are members with them, they will submit themselves to the discipline of the Association? Is a pledge like this ever required? Would it not be considered as equal to an abandonment of their independence to give it? And yet is not the demand of such a concession requisite on A. M.'s principles? He seems to take for granted the question at issue, and hence he inquires, "Have we no bond of union?" "For what purpose does the Association meet but to correct what may be amiss?" &c. These inquiries are pertinent if the Association is a judicial or a legislative body, and the churches have agreed to hold themselves

amenable to its tribunal and submit to its laws, otherwise they are irrelevant.

As for the licentiousness of independence, and the evils which A. M. apprehends may arise from it, these must be left to churches themselves, and to their own regard for the interests of piety and truth. It is clear to me that an Association has no constituted right to interfere or adjudicate at the instance of a repudiated member, and until the contrary can be shown, A. M. must be left, for every thing I can see, to long for a power to be intrusted to it, which would speedily destroy the connexion, and which it does not at present possess. The distinction between a doctrine which is subscribed to as a bond of union, and discipline which is exercised according to a deliberative view of the cases that are suffered to call for it, is so obvious, that I should hope, ere this, A. M. has discovered it.

In conclusion I observe, that A. M. has favoured us with the intentions of the complainant, had he been allowed to state his case to the Association. He wished for an inquiry to be instituted into his case, and for the Association to give advice according to their view of his conduct. His conduct may have been unexceptionable, he may have been unjustly dealt with; but, let me ask, whether, even on the supposition that Conferences and Associations are both judicial assemblies, the course he pursued was exactly orderly? Would it not have been better for the complaint to have been first presented to the Conference with which he had been connected? This is a smaller assembly, more local, and therefore, on the whole, more adapted to promote the end he had in view. Was it presented there? and if not, why not? If the Association had entertained it, they would most likely have referred it to the brethren residing in the district, who, from their knowledge of the parties concerned, would have been the most qualified to have given the advice and counsel that was desired. If the complainant wished for summary punishment to be inflicted on the offending parties, and for them to be held up to general and public reproach, the course pursued was certainly adapted to secure that end; but if he desired peace and reconciliation with his offending brethren, a more injudicious course, in my view, could not have been selected.

Aug. 13, 1834.

X. Y.

REVIEW.

MISSIONARY RECORDS—NORTH AMERICA. *Religious Tract Society.* 18mo. pp. 423.

If the Religious Tract Society purpose to give the public a cheap and general history of Christian Missions, compiled from authentic documents, or obtained from well-accredited sources, we heartily wish them success. They will confer a great favour on the Christian church, and supply our cottages and Sabbath-schools with records that are highly interesting, instructive and useful.

This volume begins with a brief account of the Pilgrim Fathers, who, about two centuries ago, sought an asylum on the wild shores of the new world, from the persecutions which assailed them at home. It contains a general narrative of Missionary operations among the Indians, from that time down to the present; and, in some parts, is replete with a kind of melancholy interest. The unwearied and successful labours of Elliot, of Brainard, and of others, serve to show the power of the Gospel, and the happy and transforming influence it exerted on the wild and ferocious natives. The varied perils, and patience, and sufferings of the native Christians, when, in later times, war desolated the country, and almost exterminated many of their tribes; the forced emigration of the United Brethren, from their settlements, with the native Christians, present an illustration of the evils of war, and the affliction of saints, hardly paralleled in ancient or modern times. It is impossible to behold the ancient inhabitants of this country, gradually melting away in the presence of the European settlers, destroyed by wars they have originated, consumed by vices they have introduced, retiring from territories they have seized, and even when approaching to civilization and piety, through the labours of Christian Missionaries, obliged to abandon towns they have built, and fields they have cultivated, and to seek an asylum in wild and desolate regions farther west, to make room for the strangers who have possessed their land, without shedding a tear over the misery of their lot, and trembling lest the vengeance of heaven should hang over the states through whom such misery has been introduced. For example take the following;—

“The government of the Cherokees, who had courts of justice and laws, &c.

of their own, has been hindered in its operations, their laws have been counteracted, by the extension of the jurisdiction of the state of Georgia over their territory, many of their citizens have been imprisoned, and the Cherokee nation has been threatened with banishment from their country. The Missionaries of the Board have been forbidden to reside among them, by the laws of Georgia, and four of them were arrested. The charge has been that they have used improper exertions to induce the Cherokees to refuse to sell their country and remove across the Mississippi river; that they have encouraged them to oppose the extension of the jurisdiction of the state of Georgia over them, and to resist the general policy of that state and of the government of the United States, so far as they were concerned. But these allegations, brought before the public in the most general manner, without specification of time, place, or circumstance, and without any attempt at proof, the Committee of the Board of Missions have always been confident were wholly without foundation, and could not be substantiated by any competent and impartial testimony.

“‘These transactions,’ says the Missionary Herald, ‘present a new scene in the history of the United States. It yet remains to be seen in what light our citizens will view it, and what feelings they will express. Heretofore, when they have seen men seized, tried, convicted, and imprisoned, they have seen them to be the intemperate and profane, the fraudulent, riotous, and frequenters of the haunts of dissipation and crime; they have seen them taken for their deeds of dishonesty and outrage, and made to bear the penalty of the law, with the full approbation of the whole intelligent and virtuous part of the community. Now they witness a new scene. They behold men of highly-cultivated minds, men of irreproachable moral and religious character, citizens pursuing lawful occupations in a peaceable manner, charged with no crime but that of being found occupying their own houses and lands, where they had gone with the express approbation of the government of the United States; such men our citizens now see dragged from their schools, their pulpits, and their ministrations at the Lord’s table, chained one to another, like felons of the first order.

and hurried before a criminal court and to prison. Our citizens have been accustomed to see offenders against the laws arrested by civil officers, acting in obedience to the warrant of a civil magistrate; but now they see armed soldiers, without any civil precept, scouring the country, arresting whom they please, and releasing them when and where they please. Our citizens have been accustomed to see persons that were under arrest, especially before their condemnation, treated with great humanity, subjected to no unnecessary confinement or hardship, borne down with no insult or abuse; but now they see those who make no attempt to resist or escape, loaded with irons, forced to travel great distances on foot, vilified, reproached, and threatened by their captors. Such scenes as these are strange and unexpected in this country; they are so strange, that perhaps our citizens cannot believe that they exist. But they are actually witnessed at the present time; and the Missionaries, which the churches have sent forth to the unevangelized, are the sufferers.'

"Since the preceding paragraph was penned, Mr. Worcester and Dr. Butler have been tried, and the charges already adverted to were urged against them by the judge, when he sentenced them to the Georgia penitentiary for the term of four years, though the only crime alleged in the indictment, and for which they were put on trial, was that of being found residing in the Cherokee territory, without having taken a prescribed oath."

"The penitentiary in which they are, contains about one hundred prisoners. They are confined at night in separate rooms; they are clad in a shirt and trousers of coarse cotton, having the initials of their names, and the term of imprisonment painted in large characters on the breast; a blanket is furnished for a bed and covering at night; and their food is coarse, though wholesome and of sufficient quantity. Mr. Worcester is principally employed in a shop as a mechanic, and Dr. Butler in turning a lathe-wheel.

"The case of the imprisoned missionaries was brought before the supreme court of the United States, in February, 1832. On the 3rd of March its opinion was given in their favour, and an order issued for their release; but this had not been complied with by Georgia, when the last intelligence was received.

"The course thus pursued and continued is an awful one, so far as the ag-

gressors are concerned. Jehovah makes the cause of his people his own. "Vengeance is mine; I will repay, saith the Lord." The day of visitation will therefore come; and who can tell when it will close? The wrath to be poured out is that of God, and it is a fearful thing to fall into his hands. Other generations may look on Georgia as we do on the oppressors and enemies of the Christian cause, whose sin and punishment are indelibly engraven on our memories. But what has thus occurred shall tend to the promotion of the truth. How will it stir up the friends of Missions to more self-denying and generous exertion, while their prayers shall become more ardent and prevailing. Many of the prisoners to whom the Gospel has thus been brought, may yet become the sons of God. The Missionaries too shall come forth as gold. They are preparing for higher and holier services. The violence to which Satan urges his vassals, at once militates against his own power, and extends the kingdom which, with equal folly and malignity, he dares to assail.

"The Choctaws, like the Cherokees, have, however, had to pass through much disquietude and suffering. Although the chiefs had agreed to certain articles of a treaty, under the impression that they must leave their present country, or submit to the laws of the state of Mississippi, and all the consequent evils; yet it was an opinion, almost universal among the common people, that the treaty would not be ratified. They knew that the great mass of the Choctaws were opposed to selling their country; that their wishes had not been consulted; and that the assent of many who were regarded as having agreed to the treaty, had been obtained by misrepresentation and deception. They knew, also, that they owned their country, and had a right, by solemn treaties, as well as by immemorial possession and usage, to hold it independent and unmolested, under laws of their own making, and rulers of their own choosing. They could not, therefore, believe that those, from whom they had been accustomed to look for just and kind treatment, would do any thing so unjust and oppressive, as to approve and bind upon them a treaty, which took their country from them without their consent. But when the news arrived that the treaty was actually ratified, and that they must all find new homes within two years, gloom and despondence prevailed through the nation.

"The Christian party, and especially the members of the churches, felt the calamity most deeply. They thought of the breaking up of their meetings, schools, and Christian neighbourhoods, and the separation from the Missionaries and teachers, the value of whose labours for themselves and their children they had begun to appreciate. They assembled together immediately after receiving this mournful intelligence, and having examined their schools, sat together round the table of their Lord and Saviour, and reflected on the privileges which they must soon leave, and the unknown hardships and privations they must encounter, when they drew up and presented the following address to the Missionaries;—

"Friends and brothers—Good many years ago you came in our nation, and said you come among them in order to teach the children of the Choctaw people. Our people rejoiced to have you teach their children, and were glad to embrace the opportunity. You told us that you had a beloved book, which tells about great Jehovah. The talk from this book we have not heard as we ought to have done. But good Spirit, who is the Maker and Head of all things, has been pleased to open the ears of many of our people to hear the words of this good book. You know all about—we need not make many words about it. But we will appeal to what is known to yourselves of our attachment to the schools among us, and more particularly the word which this good book teach us to walk upright before God and man. Also, there has been much done for us to have books put in our hand, that many of our people can learn to read in their own language.

"Friends and brothers, we can multiply words, and say much on many advantages that we have received. But we will stop, and ask our hearts, who has done these things for us whereof we are glad?

"Friends and brothers, when you came among us, good many years ago, you found us no school—no Gospel—no songs of praise to Jehovah was heard.

"Friends and brothers, we will give glory and praise to Jehovah in sending some here to teach us the way of life. It is you, our dearest friends, whom the Saviour of sinners has been pleased, in his own goodness, to make an instrument in his hand of what has been done for us.

"Friends and brothers, therefore you see our situation. We are exceed-

ingly tried. We have just heard of the ratification of the Choctaw treaty. Our doom is sealed. There is no other course for us, but to turn our faces to our new homes, toward the setting of the sun. Our rulers have assured us, on many accounts it will be best to make preparation to remove next fall; and as many as can get off it will be done.

"Brothers, therefore we claim it as our privilege, as members of the church here, and also we have the full assurance of approval of our head men generally—that we humbly request the American Board of Commissioners for Foreign Missions, to send us many of the preachers to go with us. Those who are here, we would be glad to have them go with us to our new homes. We would offer the same protection and friendship as we have done here. You see us, how we are situated. Unless you do something for us more beyond the great river Mississippi, we shall be in a distressed situation.

"We humbly ask the prayers of the churches generally, and particularly the church which we stand in relation to (the Presbyterian church). We need their prayers, and help from them, as we are about to return to the wild woods.

"We are your friends and brothers in Christ."

"These appeals prevailed, and the Choctaws were accompanied in their removal by two Missionaries. The following extract from the letter of a gentleman not connected with the Mission, who was travelling from the Choctaw nation to New Orleans, shows the interesting and hopeful circumstances under which this new Mission will be commenced. The date is Nov. 14, 1831.—

"I passed a night at an encampment of nearly two thousand Choctaws, who were on their march to the west; and it was to me, I assure you, a deeply interesting occurrence. I had been but a few minutes on the spot where they had encamped for the night, when the blowing of a horn announced that the hour of their evening devotions had arrived. I attended their meeting, and gave them, through an interpreter, a pretty long talk, to which they listened with the deepest silence and attention. Then I called upon one of them to pray in his own language. I suppose that a hundred of them, at least, instantly prostrated themselves on the ground, and all was solemnity around. Oh, it was a heart-thrilling scene. Would, thought I, that those churches which

have contributed to the support of the Missions among these Indians, could only behold this spectacle. What a rich reward would they feel that they had received. And would, too, I felt, that all the enemies of Missions, and of the Indians were present, and their flinty hearts would melt in tenderness and compassion towards them."

"Unhappily the Chickasaws have been much agitated for the last two years, by the apprehension of being compelled to leave their country. The extension of the laws of the state of Mississippi over them has broken the force of their own, and has led to the use of intoxicating liquors, which were before strictly excluded. Intemperance

is now going through the nation like an overwhelming tide, and, unless soon checked, will terminate in utter ruin. Should a treaty be ratified, as is expected, nearly all the Christian and civilized portions of the tribe intend to avail themselves of the liberty it offers to take reservations and remain behind; and then the mass of the unenlightened part will enter the unbounded wilderness of the west."

Considered as records of Missionary labour and success, this volume possesses great interest, and we very cordially recommend it to the perusal of all our readers, and especially to the teachers of our Sabbath-schools, as a very suitable book for their school libraries.

VARIETIES.

OUTWARD BLESSINGS.

WHATEVER outward blessings may do for us, they cannot reach our principal exigencies. They profit not in the day of wrath, nor deliver from death, nor evince the friendship of God, nor relieve the burdened conscience, nor heal the wounded spirit, nor content the cravings of an immortal mind. Yea, we must also remember that we are in peculiar danger from these enjoyments. The peril is, that we trust in uncertain riches, and not in the living God, who giveth us richly all things to enjoy; that we make the creature a substitute for the Creator; that we lose the heart of a stranger; that we forget our resting-place; that our thoughts are drawn off from home by the agreeableness and delights of the way; that our tables become a snare; and our prosperity destroys us. The writer, some years ago, in a neighbouring city, received in the pulpit the following note: "The prayers of this congregation are earnestly desired for a man who is prospering in his worldly concerns." And if he did this sincerely, and there is no reason to question it, the man showed an acquaintance with the weakness and depravity of human nature. He had studied himself; he had observed others. He had also read his Bible to purpose, which informed him how David in his prosperity said, "I shall not be moved;" how Hezekiah, when delivered, recovered, honoured, "rendered not according to the benefit done him, for his heart was lifted up;" how Jeshurun waxed fat and kicked—"then he forsook God which made him,

and lightly esteemed the Rock of his salvation."

Yet earthly blessings are good in themselves, and display the bounty and kindness of God; and yield us a thousand comforts and advantages. And who could imagine they were bestowed upon those who are not worthy of the least of all his mercies; yea, upon rebels who deserve his wrath? Surely it becomes the possessors to be thankful, and to say, "Bless the Lord, O my soul, and forget not all his benefits." Surely they must be the vilest of all beings, whose feelings do not often produce the acknowledgment, "The lines are fallen to me in pleasant places; yea, I have a goodly heritage."

JAY.

HEAVENLY JOY.

That which makes all other things disproportioned to the soul of man, to give it heavenly joy, is the extreme unsuitableness between them; that the soul hath an infinite capacity, and, besides an immortality of endurance, but they are condemned under impotency to supply that infinite void and inconstancy, by which they must needs perish, and leave the soul without any comfort, and with much anxiety. But in the things written in the Bible we find all things suited and proportioned to the very great exigencies of the soul. There is a suitableness in them, because of their spiritual nature, whereby they may close immediately with thy spirit; other things are material and corporeal, and what union, what fellowship can a spirit

be supposed to have with them? They are outward things, that never come to a nearer union with thy soul, and, though they could, they would debase thy soul, and not exalt it, because of a baser, inferior nature. But these things, Jesus Christ, eternal life in him, these precious promises of the Gospel, these spiritual privileges of sonship, &c., these are of a more divine nature, and by meditation and faith souls come to close with them. These are inward things, more near the soul that believes, than himself is to himself; and so he may always carry them about in his heart, which may be a spring of everlasting joy. "This no man can take from him," John xvi. 22. For the ground and fountain is inward, seated without the reach of all these vicissitudes and changes. Then, as they have a suitableness, so they have a fulness in them, to create fulness of joy; they are cordials to the heart, things that are in their own nature refreshing to the soul, and apt to beget heart-joy. Other things are not suitable to this, to produce any such inward soul-complacency; the things that are from without, reach not so deep as the heart, they make their impressions rather on the outward senses, to tickle and please them, or the countenance, to put some pleasing shape upon it; but the wise man pronounceth all these joys that arise from external things, to be superficial, only skin deep; "Even in laughter the heart is sorrowful, and the end of that mirth is heaviness," Prov. xiv. 13. There is no solid recreation to the soul in its retired thoughts from all the delights of the senses. BINNING.

THOUGHTS ON JOB, x. 11.

"Thou has clothed me with skin and flesh, and hast fenced me with bones and sinews." "What a miracle is man to man!" saith the poet. The wondrous construction of the human frame—the habitation of the soul—is here strikingly and beautifully set forth, and proclaims the Almighty power of God. The soul, the thinking part of man; capacitated to enjoy pleasure; to feel pain and sorrow; to communicate and receive instruction, is a mystery profound to man; and the operations of Deity also, in the union of soul and body, "are past finding out." The soul, when first breathed into the human frame, was pure—spotless as Deity. "So God created man in his own image, in the likeness of God

created he him;" but through unbalanced desire, by the insinuations of the enemy of souls, "to be as gods," the awful inroad of sin was made, and marred the master-piece of heaven's creative work. Awful fall! from the highest state of bliss in human enjoyment, to be a slave to sin and every base desire! "How is the gold become dim, how is the most fine gold changed!" and the body, which came pure from its Former's hand, by the dreadful act of disobedience, became the heir of disease, of death, and corruption. "Thou hast clothed me," says Job, "with skin and flesh." Of what inestimable worth must this soul be, that thou hast thus condescended to put forth thy power to form for it this wondrous habitation, for a few fleeting days! Thou hast not only clothed it with skin and flesh, but "thou hast fenced me with bones and sinews." An elasticity and firmness are thereunto attached, whereby the functions of life may be performed with that ease and pleasure which are calculated to facilitate every necessary act and engagement of life.

"Oh how great is thy goodness!" and though "I am fearfully and wonderfully made,—in thee I live, and move, and have my being," and thus thy sustaining power is extended unto me. "Thou hast granted me life and favour, and thy visitation hath preserved my spirit." From thee I received my being—in the midst of provocations thou hast spared me—thy favour hath surprised my soul, for in the midst of deserved anger thou hast remembered mercy; and, although by my transgressions I have forfeited thy love, yet with "loving-kindness" hast thou drawn me, and "made me to hear of joy and gladness." The door of gospel grace thou hast opened wide, and unto the sons of men thou declarest thy compassions fail not, therefore may they "hope in thy word." Shortly the present scene will pass away—this earthly clothing will be worn out or laid aside—"this corruptible must put on incorruption," and he who formed this mortal fabric, will raise it up in immortal grandeur, and capacitate it for that re-union with its inhabitant, which shall subsist while eternal ages roll. "Thou shalt be brought to pass that which is written, Death is swallowed up in victory;" and that inheritance which is "incorruptible, undefiled, and that fadeth not away," shall be eternally enjoyed by the heirs of immortal bliss. R.

OBITUARY.

ROBERT WRIGHT, senior deacon of the General Baptist church at Tydd St. Giles, was called to his reward, May —, A. D., 1834, at the age of 73 years.

Our departed friend affords another pleasing example of the power of true religion to elevate the character of those whose lot is cast amongst the lower classes of society. Towards the close of his life, being incapacitated for labour by age and increasing infirmities, he employed a portion of his time in writing his own history, and that of the church with which he had been connected half a century. From this simple, artless narrative, we learn that he was born at Swineshead, Lincolnshire, Feb. 28, 1761. His parents were members of the Establishment, and were honest, though very poor. "The first part of my life," he writes, "was very wicked and sinful; being given to passion, and swearing, and all manner of sinful practices: so that I can say, with Solomon, 'Childhood and youth are vanity.'" When he was about twenty years of age, he was induced to attend the preaching of Mr. Thomas Fant, at the Baptist meeting, Goseborton. About this time too, his employer recommended him to go to a night school during the winter, which he accordingly did, and learned the arts of reading, writing, and arithmetic. In detailing those important exercises of mind, which resulted in the moral renovation of his nature, he mentions one circumstance, in reference to the children of professors, which ought not to be omitted. "Now I began to get into the company of believers' children, thinking to learn something from them: but instead of teaching me good, they led me into more sin and wickedness, which laid a great stumbling-block before me for some time." He appears to have derived great encourage-

ment from a conversation with Mr. Gilbert Boyce, in which that venerable minister gave him an account of his own conversion. Seeing it his duty to be baptized, he delayed attending to that ordinance, not knowing where he might settle in the world; but could not be happy in his mind. On going to Holbeach statute, he resolved not to hire himself without permission to worship among the Baptists. There he engaged with Mr. Herries, of Tydd St. Mary's, himself a Baptist; and learning that he might be received by a letter of recommendation from one church to another, he became a candidate for church fellowship, and was baptized by Mr. Henry Pool, of Lutton, at Walton Dam, Aug. 5, 1784. In 1795, he was appointed one of the deacons, when Mr. John Smith was ordained to the pastoral office over the infant church at Tydd St. Giles. After maintaining an honourable and consistent profession to the end of his days, he fell asleep in Jesus, having survived three wives, and two children, a son and a daughter, all of whom, he had reason to believe, entered into that rest which remains for the people of God.

He was carried off somewhat suddenly by a peculiar disease, (glossitis,) which rendered him speechless almost all the time of his illness, and terminated in suffocation. When Mr. Taylor visited him on his death-bed, and directed his attention to 2 Tim. iv. beginning at the 7th verse, he was just able to finish the 8th, "Henceforth there is laid up for me a crown of righteousness," &c., which were his last words. A large concourse of villagers testified their respect for this servant of God, by attending his funeral; and the opportunity was improved by Mr. Taylor, from the passage of scripture just referred to. F. E.

INTELLIGENCE.

THE REBUILDING AND ENLARGEMENT OF THE GENERAL BAPTIST MEETING-HOUSE, SUTTON ST. JAMES.

THE congregations at this place having considerably increased during the two or three past years, it became necessary to adopt means for the enlargement of the chapel. A subscription was entered into, and, notwithstanding the depressed state

of the agricultural interest, the members and hearers unanimously came forward, influenced with a holy zeal for God's glory, and contributed upwards of one hundred pounds for the house of God. The old chapel has been accordingly taken down, and rebuilt on a much larger scale. It was opened for divine service on Thursday, June 19th, and following Sabbath. In the morning of Thursday, Mr. Rogers of Fleet, opened

the meeting by reading and prayer; and Mr. Jarrom of Wisbech, preached from Phil. i. 27, "With one mind," &c. In the afternoon, Mr. Bissil of Sutterton, read and prayed; and Mr. Rogers preached from Gen. xxviii. 17, "How dreadful is this place! this is none other but the house of God," &c. And in the evening, Mr. Jarrom read and prayed; and Mr. Bissil preached from Haggai ii. 9, "The glory of this latter house shall be greater than of the former," &c. On the Sabbath following, Mr. Everard of Spalding, preached two discourses, from very suitable portions of Scripture.

The services of both days were exceedingly interesting and profitable. The discourses delivered by the respective ministers were suitable and impressive; and the collections, which amounted to more than seventeen pounds, did honour to the congregations; making in all about one hundred and twenty pounds.

It should have been stated, that, owing to the prompt exertions of the neighbouring Farmers in drawing the materials for the building gratuitously, the total expense will probably not exceed £150, leaving us only £30 in debt—an example worthy of imitation!

That the glory of this latter house may be greater than the former, and that the peace of God may rest upon it, is the sincere and devout prayer of the writer.

J. T.

PRESENTATION OF A TRIBUTE OF RESPECT.

"Esteem them very highly in love for their works' sake."—PAUL.

OUR Louth friends have gratified their feelings by presenting brother Cameron, their revered friend and minister, with a handsome piece of plate, as a testimony of that unfeigned regard which they have for him. Mr. Atterby, a worthy G. B. preacher, who, several years ago, retired from his stated ministerial labours and became a member of the church at Louth, was deputed to present the above-named "Tribute of Esteem." This, our venerable friend did, on the first evening of the present year, when Mr. Cameron was enjoying the company of a few friends in his own house. In carrying their design into effect, Mr. C.'s affectionate flock so proceeded as to keep him in entire ignorance of what, in this instance, was going forward, until the very moment their object was attained,

and the present, bearing the following inscription, was put into his hands—

"A Tribute of Esteem,
from the General Baptist Church at Louth,
and the congregation connected with it,
to F. CAMERON;
their long-trying, faithful, and beloved
Pastor.

Presented Jan. 1st, 1834."

The above communication was sent to the Editors of the G. B. R. in February last; but the writer of it has learned that it never reached them; he, therefore, in writing this second letter, avails himself of the opportunity thus afforded, of saying, as a circumstance worthy of record, and demanding praise to God, that our esteemed and well-known friend Atterby (before mentioned) attained the age of ninety-two on the 18th ult; and on the previous evening preached an affecting and energetic sermon in the G. B. meeting-house at Louth, from Acts xxvi. 22, 23. Louth, Aug. 15, 1834. J. K.

THE WESLEYAN METHODIST CONFERENCE.

THE annual meeting of this body was held in the early part of the last month, in the City Road Chapel. The increase during the past year is reported as follows:—

Great Britain, . . .	12,002
Missions, . . .	2,518
Ireland, . . .	1,211
	15,731

At this meeting it was resolved to establish a Wesleyan College for the instruction of young men designed for the ministry; and we are informed, that the premises at Hoxton, formerly belonging to the Independents, have been engaged for this purpose. A governor, Rev. J. Entwisle; visiter, Rev. Jabez Bunting; and one tutor, Rev. J. Haunah, sen., are appointed.

At this meeting a great deal of interest was excited in consequence of the case of Rev. J. R. Stephens, who was suspended by the Manchester District Meeting, for attending public meetings for the promotion of a separation between Church and State. He is virtually excluded on this account. This august body have thus declared their leaning towards the Establishment, and pledged themselves to support it. They are not willing to be classed with Dissenters.

SLAVERY RIOTS IN THE UNITED STATES.

THE conduct of the British Government towards the Negro population of its colonies, appears to have had some influence on the lovers of Slavery in the United States. They have become more violent in their opposition to the friends of Negro Emancipation, who have held several anti-slavery meetings in New York and other cities. In the former place, mobs, composed of the dregs of the population, have attacked the houses, churches, and stores of the most prominent abolitionists, which they gutted and robbed; they have also pillaged and destroyed the furniture and property of many of the coloured people. The civil force was found insufficient to suppress the rioters, and the military was summoned to assist, and on the night of

July 11th they succeeded in restoring order. These and similar outrages, which have taken place elsewhere, reflect no credit on our transatlantic neighbours. We have no doubt that they will be overruled for good. Slavery must, sooner or later, be abolished.

CHAPELS ENLARGING.

OUR brethren at Wolvey and Stoney Street, Nottingham, are considerably enlarging their chapels. That at Nottingham will be made to accommodate 1,200 people. We understand they are to be opened early in the present month; if so, we hope to give some account of their opening services, &c. in our next number. May the good pleasure of Him that dwelt in the bush prosper our churches, and multiply them a thousand fold!

POETRY.

HYMN,

WRITTEN FOR AUG. 1, 1834.

"Thou, in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation."—Exodus xv. 13.

O raise the song that MOSES sang!
Let loud, triumphant trumpets clang!
Behold, the RANSOM'D come!
Forth from the house of bondage led,
By HIM who dried the Red-sea's bed;—
From darkness, fetters, pain and dread,
To freedom, peace, and home!

Let Miriam's timbrel, soft and sweet,
The notes of holy joy repeat,
And sound the high Decree!—
For lo! the ARM of GOD awakes,
The galling yoke of bondage breaks—
Its iron weight to atoms shakes,
And bids th' OPPRESS'D go free.

They come!—Behold the countless trains!
The Angel's finger touch'd their chains;
They leap—they dance for joy!—
The Mother clasps her sable child,
Friends, brethren, sons, with rapture wild,
And lips, before that never smiled,
Send forth the grateful cry!

With beating hearts—with streaming eyes,
Lord!—let our solemn prayer arise,
At this triumphant hour;
That thro' our land—the blest, the free,
All hearts, in heavenly harmony,
May glow with gratitude to Thee,
The GOD OF LOVE and POWER!

O let thy SPIRIT'S dove-like wing,
To every soften'd bosom bring,
The joy that ne'er shall cease!—
Grant all, the Gospel-Freeman's right;
Master and servant—black and white,
And all, in steadfast faith unite,
Beneath THE PRINCE OF PEACE!
Leicester. SUSANNA WATTS.

THE SPIRIT'S FAREWELL TO EARTH.

Farewell for ever, realms of woe!
Farewell, every mortal throe—
I am plumed for flight:
Farewell now to all below—
T' heaven's immortal joys I go,
T' uncreated light.
Farewell World, to all thy wiles—
Farewell Pleasure, to thy smiles—
Farewell all your snares;
Farewell, every grief and sigh—
Farewell, dull mortality—
Farewell, troops of cares.
Farewell Life, with all thy jars—
Farewell, silvery moon and stars,
Farewell, glowing sun—
Farewell, every human clime—
Farewell Friends; and farewell Time;
Eternity's begun!

FAREWELL ALL! my journey's done—
Grave! where is thy champion?
Lead me to my rest,
In those bright celestial spheres
Free from pain—undim'd by tears,
Regions ever blest!
Melbourne. W. T. P.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

EXTRACTS FROM MR. C. LACEY'S JOURNAL OF A JOURNEY
INTO KOORA-DASE.

(From Letters addressed to Mrs. Lacey.)

Photagur, January 4th, 1834.

MY DEAREST ANN,

I seize the first ten minutes I have yet had at command since leaving you, to record the particulars of my journey, for your amusement and satisfaction. As I intend to give you all the particulars of my labours, as well as other incidents which occur of a more trifling nature, and have neither time nor inclination to keep a regular journal, I hope you will preserve these friendly epistles.

As the passage boat glided over the river, I watched you till you turned the corner and passed out of sight. After you had disappeared, the people in the boat asked for the history of the baptism of the two females, which I gave them, with the events which led to it, and followed on it; particularly the law-suit in which it had involved us. I thought it right to do this to remove the impression which prevails so extensively, in consequence of the manner the case was treated, that I had used unfair means to induce the females to leave their homes. They, on hearing the case, were quite satisfied. Afterwards I had a pleasant, though rather solitary, ride to Telinga pant. I had a little desultory conversation with the bazar people, but it was in general turned into ridicule through the presence of a prostitute who has attached herself to the bazar.

4th.—We got breakfast, and a sound one too, and after worship, set off for Jingerpoor market, distance three miles. I choose to walk on account of the heat, and got into a good perspiration and was safe and comfortable. Mr. Brown had chafed his feet and could not walk. He had a deal of dikh.* We found a small shed, and there we sat for at least three hours before the market met. However, fifteen or twenty people collected around the door of the shed, and we had some useful conversation with them. I read some of the books you sent me, and the native brethren read the new tract; so that the time was not spent in vain. As soon as the market was full, we turned out and spread the blanket under the shade of a mangoe tree. We addressed the people in turns, for about an hour and a half. They did not hear very well, and took but few books. The people treated us with contempt, because we had no Chapnasses,† or servants, or tents, or other appendages of the great.

* Suffering, pain, affliction, &c.

† A superior servant who wears a brass plate on a red belt.

I do not know whether you read the Sabbath Scene in one of the Sandwich Islands, which is described in the Register, or not; if not, read it and you will be delighted. I read it to Brown this evening, and related it to the native christians. If our lot had been cast there, we might have seen such scenes, and been instrumental in producing them. However, I am content and happy. It will not be the degree of success we have obtained, but the faithfulness we maintain in our labours which will at last be most useful to us. I am much obliged to you for the books and letters you sent me. I was affected and delighted with the spirit of Brother Goadby's letter, and shall write to him soon. In the evening we had much conversation with the people who collected around the tents, and some most severe specimens of friend Gunga's sarcasm. O how completely they were foiled and silenced!—Be assured, my dear Ann, that yourself and the dear children occupy a prominent share in my tenderest thoughts and most earnest prayers. May the Lord we serve bless you and preserve your body and soul, by night and by day, from all danger and every evil, and give you help and direction in all things.

5th.—This morning we sent off Mr. Brown's tent to Leesooa-cutcheree, a distance of two coos, six miles, on the way to Bona-mallee-poor. We shall proceed there in the cool of the evening. Rama and Doitaree are gone to Koorang with Mr. Brown. It is about a quarter of a mile off. I remained behind to bring up my correspondence for you. Gunga set out for Cuttack this morning, and is to return in five days. He wishes to see his wife and children, and furnish them with a few necessities which they will require before we all return home. In the evening we departed from Photagur to Leesooa-cutcheree. We had a pleasant ride through a wild jungle. On the way passed through a village called Kontapuria, which is more than half demolished by the three days' rain that fell. The people appeared in a very destitute condition, but there were great numbers of children, which proves that wealth and luxury are not necessary to population. They crowded after us to have a sight of a Sahib. I shall probably inform you that I preached at this village in my to-morrow's letter. The hackerry on which our cots were we did not expect could come up before morning, and Mr. Brown did not like the thought of a straw bed in the tent, and expressed his apprehension of an uncomfortable night to the native brethren; one of them replied, "Remember our Master, who said, 'The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.'" This passage was quoted so aptly, and at the same time with such sincerity, as silenced every murmur. The hackerry however arrived by seven o'clock in the evening. We are now fixed under a fine hur tree near a Mussulman ferr. The old Phakeer gave me a relation of how the earth was created, and though I cannot give you it so particularly as he gave it to me, yet the following will suffice to show you something of it.—"Originally the earth was covered with water sixty miles deep. Gabriel proposed that man should be created. God replied that if he were created he would not regard either God, or prophet, or angel; and beside there was no ground on which he could live. The Angel replied that though he should not regard God, or prophet, or angel, yet he would obtain an existence and fill the earth, and that as to the latter obstacle

he would, if permitted, dive into the depths of water and bring up earth to form fast ground for the residence of man. God permitted him to descend, and with tremendous strength he descended into the water and grasped earth in both hands, but in ascending from the deep, this earth was all washed out of his hands. This attempt was repeated several times, but with the same success. At length Gabriel exerted all his might to preserve the soil in his hands, and on ascending to heaven, he was required to show what he had brought; when behold his hands were again found empty. God then directed him to look under his finger nails. He did so and found earth, with which he created the dry land for the residence of man!

Yours, in best love,
C. LACEY.

Bonamallee-poor, Market-place.

My Dearest Nancy,

I think my last letter to you detailed my progress to the 5th, and was despatched to you from Leesoocutcheree. I therefore shall now relate some particulars of my labours commencing from the 6th. On Lord's-day, the 6th, we remained at Leesoocutcheree and visited two villages. In the forenoon we proceeded to Baree, a village about half a mile distant. The people came together and heard tolerably. There might be sixty people. They were determined for a time to throw the blame of their unrighteousness on God, but afterwards appeared to see the folly of this. Doitaree made a good effort, and some light was spread and some impression made. Forty or fifty books and gospels were taken. We got into the tent about twelve. After the sun had lost some of its power we set out for Kontapurea, and collected about eighty people. There were no Brahmuns, and, except too much levity, they heard well, and received twenty or thirty books. We spent about two hours with them. We were all three engaged. The Sabbath was rather dull and unprofitable. I often thought of you, my dear Ann, and of the little ones, as well as of the servants of the Saviour who were celebrating the death of their Lord. This means we could not enjoy in this jungle. The cooley arrived this forenoon, and delivered all safe and sound, and we found your supply of provisions very acceptable.

7th.—Have had but a middling night. About 11 o'clock there was terrible cry-out in an adjacent village, and we supposed some one had been carried off by a tiger or bear; but in the morning discovered that it was nothing more than the cries of the people to frighten a bear away, which had attacked a bed of sugar cane. They made a most frightful noise. About two hours after I heard the cry of a poor deer; it was undoubtedly the cry of death. Soon after breakfast we started for Bonamallee-poor, at which place we arrived about eleven o'clock. On the way I stayed at a village, and said a little to the people, but had no books to give them;—the distance from Leesoocutcheree to Bonamallee-poor is about six miles. In the evening we all went to Lokshmejonandun-poor, and spent two hours with the people; a great crowd collected, and heard the Gospel exceedingly well: a number of books were received with great eagerness, and almost all the householders could read—they are weavers by trade. We were all three engaged; no opposi-

tion was made to what was said, and they very readily conceived the plan of redemption by the blood of Christ, as an atonement for the sins of the world. We had, in the course of the afternoon and evening, much desultory conversation with the people, who, from the surrounding villages, collected near our tent: *one man, who had received a tract at a mella near Cutlack, could repeat by heart nearly the whole of it, a proof this that our tracts are read.* We are now rather short of provisions, but hope your next supply will arrive to-morrow. We have had conversation with two rather encouraging persons, and may see them again another day;—may our hopes be realized respecting them.

8th.—This day has been all bustle, but has also been a useful day. The market commenced about ten o'clock; we formed two parties under the fine bar-trees of the market-place. I spoke for three quarters of an hour with liberty and apparent effect; there was a great crowd of attentive hearers. Ramara followed and received the same attention; the people's attention was now exhausted, and I prepared to distribute tracts. I presently found that on level ground I should soon be under their feet, and the books would be forced away, not to mention the annoyance to which I should be exposed; I determined therefore to ascend a low bough of a friendly banian: this I did, and the multitude crowded underneath. Mr. Brown supplied me with bundles of tracts; I, in this manner, distributed several hundred tracts to those who appeared intelligent. The stock of books was soon exhausted, and many went without. We also maintained a kind of desultory warfare throughout the day, to the people who crowded round the tents; many tracts were also distributed otherwise than as I have noticed. I in vain sought an hour's retirement under trees at a distance from the tent: we were crowded to distraction through the day. I received your letters, and the one of brother Pike's. It is probable as you say, that Mr. Goadby is to be accepted at the next Committee Meeting. The state of your health alarms me, and confirms my opinion regarding the necessity of a change; if your complaint returns upon you in the midst of the cold season, then what chance have you for the hot and rainy seasons? I shall, I believe, at least come over to see how you are, and then decide with you on ultimate measures. I like the regulations Mr. Pike's letter contains, and as to the correspondence about our removal to the up-country, it can do no harm to lay it before the Committee. They cannot be more unwilling to have us leave our station, than we are to do so ourselves. This is all settled now, and Cutlack is the station we shall ever occupy.

9th.—Despatched Ramara and Doitaree to Newapatna and Diganpatna, two villages at a small distance, in the forenoon. They succeeded in collecting congregations, and spent about three hours among the people; they distributed about forty books. In the evening I went to two villages called Saikpatna and Mohomudpatna; some thirty people collected and heard the Gospel, but the noise of the children distracted the attention of the hearers. I was amazed at the number of children; in the last village there were standing around me upwards of 150 children, while the larger girls stood around the doors at a distance: it was a small village, and not more than fifty people grown up. These villages are very nicely formed of two rows of houses. In the middle stood mounds, on which grew the tullsec-tree, planted in large ornamented

vessels, and others on the backs of elephants. A good number of tracts were received in both places. Very few brahmans or boistnobs appear about these villages, which, in some measure, accounts for the better attention of the people. This evening Gunga arrived, and soon after him the man with your letter, mentioning the failure of the house of Mackintosh and Co., and the wreck of the Sibbold. It is a great mercy the lives of the passengers are safe. You should impart the intelligence to Krupa Sindoo's family with caution. How came the bishop's ship to become a wreck? It seems there is not so much virtue in it as some people supposed. I fear our remittance will not escape; we must make particular inquiry afterwards. I do not feel very well to-day.

10th.—I visited two more villages this forenoon, and preached to the inhabitants; the names of the places I do not remember, but think they were both patnas. They were still more remarkable for children; great quantities wedged in on all sides; a tolerable number of grown people heard salvation through the cross of Christ, and made many inquiries; some appeared convinced and pleased, and received books to the number of fifteen or sixteen in each village. I made a longish visit, and did not go out in the evening. We shall leave early to-morrow morning.

11th.—Set out for Cuttack before sunrise, and arrived at Photagur by ten o'clock. The old Mohunt looked rather displeased at my reappearance, and particularly as this is a high day for him; I spent three or four hours under his shady grove, during which time I had some conversation with a number of jatees, who came to worship the Somadee.

Your affectionate husband,

C. LACEY.

BAPTIST MISSIONARY SOCIETY.

BAHAMAS.

Extract of a letter from Messrs. Burton and Pearson, dated Nassau, New Providence, April 15th, 1834.—

At New Providence the work of the Lord is going forward, though, as you may easily suppose, not with that rapidity for which we earnestly pray. You have already been informed, that in the months of August and September last, the two societies here, under the care of Sharper Morris and Prince Williams, agreed that, because of the unscriptural system and practices which had been adopted, they would begin anew; the Missionaries examining every one, and the newly-formed churches only receiving those whom the Missionaries thought would be received by other Baptist churches in any other part of the world. Since that time there have been fifty-two received as members at Mr. Morris's place, and fifty-three at Mr. Williams's. Of these eight or nine only have been baptized by us, the others had been previously baptized. For some time past, there has generally been public worship on the Sabbath morning at eight o'clock at Carmichael, a village about six miles from Nassau. We still have public worship on Sabbath morning at Mr. Williams's chapel, and at Mr. Morris's in the afternoon. And in another part of the town, where preaching is very much needed, we have service on Sabbath evening in the public school-room.

About six months since, a few, who professed to receive with thankfulness the instructions of the word, voluntarily proposed to give a little, quarterly, to aid the Mission. They have not been much in the habit of giving money, and therefore at present their subscriptions are small; they amount to about fifteen dollars a quarter. We have, however, received donations within the last half year, amounting to forty-eight dollars. We have also added to this mission-fund the money that has been received for Hymn-books. If you have not any objection, we have purposed to appropriate all these sums, and others that may be obtained in a similar manner, to the purchase of Mission premises, or of a vessel, as may hereafter appear most desirable for promoting the work in which we are engaged.

At the present time, we are both staying in Nassau, because of being unable to quit it. We feel deeply for the out-islands; but it appears necessary that, for a short time yet to come, we should continue where we are.

Within the last five months, we have visited Rum-Key and Turk's Islands; and as we are acquainted with the spiritual condition of these places, we beg to request, with great earnestness, that the Committee will think of their wants, and endeavour to send us more help. Upon the two inhabited parts of Turk's Islands there are about two thousand inhabitants. Of these about two-thirds are black or coloured, nearly two hundred of whom call themselves Baptists; and therefore give to a Baptist Missionary the fullest encouragement to instruct them, and lead them to the knowledge of the truth. They have, as a society, renounced their old plans, and chosen us as their ministers; and a new church, consisting of eighteen persons accepted out of about one hundred and twenty examined, has been formed among them in the same manner as those have been formed at Nassau. These are now as sheep without a shepherd, and write by every opportunity, pressing us to return to them. We feel it of very great importance that a Missionary should be stationed among them; and there he would be within eighty miles of St. Domingo. At Rum-Key there are between 800 and 1000 inhabitants. Except the two Baptist chapels, and the two Baptist preachers who have endeavoured to teach in them, there is not any place of worship or preacher on the island. Almost all the inhabitants are earnestly desirous of having a minister, and many promise to help to the utmost towards his support if one can be sent. The two societies there agreed to begin anew, and two churches were formed according to the plan adopted in Nassau, one having ten members accepted out of twenty-nine examined, and the other sixteen members accepted out of eighty-eight examined. If the visit had been longer, many more would have been examined. Between ninety and one hundred persons were married; and two Sabbath-schools were commenced, having together about one hundred children. Besides these things, it should be stated as an additional proof of the importance of this place, that it is in sight of Long Island on one hand, and of Watling's Island on the other, at which places there are many inhabitants, without any preacher of the word at either of the islands, except such as the Baptists have among themselves.

FUND FOR REBUILDING THE DEMOLISHED CHAPELS.

WE have the pleasure to announce that the subscriptions raised for the purpose of rebuilding the chapels in Jamaica, has nearly, if not more than doubled the amount proposed to be raised by voluntary contributions. It was proposed to raise £6,000 by subscriptions, on condition that Government would supply the remainder, viz. £11,705. The spirit of the friends of the Mission has been excited, and more than £11,000 has already been received, and several returns have yet to be received; so that it is probable not only that the demolished chapels will be rebuilt, but that several others also will be speedily erected. Happy will it be for the poor liberated Negroes, if the past violence of their bitter persecutors should thus be overruled for the furtherance of the Gospel. "Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain."

WESLEYAN MISSIONARY SOCIETY.

WESTERN AFRICA.—GAMBIA.

The late Rev. Melville B. Cox, of the American Methodist Missionary Society, who touched at the Gambia in his voyage to Liberia, sent home the following notices relative to the Mission and its prospects:—

Bathurst is a beautiful little village, on the south side of the Gambia, about ten miles from its mouth, and between 13 and 14 degrees of north latitude. It is situated on the little island of St. Mary, which is separated from the main land by a very narrow creek. The soil is evidently alluvial—the island rather barren—from four to five miles in length, and perhaps two in breadth.

Like English settlements in general, it is well fortified with a fort on the island; and is protected by another about three miles below, which might easily be made strong enough to command the whole mouth of the river. The appearance of the village is almost enchanting to one who has seen little else than a wide waste of waters for more than two months. The European houses, though few, are well built, and handsomely finished and furnished; and some of them tastefully ornamented in front with a row of trees. The huts of the Natives are apparently new; and neatly and conveniently constructed, though built of bamboo.

The population is variously estimated, but generally at a little more than 2000, chiefly Jaloofs and liberated Africans. Now and then you meet with a Mandingo—rarely with a Moor.

It is a place of considerable trade, and must ultimately become one of great

commercial interest. Vessels are constantly entering and clearing from England, France, and America. They supply not only the Settlement itself, but, through the merohants, the whole Valley of the Gambia, with European goods; and receive, in return, hides, ivory, gold, bees'-wax, and oil, which are brought from the interior by the Natives, and some of the merchants who have occasionally ascended the river.

The cause of the Blessed Redeemer here is yet in its infancy; but a good foundation, I trust, is laying. The confidence of the Natives in its excellency is every day increasing; and Christianity evidently holds an ascendancy in the place, which will justify the hope of great ultimate success. No Churches have yet been built; but the town has, for several years past, engaged the constant labours of a Wesleyan-Methodist Missionary, and of the Chaplain of the island from the English National Church. The lower part of the Mission House, for the present, is occupied as a Church and as a School-Room: the Chaplain officiates in the Court House.

The Wesleyan Mission is doing well. The Station is now in charge of the Rev. William Moister. He has endured two years' toil, with far better health than he expected. Several have been added to his charge the last year; and he now has about 80 Native Communicants. Five, I believe, have preceded him in this labour of love, two of whom perished in their toll. The tomb of one of them was pointed out to me; it was mouldering to ruin amidst the sprouts of mangroves, which almost screen it from human

observation: I could not repress the thought, as I lifted the green foliage from the bricks which covered his remains, that I too might find a bed in African soil. The spot of the other could not be found: but, though dead, and the place where one of the good men lies is lost in the recollection of those for whom he nobly toiled, they still speak, and their works follow them. Their labour has not been in vain: and their names at least are still as ointment poured forth among those who are yet their living epistles, known and read of all men.

At Macarthy Island, 300 miles up the Gambia, this Mission has another Station, now under the charge of a Native Preacher, who promises great usefulness. As yet, only 15 persons have joined themselves in communion with him.

The School at Bathurst far exceeded my expectation. Under the fostering care of both Mr. and Mrs. Moister, who have taken a deep interest in instructing the scholars, it refutes the slander that the black man, under similar circumstances, is inferior in intellect to the white. Many of them read with propriety and ease the English and Jaloof, and speak one almost as well as the other. There are in the School, 50 boys and 20 girls; most of them are from four to fifteen: one or two were perhaps eighteen or twenty. They write well, read well, and commit to memory admirably.

But our Missionary has not confined his labours to children. Every Sabbath afternoon, he devotes an hour to the instruction of a large class of adults: these are labouring men; and, such is their anxiety to learn, that, for want of other opportunities, they assemble between the intervals of Sunday service. It was really affecting to see them. Each one had his Bible; and, with his finger pointing to every word, he would wait with the deepest interest till his turn came, and would then read as if each letter were a syllable, and each syllable a word written by the immediate finger of the Great I AM.

Our Wesleyan Brethren have shown their usual wisdom in selecting this as a point of Moral Effort for Western Africa. I rejoice that so powerful a lever is found here.

The Garubia is a noble river, and must ultimately become the Mississippi of Africa. It is about eleven miles wide at its mouth, and about four opposite Bathurst. How far it extends into the interior is yet unknown. My map sets

it down at 750 miles; but some persons assured me, from actual observation, that it is much longer. One Gentleman stated that he had himself ascended it from 1200 to 1500 miles. It is navigable 300 miles for ships of almost any size; and I saw a vessel with eight feet draught of water, which had ascended it between 700 and 800 miles.

What renders this river of still greater importance for Moral Effort is, that, throughout its vast valley, the Mandingo language is spoken—an advantage which can seldom be found, where languages are multiplied like the tongues of a Mahomedan Paradise. Here too may be found every comfort of man: it has cattle in great abundance, horses, sheep, swine, rice, cotton, corn, fowl, and fruit of almost every description and in great profusion: it has, too, its mines of pure gold, as well as soil of the best quality; and the farther you go into the interior, report says, the healthier is the climate, and the more intelligent the people.

Indeed the Maudingoes, wherever found, are noted for their shrewdness, their propensity to traffic, and their intelligence. In appearance, compared with others, they are men of lofty bearing: some have high intellectual foreheads—a quick, sagacious eye—and national attachments, which nothing can overcome. They are tall and well made; and remind me more of an American Indian than any thing I have seen in the African character. I doubt, however, whether if they have generally the Indian's strength of intellect.

Mussulman Priests have almost unlimited control. I have had a few interesting conversations with some of them, on the claims of Mohammed to the character of a Prophet. One, in particular, with whom I had rather a long argument, seemed deeply interested in hearing any thing about the Gospel. His faith in the Alcoran had evidently been shaken. Before he left me, he confessed that he had found Mohammed was no prophet; and finally begged me to tell him how or what he could do to obtain the blessing of God. I pointed him to Christ—bade him pray to Christ—and assured him that He would hear him, and would quiet all his fears, and fill his heart with peace. "Will He hear," said he anxiously, "if I pray to Him in Jaloof?"—"Yes! Arabic, Jaloof, Mandingo, and English are all the same to Him!" With this, we parted; and he really seemed to tread more lightly on the earth—to walk as if he had heard glad tidings of great joy.

JEWS' SOCIETY.

TUNIS.

Degradation and Dissensions of the Jews.

Of the oppression and degradation under which the Jews of these parts suffer, Mr. Ewald gives some affecting instances:—

"I saw a heart-breaking scene. A venerable, silver-bearded Jew fell down in the street: a Moor, who was sitting near the spot, instead of helping him, gave him such a blow on his head, that his turban and cap fell off. The Jew, without saying a single word, stood up, took his cap and turban, and went into a corner to arrange it again. The Moors laughed at him. I said to some Moors, 'This is a bad man who has struck the Jew.' They said, 'Why this is nothing: there is no harm in that!'"

One afternoon there came down to the goletta more than 300 Jews—males, females, and children—in company of some of their relations, who are leaving this country to go to Jerusalem. I was informed that there were five who were leaving for the Holy City. At the goletta they took leave: one party proceeded to Alexandria, and the other returned to Tunis. Here I saw a specimen of the cruel treatment which the poor Jews meet with in this country. Some of those who accompanied their brethren to the goletta sat down upon a bank, from which they could look at the ships where they embarked for Jerusalem; but soon there came a Moor with a stick in his hand, and drove them away. An old Jew, with a white beard, spoke some words to the man, which I could not hear, as I was standing too far off: on this the Moor got into a passion, and smote the poor Jew repeatedly in his face. I cannot express what I felt when seeing this. *Oh that the salvation of Israel would come out of Zion! Oh that the Lord would bring back the captivity of His people! then, and only then, will Jacob rejoice, and Israel be glad!* Now poor Israel is oppressed every where!

Yet this people are not sensible of the real cause of their misery, as will appear from a scene exhibited in the Synagogue, and which Mr. Ewald thus describes:—

"When I entered the Synagogue, the chief Service was over; but there were many sitting there reading the Psalms,

bawling as loud as they could; and so quickly, that it was impossible that the mind could follow the lips: when they saw that I listened to their screaming, they bawled louder and louder; till one was actually exhausted, and was obliged to leave off. While some were thus employed, others talked together—others quarrelled—and some began to fight with one another. I was very much grieved to see these things; and sat down at the side of an aged Rabbi, saying, 'You approach to God with your lips, while your heart is far from God! Is this a behaviour in the House of Prayer?' The Rabbi would justify it, saying, 'What we now read are no prayers: they are merely the Psalms. We are not obliged to read them: but still we do it, in order that we may do more than is required of us.' 'What,' said I, 'are you talking of? The Psalms no prayers! Are they not the Word of God—written by the inspiration of the Holy Ghost? You ought to read the Word of God with attention, with reverence, with a wish to be instructed by it. But well speaks Isaiah concerning you.'

I opened my Bible, and read the First Chapter of Isaiah with a loud voice. When reading the fourth verse with emphasis, several surrounded me, screaming, 'No! no! These are not we. The Prophet does not speak these words concerning us: but to our fathers, who had sinned against God.' I continued reading to the sixteenth verse: and said, 'This refers literally to you.' They cried out, 'No! no! no! Our fathers sinned, on account of which the Temple and the Holy City are destroyed.'—'You are, therefore,' said I, 'better than your fathers! But, if so, why does God not rebuild the Temple?' 'When Messiah comes, it will be built again,' said a Jew.—'Why has God destroyed the second Temple?' 'On account of our sins.'—'What sin?' 'Senath Hinam'—hating one another without a cause. 'No! that is not so: you do not speak the truth.'

At this moment more than fifty persons enclosed me entirely, and screamed out, 'Do you tell us why! Do you tell us why!' I felt that it was now the moment to tell them—'Because your fathers did crucify the Lord Jesus, and did not believe in him, nor do you.' But I could not: they so frightened me

with their fierce looks, that I merely told them—"Because you and your fathers did not believe what Moses and the Prophets have spoken."

The Jews are here divided into two parties, the Leghornese and the Tunisian: these are at continual war with each other. Mr. Ewald says,—

Eight years ago, both parties were the subjects of the Bey; but, since that time, most of the Leghornese are under Christian Protection. These Jews are obliged to perform certain work for the Government throughout the whole year; and, every week, a number of Jews go to the place ordered by Government, to work there. The rich Jews, of course, do not go; but they send a poor man, and pay him: and thus it is, that the rich Jews have raised an army of working people from among the poor, which costs them every week 900 piastres, about forty pounds sterling. A hundred and fifty years ago, the two parties of Jews made an agreement, that the Leghornese should pay one-third toward this sum, and the Tunisian two-thirds; but now the number of the Leghornese Jews who are able to work—that is, every male from thirteen to eighty—is but about 420; while the Tunisian exceed 20,000. Therefore the Leghornese Jews said, that they would not pay one-third, but according to their number: the Tunisians, however, maintain, that it is an old agreement between them. The Leghornese went to the Bey, who would not hear them at first: they, however, said, if he did not do them justice, they would not pay any thing, as they were no longer under his protection. The Bey, on hearing this, ordered the chief of the two parties to appear to-day before his tribunal; and so the chief Rabbies are gone to Bardo, and the rest wait with great anxiety how it will finish.

On the Jewish New-Year's day (Sep. 14th) I went into one of the largest synagogues belonging to the Tunisian Jews. About 600 were present, the women standing outside in the court. I observed very little devotion: while some were praying, others were talking together. After the reading of the Law and the Prophets, a regular quarrel arose among the Jews in the synagogue, respecting the prayers which they had to read. One party began to pray a certain prayer, while the other party was calling out, "You are wrong!—not this prayer, but that!" They tried which party could scream most, and overpower the other.

Poor people I like sheep without a shepherd. This disorderly behaviour in the synagogues arises from the pride of the Rabbies at Tunis: for each Rabbi has a synagogue in his own house, where he assembles his pupils and friends; and thus we find about forty of these small synagogues here. They think themselves too holy to go to the same Place of Worship where others go, and in the large synagogues there is no proper guide.

Of the Public Worship, Mr. Ewald says,—

The Jews in this country read much more than the Jews in Europe, especially the Psalms. Every Saturday they read the whole Psalms in their synagogues. They consider this as very meritorious; and before they read the Psalms, they use a prayer, in which these words occur:—"May it please Thee, O God, to forgive us our sins—for the sake of the merits of David the king (peace be with him!)—and for the sake of the verses, words, letters, and points, and accents, and the holy names of thine which are written in the Psalms which we read—and for the sake of the names which are brought forth by the Rasha Theboth, by the Sofeh Theboth, and by the Chilufeh Theboth!" When they have finished the reading of the Psalms, they pray,—"May it please Thee, O Jehovah, our God, and God of our Fathers, to be merciful unto us, and consider the reading of the First Book of the Psalms as if we had read the First Book of Moses; the reading of the Second Book of the Psalms as if we had read the Second Book of Moses; the Third Book of the Psalms as if we had read the Third Book of Moses; the Fourth Book of the Psalms as if we had read the Fourth Book of Moses; the Fifth Book of the Psalms as if we had read the Fifth Book of Moses!"—and then they pray again for the forgiveness of their sins, on account of the names, &c. which they have read; and finish by praying for the Coming of Messiah and the building of the Temple.

Jewish Converts.

Mr. Ewald received the following information from a person in whom he seems to place confidence:—

A few years ago, I was reading in the New Testament when a Jew entered my room: he asked, "What book is this?" I replied, "It is a book of the Christian Religion." He wished to see and to read it. I gave it to him, and he had it for

about a month; when he came again, and said, "Truly Jesus of Nazareth is our Messiah! I have read the New Testament with attention, compared it with the Old, and am convinced of the truth of its contents." He would not give back the book; and is now gone to Smyrna, where I hope he believes in Christ: and I am also convinced that there are many Jews here who believe secretly in Jesus.

Mr. Ewald had, one morning, been explaining Psalm xl. 6--8, by referring to the Tenth Chapter to the Hebrews: he writes, in reference to this:—

There came, in the evening, one of the Jews who was this morning with me, saying, "I inquired of my father respecting the Fortieth Psalm. My father is a great Haaham. He told me that I should not inquire about these things, and should go no more to the house of the Protestant Papas; for this man has the devil, and makes men confused. But I must tell you, that it is not the first time that I have heard about Christ: I have believed in Him already, for more than nine years. At that time I got the Hebrew New Testament from an English

Gentleman"—Mr. Greaves was here in 1824;—"I read it often, and was convinced of the truth of its contents; but my father took it from me, and destroyed it. If you go back to your country, I will go with you, and confess Christ openly; but here, where I have a wife, several children, and my father, I dare not: besides, the Jews would kill me." He quoted several passages of the New Testament, by which I saw that he was acquainted with it. I gave him some Tracts, which he read in my room, fearing to take them home.

Of this Jew, whose name is Joseph, Mr. Ewald afterward writes:—

Joseph called. "I longed," he said, "to see you: it is now six days since I was with you: but I remember what wise Solomon says, 'Let thy foot be seldom in thy neighbour's house, lest he be weary of thee and hate thee.'" I replied, "You know my door is open for every one: come as often as you like." He then asked several questions respecting the New Testament; and told me that he not only believed in Christ, but read the New Testament also with his children.

LONDON MISSIONARY SOCIETY.

CHINA.

Progress and Extending Prospects of the Mission.

Dr. Morrison thus writes from Macao, Oct. 14, 1833:—

God has raised up help for China from several quarters: but we all labour and strive together for the faith of the Gospel. You are, of course, desirous to know what I, and Afa, and Agong, &c., have been doing: we have been labouring together and apart—multiplying and scattering the Word of Life. Our Sabbath-Day Services have continued. We have been employing the press, in various ways, to diffuse the knowledge of Christ. We have been co-operating with our fellow-servants of other Churches and other Nations, in the Lord's Cause—seeking, by prayer and supplication, the almighty influence of God the Holy Ghost. We have also been endeavouring to rouse professed Christians, and to awaken blind Heathens. We commenced a Religious Newspaper, called "The Evangelist," which the Portuguese Roman-Catholics of Macao suppressed; but we have continued to print Chinese Sheet and other Religious Tracts.

Leangafa had, some days ago, a fine opportunity of distributing Scripture Lessons and his own Tracts among the assembled multitudes of Students at Canton. The young men came to the provincial city, from country towns and villages a hundred miles distant; and, in the most public manner, Afa, with two of his pupils, presented them with these religious books, which they received with avidity; and many persons, after reading them, came back for more. Afa says, in a letter to me, that his mind was made up to all consequences: he was prepared for persecution; but, up to the time of writing, he had remained at peace.

Afa's mind is very much excited to work while it is day. Awful calamities have this year befallen Canton Province, from water—inundations of rivers, and windy storm with incessant rain. Many thousands have been drowned, or crushed to death by falling houses, or have starved and perished in consequence of being without shelter and without food. Afa's house, among the rest, was washed away. Indeed, throughout the whole of China—in the north, by drought and scarcity; in the south, by rain and inundation; in some places, by sword and spear; and in

the Imperial Harem, by the death of the Empress—there has been a dread and a gloom diffused over the land. We all know, at least by books, that prosperity is a most slippery state. Adversity is the school of wisdom. I sincerely pray that the afflictions of China may bring her to repentance.

In December, Dr. Morrison adds—

Nearly eight years have elapsed since I last parted from, and twenty-six have rolled away since I first landed on the shores of China. To the Bible, the Dictionary, and the College of former years, I have this season added 60,000 Sheet Tracts, containing chiefly Selections from Holy Scripture; and 10,000 copies of a little book of 60 pages, containing Prayers and Hymns. These are printed, with Chinese moveable types, at our press, which I got out last year for the use of my son. We call it THE MORRISONS' ALBION PRESS. The printers and type-cutters were all trained at the Anglo-Chinese College; and two of them are on the books of our Society, viz. Leangafa and Keuhagang: the other two, Achaou and Atseih, attend regularly on the Sabbath-Day Services, but have not been baptized.

Afa was here with me two or three months during the summer, when I first began to print in Chinese; and he composed or set up the types, for the prayers and hymns. Agong has since been compositor and pressman. Since Afa went up to Canton, he has been occupied in conducting Sabbath-Day Services, distributing Tracts, and printing more. For Scripture Lessons, he received aid, through Mr. Bridgman, from the American Tract Society: for his own Nine Tracts, "The Good Words," he received aid, through me, from the Tract Society; and, for the late Dr. Milne's "Dialogues between Chang and Yuen," he received aid, from some unknown source, through Mr. Gutzlaff. Afa and his fellow-disciples have had their spirits stirred up to unusual boldness in Tract Distribution, in the city of Canton, to shopmen, and to students, at the literary examinations. Thus far the rulers of the people have not molested them, for which they bless and praise their God and Saviour.

Though much indisposed during the summer, I have continued my usual Religious Services, in Chinese twice, and in English once, on the Lord's Day.

My family is on the eve of embarkation to proceed to England, for the benefit of Mrs. Morrison's health and the chil-

dren's education. I and my eldest son John remain here.

Choosensang, who was many years teacher of the Mandarin Tongue at the Anglo-Chinese College, and whom I baptized last year, is now my Native Assistant on account of the Company. He has commenced reading the Scriptures and prayer in his family; though at first his Pagan Wife laughed at him. His neighbours also occasionally join him; and, on Sundays, he has a Service of an hour's length, at which ten or twelve persons attend.

Mr. Gutzlaff has gone to the north again, with a large supply of Bibles and Tracts, which he received from Malacca and from Batavia.

Five Missionaries from America have come to the help of the Lord's Cause in these parts. One is in Canton, two have gone to Siam, and two remain in Java. One of them studies Chinese, the other Malayan.

The set time to favour China is, I hope, now come; and sons and daughters shall be brought to the Lord from the LAND OF SINIM. Praise ye the Lord! Hallelujah! Amen!

Letter from Leangafa to the Treasurer.

Our readers are familiar with the name of this earliest convert of the Protestant Mission to China, and will rejoice to see that he continues steadfast in the faith.

"Leangafa, with a respectful obelance, presents this letter before the honoured presence of the venerable Mr. Wilson, wishing him a golden tranquillity.

"For several years past I have had to be grateful for our Lord and Saviour's gracious protection, and bestowment of the Holy Spirit to open my heart and form my will.

"I have always received great kindness from Dr. Morrison, in giving me instruction, by which I have attained to some knowledge of the mysteries of the Gospel. I have also preached the Gospel, and exhorted for several years the people of my native place; and have had the happiness of receiving the Lord and Saviour's great grace, in saving some out of the hands of the devil—turning them from depravity to righteousness—casting away their idols, and serving the living and true God—obeying and believing in the Lord and Saviour, and hoping for the salvation of their souls.

"During this year several persons have obeyed and believed in the Saviour, and entered the general church of the

reformed holy religion. There are upward of ten of us, who, with one heart and united minds, continually serve the Lord, and learn and practise the holy doctrines of the Gospel. Every holy Sabbath-day we assemble together, to praise the Saviour for the mighty grace of redemption.

"Happily, the Lord Most High has graciously granted us protection, so that we have enjoyed hearts at peace and in tranquil joy; therefore I respectfully prepare this slip of paper, with writing on it, to inform you, venerable Sir, of these things, and to pray that you would, as is right, joyfully praise our heavenly Father for converting us by his great grace.

"Further, I look up and hope that you, venerable Sir, will pray to our Lord and Saviour for us—that he will confer the Holy Spirit's secret aid to influence and rouse our hearts—that, from first to last, we may, with one mind and persevering intention, cultivate virtue; and persuade the men of the world every year to come in great numbers to serve the Lord, that we may together ascend to the heavenly regions, and assemble with the vast multitude, who, in his presence,

shall praise the self-existent and ever-living God, throughout never-to-be-exhausted, never-ending ages.

"Just as in 1 Cor. xiii. 12, holy Paul says, *For now we see through a glass darkly, but then face to face.* We who in this world reverently believe in our Lord and Saviour, although we cannot, with fleshly eyes, see the honoured countenance of our heavenly Father, still in the life that is to come, we shall be able to view, face to face, the majesty of our heavenly Lord. Though you and I are separated as far as one boundary of the sky to its extreme opposite, and cannot see each other in our own proper persons, still we hope to meet and see each other in the presence of our heavenly Father, and praise his great power for ever.

"My special wish, Sir, is, that in this life you may leap with joy and delight to assist in the concerns of our high Lord; then, in that day, the Lord of general judgment will bestow a crown of righteousness on those who love our Lord and Saviour's appearing. (See 2 Tim. iv. 8.)

"This letter is respectfully presented on the right side of the chair of the venerable Mr. Wilson."

SCOTTISH MISSIONARY SOCIETY.

CALCUTTA.

Baptism of two young and well-educated Hindoos.

Krishna Mohun Banerjee now in charge of the Church Missionary's English School at Mirzapore, was baptized by Mr. Duff, assisted by Mr. Mackay, October 17, 1832, in presence of a numerous body of ladies and gentlemen, and of upwards of forty natives, the majority of whom had been pupils of the Hindoo College, and were some of its brightest ornaments. On being asked—"Do you renounce all idolatry, superstition, and all the frivolous rites and practices of the Hindoo religion?" "I do," he replied, "and I pray God to incline my countrymen to do so likewise." To the question—"Do you believe in God the Father and Creator of all; in Jesus Christ, as your Redeemer, and in his sacrifice as the only means whereby man can be saved; and in the sanctifying influences of the Holy Spirit?" he answered, with emotion, "I do! and I pray God to give me his grace to do his will." In reference to this solemn scene it is stated,—

"The fact of a sensible young man, having received a liberal education, and who was a Coolin Brahmin, throwing off the shackles of a grovelling superstition, and embracing for his faith the glorious Gospel, after a long and patient probation, with the sacrifice of the affections of a tender mother and fond relations, exposed to the ridicule and cruel hatred of his countrymen; and, despite of these, counting them as dross for the excellency of the knowledge of the truth, and eventually avowing his conviction of that truth, and receiving the outward sign of that invisible grace of which he is now the subject, was indeed enough to excite that deep interest which was so conspicuously manifested."

Another baptism followed on the 14th of December, under very affecting circumstances. Of this young convert, Gopeenath Naudl, a well-educated Hindoo, it is said in the Calcutta Christian Observer:—

"His baptism had been postponed for a week, in consequence of his being imprisoned by his own family; who have since, by an advertisement in the Native

Newspapers, in the bitterest language, cast him off for ever. Having found means to apprise some of his friends of his situation, his brothers were threatened with an application to the magistrate: from fear of the consequences to themselves, they let him out under a guard, with the promise of returning in the evening. Accordingly, though with a perfect knowledge of their intention again to confine him, and though the promise was extorted from him by force, he returned at the appointed hour, accompanied by some friends who might bear witness if any violence was used to him. And here, certainly, the scene, as described by an eye-witness, must have been particularly affecting. His brothers and neighbours gathered round him, persuading him to remain: from arguments they proceeded to threats and abuse: from abuse to the offer of bribes—unlimited command of money—perfect freedom of action and thought—nay, not the slightest objection to his belief of Christianity, if he did but stop short of the public profession. Finding all in vain, they made a strong appeal to his feelings—calling him by the tenderest names—putting him in mind of all that he was giving up—and telling him that he would break the heart of his poor old mother, who had but a few years to live. Just at that moment his mother, who was probably within hearing, broke out into a howl of agony, which none who

heard are likely to forget. The young man himself, burst into tears—throw out his arms—and walked hastily away, saying, 'I cannot stay!' Though he had made steady and satisfactory progress since he came under Mr. Duff's tuition, we were not prepared for a display of such decision and strength of character in a situation so trying.

"The ordinance was administered in Mr. Duff's lecture room, in the presence of a numerous and most respectable audience, among whom we observed a considerable proportion of natives. After prayer, by the Rev. Mr. Mackay, the baboo was questioned by Mr. Duff as to his renunciation of idolatry, his belief in the truth of Christianity, his knowledge of its doctrines, and his resolution to follow and abide by them; to all which he made clear and satisfactory answers, rendered impressive by his evident sincerity and the earnestness of his manner. Mr. Duff then administered the ordinance, after a short and solemn prayer; after which he addressed the natives present, earnestly urging on them the reasonableness of Christianity, and the necessity of at least inquiring into its truths; and beseeching them, from the example of some among them and the imminent danger of delay, to enter on the search at once. It was evident that his words produced a considerable effect on many of them."

INTERESTING OBITUARIES OF NATIVE CONVERTS.

The excellence of true religion is often displayed by the serene tranquillity it throws around the last hours of those who possess it. There is something encouraging in the death of the Christian;—but when those who have been brought from heathenism to Christ, leave the world in the possession of a good hope through grace, it is highly animating, convincing, as this circumstance does, the genuineness of the change produced in their minds by the Gospel of the grace of God. The following, it will be seen, were widely apart in their station, and therefore widely different in their early habits and vices; they were connected with different Christian Missionary Societies, but they were all brought to the same Saviour, the same hope and joy;—they were all one in Christ Jesus.

NIDEERAM.

The Serampore Baptist Brethren write:—

"We have just permitted Nideeram to join Mr. Rabelholm as his assistant. This brother is an old member of the church in Jessore, and, after being employed some years as a native preacher at Dinagapore, was removed for some misconduct unbecoming his office; he has now, however, been more than four years under our observation, and we trust that he may, with propriety and benefit, be again permitted to preach the Gospel. His wife is a well-instructed Christian of good character, and capable of much usefulness among her own sex; she has been employed for several years in teaching those females connected with the church in Serampore, who were previously unable to read."

The Missionaries, in the beginning of 1832, thus speak of his death:—

"Nideeram returned to Serampore in August, reduced to the last degree of weakness by repeated attacks of fever.

He lingered several weeks, during which every effort was made to restore him, but in vain. He was a man who, in former days, had been led much astray by the sin of covetousness; for some time past, however, he appeared greatly changed, and the fear of God seemed to possess his soul; his deportment was grave, serious, and humble. Death came upon him by slow approaches, and he was not for a moment dismayed. His confidence in the Lord Jesus was such as became a penitent believer—very meek, humble, and affectionate; for he felt that he had been forgiven much—strong and unfaltering; for he knew in whom he had believed. On one occasion, as Mr. Mack rose from prayer at his bed-side, he feebly whispered, 'That is my food!'—and then, as if fearing that his meaning was not caught, he added, in a stronger voice, 'The nourishment of my soul is prayer.' As his strength permitted, he thankfully acknowledged the mercy and goodness of God in supporting his mind, and disarming death of his sting. It was very profitable to be with him; and the peace and hope which he enjoyed made a powerful impression on his native brethren and sisters.

RAMDAS.

The Rev. W. Smith, Baptist Missionary of Bonares, writes, on the 24th of October last—

"Brother Ramdas is no more; he breathed his last on the 16th instant, at seven o'clock in the morning, and was interred at sunset, at Socrolo. He has left a wife and three children. On the 15th instant, at sunset, I went to him, and had a good deal of talk with him on religious subjects. He appeared quite resigned to the will of God, and complained of much pain in his chest, but said, 'It is not to be compared to the suffering of Jesus Christ, on whom all my hope of salvation depends. How wonderfully he has drawn me from the shackles of idolatry! and I am certain and sure he will not forsake me now!' 'Certainly not,' said I, 'for he has promised, that those who come unto him he will in no wise cast out.'

"A few hours before his departure, at two o'clock in the morning, he prayed, and committed his wife and children to the Lord; and, in conclusion, advised his wife to keep close to the Lord Jesus, who is the only friend of sinners, a father to the fatherless and a husband to

the widow. 'And as for me,' said he, 'I shall be but a few minutes in this world. My Lord has remembered me; and I must be going to my Lord Jesus, where all my pain will end, and I shall be happy for ever.' After this he lay down on his bed, speechless; immediately his family burst out in lamentation, and his wife sent her daughter to inform me. I went and comforted them, and sung a hymn and prayed; after which I said to brother Ramdas, 'Jesus Christ is your only friend, who died for you upon the cross, and has prepared a place for you in heaven.' He looked at me with affection—stretching his hands towards heaven, but was not able to speak. He remained in that state till seven o'clock; and then he took his flight, I hope, to that mansion which is made without hands, eternal in the heavens. Early in the morning, Mr. Robertson called and spoke to him, but he was not able to answer; he only lifted up his eyes toward heaven."

LUCY.

A young Hindoo.

Mr. Bowley, Church Missionary, writes, Jan. 22, 1833:—

"One of our Asylum Girls, named Lucy, about twelve years of age, died of the small-pox. This poor creature was rescued, some four years since, out of the tyranny of her mistress; who was a professing Christian, yet acted like a demon, by burning her with a hot iron in various parts of her body, for pilfering food to satisfy her appetite: however, this circumstance was overruled for good, as it induced me to step forward to her relief. At first, she exhibited the effects of the evil habits she had acquired; but for the last year and a half she had been improving in every way: she made rapid progress in reading, both in the Nagree and Persian character; and became a fluent reader, well understanding what she read, both of the Old and New Testaments: she was a good singer, and learned the hymns by rote: she was also in the habit of praying extemporaneously. During her illness, which lasted full fourteen days, she manifested a consistent Christian temper; and nothing could satisfy her but singing hymns with her female attendants, breathing out her soul in prayer, and getting the School-mistress, who has charge of the girls, to read and pray with her frequently. Another girl, who lately left the school and was married,

also read and prayed with her. She seemed fully aware of her approaching end, and spoke confidently of her going to the Saviour. This is the second girl that has been called away from this Asylum, both of whom have died confidently relying upon the Saviour for the salvation of their souls. We cannot but hope that the great object we have in view, in opening this Asylum for the outcast and indigent, has been answered; and we, therefore, feel encouraged to persevere in our humble course, relying upon Him whose Word shall never fail."

The Rev. Peter J. Gulick, of the American Mission in the Island of Kauai, transmits the subjoined account of

BARTIMEA,

A Blind Sandwich-Islander.

"March 17, 1830.—Visited a blind man named Bartimea. When I inquired after his health, though the constant rolling of his sightless eye-balls indicated severe pain, he said he did not think of his body, but his thoughts and his heart were strong after Christ. I could not avoid reflecting, 'How happy this man, with all his poverty and afflictions!' Though a stranger to the blessings of civilized society, groping in perpetual darkness, and languishing in a miserable hovel, with only a few mats to separate him from the ground, and a little kapa for his pillow and covering; yet, by the eye of faith, he looks into eternity, and beholds the Sun of Righteousness, in the light of which he rejoices all the day. Till within a few months this man has lived on a distant part of the island, and seldom heard a sermon."

On the 20th Mr. Gulick adds,—

"Called to see Bartimea at noon. Found him very weak, and in extreme pain. I asked, 'Have you any fears?' 'No fear have I,' was his answer. This was the last sentence which I ever heard him utter. Early in the evening, his half brother, who had the care of him, came to inform me that he had just died.

"Bartimea was nearly two months gradually declining. He informed me that his first serious impressions were received from an Address of our Governor, when accompanying Mr. Whitney round the island. I believe it was in the year 1825. His convictions were deepened by hearing the Native Teacher in his district read Tracts: one entitled, "Select Texts of Scripture," and another

which contains the Commandments, were peculiarly profitable. He also mentioned the Sermon on the Mount. At the close of an Examination of Schools, which I attended in his neighbourhood in January 1828, he was introduced to me by a teacher, and wished to recite the Commandments, to which I gladly assented. The solemnity of his manner in rehearsing Divine Truth left the impression on my mind, that he had already begun to feel its sanctifying influence; subsequent acquaintance with him confirmed that impression. While at this station, he visited us frequently, and manifested a growing interest in spiritual things. During his illness, his affection for us appeared strong. His relative, who was with him in his last moments, told me, that just before his death the dying man exhorted the other to give his heart to Christ, and lean truly upon him. He never complained to his visitors of his pains and sufferings; but he often spoke to them of Christ, and said that he was resting on him. Few, very few, have I known, who appeared to me to give more decisive evidence of being united to Christ, than this poor, illiterate, blind native has given. Owing to his peculiar circumstances, he was never publicly numbered with the disciples of Christ on earth; but we feel a delightful assurance that he now joins in the anthems of the Church Triumphant."

HEATHEN INFIDELITY AN ENCOURAGEMENT TO MISSIONARY EFFORT.

The state of Christendom calls on us to go forward in our blessed work. Infidelity is abroad in the world; it is stalking hither and thither; but, however strange the sentiment may appear, I hail even the march of Infidelity. However much I deprecate it, and lament over it with tears at home, yet it must be remembered, that there is a broad distinction between infidelity in heathen and in Christian lands. Infidelity in Christian lands is the result of the rejection of the light: infidelity in heathen lands is the result of the rejection of darkness. One is the corruption of the heart giving way to the speculations of the head, and flinging the pearl of great price to the winds and the waves: the other is the recoil of the mind, long bound down and held in superstition from error, and vibrating to find the anchor of Truth.

STOWELL.

THE
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OCTOBER, 1834.

[NEW SERIES.]

THE MORAL GREATNESS OF THE CHRISTIAN
CHARACTER.

THE love of honour is a principle deeply rooted in the human soul. In the lowest as well as in the highest walks of life, among peasants, mechanics, persons of every occupation, and every shade of character, there exists a strong desire to be great in the view of those around them. The passionate love of distinction prevails frequently even in pious minds, and leads them to errors and inconsistencies of which they are little conscious, which in others they would quickly detect, and be ready to treat with some severity. The office of religion is not to extinguish either this or any other natural principle in our mental constitution, but to moderate its force, and direct it to its proper object.

People mistake the nature of true greatness. It is made by some to consist in intellectual eminence. Now, though it is the possession of intellect which raises man above inferior animals, which gives one part of our species an ascendancy over the other, which gives birth to various inventions and arts fitted to adorn and bless society, and which even enables us to trace the indications of divine wisdom and goodness in the works of creation; yet, when we consider that the highest degree of it may be possessed in connexion with the temper of an infernal demon, we see no reason to regard it as the highest dignity of man. Intellectual superiority may be conjoined with passion, pride, malice, and every degrading vice. The occurrence of even a small event touching the pride of the merely intellectual man throws him off his guard, destroys his self-possession, and leads him to indulge in words and actions which expose him to shame and contempt. There is no true greatness in a mind which is destitute of antagonist forces, able to subjugate animal passion, and which does not preserve its balance amidst provocations and

trials. The great character is like the rock in the midst of the sea, against which the winds roar, and the surges beat in vain.

The imaginative powers are thought by some to occupy a higher place in the scale of our mental capacities than even those of sober reason and judgment. By these the poet, perceiving in creation ten thousand beauties which lie concealed from the vulgar gaze, is enabled to set objects before us in a new and charming light; and by these the orator touches the secret springs of action, while he summons up images of terror or tenderness, and gives us to feel our connexion with them. Where the man of mere reason fails to excite a single emotion, or induce us to take one step, the man of fancy, of rich sentiment, of glowing imagination, comes forward and either rouses us as with thunder and lightning to consider what is to be done, or he sweetly charms us into a compliance with his counsel and plans. But neither do these powers, either alone or in combination with the strongest intellect, constitute the true greatness of man. They too are often found in alliance with the worst vices of our nature; and besides, as they require a delicate state of the nerves, a tender susceptibility of impression, they often contribute to a mental depression, and a miserable state of sensation which are utterly incompatible with the notion of true greatness.

The vulgar look up to the wealthy, the powerful, the renowned, as the only great ones in the earth; but how fitted are the pages of inspiration to undeceive them! The Bible directs us to look at the statesman Abithopel, at the courtier Haman, and at king Ahab; the first hanging himself because his opinion was not taken on one occasion; the second fretting and raving amidst all his grandeur because a certain poor man would not bow to him; and the third tossing about disconsolate and wretched on his bed because a neighbour would not sell him his vineyard. Were these men to be envied for their greatness? No: religion is essential to true grandeur of soul. Excellent in itself, an ornament, a source of consolation, it reflects a lustre on every other accomplishment, and leads us to employ it for the noblest of purposes. By turning our attention to glorious objects of hope, which can only be enjoyed through the possession of holiness, it becomes the means of purifying the affections, of changing the tenour of our thoughts and desires, and of aiding us to preserve a calm and dignified state amidst persecution and reproach. The knowledge on which religion is formed is of the most ennobling kind. What subjects of study can be so worthy of regard as the perfections of God, his government, and his purposes concerning man? What can be more interesting to us than our own state and character, the way of salvation, and the prospects of eternity? Religion introduces us to the contemplation of sublime and noble objects. It brings us to "Mount

Zion, the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel." By meditating on these things the most elevating impressions are made on the heart. While reflecting on the scheme of human redemption, and the manifestation which it makes of the divine character, penitence is produced, and the love of holiness springs up in the heart; or, in other words, "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory even as by the Spirit of the Lord." Reader, I appeal to you, whether, when you perceive an individual bringing an exalted intellect, and bright powers of the imagination, sanctified by piety, and employing them on the subjects of the Gospel, you do not feel for him an instinctive reverence as for one who is expatiating in the highest region of human thought: aye, and if you know this man to be distinguished by private devotion, by domestic virtue, by public spirit, by inflexible integrity in his secular transactions, by a constancy of principle which no trials can subdue, and by tender charity to the poor, you are ready to say, "This is a *great* man." The highest order of moral greatness requires an eminence of natural and acquired talents, conjoined with an eminence of piety.

It ought to be observed, however, that religion ennobles the feeblest intellect, the most uninstructed mind, and places it far above the sphere of unsanctified genius. The poor cottager who dwells in the light of devotion, who possesses on his soul a deep impression of the divine image, and tries in the narrowest sphere to glorify God according to his ability, is acting on principles infinitely more sublime, and pursuing ends infinitely more noble, than the most distinguished aspirant after mere earthly fame. The one is anxious to catch the breath of popular applause; the other, nobly superior to it, is concerned only to obtain the approbation, the smile of God; the one terminates his shortsighted views with time, the other stretching his thoughts into the ages of eternity, looks for the glory, honour, and peace which are promised to a patient continuance in well-doing. Without adverting to the estimate formed of each by the searcher of hearts, or to the scriptural representations respecting the privileges of the pious, their adoption into the family of God, and their alliance with angelic intelligences, we appeal to the moral feelings of our readers, and ask, Who is the greater man?

Religion consists chiefly in love. As it advances, it makes us feel more and more ready to place ourselves as willing victims on the altar of piety and public usefulness; it induces us to lose

sight of selfish gratifications, and to yearn over the condition of perishing souls; it makes us unwearied in action, and patient in suffering for the promotion of that cause which is at once connected with the glory of God, and the highest welfare of man. We have heard of Alexander the Great, and Peter the Great; of great generals who have waded to glory through seas of blood, and great philosophers who have risen to eminence by intellectual effort; but ah! how little they appear in comparison with the humble Christian, who, possessing the spirit of Christ the heavenly Lamb, "suffers long and is kind, envies not, vaunts not himself, is not puffed up;" and at the risk of life and health pursues an unwearied course of active benevolence. "Now abideth faith, hope, love; but the greatest of these is love."

An elucidation of the moral greatness of the Christian character serves to rebuke the tribe of scoffers, who dress up religious people for fools, and try by sneers and ribaldry to make them ashamed of their Master. We would ask them in the words of Isaiah, "Against whom do you draw out your tongue, and make a wide mouth?" What is it you affect to despise? Do you despise the knowledge of the Eternal God? Do you ridicule the impressions produced by the contemplation of his glories, and of the solemn realities of the eternal world? Ah! it is a much easier matter to paint out Christianity as a piece of knavery and folly, than it is to equal the Christian in the practice of those virtues which dignify humanity and bless the world; and infinitely easier than it will be to bear in eternity the rebuke of an insulted God, when the derider shall himself "be held in derision," and his squibs, and puns, and jeers be turned "into weeping, and wailing, and gnashing of teeth."

Some persons, morally great, are naturally prone to indulge in melancholy. Physical disease, or some peculiarities in their religious views, dispose them to contemplate rather their own imperfections than the perfection of the sacrifice on which they depend for acceptance with God, and rather to abase themselves in the presence of spotless purity, than to rejoice before the throne of infinite grace. The perusal of these remarks may, perhaps, tend to discourage them; especially if they are the subjects of afflictive dispensation. "Where," they are ready to say, "is my greatness? I can only deplore the littleness of my faith, my hope, my love. I abhor myself as unfit to live." Mourning reader! amidst all these desolations there is still the element of moral greatness within you. Go to the mercy-seat. Spread your wants and sorrows at the feet of a reconciled God. "His gentleness will make you great." It will not despise the day of small things; it will give you the powerful aids of the Spirit; and it will gradually introduce reviving and animating truths into your heart. As to these afflictions, be patient under

them, and they will add much to your moral grandeur. They will mellow your habits, make you sympathetic, wean you from the world, increase the spirit of prayer, and induce you to derive your pleasures more entirely from invisible realities. Look up to the eternal hills. There, when conscious of the strengthened powers of immortality, when in the company of enraptured seraphs, with a crown of glory on your head, and a harp of gold in your hand, you will look back to the discipline to which you are now subjected with unmingled gratitude; and, remembering the tenderness with which you are treated while under it, you will fall before the eternal throne exclaiming, "Thy gentleness has made me great." E.

SUBSTANCE OF A SERMON PREACHED BEFORE THE
LINCOLNSHIRE S. S. UNION, AT BOSTON.

To the Editor of the General Baptist Repository.

Dear Sir,

In compliance with the request of the Lincolnshire Sunday-school Union, I send you for insertion in the Repository, the substance of a Sermon, which was preached before the Union at Boston, July 31st, 1834.

Yours, respectfully,

J. JONES.

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." Isaiah xlix. 22.

IF our ideas of the perfections of the blessed God and the ultimate designs of his Providence, arise from the present state of the world, or from reflection on any events within the span of our own existence, they will be seriously erroneous. Known unto God are all his works from the beginning of creation, but our minds are far too contracted to comprehend them; hence we are incapable of judging his designs, any further than he has been pleased to reveal them in his word. Yet from present circumstances of a discouraging appearance, we are frequently disposed to draw conclusions the reverse of what the Lord intends. Thus did good old Jacob, when, under an apprehended bereavement of his children, he said, "All these things are against me." But in this he was not more mistaken than Zion was, when she said, as represented in verse the 14th, "The Lord hath forsaken me, and my Lord hath forgotten me."

All the operations of the Lord, however dark or mysterious his ways may be, are intended to advance the interests of Zion, and to make her glorious in the earth. It may accord with his wisdom to cast off some that were called the children of Zion, but who, on account of their wickedness, were unworthy of such relation; but he will never cast off Zion herself, or disregard the welfare of his sincere servants. The church, personified as Zion, is represented in verse 21st, as

expressing her astonishment at the increase of her children. "Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?" In our text, the Lord replies to this wondering inquiry. "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."

This language is highly beautiful, and though figurative, it indicates, with sufficient plainness, that the Lord would use effectual means for the increase of his church. This is expressed in a manner very usual with the Old Testament writers; that is, to state a thing, and, to confirm and increase the force of the statement, repeat the idea in a different form of speech. Several examples of this occur in the chapter before us. There are two in the first verse. "Listen, O isles, unto me, and hearken, ye people from far; the Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name." We are not therefore to suppose that by the double form of expression in the text, reference is made to any two distinct acts by which God will increase his church; but rather, that the expressions relate to his general provision for that purpose. This he will especially effect by setting up his standard to the people.

This cannot be referred to any thing so properly as to the work of Christ; and especially as this was finished in his death. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." John xii. 24, 31, 32. Then did the Lord effectually lift up his hand to the Gentiles.

This glorious standard, once lifted up, remains to display the love of God from age to age; and the Lord graciously employs various means to direct the attention of men to it. Among these means, Sunday-schools occupy a very important place. The truth of this remark I shall now attempt to illustrate, by a more particular consideration of the subject appointed for this morning's discourse; that is, "The Importance of Sunday-school Instruction, and the Responsibility of Sunday-school Teachers."

The importance of Sunday-school instruction appears,

1st, *From its direct tendency to promote the happiness of the Scholars.*

By importance is meant the consequence or value of Sunday-school instruction, as a means for the attainment of some great end. The end contemplated is the instruction of the youthful mind in the great principles of true religion. Nothing short of this ought to be proposed as the end of Sunday-school instruction. Any object below this would be insufficient to justify the appropriation of a part of the Sabbath, and the attention of a great number of teachers, for its attainment. This end is sufficient; and, to attain it, all the means may properly be employed, from imparting the elementary knowledge of the alphabet, to familiar and friendly conversation with the Bible classes.

All this has a direct tendency to promote the happiness of the scholars, not for this life only, but especially for the life to come. This is a direct means of pointing them to the cross of Christ, as the Divine standard, to which it is the happiness of all to repair. The design and importance of this will be explained by the pious teacher, and the Lord will bless faithful and judicious efforts to direct your young charge to the Saviour.

Many testimonies are recorded of children thus constituted happy by true religion. A small volume of "~~S~~unday-school Anecdotes" has lately been published by the Tract Society, very encouraging to pious teachers. To some of these I would refer, in illustration of these remarks. A boy in a Sunday-school at Modbury, was observed to withdraw from his playfellows, and to frequent an upper room in his father's house, for the purpose of reading his Bible, and prayer. His parents, though not professors of religion, requested him to pray with them; and from that time, he regularly attended to family prayer. During his last illness, a friend asked him if he would not rather live than die. He answered, he would rather die, because heaven and Christ were far better. "But Francis," said he, "none but the righteous go to heaven." "Yes, Sir, but Christ came to seek and to save that which was lost;" and with energy he exclaimed, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." He died, praising the Lord, and commending his spirit into his hands, in the tenth year of his age. Another instance is recorded of a boy in the Allen Street Sunday-school, Sheffield, who when reading in class the third chapter of St. John's Gospel, came to the 14th verse, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." When he came to the words "Son of man" he stopped. His teacher desired him to go on. The boy looked earnestly at him, and in considerable agitation said, he could not. "And why cannot you?" "Because Jesus Christ was lifted up upon the cross for my sin." "This verse speaks of Jesus Christ, then?" "Yes; Jesus Christ was the Son of man, and the Son of God." "You feel that you are a sinner, then?" "Yes," said he, weeping, "but I hope Christ will pardon me." This boy, with a few others, of whose piety there was satisfactory evidence, was admitted into church fellowship.

The importance of Sunday-school instruction appears

2nd, *From its frequent beneficial influence on the minds of Parents and Teachers.*

The history of Sunday-schools affords many instances which verify the declaration of the Psalmist, "Out of the mouths of babes and sucklings thou hast ordained strength;" or "perfected praise." The simple, artless manner in which little children have sometimes expressed those ideas that have been imparted in Sunday-schools, have deeply affected the hearts of parents. A respectable, middle-aged seaman once being asked, what induced him to attend to religion, replied, "I have been a sailor from a very early age; and never thought about religion, or the concerns of my soul, until my return from my last voyage. My home, where I have resided eighteen years, is at a village near Workington, in a small cottage, the next to a neat chapel; but the people

who go to this chapel being called by the neighbours Methodists, I never would venture inside the door, nor suffer my family to do so, if I could prevent it. Having a small family, and the times pressing rather hard upon us; during my absence last summer, my wife, endeavouring to save a little, sent my eldest girl, about six years of age, to the Sunday-school established at the chapel.

I came from my last voyage before Christmas, and went home. Being late when I arrived, I had not the opportunity of seeing my eldest girl till the following day. At dinner time, when we had sat down, I began to eat what was before me, without ever thinking of my Heavenly Father, who provided my daily bread; but glancing my eye towards this girl, of whom I was doatingly fond, I observed her to look at me with astonishment. After a moment's pause, she asked me, in a solemn and serious manner, "Father, do you never ask a blessing before eating?" This question, the result of Sunday-school instruction, was a word in season; it produced strong convictions of sin in the father's mind, and was the commencement of that serious concern for salvation which caused him to be happy in the Lord. This is not a solitary instance; many more are recorded, of parents being induced to seek and to enjoy salvation, through the instruction of their children in Sunday-schools.

Similar benefits have frequently been enjoyed by teachers. While they have been directing the minds of their young charge to the Saviour, their instructions have deeply affected their own minds, and led them to see religion as more evidently the one thing needful. It is recorded that "Mr. Raikes was savingly impressed by reading the 53rd chapter of Isaiah to one of his Sunday-school children." The late Rev. John Griffin, of Portsea, in the year 1813, stated that he had recently received into Christian communion three persons, who professed their conversion to have resulted from their being Sunday-school teachers. One of these, whom he visited on his death-bed, said, "Sir, I have reason to bless God, and shall through eternity, that I was employed as a Sunday-school teacher. I was moral, but not religious. I was consistent in my outward deportment, but I had not learned the way of acceptance with God. I have since learned it; and I hope I am dying in the peace of the gospel, and in that hope which it inspires." Oh that any teachers now present, who are sober and moral, may be brought to see that mere morality is not true piety; and may be induced to render memorable this anniversary, by now trusting in the Saviour, and in sincerity devoting their hearts to him!

The importance of Sunday-school instruction appears

3rd, *In its influence on the order and welfare of civil society.*

The extent of this influence it is impossible to ascertain; but that a most beneficial influence is extensively operating on society, from Sabbath-school instruction, appears evident from various considerations. Every youth, for instance, that is by these means truly directed to the Lord, diminishes the number of the unconverted, and probably of the disorderly, and increases the number of the serious and orderly members of society. And how much his conduct may operate on others, no one can say. In a few years after, he may be the head of a family, and that family be well ordered and pious, in consequence of the head of

it having received pious instruction in a Sunday-school. Very few indeed are the instances in which youths that have, for any length of time, submitted to the order and instruction of Sabbath-schools, become notoriously profligate and disorderly. "Of all the pupils of the celebrated Robert Raikes, *not one* was ever convicted of flagrant crime. Of five hundred convicts in one American prison recently examined, but *three* had ever been Sunday-school scholars." See Prize Essay on the Sunday-school System.

The importance of such instruction appears

4th, *In the advancement of true religion in the world.*

Examples of converts to the gospel, from scholars and teachers in Sunday-schools, are very numerous. One superintendent in Southwark had, in fifteen years, recommended one hundred and fifty persons, as church members, from Sunday-schools. Not less than 5000 teachers, and 10,000 scholars are estimated, by the annual report of the American Sunday-school Union, to have been converted in the year ending May, 1832.

But though, in this respect, Sunday-schools have been eminently blessed as nurseries to the church; they have probably been still more beneficial, as the earliest seminaries of gospel ministers. On one occasion, our late venerable minister, Mr. Pollard, was preaching a Sunday-school sermon; and, referring to the advancing age of himself and of others, he said, "Where are you to look for our successors, if not among those boys?" He that now addresses you was then among those boys. Perhaps the greater part of ministers and missionaries now not more than forty years of age, have been intimately connected with Sunday-schools, either as teachers, or scholars, or both.

Some of the most eminent missionaries of the present day, have gratefully acknowledged their introduction to the church, through these humble institutions. Of these, we may particularly mention Dr. Philip, an eminent missionary at the Cape of Good Hope; Dr. Morison, who has been especially honoured as the translator of the Scriptures into the Chinese language, a language understood probably by more than a third part of the population of the globe; the late Dr. Milne, a valuable fellow-labourer with the former; and Mr. Knill, who, writing from St. Petersburg, in 1819, after expressing his obligations to Sunday-schools, says, "Most of my fellow-students at Axminster had been Sunday-school teachers; and out of twenty missionaries who were my colleagues at Gosport, three-fourths of them had been engaged in the same way."

From these considerations, I think it must be allowed that Sunday-school instruction occupies a very high place in relation to other kinds of instruction. All knowledge that does not promote vice is valuable; but if that is the most important which has the most direct tendency to promote the happiness of the recipients, and the welfare of society, the knowledge derived from Sunday-school instruction, must be classed with that which is preeminent in importance.

The benefits of this instruction, let it be remembered, are not merely such as may probably arise, but such as are constantly experienced. We are not calculating what may be the probable result of an untried experiment, what may be the produce of seed now sowing, but we are actually reaping the harvest. Ye Sunday-school teachers are not

only going forth, with great anxiety and solicitude, hearing precious seed; but you are also, even now, coming again with joy, bringing your sheaves with you. The more the great end of Sabbath-schools has been kept in view, the more have the means been blessed; for they are only means; from God alone can we reasonably expect that the best devised plans can be rendered effectual. Hence then, it is evident, that a high degree of responsibility attaches to Sunday-school teachers.

(To be continued.)

THE FALLS OF NIAGARA.

IN the peaceful retreat of Niagara's eternal cataract the mind may rest from anxiety. The spectator may sit, and see, and hear, and never grow weary of the scene. He may change his position. He may walk along the banks of the majestic current, from the entrance of Chippewa's dark waters, following its course, and witnessing how the flood begins to make haste. He may see the glassy surface beginning to be disturbed by the increased rapidity; and now the last volume leaping a shelf, and showing the form of an ocean wave; and now leaping another shelf, and another, and yet another, until the mighty torrent, descending a steep declivity, bounds over its broken and craggy bed, itself as yet unbroken, so deep and measureless the flood. Then he marks the earnestness, the very passion of its career, as if it were glad at once to burst from its confinements above, and eager to plunge into the abyss below. He who has seen the troubled ocean after a storm, has only to imagine those heaving billows descending a mountain side, himself looking up from below on their downward course, and it is the very picture presented from the table rock of Niagara, as the spectator, turning his back on the chasm, with the cataract immediately on his left, faces the descending torrent, and lifts his eye on the mountain declivity of waters, which comes leaping, and rolling, and tumbling, as if from the clouds, or the azure heavens which peer above the tops of the waves. And this is only a preparation for the fall—a collection and multiplication of forces for the stupendous leap. Next the enrapt beholder turns his eye upon the curvilinear margin of the awful shelf; he bends to look downward from his giddy elevation, and there an ocean of waters, which he had just seen rushing with most alarming impetuosity from above, now plunges into the abyss, as if to drive asunder the base of the hills. The firm rock, on which he stands, shudders—himself shudders, while the roar, and tumult, and tempest of the chasm send up their thunders to his ear, and drive the currents of their watery mists, like the whirlwinds in their windings and fitful moods, and with all the force of the tornado.

He may descend, if he will, (and he must be alike wanting in courage and taste if he declines,) to the level which these waters have formed by their daring leap. There, housed beneath the impending and lofty crag, itself jutting far out over the bosom of the deep, as if curious to witness more and all of the scene, himself may look up on that which just now, bending from above, he had looked down upon. And now he has nought before him but the mighty cataract, like an ocean, spilling itself

In one vast sheet from those regions of the heavens, where the highest stars are seen at night, and where the summer's sun walks in his strength at midday. And let him not fear the whirling eddies of the suspended waters, thrown out from the thickest of the tumult, and dashing upon him now their softer mists, and now their sheets of a driving storm. He should brave all this and more, if he would see what every brave man should see. He must take the hand of a competent guide, and make his circuit over the broken fragments of the rocks, far round and underneath the projecting and awful shelf, over which the mighty tide takes its final plunge. And when perchance an eddying blast shall burst upon him, he must hug the rock till its transient fury is exhausted, and then push on, still resorting to the same expedient on the recurrence of a like exigency, until he has gone as far as any man may dare to go, and turns and sits him down to face the inner face of this strange vision. Then, indeed, he will find himself in the midst of an awful tempest, menaced and assaulted on all sides by whirlwind blasts, and enlightened only with the light which the whitened foam reflects on that dark cavern; but still, in safe condition, except the rare chance of the fall of some fragment of the rock above, for ever oppressed and shaken as they are by the superincumbent and rushing flood. Of that, however, he must not think; in such predicament it were unpleasant. The last fall of the kind, a few years since, which brought ten thousand tons, or more, in a single mass, happened in the night,—and so may the next; and the next may be centuries to come. Let him rather make the best of his daring; and not only be able to say that *he* has been there, but feel that it was a rare and enviable privilege. Who can well imagine the wild commotion and deafening uproar of the scene? The loudest piping of the ocean blast, and the fiercest march of its mountain wave, are a mere lullaby song to the thunder of this encounter.

The views and aspects of this great wonder of nature are susceptible of almost infinite change, by the change of position: and there it is, the same great work of God for ever and ever, in constant life and motion. There is no curtain to hide the exhibition—there is no machinery in it, the wires of which are subject to human control. Its fountains are never dried, its torrents are never, like other floods, increased or diminished. There it is the same for ever and ever. Notwithstanding a world of waters has fallen this hour, a world of waters shall fall the next hour. To-morrow shall be as this day, and a century to come as a century past. The lover of nature's magnificence and nature's beauty may wander there without fear of satiety—with ever growing and yet a keener appetite. He may choose his bed on the brow of the chasm, and near the fearful plunge, so that the walls of his habitation, and the couch on which he reposes, shall sympathize with the ceaseless vibrations of the earth and rocks, and himself literally be rocked to sleep by the hand and the music of the mighty waters. In his half-waking moments he shall know, because he will feel, that he is there. In the visions of his deepest slumbers, still shaken by the concussions of all nature around, he shall be admonished that he is there. Of that which he saw by day he shall dream by night—and he shall see it even then in forms of as much greater magnificence, and of as much more attractive beauties, or dress in a wildness as much more amazing, as dreams are more remarkable

than the sober thoughts of a wakeful hour. He may rise in the morning, and visit the scene with ever fresh delight; and at noon, and when the sun declines, and by the light of the moon, or under the stars alone, or when the tempest scowls at midnight hour, and mingles its thunders with the thunders of the abyss in rival effort, and lays the broad-sheets of its fire on the foam of the waters: and he will never say,—it is enough.

ON FREQUENCY OF CHRISTIAN COMMUNION.

BAPTIST churches in general profess a close adherence to the divine word, and without hesitation reject human authority in matters of religion. It does not, however, follow from this that they are necessarily perfect in all things; but it certainly does appear evident that, from the basis on which they rest, error will be sooner detected and easier removed, than in those churches that are regulated by an inferior standard. To be Christians according to the word, always to appeal to the law and the testimony, must greatly tend to preserve from error and delusion, and be highly acceptable to Jesus, who is head over all things to his church.

It is too much the case for certain parties to give undue prominence to some one branch of Christian doctrine or duty, to the comparative neglect of all the other doctrines and duties. Most churches have their favourite “shibboleths,” which they are often pronouncing, and that too with particular emphasis. Baptists have been charged with this in reference to baptism, and some have thought, and ventured to affirm of them, that it is the Alpha and Omega of their religion. That they have often written, and frequently preach and converse upon it, is undoubtedly correct: but so far from being unduly elevated as an ordinance of Christ, even among Baptists themselves, it has never, I believe, since the apostolic times, had its true standing, or received that prominence it legitimately demands. An ordinance so evidently divine; sanctioned by the glorious example and authority of the Son of God; an ordinance so truly significant of our native wretchedness, and of the medium of our redemption; an ordinance of spiritual distinction by which we put on Christ, and, by faith, sink into his grave and rise in his resurrection; an ordinance identified with so many realities in our religion, and which is never to be repeated;—I say, this blessed ordinance, so far from being unduly exalted, has not, even among its warmest friends, been lifted up to its true station among the arrangements of Christianity.

When in reference to baptism we use stronger language, and urge it by more powerful appeals than those employed by the Saviour and his Apostles, then there may be some ground for suspecting the truth of the charge. But until then, and more especially since our opponents are so pertinaciously cleaving to false rules and standards, and thus neglecting the plain commands of the Saviour, we are bound to press it upon their attention, whether they will hear or forbear; seeing it is identified with that all-authoritative and unchanging command:—“Go ye, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned.” But while we thus zealously prosecute our duty in this matter, we are equally interested in abiding by scriptural purity in reference to the ordinance of the

Lord's supper. So far as I know, Baptists act scripturally in reference to the elements, *bread and wine*; in reference to the proper subjects, *obedient believers*; in reference to the mode of receiving it, *seated round the table of the Lord*; and also as to the design and spiritual import of the ordinance, I believe Baptists abide by the simplicity of scripture truth. But can the same be said as to the frequency of its administration? Is there no departure from the ancient order of things here? I fear there is. Let us, therefore, in the spirit of love and candour, examine how far monthly communion accords with what may be learned from Scripture, and what appears desirable from the ordinance itself. It must be conceded that we have not the proper frequency of attending to this ordinance stated in so many words, either in the Evangelists, the Acts, or in the Epistles; that is, we have no express precept in the New Testament determining how often we ought to attend to the ordinance. Still I think we can arrive at something like certainty by duly attending to two passages in the Acts. The first is chapter the second, where we are furnished with an account of the order steadfastly observed by the first church at Jerusalem, viz. that they "continued steadfast in the Apostles' doctrine and fellowship, in breaking of bread and in prayers. It appears to me that this was the order of the church, and this order remained for a considerable time unbroken. The second is the case of the church at Troas, which is still more definite:—"And upon the first day of the week, when the disciples came together to break bread." Acts xx. 7. It seems plainly deducible from this that it was their wonted custom thus to meet on the first day of the week, and that one, if not their principal object was to break bread. A reference to Ecclesiastical History fully establishes the fact, that the first churches met weekly to celebrate in the supper the death of the Lord Jesus Christ. Let the inquirer consult "Campbell's Lectures on Ecclesiastical History." The same has been ably proved by Dr. Erskine, of Edinburgh; Rev. J. Brown, of Haddington; and of late has been powerfully advocated by Dr. H. Grey, and Dr. Brown, of Edinburgh, one belonging to the Scottish Establishment, the other to the Secession. The Independents and Baptists of Scotland, with very few exceptions, attend to this ordinance weekly. Let the following thoughts also be duly considered. Have we not the same authority for breaking bread weekly as we have for meeting to worship God on the first day of the week? Does it seem necessary weekly to contemplate a *risen*, and only monthly a *crucified* Redeemer? There can be no resurrection without previous death; and should not that induce us to keep both events connectedly and constantly before us? Is not the ordinance of the Lord's supper one of the most significant and interesting of all ordinances? Is it not calculated to awaken the most lively feelings of love and gratitude to God, and of affection towards one another? If so, why should we lose the advantages resulting from a more frequent celebration of this ordinance? Is it not in this ordinance that we openly separate from the world as the true friends of Christ, and the expectants of his second coming? Is it not in this ordinance that we have visible fellowship one with another? Why then should this not be a weekly exhibition of the fellowship of the churches of Christ? Is not the death of Christ the great leading event in our redemption? Is it not the key-stone of our hopes, the

foundation of our faith, the enkindler of our love, and the theme of our joys and delights? Why then should we debar ourselves so often from that ordinance where this death is so strikingly set before us? It has been objected that weekly communion would render the ordinance too common. But will not this apply to prayer, praise, reading the Scriptures, &c.? And how will this objection agree with the blessed truth, that the death of Jesus will furnish matter of contemplation and praise to the blood-washed hosts to all eternity? And shall a weekly commemoration of the event render it common to those who profess to be expectants of that immortal employment and blessedness? It has been objected to in poor churches on the ground of the expense which would thus be incurred. This is indeed a low, grovelling idea; such I fear would have made very rebellious Israelites, when the expensiveness of that economy is considered; such I fear do not reflect what it costs them to keep up fellowship with the unfruitful works of darkness. A single halfpenny from each member of the church will meet the whole. To conclude.—I think a weekly communion to be scriptural, to have been the order of the first churches, to be calculated greatly to advance our souls in the knowledge and love of Christ, to be adapted to render christian fellowship more sweet and close, and endearing us in every respect to be intimately connected with the progress of scriptural piety, the prosperity of the church, and the glory of God.

August, 1834.

J. BURNS.

ON THE SUPERIORITY OF THE RIGHT HAND.

SOME persons have contended that the superiority of the right hand is merely the result of use; and that, were the left hand as frequently employed as the former, it would be equally dexterous and powerful. The following observations, from the pen of an eminent physiologist, will set the subject in its true light.

“For the conveniences of life, and to make us prompt and dexterous, it is pretty evident that there ought to be no hesitation which hand is to be used; nor is there, in fact, any such indecision. Is this taught, or have we this readiness given to us by nature? It must be observed, at the same time, that there is a distinction in the whole right side of the body, and that the left side is not only the weaker in regard to muscular strength, but also in its vital or constitutional properties. The development of the organs of action and motion is the greatest upon the right side, as may at any time be ascertained by measurement, or the testimony of the tailor or shoemaker; certainly, this superiority may be said to result from the more frequent exertion of the right hand; but the peculiarity extends to the constitution also; and disease attacks the left extremities more frequently than the right. In walking behind a person, it is very seldom that we see an equalized motion of the body; and if we look to the left foot, we shall find that the tread is not so firm upon it, that the toe is not so much turned out as in the right, and that a greater push is made with it. From the peculiar form of woman, and the elasticity of her step resulting more from the motion of the ankle than the haunches, the defect of the left foot, when it exists, is more apparent in her gait. No boy hops upon his left foot, unless he be left-

handed. The horseman puts his left foot in the stirrup and springs from the right. We think we may conclude, that every thing being adapted, in the conveniences of life, to the right hand,—as, for example, the direction of the worm of the screw, or of the cutting end of the auger, is not arbitrary, but is related to a natural endowment of the body. He who is lefthanded is most sensible to the advantages of this adaptation—from the opening of the parlour door to the opening of a penknife. On the whole, the preference of the right hand is not the effect of habit, but it is a natural provision, and is bestowed for a very obvious purpose; and the property does not depend on the peculiar distribution of the arteries of the arm; but the preference is given to the right foot, as well as to the right hand.

REVIEW.

INDIAN RECOLLECTIONS. *By J. STATHAM.* 12mo.; pp. 468. Price 7s. 6d. London; 1832.

In the account given in our last number but one, of the anniversary of the Missionary Society, it is observed that an address was delivered by Rev. J. Statham, Baptist minister of Amersham. Those of our friends who heard him will bear testimony, not only to the energy of his appeals, but to the very friendly and liberal spirit which breathed through every part of his speech. He was obviously anxious to raise our denomination in public esteem, and do all in his power to make the real merits of our missionaries extensively known. Having made this statement, we know that if we give a favourable review, we shall stand exposed to the suspicion of reciprocating kindness, and of writing, in some degree at least, under the influence of a feeling of gratitude and partiality for the author. We shall be truly sorry, if on this ground our observations are subjected to much discount; since we had read the work, and formed the opinion we mean to express of it, long before we had the pleasure of hearing our friend's address.

We consider this as one of the most interesting books on India we recollect to have read. While turning over its pages, the attention is enchained, and the heart interested by a variety of entertaining anecdotes, by beautiful descriptions of scenery, and of the habits and manners of Indian animals, by illustrations of scripture allusions, and by information relative to the native character of the Indians, the state of public opinion among them, and to the obstacles and progress of the missionary cause. In the preface we have the fol-

lowing modest disclaimer. "To literary reputation the author lays not an atom of claim. He is sensible of the defects under which he labours, and therefore throws himself on the charity of the literary world." It is but justice, however, to observe, that the style is very respectable, always clear, often pleasingly imaginative; and more calculated to procure confidence in the literal accuracy of his statements, than a more flowing, pompous, and poetic diction would have been.

It was in the year 1821, that Messrs. Bampton and Peggs, with their wives, went to India, in company with a Miss Cooke, (afterwards Mrs. Wilson,) from the British and Foreign Bible Society. We perfectly well remember seeing her on board. In reference to this lady, Mr. Statham says, "Mrs. Wilson has often received the credit of establishing female schools for natives: this she is not entitled to, as they were in full operation when she arrived. The state of the case is this: the idea originated with some young ladies under the tuition of the Baptist Missionaries' wives, in the Circular Road; and what was designated the 'Calcutta Female Juvenile Society, for the Education of Native Females,' was instituted there. I was present at their second anniversary, which was held in the school-room, at Mrs. Lawson's, on the 14th of December, 1821. This meeting was a very interesting one; as it was the first time the practicability of establishing female schools could be spoken of with any degree of certainty. I seconded the first resolution, of which I have a copy. It was this, 'That the report be received, and with a view to demonstrate the practicability of native female education in India, and to en-

courage to more general exertion in attempting it, that it be printed, under the direction of the Committee.' Neither were the operations and success of this Society unknown to the members of the Establishment; as the last resolution was moved by the much-esteemed Mr. (now Archdeacon) Corrie." Our readers will observe, that the second anniversary was held on the December of the year, when Miss Cooke left England with our missionaries. Yet two years after this period, Bishop Heber, writing in his journal, p. 55, says, "Dec. 12th, 1823, I attended, together with a large proportion of the European society of Calcutta, an examination of the native female schools, instituted by Mrs. Wilson. * * It may show how highly we ought to appreciate Mrs. Wilson's efforts, when I mention, that when she began her work, there was no known instance of any female having been instructed in reading, writing, or sewing; and that all those who knew most of the country, regarded her attempt to bring them together into schools, as idle as any dream of enthusiasm could be." Could the bishop be ignorant of the existence of the Baptist female schools? Is it credible that he had not seen the report, which states the pleasure felt by the Committee at the proofs given by the Indian girls of improvement in reading, writing, arithmetic, &c.? We offer no other comment than just to observe, that under the colour of an ardent zeal for the spread of religion, there may lurk a secret spirit of ambition, a passionate desire to monopolize credit, and a determination to keep from public view even the very names of persons who have befriended us, but whom our vigilant jealousy may regard as rivals in the pursuit of distinction. "The memoirs of that excellent man, Henry Martyn, manifest," says Mr. Statham, "a total want of candour and catholicity. We are told of the pagan temple on the premises of the Rev. D. Brown, at Serampore, in which the pious Martyn spent so many hallowed hours, but his companions in those devotional exercises within its walls, are studiously kept out of sight. And who were they? chaplains of the Honourable Company? No; but Baptist Missionaries, whom he was not ashamed to call his brethren, and own as among his dearest friends."

The following anecdote will show the despotism maintained by Brahmins over the public mind. "Of all

crimes, killing a Brahmin is the greatest, and to hurt a Brahmin is a greater sin than to slay a hundred Soodras; and so terrible are the denunciations against those, who, in the least manner, cause a Brahmin to suffer, that I have known instances of Banyans giving large sums, when demanded by these rapacious beings, rather than subject themselves to the dreadful torments, which they believe would fall to their lot, if the Brahmins drew blood by cutting their fingers, which they threatened to do, if the sum demanded was not given. I remember seeing a Brahmin perched upon the roof of a small shop, in the bazar of a village, several times when I passed; he sat quite mute, and rested his chin upon his knees, in a most anxious way. Seeing him there for so long a time, I asked what he was about; some of the bystanders said, he was going to starve himself to death there, because the man who lived in the house opposite refused to pay certain fees which he demanded; the next day when I passed, the Brahmin was gone, and I heard that the shopkeeper had yielded to his exorbitant charges, rather than incur the fearful penalties attached to being accessory to the death of one of the Brahmin caste."

The following affecting narrative will at once show the miseries to which the superstitious pilgrims are exposed, and the total absence of sympathy and commiseration in the native character. "I was one morning riding to a neighbouring village, when my attention was engaged by an object in the road before me at some distance, which I could not at all make out. It appeared as if some large animal was floundering about in the dust. I made the best of my way towards the spot; and as I approached, I saw it was a man lying on his back, with two pariah dogs pulling him by the legs. I galloped towards them, and the dogs made off. I found the poor man quite exhausted, and the blood was streaming from his feet; two of his toes were gone from one foot, and nearly all from the other. I bound up one with my silk handkerchief, and taking off my neckcloth, I wrapped it round the other, the man appearing nearly senseless. Seeing some men in the paddy field close by, I called them to me. When they came, I asked them to carry the poor creature to the next village, but they refused. A thousand excuses were made; and I found that nothing

but *buckish* (gifts) would move their hearts to pity; and even the promise of *buckshish* would avail no further than causing them to lift the poor fellow on the horse before me. Then, walking by the side, they accompanied me to the nearest hut, the owner of which refused to receive him into his dwelling. However, again I promised *buckshish*, if he would let him lie on his cot, till I sent a palanqueen, and the magical word prevailed. Then, getting some milk, I forced it down the poor creature's throat, which seemed to revive him a little. After engaging one of the men to stop with him till my return, I made haste back to Sulkea; and finding Dr. Stewart at home, sent him off directly, whilst I went further to get a palanqueen. I then returned with it to the hut; but when the bearers saw the purpose for which I wanted it, they refused to carry their sick countryman to the native hospital. However, after much coaxing, with proportionate promises of *buckshish*, and an assurance from the doctor, that the man would not die in the palanqueen, they at last took him up, and began to move onward. I rode alongside, or else I have no doubt they would have soon turned him out, and run off with the palanqueen. When he became convalescent, which he did in a few days, he told me that he had been on a pilgrimage to Juggernath, and his money being all taken by the Brahmins, he had to make his way home as well as he could. He begged, but without effect, and ate of the fruits of the fields, where he could find any; until, worn out with hunger and fatigue, he sank down, unable to rise, or defend himself from dogs or jackals: and that the two dogs I saw had followed him some way before he sank, which was about ten minutes before I came for his rescue, and that after going round him several times, one seized his toes; that then, he began to kick and struggle, but to no purpose, as the other dog seized the fellow foot, and began to tear off the flesh; and if I had not come up as I did, he had little doubt but in a few minutes they would have destroyed him."

We shall conclude our notice of this most pleasing volume, which we hope many of our readers will purchase, by quoting one or two specimens of scripture illustration.

"The practice which prevails of waiting at the gate till the owner of the house comes out, forcibly reminded me

of Prov. viii. 34, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors;" and of Luke xvi. 20, "And there was a certain beggar named Lazarus, which was laid at his gate full of sores." Sometimes, as I came out at the gates, written petitions would be thrust into my palanqueen; and at other times, suppliants would make the most abject prostrations in order to gain the fulfilment of their wishes. Many of these petitions prayed for my interest to be exerted for procuring situations for the applicants; others for the admission of the petitioners, or their relatives into the school in which the native youth were instructed in the English language; and many for pecuniary relief." p. 113.

Again: "Those gardens on our right are kept in nice order. The mollees are beginning to water them; they are opening the little trenches with their feet: these trenches intersect each other at right angles, and when one has received enough of the refreshing fluid, the foot again closes the aperture, thus illustrating Dent. xi. 10, 11, 'For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land whither ye go to possess it, is a land of hills and vallies, and drinketh water of the rain of heaven.'"

AN APPEAL TO THE FRIENDS OF RELIGION, on the establishment of Societies for promoting the observance of the Christian Sabbath. By the Sabbath Observance Society. Sold by Seeley and Co., Fleet Street; Wightman, Paternoster Row; Meredith, Coventry.

This appeal consists chiefly of extracts from Periodicals, and from Thorn's Lectures on the Sabbath, &c. It details facts of a very sorrowful nature. We can only say that if the establishment of these Societies be requisite for promoting a proper regard to the Lord's-day in the country, how can we question the necessity of them in the Metropolis, where Satan appears to have at command myriads and myriads, prepared to tread under foot every divine ordinance, and prostitute those sacred hours to every purpose of frivolity, voluptuousness, and intemperance! While reflecting on the multitudes throughout the country who spend this day in idleness, in buying and

selling goods, in travelling, in working at different trades, in pleasure-hunting, reading newspapers, and indulging the grossest kinds of sin, the pious philanthropist is grieved: rivers of tears flow from his eyes; and nothing sustains his hope and encourages him to persevere in the use of appoluted means but a recollection of the unchangeableness of God's promises in reference to the future progress of truth and holiness, and the sufficiency of his power to fulfil those promises even by feeble instrumentality.

The great principle of these societies is, "That every person, as a condition of membership, engage to abstain from worldly avocations on the sacred day; to encourage those coaches, vans, packets, &c., that do not travel on the Sabbath; to prefer dealing with those who strictly observe it, and thus exert their influence to promote the proper observance of the Sabbath." Besides entering into this engagement, the members seek to accomplish their object by calling public attention to the subject through the periodical press, by printing and circulating tracts, by enforcing present acts of Parliament relative to the Sabbath, and by endeavouring to procure others suited to the peculiar circumstances of society.

The perusal of this Tract is calculated to do good. We quote the following sentence. "Many professors violate the sanctity of the day by neglecting to prepare for its approach, by rising too late in the morning—attending more to dress than to private devotion—neglecting the forenoon services of the house of God—going to a place of worship with unconcern—being indifferent about what is said or done while there—occasional levity during the service, some by rude and unbecoming behaviour in the time of divine worship—hearing the truth with a prejudiced mind—listening as critics rather than serious christians—attending public worship only once a day—wilfully forgetting what they have heard—neglecting intimate communion with God—not observing the Lord's day in a religious manner—or by neglecting the house of God altogether."

MEMOIR OF RICHARD HATCH, late Student of the Baptist College, Bristol. Interspersed with select Remains. By SAMUEL R. ALLOM. 12mo. pp. 277. London.

Mr. R. Hatch was a young man of great promise. The specimens of composition,

both in poetry and prose, contained in this volume, exhibit the buddings forth of a genius which, if life had been spared, would have extended to thousands the precious fruits of wisdom and knowledge. A genuine admirer of nature, his eyes were open to discern her exquisite beauties; his ears, to receive her instruction; while his heart was susceptible of those kindling emotions which are requisite to sustain the poet in his attempt to portray her charms in flowing and varied numbers. He possessed a tender sensibility, delicacy of taste, and a warm, affectionate heart. We would not class him with Kirk White, or even with Durant, who died a few years ago while pursuing his studies at Glasgow; but we would deliberately speak of him as an extraordinary young man, who, had his days been lengthened, would in all probability have reflected a lustre on his denomination, and been extensively useful. His piety was deeply characterized by the feelings of self-distrust and humiliation before God; but as it was truly sincere, and founded on clear views of revealed truth, it was not unconnected with cheerfulness, especially towards the close of his life. He was born in London on the twenty-ninth of January, 1812, but brought up and educated at Great Missenden in Buckinghamshire. During his school-boy days he composed several essays, pleasing, not only for the talent they display, but for the spirit of seriousness which breathes through them. In the year 1826, being then a little more than fourteen, he was articled for a term of years, with a view to his occupying the situation of usher in the school in which he was then pursuing his studies. During this period he continued with unremitting ardour to labour after intellectual improvement, writing essays, poems, and sketches of sermons. In 1831 he became a private tutor to a family in Yorkshire, with which he remained until the middle of the year following. Shortly after his return to Missenden he gave evidence of decision in his religious character, and was received into the Baptist Church in that village. It may be proper, however, to remark, that he mentions his coming in contact with certain persons who had profited much at a revival meeting in Buckinghamshire, as contributing materially to fix his purpose of devoting himself to God. On January 4th, 1833, he entered Bristol Academy. His talents and piety were beginning to attract attention; and it was expected by many that he would

rise to distinction; but at the end of five months he was called by the great Head of the church to enter the upper world, where, as we doubt not, he pursues his inquiries with ceaseless wonder, and ever growing delight.

The following is his description of that happy region.

"There is a land beyond the starry skies
Where clouds, and storms, and sorrows never
rise;
Where thornless roses in full beauty grow,
Nor drought, nor scorching sunshine ever
know.

No winters desolate those blissful plains,
One spring of bright unvaried pleasure reigns;
No tear-drop there shall dim the mourner's
eye,

No parting moment cause one painful sigh;
No anxious hopes or fears shall heave the
breast,

'The wicked trouble not—the weary rest.'
And shall we meet, dear friend, on that blest
shore,
(Ecstatic thought!) and meet to part no
more!

Sure a whole life of ceaseless griefs and woes
Would gladly be endured for such a close.
Then fare thee well! and if kind heaven or-
dain

That we below may never meet again,
Hope still shall gild our darkest shades of
night,

With some bright beamings of that land of
light;

Till earth exchanged for heaven we soar
above

To meet in an eternity of love."

The lovers of biography will read this little volume with mournful interest. They may collect from it many useful thoughts, and fine sentiments beautifully expressed. It contains several little poems, together with various portions of sermons and essays. Mr. Allom, the compiler, is obviously a man of talent and of serious piety.

ANECDOTES OF SUNDAY SCHOOLS, by
the Religious Tract Society, London.

ANECDOTES OF CHRISTIAN CONDUCT.
By ditto.

We recommend these little volumes to the attention of our readers. That on christian conduct perhaps surpasses in interest any of the others. Persons of adult age may consult them with profit as furnishing illustrations of christian principles, proofs of the power of religion, incentives for exertion, and models for imitation; and it is certain that children will be both delighted and instructed by the reading of them. They should be introduced into all juvenile libraries.

LITERARY NOTICES.

Just Published.

THE CORNER STONE; or, a Familiar Illustration of the Principles of Christian Truth. By JACOB ABBOTT, Author of "The Young Christian." 12mo.

RESEARCHES of the Rev. E. SMITH, and Rev. H. G. O. DWIGHT, in ARMENIA; including a journey in Asia Minor, and into Georgia and Persia, with a visit to the Nestorian and Chaldean Christians of Mordiah and Salmas. 8vo.

Just ready for publication, in two thick vols., 12mo.

THE PREACHER'S MANUAL: Lectures on Preaching; containing the Rules and Examples necessary for every species of Pulpit Address. New Edition, revised, augmented, and newly arranged, with all the Essential Parts of the Author's "Letters and Conversations." By S. T. STURTEVANT.

CORRESPONDENCE.

RESOLUTIONS OF THE QUEENS- HEAD CHURCH.

From the General Baptist Church, Queenshead, to the Editor of the General Baptist Repository.

Dear Sir,

The following are the resolutions of the General Baptist church, Queenshead, determined upon at a special church-meeting, called for the purpose, on Monday evening, August 25, 1834; in reference to the statements of a writer who signs himself A. M., in our Repository for August, 1834. You are unani-

mously requested to publish them, with the names annexed to them.

Resolved unanimously—

1. That, having heard read the piece, in the August number of our Repository, written by a person who signs himself A. M.; and considering that the character of our minister, and the discipline of our church are *unjustly* implicated in his letter; we approve of the step which our representative took, in asking the advice of our brethren assembled in Conference at Staley Bridge: and, as we entirely concur in the advice given by them, we request the Editor to publish the names of X. Y. and A. M.; but if

he be not able to do so, we desire the writers themselves to give their names, through the same medium in which they have written on this delicate subject.

2. That though we have requested X. Y. to give his name, it is not because we disapprove of the view which he has taken upon this subject.

We trust that a sacred regard to truth and justice has influenced us in making this public request.

We remain

Yours, in Christian affection,

(Signed in behalf of the Church,)

PETER AMBLER, *Chairman.*

TROS. H. HUDSON, *Pastor.*

JONAS SPENCER,

SMITH LEE,

JOSHUA ROBERTSHAW, } *Deacons.*

TIMOTHY NOBLE,

Aug. 26, 1834.

The answer to the above will be given next month.—ED.

QUERY.

Mr. Editor,

There are several threatenings and promises made to the same people and nation, in the prophecy of Jeremiah, that I can never reconcile together: should be greatly obliged to any of your learned correspondents that would try to solve the difficulty. Jer. xlviii. 42, "Moab shall be destroyed from being a people, because he hath magnified himself against the Lord."

This seems to be a threatening of their total destruction from off the face of the earth: and this is repeated more particularly, and confirmed in the most solemn and awful manner, by God, in the

prophecy of Zephaniah, ii. 8, 9, "I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Therefore, as I live, saith the Lord of hosts, the God of Israel, surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation."

This threatening has been executed, and neither the name nor nation of Moab or Ammon is to be found on earth, having been totally destroyed. This is consistent with Jeremiah xlv. 28, "Fear thou not, O Jacob, my servant, saith the Lord, for I am with thee: for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure," &c.

Here we see the distinction between Israel and other nations: they were to be wholly cut off, to be utterly destroyed, a full end was to be made of them: not so Jacob; a seed and remnant had a promise of being spared and preserved.

But these same nations of Moab and Ammon, that are thus threatened with total and final destruction, and who do not exist on earth at present, are promised a restoration, and return of their captivity, in the latter days. "Yet will I bring again the captivity of Moab, in the latter days, saith the Lord," Jerem. xlviii. 47. "And afterward I will bring again the captivity of the children of Ammon, saith the Lord," chap. xlix. 6.

Now, how the captivity of nations that long ago have entirely perished from the earth, can be returned in the latter days, I should be happy to be informed. T. J.

OBITUARY.

ELIZABETH BROUGHTON, of Long Sutton, Lincolnshire. The subject of this Obituary had not the advantages of a religious education; of course her childhood was neglected in respect to religion, and its consequences much the same as in all others where neither precept nor example lend their efforts to form the mind. Having left the paternal roof for service, the Providence of God cast her lot in a family where her mistress was a pious character, who took some pains to show her the evil of sin, and impart to her that instruction, which, in connexion with

the preaching of the Gospel, issued in the conversion of her soul to God. She laboured under strong convictions for sin for some considerable length of time, and had so deep a sense of her unworthiness, as overwhelmed her soul with deep anguish, and was afraid to receive the assurance and consolations of the Gospel. At length, under the occasional labours of a young minister, (Mr. Burton,) upon the subject of decision in religion, she was resolved to cast herself at the feet of Jesus as her only Saviour, and found joy and peace in believing.

It was not long after that she found it was her duty to be baptized, and devote herself to walk in all the ordinances of God, and in the fellowship of his people. This event took place October 7, 1832; and her short race was distinguished by a holy consistency in her moral character, a diligent attendance upon the means of grace at all opportunities, when not restricted by her condition as a servant, a situation in which she pre-eminently distinguished herself for industry and fidelity, so as to gain the esteem of several families in which she lived; and in one case particularly was the instrument, by the books she read and laid in the way of the family to read, and consistent conduct as a christian, to produce a great moral change, and it is hoped savingly in at least one of its members. A year had not elapsed since her becoming a member of the Church, ere it pleased God to visit her with that affliction which in a few days terminated her earthly course. She was visited by her pastor and several christian friends, and evinced that steadfastness of faith in the Saviour, assurance of hope, and exemplary patience, that render

"The chamber where the good man meets his fate
—privileged beyond the common walk
Of virtuous life, quite on the verge of heaven,
His God sustains him in his final hour!
His final hour brings glory to his God!"

To her several friends who visited her and found in her conversation much to edify and encourage them, she expressed a strong desire to depart to be with Christ, which she esteemed infinitely better than living here; and to one who said that

"Jesus could make the dying bed
Soft as downy pillows are,"

"Yes I feel he can, I am not afraid to die,
my trust is in Jesus ;

"My Jesus to know,
And feel his blood flow,
Is life everlasting,
'Tis Heaven below." "

To two of her female young friends that visited her on the Lord's-day afternoon, after the ordinance had been administered, she regretted the loss of the opportunity, but as it was the will of God to be detained from it by affliction, she was reconciled to the will of her Lord, and testified that such opportunities had been very precious to her soul. The following day, when visited by one of the above friends, she was found not quite so

comfortable in mind, and had some doubts and fears, and especially was afraid lest she should murmur and repine under the affliction, and be led to doubt of the goodness of God in this dispensation, and requested her friend to pray with her and commend her to God. The following day on being sent for, our friend found her very ill indeed, and suffering extremely; but she said, "This is no more than I deserve;" and being reminded that Jesus suffered much more for her sins, said, "Yes, he gave his own precious life to save my soul from hell, and ought I to complain of my light affliction which is but for a moment, and will soon be followed by a far more exceeding and eternal weight of glory?" On being asked whether she had a desire to live, paused and then said, "If it would be for the glory of God, I should; if not, I would rather die and go to my Jesus." She had no fear of death, and expressed the full assurance of faith in her Redeemer; that she felt "Jesus precious to her soul, the chief of ten thousand and altogether lovely." "Whom have I in heaven but thee, and there is none on the earth I desire in comparison of thee." This sympathizing friend having left her for a short time very reluctantly, returned; when, after expressing her pleasure in seeing her again so soon, said, "I want you to read something about the sufferings of my Saviour." She then recited some passages to her in reference to our Lord's agony in the garden and on the cross; to which she replied, "Christ died for me." On reading the nineteenth of John, at the end of the second verse, she said, "My Saviour wore a crown of thorns, and I shall soon wear a crown of glory:" when the thirtieth verse was read, she said, "They gave him vinegar to drink, but I have had every comfort of this life." After this, falling in the attitude of prayer and silently pouring out her soul to God, enjoyed a heavenly calm of mind, and said, "My dear Mrs. W., how glad I am to see you,—God is with me; O yes, I feel him here, and want you to help me to praise him;" and, prayer being offered that she might be supported while passing through the valley of the shadow of death, faintly whispered, "Glory be to God's holy name, I feel that he does support me." At another time she earnestly entreated that prayer might be offered up on behalf of her parents, sisters, and brothers; and such was the support which God administered to her mind, that she said to

the same friend, "Do you call this dying? It is like heaven on earth,—

'Angels beckon me away,
And Jesus bids me come.'

Having taken a little repose in sleep for a short time, she awoke in ecstasy of joy, and exclaimed, "How can I sleep when Jesus is waiting to take me home?" She earnestly exhorted her father and mother, sister and brother, and all bystanders, to cleave to the Lord with purpose of heart, telling them what religion had done for her soul in supporting her in affliction, and what it would do for her, entreating her father to repent of sin and pray to God for mercy through Jesus Christ, or she could not expect meeting him in glory. She continued in ecstasies of joy, and pleading with all her soul in prayer for the conversion of her relatives. On the following day, when visited by the same, was found very weak and low in body; but calling her nearer to her bedside, faintly whispered, "Sing the 114th hymn in the supplement,—

"Jesus, lover of my soul," &c.

Having read the thirty-fourth Psalm, she said that Psalm had been made a blessing to her many times; though she said she came far short of rendering to God the praise due to his name. On taking leave, Mrs. W. said, "If we never meet on earth again I trust we shall meet in heaven, and that you will soon enter into the rest prepared for the people of God." She said, "Yes; then I shall sing, Hallelujah to God and the Lamb." When visited by her Pastor, the day before her dissolution, her mind was calm, steadfastly fixed on Christ the Rock of Ages, and in the full assurance of hope of that immortality which awaits all the just. She fell asleep in Jesus, June 22, 1833, aged 21 years. Thus this promising young woman was released from sin and sorrow, leaving behind her an example to young persons, and especially to servants, worthy of imitation. Mr. Easand, in the absence of the Pastor, improved her death to a deeply affected auditory, on the following Sabbath evening.

E. W.

ELEANOR WITTON.—In looking back through a period of twenty years, what changes have taken place in the church and in the world! The stations then happily filled by numbers in various grades of society, have been vacated by the sum-

mons of death, and new occupants have taken their places. The fathers, where are they? and the prophets, do they live for ever? Thus we sometimes feel in surveying the little circle in which we move; our aged friends leave us, one after another, and take their departure to another world; and thus our earlier associates become so diminished in number that the aged are ready to fear that they shall soon be left as strangers in the world; such have been the writer's reflections when consigning his aged friends to the mansions of death. The subject of this brief notice was an old disciple, having probably been a professor of religion upwards of half a century; the earlier parts of which there are none living that are acquainted with it. She was baptized with her first husband, (Abraham Crosby) probably by Mr. Poole, into the Sutton church, then distinguished in the Minutes of the Association, as the Long Sutton church. But whether it was because that church had fallen into those errors which alienated it from the connexion, or a preference being given to Mr. Rurges's ministry, our deceased friend and her husband became members of the church at Fleet soon after his entrance upon the pastoral care of that church, upwards of forty years ago. Soon after this union it pleased God to take away her husband; and sometime afterwards she became the second wife of John Wiltton, whom she has survived nine years. (See G. B. R., 1826, page 97.)

With these good old disciples the writer had many opportunities of christian converse, by spending most of the day with them when regularly preaching the monthly lecture at their house, and can recall to his mind the many seasons of christian edification enjoyed on these occasions. Being both stricken in years, and having but little worldly care and business, Mrs. Wiltton was in the habit of daily reading some useful books for their edification, which was a great comfort to them, and made the evening of life less tedious. Her memory was good, and which she retained to the last; and indeed all her faculties were surprisingly vigorous. She could both read and hear the Word of God, and attend divine ordinances. She had been blessed above many with a good constitution, and enjoyed a long continuance of bodily health. Her last illness was protracted through several months, in which she was chiefly confined to her bed; and her principal sufferings arose from that cause. The

outward man gradually perished, while the inward man was renewed daily. She earnestly desired to depart, in order to be with Christ, in whom she expressed the full assurance of her faith. She never seemed to have any transports of joy; but an humble, settled tranquillity and calmness of mind, which arises from scriptural views of his offices and works. Often expressed her fears lest she should be impatient at her Lord's delay; and desired to be fully resigned to the will of God, to live and suffer as it should please him. Her mind was always raised above the fear of death, and generally happy in her prospects beyond the grave. She was much esteemed by her christian friends and neighbours: and her life and conduct did honour to her holy profession. She lived nearly eighty-five years in the world, and died in peace May 20, 1834. Her death was improved from Psalm lxxiii. 26, "My flesh and my heart faileth," &c.

DIED of consumption, at Quorndon, July 18th, 1834, Aged 23, JOSEPH RADFORD, after having been a member of the General Baptist Church one year.

The parents of this young man, resided on Coleorton Moor, in the county of Leicester, and belonged to the Wesleyan Methodist connexion. No trifle would at any time prevent them taking their children to the house of prayer on the Lord's-day, and at home they evinced before them the power of true religion. They had several children, and were poor in this world. The mother, who in consequence of the ill health of her husband, took a very active part in the government of the family, was grieved to see one of their sons, when rising towards maturity, inclined to evil company, she accosted him in the following manner: "Son, you may imagine I do not love you; but I do, as well as I love my other children, so far as your conduct is what I conceive to be right. I beseech you to give up your wicked companions, or in your parents' habitation you shall not dwell." This announcement had the desired effect. When Joseph, the subject of this notice, was about seven years old, his mother was called away by death, and his father when he was about seventeen. His father's occupation was that of a shoemaker, to which he partly had brought up Joseph. After his father's decease this young man, desirous of gaining a proper knowledge of

his trade, obtained in succession employment at several shops. He was sometimes placed among workmen who did not fear God, and who would have delighted in leading him into sin; but he always withstood their solicitations.

Let his employment be where it might he always attended the public means of grace on the Lord's-day, and frequently on that day made his home at a relative's house at Quorndon, where he was always made welcome. He said he could not enjoy himself among persons who paid no regard to the Sabbath-day. After about three years had been occupied in this way, he took up his abode with his relatives at Quorndon, and in their house finished his course. When he had taken his residence at Quorndon he began to work at his trade on his own account, and being industrious, sober, and obliging, he met with encouragement. He now began steadily to attend the Baptist Chapel, and became a teacher in the Sabbath school; and, according to his ability, performed the duties of a teacher with credit. Having become acquainted with some of the members of the Church, one of them took an opportunity of having pointed conversation with him, on the necessity of becoming decidedly pious. He was inclined to seek the Lord, and was aware of his danger without an interest in Christ, but how to obtain the blessing he did not know. He was looking for something partaking more of the extraordinary than he was justified in expecting. His friend endeavoured to make him understand, that according to the New Testament, faith in the Lord Jesus Christ is the only means of obtaining the forgiveness of sins. He was enabled to trust in the sacrificial death of the Redeemer, and found peace and joy in believing. He proposed himself for fellowship, and was baptized, June 1833. He frequently engaged at prayer meetings, and though he was often at a loss for words, it was apparent that he thought with seriousness, and that his heart was in the work. He had a desire to obtain clear-ideas of the doctrines, and to perform the duties of christianity, and to live in anticipation of the blessedness that it promises to the true disciples of Jesus Christ. In his general behaviour he was modest and unassuming, and his relatives state that during the year he resided under their roof, he not once gave them an angry, nor even a hasty, reply. About three months before his decease, he assisted in carrying a young female

to the grave, though he was then very unwell. In the former part of his affliction, in submission to the will of God, he had a desire to recover; but he observed, he had not brought on his affliction by any immoral conduct, and he knew it would be for the best whether life or death, and therefore he was resigned to the will of God. As he had not been in health, so he was not in affliction, the subject of ecstatic feelings, but continued to build his hopes on the foundation God has laid in Zion. Mr. Smith, his pastor, at one of his visits said to him, "It is well that you sought the pardon of sin while in health." He replied, "If I had not done so, it seems impossible that I should have found it in my affliction." At another time one of the members said to him, alluding to his affliction and to a future state, "Friend, it will be well with the righteous." After a pause, he replied, with as much empha-

sis as his weakness would allow, "It is well with them." He much enjoyed the prayers of those who engaged with him, adding frequently his audible Amen. Mr. Smith visited him on the afternoon preceding his departure, and found him still relying on the merits of a crucified Redeemer; and in this state of mind he quietly breathed his last.

On the evening of Lord's-day, July 20, after his interment, Mr. Smith preached a very appropriate sermon as an improvement of the event, from Heb. xiii. 14, "For here we have no continuing city," &c. At the close of the sermon Mr. S. took an opportunity of expressing his gratitude, that God had inclined so many to minister to the temporal necessities of this young man, as well as to his spiritual wants. David had not seen the righteous forsaken nor his seed begging bread.

E. P. Q.

INTELLIGENCE.

RE-OPENING OF THE GENERAL BAPTIST CHAPEL, ALFORD.

After considerable alterations and improvements in the General Baptist Chapel here, it was re-opened for Public worship on Lord's-day, the 31st ult. by the pastor, Mr. Kiddale; who preached in the forenoon from Hag. ii. 9, "The glory of this latter house," &c.; in the afternoon from Rev. xxii. 9, "Worship God;" and in the evening from Psalm cxxvi. 3, "The Lord hath done great things for us," &c. The services were truly interesting, and the subjects well suited to the occasion. The glory of the latter temple being greater than the former, and the promise of peace by the great Head of the church, was an appropriate introduction to the services of the day. The command to worship God (the subject of the afternoon's discourse) was powerfully enforced; and in the evening, Mr. K. appropriately, and feelingly, adverted to the peculiar circumstances over which, we as a people have reason to be glad; truly "the Lord hath done great things for us!"

It was a day long to be remembered by us; may it be abundantly blessed. A reference to the Minutes of the Association for the last five years will show how signally we have been favoured, and while our hearts are raised in thankfulness for these distinguished blessings, we

desire that a sense of our utter unworthiness may ever keep us humbly dependant on the great Head of the church. We would exclaim with some of old, "Not unto us, not unto us, but unto God be all the glory."

Alford, Sep. 3, 1834.

W. A.

N.B. During the five weeks when the meeting-house was closed, we had preaching in the open air.

RE-OPENING OF THE GENERAL BAPTIST CHAPEL, STONEY-STREET, NOTTINGHAM.

The church in this place having considered it their duty to enlarge the place of their tent, for the accommodation of an increasing congregation, and the extension of the means of usefulness, have acquitted themselves in a very praiseworthy manner. Premises adjoining the chapel were purchased at a cost of £630, and the space thus obtained has been employed by extending the chapel to nearly twice its former dimensions. It is now a noble, uniform structure, neatly fitted up within, and will accommodate about eleven or twelve hundred people. The total expense of this noble effort is upwards of £1,500; towards which the church and congregation have subscribed nearly £900, which, added to the collec-

tions made at the opening, amounting to £205, will reduce the debt remaining in consequence of the enlargement, to about £400.

The services connected with the re-opening of this place for Divine worship took place on Wednesday, September 3, and on Lord's-day, the 7th. On the former day, the Rev. T. East, of Birmingham, preached in the morning, from John xix. 7, "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God;" and in the evening, from Acts xxiv. 25, "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee:" and the Rev. T. Stevenson, of Loughborough, preached in the afternoon from Psalm cxxxii. 15, "I will abundantly bless her provision; I will satisfy her poor with bread." Different ministers, resident in the town, conducted the devotional exercises of the day.

On the following Sabbath, the Rev. J. G. Pike, of Derby, preached in the morning, the Rev. J. Livingstone, of Nottingham, and the Rev. W. Pickering, pastor of the church, in the evening. The congregations were good, and the collections, the state of trade being considered, very handsome.

May the church here enjoy continued prosperity, having rest; and living in the fear of the Lord, and the comfort of the Holy Ghost, be edified and multiplied!

RE-OPENING OF THE GENERAL BAPTIST CHAPEL, WOLVEY.

This chapel, which has been very considerably enlarged, was re-opened for Divine worship, on Wednesday, Sep. 10, 1834, and on the following Sabbath. On the Wednesday, two sermons were preached by the Rev. J. Simmons, A. M., of Leicester, and one by the Rev. H. Hunter, of Nottingham. Concerning this day, a friend writes:—"Our congregations at Wolvey were large, notwithstanding the heavy and almost incessant rain: the collections amounted to £17."

On the following Sabbath, Sept. 14, the Rev. S. Wigg, of Leicester, preached, morning and evening; and the Rev. Mr. Jarrard, of Coventry, in the afternoon. Collections, £20, 5s.; making a total of £37, 5s.

So numerous were the attendants on

the Lord's-day, that many could not gain admittance; and we are informed that some few strolled as far as the parish church; where the good clergyman, discovering a sudden and unusual increase in his audience, and guessing at its cause, and the character of his new auditors, took the liberty of alluding, in no very courteous terms, to the occasion that had brought them into the village, at the same time expressing his own opposition to the sectarians!

ORDINATION AT MELBOURNE.

On Wednesday, September 10, Mr. T. Yates, jun., was publicly recognised as the Pastor of the General Baptist church in this place. The morning was fine, and as the hour of worship drew nigh, it was truly interesting to see so many brethren and friends from neighbouring, and even distant churches, assembling together for the purpose of witnessing the interesting solemnities of the occasion. At ten o'clock Mr. W. Underwood, a student at Loughborough, commenced the service by giving out a hymn, and Mr. Goadby, of Leicester, read select portions of scripture and prayed. Mr. Pike, of Derby, delivered an introductory discourse, founded on Eph. v. 25-27, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Mr. Goadby, of Ashby, proposed a series of questions to the church, which were answered by Mr. Scott, sen.; and also supported by a show of hands on the part of the church. Afterwards, a series of questions were proposed to the Minister, relative to his conversion, call to the ministry, the articles of his religious belief, the source of his encouragement and support, in connexion with the difficulties and duties of the Christian ministry; which were answered in a manner highly appropriate and satisfactory. Mr. Orton, of Hugglescote, offered the ordination prayer, and was joined in the imposition of hands by a number of the Pastors who were present. A short hymn was sung, and Mr. Pickering, of Nottingham, delivered a long, and impressive, and useful charge, from Acts xx. 28, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed

the church of God, which he hath purchased with his own blood." Mr. Derry, of Barton, concluded the solemn service with prayer. Though the service was unusually long, continuing for four hours and a half, it was not tedious; it was interesting throughout, and the attention was generally rivetted to the last.

In the evening, Mr. T. Stevenson, of Leicester, opened the service with reading and prayer, and Mr. Stevenson, of Loughborough, addressed the church, from Col. iii. 23, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men;" and Mr. Ayrton, of Derby, concluded with prayer. On the whole, the day was one of no common enjoyment. May the blessing of the Lord rest on both Pastor and people!

WARWICKSHIRE CONFERENCE.

This Conference met at Birmingham on Tuesday, June 3rd, and was an interesting service. In the morning a prayer meeting was held, when Messrs. Cheate, Peggs, Butler, and Tunnick, were engaged in devotional exercises. In the afternoon the friends assembled for business, when Mr. Cheate presided. The statements from the churches were of an encouraging character.

1. The friends at Netherton, near Dudley, requested advice in reference to the renewal of their Trust deeds. The Conference, at the suggestion of Mr. Peggs, recommended Mr. Greenway to apply to T. Birch, Esq., Armitage, near Lichfield, who has assisted Dissenters by

preparing their Trust deeds gratuitously. Mr. P. wrote Mr. Greenway a letter to introduce the business.

2. The new Church at Cradley was received into this Conference, and Mr. Tunnick and his friends were encouraged in their efforts to build a chapel in that populous neighbourhood.

3. The Friends at Wolverhampton requested that their case for the erection of a small place of worship might be recommended. The Ministers present considered the case deserving of encouragement and signed it accordingly.

4. The next Conference is to be at Netherton the last Tuesday in the year. Mr. Barnes of Austrey is to preach upon "the nature and extent of the atonement."

Mr. Peggs preached on the nature and period of Revival in Religion, from Hab. iii. 2, "O Lord, revive thy work in the midst of the years." P.

STATISTICS OF THE BAPTIST DENOMINATION.

From the Report of the Committee of the Baptist Union, we learn that there are in England alone, connected with different Associations, about 400 Baptist Churches, including about 34,000 members; and that the reported increase for the past year, amounts to nearly 1,700.

There are several churches, in different parts of the country, which are connected with no Association; and these in Wales, which are numerous, and in Scotland, are not included in this report.

POETRY.

A HYMN ON PRAYER.

When torn is the bosom by sorrow and
care, [prayer;
Be it ever so simple, there's nothing like
It seizes, soothes, softens, subdues, yet
sustains, [in chains.
Gives vigour to hope, and binds passion
Prayer, prayer, sweet, sweet prayer;
Be it ever so simple, there's nothing
like prayer.

When forced from friends, and compelled
to part, [heart:
What fond recollections still cling to the
Past converse, past scenes, past enjoy-
ments are there,
How painful it is until follow'd by prayer.
Prayer, &c.

When pleasures would woo us from piety's
arms,
The syren * sings sweetly, and silently
charms; [snare;
We listen, love, loiter, are caught in the
By looking to Jesus, we conquer through
Prayer, &c. [prayer.

While strangers to prayer, we are stran-
gers to bliss,
Heaven pours its first streams through
no medium but this;
And till we the seraphim's ecstacy share,
Our chalice † of joy must be guarded by
Prayer, &c. [prayer.

* A goddess who charms by singing, and destroys.

† A communion cup, used in places of worship.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

PRIVATE LETTER FROM MR. BROWN, TO THE REV. T. ROGERS.

My dear Brother,

Cuttack, March 3, 1834.

I have often determined from this distant land to write you a letter, but something has usually occurred to prevent my doing what I intended, and thus four years of absence have passed away. Thus it is with the sinner by repentance; he delays, and "leaves to the mercies of a moment, the vast concerns of an eternal world."

How often, from this distant wilderness, do my thoughts fly back to those earlier scenes of life; and however singular it may appear, Lincolnshire is more frequently in my recollection than even my native county: and though I am as happy as at any former period of my life, yet, when suffering the awful heat of a vertical sun, I cannot help wishing, though the feeling is but for a moment, that I were transported back to your more congenial climate, and the still more congenial customs of its inhabitants. Here all is pollution.

Although I am as extensively engaged in the general work of the Mission, as any other person, yet, as you are perhaps aware, I conduct the Cuttack English school. This useful institution, which has been a blessing to many a youth, was begun by that good man, brother Peggs. With regard to numbers, and the improvement of the scholars, I hope I may say that it is in a prosperous state. Several boys have lately obtained situations in the Company's employ, and from private individuals; and one girl is just married, who was lately a scholar under Mrs. B. There are few who do not despise and ridicule the follies of Hindooism, amongst the scholars (not boys, for all ages, from five to forty, are to be found in the school); but without piety and seriousness, despising even the follies of Hindooism, will be of little use to their souls. However, the religion of the Redeemer is taught them, the Bible is read, and we all worship together daily; nor can I doubt that the Lord will bless us. I feel confident that the Spirit will be shed forth abundantly, and souls will here be brought to a saving knowledge of the Saviour. I have to notice two instances of a hopeful nature, in two boys, both sons of Missionaries; who, I trust, manifest some serious concern for their eternal welfare.

Our Missionary labours are, I suppose, so copiously detailed in our journals, that to say much here would be useless, and perhaps out of place. The work of the Lord is unquestionably progressing, though still struggling with immense difficulties. The church has, within the last three years, increased its native members,* I believe, about four to one. But the evident change upon the mass of the people is encouraging.

* Converts from Hindooism.

A Brahman, who will now receive instruction from us, or who will condescend to teach us the language, would, ten years back, avoid us in the street as polluted. Some natives of rank, in Calcutta, have been baptized; and others have adopted and still support schools where the Scriptures are read. Let not the missionary friends at home, nor Missionaries abroad, be weary in well doing; for reap we surely shall, if we faint not. You, as a minister, pray for us in public; if not unworthy of your kind remembrances, pray for me as a friend: when we know that we have an interest in the private devotions of our dear friends at home, we feel doubly strong for our work. I hope the cause at Fleet flourishes, that your members are increasing in numbers; but, above all, that they are increasing in piety, and that they are walking consistently with their profession.

My health has been, in a great measure, preserved; and Mrs. B. is well, at this time, though often suffering from the effects of this sad climate. My daughter grows, and is a blessing to me, and is already very useful in the school. Brother Goadby has joined our missionary family, and, I trust, will prove a valuable accession. May his health and that of his partner be long preserved. I wish to be kindly remembered to all Christian friends. My Christian regards to Mrs. R. and your family. May grace and peace be with you.

Yours, in the truth,
W. BROWN.

BAPTIST MISSIONARY SOCIETY.

JAMAICA CHAPEL SUBSCRIPTION.

The following extracts from the Report of the Committee relative to this subscription will be read with pleasure.

In ancient times, when Nehemiah and his brethren applied themselves to rebuild their desolated Zion, it is particularly noted, as a proof that God wrought with them, that the work was completed in *fifty-two days*. (Nehem. vi. 15, 16.) Called upon, as we have been, to make unwonted exertions for a similar object, it is gratefully recorded that the request we ventured to prefer was fully granted within a somewhat less period. From the day on which the annual meeting was held to the 7th of August, was just a Pentecost, or *fifty days*. May the cheerful liberality which so honourably distinguished the interval, prove to be the earnest of pentecostal blessings of a far higher order still!

It was not without hesitation and much anxiety that the Committee decided on making their appeal. The Society was at the time encumbered with a debt of nearly three thousand pounds; extra contributions, amounting to more than two thousand, had just been presented to defray the expenses of our Missionaries returning to their stations, and to help in sending others; and kindred institutions, with strong and urgent claims on the public attention, were painfully feeling the want of pecuniary aid. Still, the circumstances of the case were thought sufficient to justify the call; and the result has proved that the Christian public thought so too. Contributions have flowed in from all quarters, and from individuals in every class of society from the palace to the cottage,

till the amount subscribed has more than doubled the sum for which we ventured to ask. Six thousand one hundred and ninety-five pounds was the amount required to meet the proposition of government; and at this date (August 21) the contributions received and engaged for do not fall much short of THIRTEEN THOUSAND pounds.

To say that the Committee are gratified by such a result, is saying far too little. They desire to record, in the first place, their most thankful acknowledgments to the gracious Being who has inclined the hearts of his people with so much liberality and kindness to contribute to his cause; and then they most willingly avow their deep obligations to the contributors at large, more especially to those who have undertaken to solicit the help of their friends and neighbours around them. In many instances we have been forcibly reminded of the churches of Macedonia, so highly commended by the great apostle of the Gentiles; but the attempt to particularize would be wholly vain. The prompt and cheerful cordiality with which the business has been undertaken and conducted is such as no language of ours can hope to describe or repay; but it has been done to our blessed Lord, and he is not unrighteous to forget the work and labour of love which has thus been shown towards his name. Oh, that in the case of each individual concerned, it may be fruit abounding to their account in the day which shall try every man's work of what sort it is!

Many of our friendly correspondents have expressed the hope that we should be furnished with the means of building more chapels than were destroyed. It seems necessary, however, to remark, that the surplus applicable to such a purpose will be less than some of our friends may suppose: Out of the sum of £17,900 originally computed as our loss, it was stated, on the best *data* then in our possession, that £5510 would be needed to discharge the encumbrances due on the chapels at the time of their demolition. This sum, it has since been found, was rather under-stated; and there must be added to it nearly £2000 more, as may be seen by referring to the original account published in the "Facts and Documents," to meet a variety of expenses arising out of the persecution, and which constituted a heavy burden on the finances of the Society. Thus upwards of £7000 out of the whole amount received will be required for the purposes we have specified, and of course withdrawn from the building fund. In addition to this, it will be remarked, on examining the statement referred to as published two years ago, that several of the houses included in the specified number of thirteen were merely rented by the Missionaries, whose loss, therefore, was confined to the furniture, and did not include the buildings themselves. All will perceive how very desirable it is to substitute plain, substantial, and commodious chapels, free from all encumbrance to the occupiers, in the room of dwelling-houses, for which heavy rents must be paid, and great expense incurred in converting them into places of worship. The Committee hope that the unexpected generosity of the public, combined with the utmost frugality in expenditure, will enable them, not only to effect this in the places included in that list, but also to provide for other stations where similar accommodation is urgently needed. Thus, also, there is good reason to expect the larger stations will soon become quite independent of the Society; and, instead of requiring any farther aid

from Britain, enjoy the privilege of co-operating in the work of evangelizing their poorer brethren around them. This is an object which the Committee have always kept steadily in view; and it should now appear that the demolition of our chapels was the appointed means of hastening it. "*Howbeit they meant not so, neither did their heart think so.*"

A separate account has been opened for the chapel fund at the Bank of England, and measures have already been taken to procure building materials on the best possible terms, partly in this country and partly in the United States. An able architect has gratuitously furnished plans for the buildings; the kindness of several valued friends in the shipping interest will materially reduce the expense of freight; and the Committee will steadily aim so to disburse the sum confided to their disposal as to serve, to the utmost practicable extent, the sacred cause to which it is devoted.

MEMORIAL TO THE NEW GOVERNOR OF BOMBAY.

A Circular, containing the following outline of a Memorial to the new Governor of Bombay, on the subject of Female Infanticide in Guzerat and Cutch, has been addressed to various public characters, in different parts of the kingdom. From Manchester a letter has been received, stating that a Memorial would be sent from that important town. A communication from the Church and the London Missionary Societies, evinces attention to the object. It appears important that several Memorials, emanating from some of our churches, should be addressed to the Governor, on his arrival at Bombay: the expenses of a double letter would not exceed two shillings.

To the Right Honourable Sir Robert Grant, Governor of Bombay.

Right Honourable Sir,

Permit us, the ministers and members of various denominations of Christians, deeply interested in the progress of the societies established in Britain, for the promulgation of our common Christianity in India, to express our high satisfaction at your appointment to the important station of Governor of the Presidency of Bombay; and our pleasing anticipations, that your enlightened administration of Indian affairs will be highly conducive to the civilization of British India.

We are desirous, Right Hon. Sir, particularly to solicit your attention to the singular, unnatural, and murderous practice of Female Infanticide, as existing in the provinces of Guzerat and Cutch, in Western India. The origin, nature, and extent of Female Infanticide among the Jahrejahs in those Provinces; the degree of success attending the efforts adopted for its suppression; and the measures requisite for its abolition; appear worthy of consideration and investigation. The attention of J. Duncan, Esq., late Governor of Bombay, was directed to the existence of Infanticide in 1789; and he observed, "It is thought to be founded in the Rajkoomar tribe, in the inherent, extravagant desire of independence entertained by this race of men: joined perhaps to the necessity of procuring a suitable settlement in marriage for these devoted females,

were they allowed to grow up; and the disgrace which would ensue from any omission in that respect." A confidential servant of the Rajah of Cutch, in 1806, stated to the Bombay Government, "Daughters are not reared in his master's family;" and being asked the reason, he answered, "*Where have they an equal to whom to be bestowed in marriage?*" The late Colonel Walker, who exerted himself with great assiduity, in 1808, to suppress this singular custom, did not consider it to have existed among the Jahrejahs more than five hundred years. Descriptions of the nature of this rite are very appalling. "To render this deed," said Colonel Walker, "if possible, more horrible, the mother is commonly the executioner of her own offspring!" Women of rank may have their slaves and attendants who perform this office, but the far greater number execute it with their own hands! They appear to have several methods of destroying the infant, but two are prevalent. Immediately after the birth of a female, they put into its mouth some opium, or draw the umbilical cord over its face, which prevents respiration. The natural weakness and debility of the infant, when neglected and left uncleaned some time, causes its death, without the necessity of actual violence; and sometimes it is laid on the ground, or on a plank, and left to expire. The infant is invariably put to death immediately on its birth; and it would be considered a cruel and barbarous action, to deprive it of life after it had been allowed to live a day or two." Of the number that fall a sacrifice to this sanguinary practice, no correct information can be procured. It is supposed that the annual number of Infanticides in the Peninsula of Guzerat amounts to 5000. One estimate gives the number of deaths by Infanticide in Cutch, at 30,000: another says, "The number of Infanticides, annually, in Hallar and Muchoo Khanta is between 1,000 and 1,100; and in Cutch about 2,000." The lowest estimate of these murders, (observes Col. W.), although its moderation may appear in favour of its truth, I am disposed to think is as short of the number destroyed, as the preceding is probably an exaggeration."—*Par. Papers on Infanticide*, 1824, p. 36—38.

It is grateful to humanity, and honourable to our country to state, that considerable success has attended the early efforts of the British Government in India to abolish Female Infanticide. It was formerly renounced by the Rajkoomars in the province of Benares, in 1789, and by the Jahrejahs of Western India, in 1808. "A deed," says Col. W., "of the most solemn, effectual, and binding nature was executed, renouncing for ever the practice of Infanticide."

The evident revival of the custom after a few years, and its prevalence at the present period, are deeply to be lamented, and call for enlightened and energetic measures for its entire annihilation. A register of the Talooks of all the Jahrejahs in Cattywar, with the age and number of their female offspring, was made in 1817; and the whole number of female children in these Talooks, in eighty-one towns and villages, was sixty-three! (*Par. Papers on Infanticide*, p. 108.) In 1824, was presented to the Bombay Government, "A statement of the number of Jahrejah females in the Western Peninsula of Guzerat, amounting to 266." The Resident in Cutch also forwarded a list of the female children, in January, 1826, amounting to 143! (*Par. Papers*, 1828, p. 25.) These valuable data, while they show the success of the efforts

to abolish Infanticide, demonstrate the prevalence of the practice and the necessity of more efficient means for its speedy abolition. We cannot presume, Right Hon. Sir, to state the nature of the requisite measures for the suppression of this anomalous practice. They will, doubtless, appear, upon serious investigation of the subject. Permit us merely to direct your attention to the judicious observations of Colonel Todd: "Many virtuous and humane princes have endeavoured to check or mitigate the evil of Infanticide. Sumptuary edicts can alone control it. The great Jey Sing submitted to the Prince of every Rajpoot State, a decree, which regulated the *daejar* or dower, and other marriage expenditure, limiting it to one year's income of his estate. Were bonds taken from all the feudal chiefs, and a penal clause inserted of forfeiture of their fief, by all who exceeded a fixed impartial expenditure; the axe would be laid at the root, the evil would be checked, and the heart of many a father and mother would be gladdened, by preserving the point of honour, and their child."—*India's Cries*, p. 61—65.

We trust that your government of Western India will be signalized and commended by all succeeding generations, for its annihilation of Female Infanticide; a measure not less important than that of the present magnanimous Governor General of India, Lord William Bentinck—the abolition of the inhuman rite of Suttee. Trusting that the specific object of this Memorial will engage your prompt and valuable attention in India, with cordial wishes for your personal happiness and the success of all your measures for the benefit of our Eastern empire, we desire, on behalf of the numerous friends of our respective Societies, to subscribe ourselves,

Right Hon. Sir,

Your humble and devoted Servants.

(Signed by the Memorialists.)

LETTER FROM THE GOVERNOR OF BOMBAY.

Dear Sir,

If you think proper to publish the following letter, which was written the day before Sir R. Grant left London to embark for India, it may interest the friends of our Mission.

I am, dear Sir,

Yours, in Christ,

J. P.

Sep. 12, 1834.

Sir,

London, Sep. 5, 1834.

I regret that the hurry of preparation for my departure to India, aggravated as it has been by a tedious and depressing illness, from which even now I am but slowly recovering, has thrown my whole correspondence into arrear, and among other defaults, has occasioned my leaving unanswered your letter of the eleventh of June.

I have now to thank you cordially for that letter, as well as for the present of your Book on the cruel practices prevalent in India, a work, with the merits of which I was not wholly unacquainted, and which I trust I may have leisure to peruse on my voyage. I am sure I shall do so, with every disposition to profit by its information, and to avail myself, so far as it shall appear proper and practicable, of its suggestions.

I am, Sir, your faithful servant,

ROBERT GRANT.

EAST INDIES.

DESOLATING FAMINE IN INDIA.

THE Sumarchar Durpan,* of Feb. 22, contains a horrible description of the state of the native population in Bundelcound, in consequence of the famine which has prevailed there for sometime past.

The price and scarcity of grain have put it far beyond the reach of the poorer classes, more particularly as there appears to be great difficulty in the way of finding employment. For some time they obtained a miserable subsistence on byres, a sort of astringent and acid berry; but even this wretched supply has now ceased. A most appalling condition of human misery is the consequence. Mothers devour the dead bodies of their own children; thousands of children have been sold by their parents at from two annas† to two rupees. It is even apprehended the famine will become more severe when the hot winds set in, and that the mortality will frightfully increase. The most distressing scenes are witnessed at Culpee and its vicinity, where the poor starving people

are mere living skeletons, having scarcely strength to move. Many of them daily expire, and are thrown into the Jumna river, whilst the corpses of others are a prey to vultures, dogs, and jackals. Hundreds cross the Jumna daily, in the hope of obtaining food in the Dorab and Oude territories. The King of Oude distributes daily 2,000 rupees* to relieve the people who have emigrated to Lucknow! In Cashmere it is calculated that upwards of 25,000 individuals have perished through want.

A woman complained to the city Cutwal, that she had agreed with another woman, that in order to save themselves from starvation, they should feed on each other's child by turns. She had sacrificed her child, on which they had both feasted; and, in confirmation, produced the remains of the infant; and added, that the other now refused to comply with the agreement, and withheld her child. The hearers were filled with astonishment and horror. "The dark places of the earth are full of the habitations of cruelty."

* Native Newspaper.

† Four-pence.

* £200.

WEST INDIES.

DEPUTATION TO EARL
MULGRAVE.

On the departure of the Earl of Mulgrave from Jamaica, Addresses were presented to his Lordship, by Clergymen and Missionaries of the Island, expressive of their grateful sense of the benefits resulting to the Colony and to the Cause of Missions from his equitable and firm administration: and, on his Lordship's arrival in England, Deputations from various Societies waited on him with the same view. A Deputation from the Anti-Slavery Society, with Lord Suffield and Mr. Buxton at its head, bore a testimony, in the following words, which must have been highly gratifying to the Noble Earl:—

The consciousness of having well performed your arduous duty at this eventful crisis, will be your Lordship's great reward; but yet it may not be unsatisfactory, we trust, to your Lordship, to receive the assurance, that your conduct, watched with jealous anxiety by a large portion of your countrymen associated

for promoting the Emancipation and Improvement of the Negro population, has, in the opinion of the Society by whom we are deputed, merited their highest commendation and gratitude.

HIS LORDSHIP'S REPLY.

When I first undertook the government of Jamaica, I was aware that that great and glorious event, which is now upon the eve of accomplishment, could not be long delayed: indeed it was this consideration which principally induced me to undertake the task with which I was intrusted: I, therefore, studiously abstained from any direct communication with either of the great bodies representing the different interests on that vital question. But I no sooner arrived there, and felt all the difficulties by which I was surrounded—conscious, too, that I was, as you say, watched here with jealous anxiety—than I confidently looked for support from the great mass of my fellow-countrymen, whose sentiments on this subject are faithfully represented by

you; and my conduct was uniformly guided by the desire to deserve that support.

Seeing here several Gentlemen connected with the Missionary Societies, whose Brethren were for some time the subjects of the most relentless persecution on the part of a portion of the Colonists, I am bound gratefully to acknowledge, that, in all my efforts to protect their persons and maintain their rights, I was much assisted by the manner in which, being pleased to place unbounded confidence in my good intentions, they upon all occasions tempered zeal with discretion.

One point, Gentlemen, I am most anxious to press on your attention—that you should on no account consider that your task is over. It will as yet require much watchfulness to secure the success of the mighty change. I speak to you now as an individual at present entirely unconnected with the Government. I address a most important body, which has already done too much to leave any

thing undone; but I cannot help advising you to keep your eye still on all the parties whose co-operation is required. I would not, on any account, say one word which might keep up the prejudices against the Planters; on the contrary, I feel bound most cordially to state, that the general feeling of the Colony is immeasurably improved; and that from a very large portion of the resident Gentlemen, I latterly received very effective assistance: but as long as the System lasts, there must be cruelty, founded on caprice. I much regretted that the power of arbitrary punishment was not at once taken away; for, up to the last moment, some instances occurred of its unwarrantable infliction. From the inspection of the vast majority of Properties which I made last Christmas, I should decidedly say, that, if the Negroes have fair play, little is to be feared from them. I ever found that when the circumstances of the change were explained to them, they had hearts to feel, and faculties to comprehend, their future prospects.

CHURCH MISSIONARY SOCIETY.

EXTRACT FROM THE THIRTY-FOURTH REPORT OF THE CHURCH MISSIONARY SOCIETY.

Grounds of both Thankfulness and Solicitude in the state of the Society.

The Committee, on reviewing, in conclusion, the proceedings of the past year, perceive that there are abundant grounds for renewed gratitude to God: and while they would rejoice with trembling, they would remember, also, that the Christian's missionary hopes are such as will never suffer disappointment in the end.

It is an encouraging circumstance, that, during the last twelve months, the Committee have, from their different stations, received assurances of the steady progress of the missionary work, accompanied with the most earnest entreaties for the enlargement of their plans. It is equally gratifying to be able to state, that the liberality of the Christian public in general, and of the members of our Church in particular, has responded to the loud call of the unevangelized world. The Committee would express their humble but sincere conviction, that these effects proceed from the gracious operation of the Holy Spirit of God; who

manifests His work by increasing personal piety among our countrymen at home, and kindling the first sparks of it in the hearts of our fellow-men abroad; disposing us to give, and THEM to receive, the unspeakable blessings of the knowledge of salvation by Christ Jesus.

It is, at the same time, a matter of much regret, that while the funds have so largely advanced, the offers of candidates for missionary service have not proportionably increased. Men, devoted and able men, having the mind of Christ, do not as yet present themselves in that number which is to be desired; while the whole world is crying in our ears, *Come over and help us!*

The Committee would therefore most earnestly invite all the supporters of this Society to abound more and more in prayer to God, that He would pour down upon His whole church the abundant grace of His Holy Spirit—that piety may be increased in our church and in the nation at large—that fit missionary candidates may press forward to the work—that multitudes from among the unevangelized nations of the earth may flock into the fold of Christ—and that all professing converts may be protected, comforted, and built up in their most holy faith.

Peculiar adaptation of Missionary Societies to give a right direction to the rapidly increasing knowledge, liberty, and intercourse of the present day.

But if the present be a season of praise and holy gratulation, it is a time also in which every Christian is called to give himself much to meditation and prayer. In this, and many other nations of the earth, the powers of Christ and of Belial appear, more distinctly than ever, to be drawing out their array. Each party seems to be more intelligent, as to its design; and each more prompt to seize the opportunities of promoting its purposes.

It is evident to every reflecting mind, that, in many parts of the world, these three powers, knowledge, liberty, and intercourse, have far out-grown their first rudiments, and are rapidly advancing in strength, extent, and activity. The Christian beholds this speed of human minds with awe. Happily, when he combines with this view the prospects of the great missionary cause, he discovers grounds for hope. Knowledge, indeed, puffeth up; but the excellency of the knowledge of Christ Jesus our Lord, who

is now preached in so many nations will tend to humble, as well as to exalt, both individuals and nations. Liberty, if men set up an idol of their own invention, will leave its votaries yet more than ever the slaves of sin and Satan; but genuine evangelical liberty will tend to restrain unreasonable and wicked men, and will cause the word of the Lord to have free course and be glorified. Intercourse between man and man, or between nation and nation, if it be not sanctified, will only give rapidity to human follies and human crimes; but if Christian bodies avail themselves of the increasing facilities of intercourse throughout the earth, then every modern invention of art will, through God's blessing, be made instrumental in enlarging the family of God; it will give to the members of that family the means of oftener seeing and better understanding one another: it will multiply the brotherly affections, as well as the numbers, of true Christians: and our hearts will comprehend, in a far purer degree than formerly, the spirit of the apostolic benediction—*Grace be with all them that love our Lord Jesus Christ in sincerity!*

GENERAL BAPTIST MISSIONARY SOCIETY.

MINUTES OF A TOUR INTO SARANGUR AND KHOORDA.

Jan. 21, 1833.—Started from Cuttack at six o'clock, and arrived at Sarangur by ten. Our people had pitched the tent just by the old fort, on a bed of iron-stone. This made the situation very warm; and we removed in the evening into the midst of a pleasant plain, under the shade of a large mangoe. I have my family with me, and one of the native Christian preachers. We are obliged to carry all our conveniences and live stock with us; as the people refuse to supply us with articles of food, even for more than their price. This is a beautiful plain, surrounded with thick jungles on all sides, and skirted on the west with a long, broad jeel. These jungles are full of tigers, bears, boars, wolves, and all kinds of deer, as well as animals of a smaller description. Common wild fowl is particularly plentiful. This evening we had sufficient to do, in getting our tent and other things conveyed beneath the tree.

22nd.—In the forenoon, took Gunga, and proceeded to this village. About

twenty-five persons collected, and heard salvation through Christ alone; and we distributed about thirty books among them and some other travellers. In the afternoon, we made two stands in another part of the town. In the first, we succeeded in collecting a small congregation, which hopefully heard, and received some twelve or fourteen books. At the last, we could not get people together. The inhabitants of these villages are greatly affected with the elephantiasis.* Near one-sixth of the people have thick legs. They attribute it to the water which springs from the iron-stone rocks. We find it very difficult to get any thing from the people; and I to-day borrowed a gun, and begged a little powder and shot, to procure a wild fowl from the jungle for dinner. Went out this evening, but got only a wild pigeon; and if we cannot find out some better way to live, we shall do poorly. Received three English letters to-day.

23rd.—After breakfast and prayer, Gunga and I set out for Kogunath-poor

* A species of leprosy.

and Chaudalcie. We collected a congregation at the former, and preached to them, and left fifteen or twenty books and tracts amongst them. We met them under a large tree, and spent two hours in the village. At the latter place we could not raise a congregation: for the people, through fear, declared they were beasts, and could not understand a word, and as to readers, there was not one in the village; proving themselves, as the name of their village imports, a village of ignorant and depraved people. In the evening we went to Poolpookana, and collected together about forty people. They were intelligent, and heard, with tolerable docility, the gospel of the grace of God, and received about twenty books. Succeeded in getting provision to-day: some low caste people offered to fetch us a hare, which they did in about half an hour. They caught her in a net, and brought her alive, a large fine animal. A sickle* has promised to bring us wild fowls, so I lay aside my early morning employment.

24th.—After breakfast and prayer, we set off for Daruting, a large village to the westward, distance five miles. It lay on the new Madras road, through a thick jungle. The scenery was charming; and we were entertained with the music of pea-fowls, common fowls, and doves, all the way. At Daruting we made two stands, and succeeded in both in collecting large and very attentive congregations. Much information and conviction have been imparted, and some sixty or seventy books hopefully distributed. Gunga spoke with clearness and power. Arrived home too late and too tired to attempt any thing in the evening: however, we walked to this village, and paid a friendly visit to the school, and the house of a respectable shoemaker. There are seven or eight houses of this trade, and they can all read and talk like pundits. The people in these parts support themselves by selling wood: they fetch it from the jungles, and carry it on their heads to Cuttack. They earn three, four, or five pice per day. To-morrow we shall prepare to remove to Undanah, a place about seven miles further, on the large road.

25th.—In the morning Gunga started for Undanawah, with our hackery and small tent. Had a number of persons for books, with whom I engaged in con-

versation through the day. Gave away two Testaments, several single Gospels, and a number of other books and tracts. In the afternoon, we prepared for our own departure early in the morning.

26th.—Started for Chundika instead of Undanawah, as we could not get to the latter for the dense jungle. The sun was just arisen as we started, and we arrived about nine o'clock. The road was through a very thick, heavy jungle, and the passage was very narrow in some places. We found Gunga and the advanced guard ready to receive us. After breakfast, we felt renewed, and visited Newapatna; but with little hope of good, for there perhaps never was a more ignorant set of people in one village. Gunga talked to them for three quarters of an hour, and they received two tracts. While sitting in the village, Doitaree joined us. We are now eighteen miles from Khoorda, and shall perhaps proceed to that place at once on Monday. We shall get through the jungle, and find plenty of people among whom to labour there. To-morrow is the Sabbath.

27th. *Lord's-day*.—The villages are poor, small, and few, in this jungle. Visited a village of Saanas, or jungle people. They came round me, and heard a little. Their habits are those of idleness, not making it a point to labour. Their women turn out with their baskets, and traverse the jungle, from whence they bring home roots, upon which their whole families feed. They seldom get rice. They also sometimes get dead cows, or tattoos, or buffaloes. They have no idols, books, schools, or teachers; and no regard to any form of worship whatever: but appear to believe in the doctrine of sovereign, all-controlling fate. They light up their fires with large timbers, and turn themselves about before these fires, till their bodies are blistered and become hardened, and use little cloth. They sometimes drag wood from the jungle, and sell to Cuttack people, who give them a little in return. Gunga and Doitaree visited Undanawah and another village, but give a poor account of their interviews with the people. There is no prey for Brahmuns among these villages, and so there is little knowledge among the people. Had some pleasure in singing the praises of God, though debarred from his public courts, or from my ordinary labours.

28th.—Early this morning, we started for Khoorda, a distance of eighteen miles.

* A person whose business is to kill game.

Passed a tremendous jungle, and arrived at Mandasall by ten o'clock. Here we sheltered under the thick shade of a tamarind tree till four o'clock. In the interim we visited the village, but could raise nothing of a congregation. We arrived at Khoorda by seven o'clock, where we found our advanced guard, and our little night-tent standing under a mangoo tree, just within the cantonments. The ride from Mandasall to Khoorda was pleasant, and the road was good. As we approached Khoorda, I saw the monuments of my countrymen who had fallen in the wars, when taking this place. We passed the trees where the jungle rebels were hung up. Mr. Wilkinson may be said to be the father of this province; through his influence and management, it has become a fruitful and profitable province. The people speak of him with great affection; and if his labours to please and benefit the people had been confined to their temporalities instead of extending themselves to their religion also, he would have deserved all and more than he gets of fame and affection. This apparent attachment to and direct support of their idols tarnishes his good name with every Christian. Khoorda is exceedingly beautiful and wild in its prospects and scenes. I am now where dear Bampton laboured; and from where we have pitched my tent, I see three different places where he and sister B. pitched their tents when here.

29th.—Rose and visited the tombs of some of my countrymen who fell in a contest with a rebel, who concealed himself in the jungles of Khoorda. There are five or six monuments, but one most conspicuous, being a high pyramid, or rather round spire, fixed on a square monumental base; the others are not particular. I could not help thinking on the expense and anxiety that would be incurred to procure them the service in which they died; and now here they lie in a strange and barbarous land, almost unknown and forgotten, and quite unhonoured. There is no tablet to any of the tombs. In the forenoon, Gunga and Doitaree visited Khoorda, and collected a few hearers; but their disposition evinced that it was not the first time they had heard the Gospel. I was employed with some people who came to see me at my tent. One of these gave me an account of Mr. Bampton's visit, labour, and dress, when he was last at Khoorda. There is very little disposition

to receive books. In the afternoon we all three went to the town, and collected a good company of hearers. I spoke first, and Gunga followed. Some information was imparted, and some impression made. How far it will prove lasting and saving, another day must prove. In the evening we walked to visit the tombs which I mentioned yesterday. For morning and evening worship, we find the Acts in Oorjyah profitable and animating.

30th.—Started early to see the other grave-yard, where lie several Englishmen who fell in the Khoorda wars about twenty-two years ago. One monument is conspicuous. It is raised on a square base, and rises to the height of perhaps thirty-five feet, and terminates in a point, on which is fixed the fatal ball which entered the body of the deceased. He was a young man, not engaged in the army, but only accompanying his uncle, who was the commandant; and was surveying the scene at a distance. While thus employed a base jungall was aimed at him, and in a moment brought him from his horse. The poor uncle was frantic at so base an act, and many a poor wretch of the enemies' party paid dear for the treachery. He hanged upon the boughs of the trees whoever of the enemy fell into his hands. While I was chopping away the roots which had struck between the joints of the stones, my sice said, "Sir, four years ago, Bampton sahib did to these destructive plants what you are now doing." In the forenoon, went with my native assistants to Mockoonpresad, but could not raise a congregation. One or two collected, but were exceedingly awkward; and we came away, after a three quarters of an hour's attempt. We then made a stand in Khoorda, and succeeded better, but met with people no better disposed. One man said he had heard Mr. Bampton four years ago. I asked him what Mr. Bampton taught him. His answer pleased me much. "He told me," said he, "to worship Jesus Chrisr, and to be holy." I asked him if he had done so. He said, "No." We had conversation with them for an hour, and they were at least informed and silenced. The rest we leave to God's blessing. This afternoon I made an attempt to visit the temple, and the devotee in the mountain; but after passing two miles of jungle, and the road becoming narrower and darker, and the night coming on, I dare advance no further. My sice, on seeing an empty ant-

hill opened by a bear last night, cried out, "Great king, let not your honour proceed any further than this spot; hence we shall meet bears." I therefore returned, and intend to make another attempt to-morrow morning. Gunga and Doitree succeeded somewhat better, but got only half up the mountain. However, they saw the sadhoo, (devotee,) and gave him the Testament, which he received with apparent thankfulness; and said that he last night dreamed that a person would come and bring him something, and so it had happened.

31st.—I started this forenoon to ascend the mountain and see the sadhoo, or holy devotee, and the other wonders thereon. The day was warm, but such was the density and height of the jungle, that it was as cool as night on the way. I rode to the foot of the mountain, and then ascended on foot, furnished with a good bamboo staff. We soon arrived at the temple containing the images Burana and Kurana, two stone idols. They were shown to me by the Brahmuns. They were so situated, as to make it appear that the fountain of water sprung from their feet. This is a fine cheat. The power of these idols is considerable. If people dying of the cholera are carried before them and made to stand up in their presence, and to take a little food of the idol in his mouth, then he assuredly recovers on going home. Besides, no contagious disorder ever comes near this village. After seeing this temple, I ascended to the place of the sadhoo, but he was not at home; so I was disappointed. Saw the Testament I sent him yesterday, and left the parable of the hidden pearl with the Poojaree Brahmun, to be related to the sadhoo on his return, with my *numskau* (salutation). Arrived home again by four o'clock. Gunga and Doitree visited three villages, and met with a good number of people who were willing to hear.

Feb. 1st.—We set out early for Bangthangee market, a distance of six miles. Walked there and rode back. We had a most encouraging day. The people heard in good numbers, and with steady attention. Information was imparted and conviction was produced. One man declared himself ready to receive the truth; gave him two books and several directions, with an invitation to visit us. Fifty books were given away, and 150 more might have been well distributed. We arrived at home in the evening.

2nd.—Gunga and Doitree started to

see several villages, and I proceeded to Khoorda alone. We came home encouraged. In Khoorda the people stood convicted. It is a great advantage so to preach as to keep the people quite clear of their own jungle system. This I managed to do in a good degree. This evening several books were gladly received.

3rd. *Lord's day*.—The native preachers started to some villages, after we had had worship, and did not return till late in the afternoon. They speak encouragingly of the disposition of the people at a place called Khoorda (not the place we are at). It is an old village of Krupa-sindoo, and they mentioned him. The other village was of Brahmuns and Kuranas, and they did not hear so well.

5th.—The native brethren went to the market which we visited on Friday. I greatly desired to accompany them, but was so weak that I dare not attempt it. I remained indoors all day. They met with a good reception; preached and distributed many books. One Testament was given away. Returning they were overtaken with a storm. Towards evening we were taken with a storm and rain, and our tents became soaked and uninhabitable with children. We quitted one entirely, as the pegs gave way on the soil becoming soaked.

6th.—We had a most uncomfortable and fearful night. Last night the storm returned, and the rain fell a great part of the night. We huddled up into the small tent, which, having a fly, we were preserved from wet over head. Mercifully the wind was not high, or our cloth houses would have fallen, as the pins could not be made to hold. Early this morning we adjourned into Mr. Wilkinson's kutoheree (office), and are now securely fixed here, in a snug and comfortable habitation. In the afternoon Gunga-dhor and I started off to Khurda, a distance of only a mile and a half. The people were backward at coming together, and slow to hear and understand the word of God, which alone is able to save their souls. Their plea was, "If God would make us understand it, then it might be; otherwise, they had neither power nor disposition to do so;" and, "If it be in our fate to regard God, we shall; but otherwise, how can we regard him?" These are common and sad excuses, under which the people excuse their indifference and inactivity in their highest interests. We both addressed them, and left our testimony with them. Gunga

was affected to see the disposition of the people changed so much for the worse, since he saw them three days ago. We looked at the anolent limits of the place, which are now in ruins, as well as at several temples, and the bathing place of the race of Khoorda kings. The bath is a large cistern, cut out of the solid rock; and is about thirty feet deep, thirty wide, and fifty long, with an entrance from the jungle. Here the rajahs used to sport with his queens. The bath was formerly surrounded with a high wall, and had its entrance guarded. I saw the fort wall, which is now a ruin; in this was the palace, several temples, dancing houses, &c. I also saw the spot where the riches of the kings used to be secreted. The present rajah is Ram Chunder dale, who is in attendance on Juggernath at Pooree, and he is now only nominally the rajah of Khoorda, the Company having got possession of his country, and fixed him on a monthly stipend in lieu of it. Khoorda is considered peculiarly holy, and its king is held in peculiar reverence. Formerly he was served by the neighbouring kings, as menials, as one prepared and presented his pawn, another his cheroot, another carried his shoes, another spread his seat, &c. Now his glory is fallen, and he himself lost his country, and become a mere stipendiary of the government, little feared and less beloved; for, besides all his other misfortunes, he is half a fool. The people speak well of the native collector here, and I have reason to do the same; for he very readily offered me his kutcheree, or any other place I might choose to reside in.

Have had much argument with a number of people who came round the door during the day, and one Testament and several tracts have been taken.

7th.—At noon, we placed ourselves before the Prodan's house, in a cicle of the village near us, and there came around us, I suppose as many as forty people. It was rather an irregular discussion; for we all joined by turns in conducting it, and the points discussed and defended were many. Objections were removed, prejudice disarmed, and the truth shone out brightly: O that it may not again become extinct! The people saw the reasonableness and excellency of serving one God. The Prodan, a Brahman, received a New Testament, and a "nistau," and seemed pleased. Endeavoured to impress him with an apprehension of his responsibility to God for

the use or abuse of his word. He promised to read it himself, and read it to others. If he do this, good will result. Several others received tracts. Gunga left us for Cuttack after this opportunity. His son's birth-day is to-morrow, and he wishes to see his wife and children, as he has been absent now about twenty days.

8th.—Doitarae and I started for Bangthangee market early this morning, and arrived by ten o'clock. It was delightfully cool, and the scenery enchanting; variegated with numberless shrubs and trees, some in full bloom, others loaded with fruit in great abundance. The mango trees especially presented an appearance of luxuriant richness seldom seen; every where the ambo (mango) trees appeared loaded with flowers, and sending forth a rich perfume which was quite sickening. The wild fowl were crowing at the break of day, and the wild pea-fowl just entering the rice fields, for the purpose of seeking their food. In the midst of this delightful scenery, I rode and walked to Thaugee. The market did not commence till twelve o'clock; and till that time I employed myself with observing how the weavers treated the women who brought thread to sell; and wish I could give a just specimen of the fraudulent ways of these men, to get the thread from the poor women below its value. Some of these women, however, are a match for them; and when they laid hold on such, they were soon glad to let them go again, lest they should expose them. These women are seen approaching, and the weaver runs to meet them, and forces his hand into their baskets, and takes out the thread; the woman is then in his power. He then weighs her thread, and adjures her to tell him what she means to have, and not to tell a lie. She considers, and perhaps replies, "I will have eighteen pice, and no less." He makes a bustle, and attends to two or three other persons, and then asks her again; telling her not to speak so again, but to speak the truth. She considers, and says "seventeen pice." Perhaps he then will say, "I will give you eight pice, and no more, so consider;" still keeping the thread under him, and weighing other persons' thread, and carrying on conversation with them. He then counts out eight pice of cowries, and bids her count them. Here she flies into a passion, and storms at him; and he on his side, refers her to some other of

his trade, who swear he has laid her a great price. In the mean time, she protests, and scolds, and begs her thread, but all in vain; so she begins to think she must lower her price, and make the best of it; that these weavers must be dealt with calmly, or she shall not sell her thread, and then she will get no salt or oil for her house. She therefore says, "Well sir, give me fifteen pice, and let me go. I have stood here an hour, and my family are crying for their rice." "No, I will give you no more than eight pice and ten gundas, here take that. There is no satisfying the covetousness of this woman: she, to be sure, has more and better thread than any person. This good man has said eight pice was a deal, and I offer her eight and a half, yet her covetousness is not satisfied. Do you, good woman, as you are her friend, put a price on her thread for her: why came she out to-day?" "Well, sir, I suppose she will take twelve pice, so give her that." "Ah, I see you are all of one class, combined to ruin us all: what do we get for our clothes?" "Oh, I have a family to maintain, and the white people screw our lives out, taking nine khaws of cowries for a rupee, and my children are all dying, and I have no cloth to cover me, I must therefore have my price for thread." "O, you and your children eat the sea, your covetousness is never satisfied. Come, take ten gundas more; here, count nine pice of cowries, I give no more. See, you people, I give the full value for this woman's thread." Thus saying, he takes her hands in his, and touches her hands with his forehead, by which he intimates that he much wishes she would take his nine pice, and dismiss the bargain. If she be not over disposed to argue, she smiles at this, and counts the cowries, declaring no person can conquer him: if otherwise, she storms, abuses, and demands her thread; and he is forced to throw her down five gundas more, when she has neither patience nor conscience longer to argue with him. In these bargains, the people are jaded out, with arguing and abusing, to part with their thread, rather than remunerated with a just price: and as to the lies told, and oaths violated, on both sides, they are positively innumerable. The market having filled, I ascended the roof of a bur tree, on the shady side, and addressed the people

from a passage in the "Nistar natuakur," to the following effect:—

"One God there is the maker of us all,
His children we shall be if him we serve;
But if we him forsake and live in sin,
Then of the devils caste indeed we are."

I spoke for an hour with considerable affection. I seldom felt more moved; I wept over the people for their defection from the God that made them, and that, in various ways, has blessed them, and who is worthy of all praise and worship, as possessed of all possible perfection. The people also felt very tenderly, and their eyes stood full of tears. I exhibited their ingratitude to God in forsaking him and preferring stone and wood to him—showed his anger against them for sin by easy and familiar parables—explained how he invites them to return to him, through his Son Jesus Christ, who died to bear their sins, and secure their pardon and peace. Not a word was objected, and all were still. In conclusion, I intimated that I was very likely speaking to them for the last time, and that I should be a witness against them another day. Doitaree distributed books while I had another conversation with the people. Fifty books were distributed. We left at about half-past three o'clock. Arrived at home by half-past six, satisfied and hopeful as to the labours of the day. May the Lord visit his word with quickening power and turn many to righteousness. Amen.

9th.—We went into the street of Jajasing village and spoke to some effect among some fifty hearers. A few books were readily received. In the evening we started for Koomanabosta, but we went too late to attempt any thing; we had promised to see the people, and went to save our word. Some of the people had stayed from the field for half a day to meet us. We said a word about reading the Testament they had received. As we could not stay, we promised to see them another day. One of the inhabitants, a gooden, accompanied us part of the way home: he spoke very encouragingly, and is a powerful person. He took a Testament, and the people read it in the evening when they read the Bhagbot. He says he will come to Cuttack and inquire more particularly. Several books were left in the village.

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[NEW SERIES.]

ON MAKING VISITS OR EXCURSIONS OF
PLEASURE ON THE LORD'S-DAY.

THE important duty of keeping holy the Sabbath-day has frequently come under notice, and the obligations of Christians to abstain from their ordinary avocations during its sacred hours, and to be diligent in the pursuit of spiritual improvement, have been faithfully inculcated. It is not intended to dwell on this *general* view of the subject; but there is a particular form of Sabbath profanation over which the writer, and many other well-wishers to the cause of Christ, have long mourned; and if the following remarks should tend in any degree to restrain the progress of it, he will be amply remunerated. The evil to which he alludes is that "of making visits or excursions of pleasure on the Lord's-day." It is generally allowed that there are some peculiar circumstances in which Christians are fully justifiable in leaving their homes on the Sabbath: but cases of this nature are but of rare occurrence. If the pressure of business would not allow us, during the week, to visit an afflicted relative at a distance, we should not be doing violence to the command of God by going to see them on the Lord's-day; and it may, perhaps, be allowed that, on some extraordinary occasions, when, by hearing the word at a distance, we have an opportunity of supporting some charitable institution, or giving pecuniary help to a collection in a weak church, we may be allowed to be absent from our own place of worship. In such a case our object is to perform a work of piety and mercy. It is doubtful, however, whether we ought often to yield to the influence of this motive; and it is certain we ought seriously to consider whether we could not attend our own minister at least once, and how we may be absent so as to do the least injury. But for members of churches to be absent from the house of God, travel from place to place, visiting, seeking pleasure, and forming conversational parties, has a most

baneful effect on the cause of truth. If the prosperity of a church depends, under God, upon the piety, consistency, and zealous efforts of its members, and if those who should be its supporters exhibit a fickle character, and appear indifferent to its concerns, it will inevitably droop and languish. Hearers in the congregation will observe their empty places, and will naturally be tempted to conclude that regularity of attendance can be of no great importance, when even professors are so often absent; and what a damp must such conduct put upon the spirits of a minister of serious piety, who desires nothing so much as to see the power and simplicity of primitive Christianity reigning in the church! What painful impressions he must feel when he perceives that, though he has bestowed great pains and labour in preparing his discourse, his brethren will not come to hear it! The practice in question is attempted to be excused on a variety of grounds. *Custom* is pleaded. "I have been accustomed," an individual will say, "to enjoy an annual treat with my relatives and friends; and it would seem to them unnatural and ungrateful, if I did not attend." But why not choose another day? Why is the Sabbath desecrated, in order to enjoy this treat? The excuse comes with an ill grace from those who profess to be "strangers and pilgrims upon earth;" who are exhorted to deny themselves, and not to be "conformed to this world;" and who know that, by this very custom, wakes, fairs, races, &c., are upheld, to the ruin of thousands of souls. *Convenience* is urged. The Sabbath is said to be the most convenient day. "We cannot possibly leave home on any other day, without sustaining injury in our business." Now let this plea be carried to the bar of God; and let the conduct under consideration be defended, by telling the Judge of the world we had no time to visit our friends and take our pleasure, except on his holy day. Would He be pleased? Would He not say, "Thou inconsistent professor! if something greatly to thy worldly advantage had offered, on condition of leaving thy business, thou wouldst have travelled many miles to secure it; but because it was spiritual advantage which was to be secured by thy travelling rather on the week-day than on the Sabbath, thou hast chosen to reject it, and 'to mind thine own ways, and seek thine own pleasure, on my holy day.'" A deep fear of God would undoubtedly excite us rather to run the risk of some temporal loss, than venture on the violation of his sacred day. The effects of these Sabbath wanderings are deplorable. They carnalize the mind. Experience abundantly testifies that travelling is not friendly to piety. New scenes and objects intrude upon our attention; and amongst a variety of company, topics of conversation are introduced which are not of a heavenly character. At a distance from our own habitation, we have not

leisure and opportunity for secret retirement and reflection, for comparing what we have heard, (if indeed these wanderers do attend somewhere,) with what we read in the Scriptures, and trying to impress the leading sentiment on our minds. Does a Sabbath thus spent help us on to God? Is it not a fact, that while professors are thus straying about, they are made unhappy by the murmurings of conscience, by occasionally thinking on the inconsistent part they are acting; and that the consequence is, they restrain prayer, being ashamed to go into the presence of their heavenly Father? What do their vacant seats say in the house of God? Do they not proclaim, in language more forcible than any human voice can utter, that they are fickle, inconstant characters, that no great dependance is to be placed upon them, and that they are in danger of becoming "lovers of pleasure more than lovers of God?" What are the feelings of the minister, and of those Christian brethren who earnestly long for the prosperity of Zion? How are they pained and discouraged by the frequent absence of these wanderers, when the worship of God is celebrated! But consider what must be the conclusions of the regular hearers of the gospel. "Surely," some one will say, "if religion be of so little importance that the members and professed people of God can so disregard the means of grace, and take their pleasure on the Lord's-day, it cannot be of much consequence whether I become a decided character or not." If it be "woe unto the world, because of *offences*," or of snares, stumbling-blocks, as the word should be rendered; is there not a double woe to professors, who thus, by their inconsistent conduct, teach the hearers of the word to neglect the salvation of their souls, and continue in a sinful state? It would be better for them that a mill-stone were hanged about their necks, and they be cast into the sea, than that, by their inconsistencies, they should offend or ensnare a person of the feeblest faith. The effects, however, of Sabbath visiting on our children deserve a distinct consideration. The parental is of all social relations the most important. Much, it is presumed, depends on parents, whether their children shall finally reach heaven, or take up their abode in hell. We cannot be too considerate, either in the precepts which we impart to our families, or in the manner in which we exemplify those precepts in our own conduct. If we wish them to love and fear God, *we* must love and fear Him; if we want them to read and revere his word, *we* must do so; and if we would have them be pious and consistent Christians, we must be so ourselves. If we desire their salvation and happiness, we must let them see that we are in earnest to secure our own: for all the instruction we give them will profit little, if they see it contradicted in our own practice. Would we have them

remember the Sabbath day to keep it holy? let us not then tempt them to neglect the public worship of God, or prevent their forming a settled attachment to our own chapel, by paying Sunday visits, or forming parties of pleasure. As followers of Christ, we have more to inculcate on them, and on servants too, than the mere principles of social virtue: we have to teach them to be anxious for the glory of God, for the enlargement of the Redeemer's cause, and for the salvation of sinners. We have to prove to them, by our cheerful devotedness to the service of Jesus, that it is something more than a mere form, a delusion; that it is fraught with the highest pleasure and delight; and that we regard the pleasures of sin as mere swines' food, in comparison with those of devotion. Nor ought we to forget what may be the effect of our inconsistencies on ungodly neighbours and relatives. Their scrutinizing eyes are upon professors of religion, and their perverse minds are ever ready to turn the appearances of impiety in us to some bad account. "Such a one," they will say, "is a member of a church; and if he does not scruple to attend fairs and feasts, to leave his own place of worship, and go nobody knows where, why need we become regular hearers? If his religion will carry him to heaven, no one need despair."

In some instances, this practice may be pursued, for want of serious reflection on the various injurious effects of it, which we have just specified. If these remarks should rouse the powers of thought, and rekindle the flame of holy zeal in any declining professor, the writer will greatly rejoice. Some are led aside by the entreaties of a friend who is not concerned for the honour of God. But how careful should we be, neither to act the part of Balaam ourselves in casting a stumbling-block before the Israel of God, nor to allow any one to cause us to stumble, or turn aside from the path of duty. Let us resolve never again to yield to temptation, by making visits or excursions on the sacred day. If however, we should, in some unhappy season, be drawn into the evil, let us, for once, seriously reason and reflect on the subject, and be faithful to our consciences. Let us say to ourselves, "This is the Lord's-day. He has said that it shall be kept holy; and that on it I am not to think my own thoughts, or speak my own words, or do my own works. But in opposition to his injunction, I am seeking my own pleasure and gratification, and am thus planting thorns in my dying pillow. This horse, which I am driving before me, God has said shall not labour on this day for the service of man; but in defiance of his command, I am compelling the poor animal to serve my purposes. Those individuals whom I am meeting on the road, will appear at the last day to witness against my unlawful excursions. These my relatives and companions in

disobedience will, it is possible, have to reproach me in a dying hour, or in the eternal world, because I do not reprove them ; instead of yielding to their entreaties, and faithfully warn them of the awful result of indulging in vanity and sin. These my children, so near to my heart, whom I am commanded to bring up in the nurture and admonition of the Lord, I am by my example teaching to disregard the Sabbath, neglect their souls and the means of grace, and to spend the Lord's-day in visiting and carnal gratifications. Dreadful as is the thought, they may by my conduct be confirmed in sin, and lose the way to heaven. My servants also, and domestics, over whom I have the spiritual oversight, and whom I should have this day assembled around the family altar, are left to pursue the dictates of their own inclinations without restraint, and the inferences respecting religion which they will draw from my conduct, will doubtless be of a very unfavourable nature." Were reflections similar to these to occupy the minds of professors of religion, the inconsistency complained of in these remarks would not exist. Were we to view things as we shall when on the bed of death, how important would religion appear, and how deeply should we feel the necessity of imbibing more of its spirit, and exhibiting its beauty in our lives. Were all who bear the Saviour's name to adorn their profession, to exhibit a uniformly consistent conduct, and to be active in his service, how soon would the wildernesses of the world become like gardens of the Lord, and its deserts smile and blossom as the rose. OBSERVER.

SUBSTANCE OF A SERMON PREACHED BEFORE THE LINCOLNSHIRE S. S. UNION, AT BOSTON.

(Continued from page 370.)

FROM considerations already suggested, it is evident that Sunday-school instruction is very important ; and in proportion to its value, is the responsibility which attaches to the engagements of Sunday-school teachers. 'Think not, my respected friends, that the advantages reasonably expected from your labours will be realized without any care or anxiety on your part. Allow me therefore

II. To call your attention to *the Responsibility of Sunday-school Teachers.*

The value of Sunday-school instruction depends principally on the prudence, and piety, and exertions of the teachers. When it is considered that these are exercised without any direct personal advantage, for the benefit of the scholars, and not unfrequently under opposition from their indocility and ingratitude, no one would lightly say any thing that might discourage Sunday-school teachers. Whatever then may now be suggested, be assured that it will be accompanied with sympathy in your difficulties, and with the best desires to encourage you to persevere in your important labours. The engagements of a Sunday-school

teacher, though disinterested and self-denying, are voluntary; and when any one freely connects himself with them, he is responsible,

1st, *For his regard to the great object of the institution.*

This object we have already stated to be, the religious instruction of the children. This is the one and simple design to be kept in view; and all that is necessary or directly adapted to promote this, may be properly pursued. Many interesting and useful branches of education may be cultivated by those that have inclination and opportunity for them, but the labour of the Sunday-school teacher should bear directly on the religious improvement of his young charge. From this, his mind should not be diverted by any suggestions respecting the utility of any instruction that relates principally to the affairs of this life. Teachers of secular learning in all its departments may generally be found, and a competent portion of this is not beyond the reach of scarcely any; but let the Sunday-school teacher consider the time of his instructions to be sacred to piety.

The teacher is responsible,

2nd, *For earnest endeavour to promote and accomplish the object in view.*

The object of Sunday-school instruction may be distinctly perceived, but it may seem so remote, or so difficult of attainment, as to discourage the hope of seeing it accomplished. A faint impression that, possibly his instruction may be beneficial in future years, may induce the teacher to continue, but he will probably satisfy himself with the mere formal discharge of his engagement. This indolent form of instruction he may indulge by the specious reasoning, "that he can only use the means, he cannot command success; he cannot quicken the dead soul, this must be the effect of the Holy Spirit's influence." This reasoning is not incorrect, but it is awfully misapplied, when used to encourage indolence or heartlessness in the use of appointed means. No means will be effectual without the divine influence and blessing, either for our own improvement in piety, or for the effectual instruction of others; and to encourage diligence and perseverance in prayer and exertion, such influence is graciously promised. Without the promise of divine aid, there could be no inducement for exertion, and surely this is not promised to repress diligent and laborious zeal. Persevering exertion, in humble dependance on God, will not be ineffectual from the want of his blessing; this may reasonably be expected to be in proportion to the pious zeal employed, and to the simplicity of reliance on divine aid. If then you see no immediate fruits of your labour, do not satisfy yourselves with saying, "we do all that we can, we give instructions, and if the Lord withhold his blessing we cannot control that;" but examine whether this want of success may not be attributed to a deficiency in the earnestness and diligence in your own labours, or to a want of prayerful and simple dependance on the Lord. Consider yourselves in a measure responsible for success, and be not satisfied without it.

For a distinct perception of the great object of Sunday-school instruction, and for earnest and pious endeavours to accomplish it, teachers are responsible

(1.) *To the Children of their charge.*

At present the children may not reflect much on this, but they will

hereafter reflect on it, and their esteem for their teachers will be in proportion to the manner in which the teachers shall have discharged their voluntary obligations. And even while under your instruction, the children reflect perhaps much more than you may suppose; and if they observe you inattentive to them, and wasting the time of instruction in conversation with each other, your conduct will be the subject of conversation among them, and they will be much influenced by it in their regard to your authority and instruction. You are responsible

(2.) *To the Public.*

Sabbath-schools have made a powerful impression on the public mind, and have secured public patronage and support to a great extent. To the public then, in a measure, you are responsible for diligent attention, and for the happy result of your exertions. These institutions would not have obtained patronage so extensive, if there had not been extensive perception of benefits resulting from them: and if they decrease in their beneficial results, this will also be perceived, and dissatisfaction will be evinced. You are responsible

(3.) *To the Church of God.*

The Church expects great things from your efforts. Past experience justifies this expectation. In the minds of many have been implanted those seeds of piety which, after having taken root, have flourished to the joy and refreshment of the Church. And shall instances of this kind now occur but rarely, and yet excite no inquiry? Can the reasonable expectation of the Church, to have some plants out of the Sunday-school nursery, be disappointed, and no one inquire the cause of this lamentable disappointment? Shall Zion, as an affectionate mother, again mourn, and excite no sympathy, that her children are withheld from her, and she is left desolate and as a captive? You are responsible

(4.) *To the Lord of the Sabbath.*

Your work, my friends, is done on the Lord's-day. Are you not then accountable to him for the nature of your work, and its subservience to the advancement of pure religion? Six days, out of the seven, are appropriated to secular labour, but the seventh is sacred to the Lord, and to his work; and we must not suppose that this sacred time may be desecrated or trifled away without solemn responsibility. How great will be the happiness of that servant, whom his Lord when he cometh, shall find usefully and diligently employed! No engagement that tends to promote the design of His incarnation and death, should be esteemed mean or unimportant; nor will it be so esteemed, when He shall call us to give account of our stewardship.

In these respects, a high responsibility attaches to the Sabbath-school teacher. This, it is to be feared, is not sufficiently considered, or it would excite greater anxiety and diligence to accomplish the full design of Sunday-school instruction. Let no one say, on reflection, "if such is the responsibility, I will not engage in the work;" or, if already engaged, "I will retire from it;" that would be to incur a more fearful responsibility. Our Lord requires the best services of all his creatures. The talents that he has distributed for our occupancy and improvement are various, and no one can relieve himself from accountability by suffering his talent to lie unemployed. If he has given to you opportunity and ability to be useful in training up little children in the principles of

piety, and you refrain from this through a fearful or slothful spirit, shall you not incur the fearful sentence of the wicked and slothful servant? There is no safety in retreating from this work, or any other that the providence of God may assign us; nor any prospect of a gracious acceptance from our Lord, but in a faithful and conscientious improvement of the ability he imparts. May you then, my friends, and may we all be so occupied, in our several stations, as to be accepted at His coming.

FAITH AND ORDER OF THE GENERAL BAPTIST CHURCH, PERTH, SCOTLAND.

AGREEABLY to the direction of the last Association, the General Baptist Church at Perth, in Scotland, has sent the following statement of its faith and order:—

We consider, 1st, A Church of Christ to be composed of a number of believers, who meet together for mutual edification, and to observe the laws and ordinances of the Lord Jesus Christ.—Acts ii. 41, &c.

2nd. That in the Church there is only one Head or Ruler, viz. Christ, “who is Head over all things to his Church,” and which is agreeable with his own testimony, that “One is our master, even Christ, and that all *we* are brethren.”—Ephes. i. 22. Matt. xxiii. 8.

3rd. We acknowledge no Rule of Faith or Practice but the Holy Scriptures. “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.”—Isaiah viii. 20.

4th. But, inasmuch as sincere Christians form different views of the meaning of certain portions of the Word of God, we think it expedient that our belief in the great doctrines of the Gospel should be clearly and fully known. On this ground we unhesitatingly express our faith as to the following particulars:—

That there is one living and true God.

That Jesus Christ is his only begotten Son, the brightness of his Father's glory, and the express image of his person. And that he thought it not robbery to be equal with God.—John i. 14. Phil. ii. 6. Heb. i. 3.

That the Holy Spirit is one with God.—John xv. 26.

That God created man in his own image, but that he fell by transgression, and thus sin came into the world, and death by sin.—Gen. i. 26; iii. 11—19. Rom. v. 12.

“That all have sinned and come short of the glory of God;” and that judgment has come upon all men to condemnation.—Rom. iii. 23; and v. 18.

“That Christ hath redeemed us from the curse of the law, being made a curse for us.” And that this redemption was for the whole human race, agreeable to the following declarations of the Divine Word,—“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And that he is the propitiation for our sins; and not for ours only, but for the sins of the whole world.”—Gal. iii. 13. John iii. 16. 1 John ii. 2.

That, to the enjoyment of the blessings of salvation, it is requisite that men repent and believe the Gospel. And that all who believe shall be

saved, but those who continue in unbelief shall be damned.—John iii. 14, 15.

5th. We acknowledge the following Christian ordinances:—

THE PREACHING OF THE GOSPEL.—By which we understand the announcement of the glad tidings of Salvation to a sinful and perishing world; and which is forcibly expressed in the following Scriptures,—“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.”—1 Tim. i. 15. “This is the record, that God hath given to us eternal life, and this life is in his Son.”—1 John v. 11. See also, 1 Cor. xv. 1—4. Luke xxiv. 46, 47.

BAPTISM.—By which we understand the immersion of the whole body of the believer in water, in the name of the Father, and the Son, and the Holy Ghost. In which we put on Christ by a visible profession of him before men; and “are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”—Gal. iii. 27. Rom. vi. 3, 4. Mark xvi. 15, 16.

LORD’S SUPPER.—In which the disciples of Christ, by partaking of bread and wine, do express their faith in, and love and obedience to, Christ; their union and fellowship with one another; and do show forth the Lord’s death till he come.—1 Cor. xi. 23.

6th. We recognise three orders of persons in the Church, viz. **PASTORS, ELDERS, or BISHOPS.**—Those who are called by the Church to take the oversight thereof, and who are to feed the flock which Christ hath purchased with his own blood.—1 Peter v. 2. Acts xx. 28.

DEACONS.—Who are to serve tables, regard the wants of the poor, visit the sick, &c.—Acts vi. 2. 1 Tim. iii. 12.

PRIVATE MEMBERS.—Who having received the Lord Jesus, walk in him, and submit to those who have the rule over them in the Lord.—Col. ii. 6. Heb. xiii. 17.

We further believe, that all who name the name of Christ should depart from iniquity; that they should abhor that which is evil, and cleave to that which is good; that they avoid all envyings, and evil speaking, and put on, as the elect of God, bowels of mercy; and love each other with pure hearts fervently; that they constantly manifest attachment to the cause of Christ, being witnesses of, and valiant for, the truth; and always approve themselves a separate people from the world, and are zealous of good works. In reference to,

7th, **THE ADMISSION OF MEMBERS TO THE CHURCH.**—It will be expected that they clearly understand the doctrines of the Gospel, profess, and appear to exercise faith in these doctrines, and manifest constant obedience to the truth. In cases of discipline, we believe it to be our duty, 1st, To admonish privately, then in the presence of one or two witnesses, and finally before the Church; when they shall be rebuked, or separated from the body, as appears most calculated to advance the glory of God, the peace and purity of the Church, and the real good of those offending,—in all cases exercising charity, and forbearance, seeing that we also may be tempted.

FINALLY.—We confess our entire dependance on the arm of the Lord, and that it is our interest and duty constantly to seek the out-pouring of his Spirit, that he may give us enlargement, peace, and prosperity. To

whom he glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

Perth, September 8, 1834.

BIOGRAPHICAL NOTICES OF THREE EMINENT INDIVIDUALS.

If the following brief notices of three persons, who in the early part of the last century stood connected with the General Baptist Church at *Nantwich*, tend in any degree to enrich your pages, they are at your service. It is, in my view, pleasing to look back on the men of learning and piety who have stood connected with our cause.

SAMUEL ACTON, who probably began his ministry before 1688, and was pastor of the church till about the year 1724, was, in his day, a leading man among the General Baptists in the north, and published several books. In the year 1704 he published a treatise, which he called "*Fruit from Canaan; or, Foretastes of Glory; in several Discourses on Assurance;*" from Heb. vi. 9. I am also in possession of a volume of his sermons, published by himself, and preached on several occasions. They are sound in doctrine, and display great acquaintance with the Scriptures.

He gave the ground on which the Meeting-house stands, and was afterwards buried within its walls.

ISAAC KIMBER was first assistant to Mr. Acton, and afterwards pastor: he went from London to Nantwich in 1724, and continued till 1727. The occasion of his removal appears to have been a difference in sentiment on some points from the church. "The modest cheerfulness of his behaviour," says his son, "during his residence at Nantwich, had so endeared him to most of the principal people there, that his departure was very much regretted; and indeed, when he took leave of the congregation, which he did in a pathetic farewell sermon, most of them wept. His affection for them was very great, and it must be said that most of them loved and revered him."

Upon his return to London he became assistant to Dr. John Kiuch, in Old Artillery Lane, and shortly after he published a periodical entitled the "*Morning Chronicle*," which subsisted from January 1728, to May 1732. He was also Author of the following works:—*A History of England*, 8vo., 1745. *Life of Oliver Cromwell*, 1 vol. 8vo. *Life of Bishop Beveridge*, prefixed to the folio Edition of his works, which he edited. The third and fourth volumes of a *History of England*, published in 1722; and after his death his son published a volume of his *Discourses*, from his MSS. in 1756. Mr. Kimber died January 28, 1755, aged 62 years.

ELIZABETH MILTON, the third wife and relict of the great poet, attended on the ministry of the Rev. Isaac Kimber, at the General Baptist Chapel at Nantwich; and he preached her funeral sermon on March 10, 1726. This sermon is in the volume published after his death, and is entitled "*The Vanity and Uncertainty of Human Life;*" but contains no biographical particulars of the subject of it. Her illustrious husband was certainly a Baptist in sentiment, and his doctrinal views were in unison with the General Baptists.

Ipswich, October 9th, 1834.

J. R.

REVIEW.

MELCHISEDEC. *By the Author of ELIJAH, BALAM, &c. London: Frederick Westley, and A. H. Davis. Price 4s.*

EVERY reader of biblical and ecclesiastical history knows that to recite all the conjectures which have been formed concerning the person of Melchisedec, and the reasons on which they have been founded, would fill a moderate sized volume. Some have maintained that he was a Divine Power superior to Christ, and others that he was the Holy Spirit; some that he was Shem, and others that he was Ham; some that he was an angel, and others that he was a mediator of angels, &c. Among men of sober judgment, all these vagaries have sunk into contempt; and the questions which remain to be settled are, whether he was a mere mortal man, or the Son of God in human shape. The writer before us is of the latter opinion.

The position which he endeavours to maintain is, "that Melchisedec was none other than the Son of God, the brightness of his Father's glory, and the express image of his being, appearing in human form, and in such form exhibiting (not by actual incarnation, but by a *similitude* of person, character, and offices) the *modus* of that futuro mystery, '*God manifest in the flesh*;' that his unearthly origin is confirmed by the *order (taxis)* according to which it was his purpose to fulfil, in due time, the work of the priesthood, viz. not as a mere man—not as a priest of the tribe of Aaron—but as a *perfect* high-priest, whose ministrations should supersede the then approaching intermedial economy, and abolish its shadowy and mortal types; that his '*having neither beginning of days nor end of life*,' is, *secundum rationem*, according to the plan, purpose, or design of Jehovah, that he should be an *ever-living* high-priest to make intercession for his people; wherefore, it is expressly testified that *HE LIVETH AND ABIDETH A PRIEST CONTINUALLY*; that he appeared under the titles of '*King of Righteousness*' and '*King of Peace*,' as declarative of his holy and beneficent character, and of the nature of that kingdom which, at his predicted advent, he would establish in the world; that he received tithes, in acknowledgment of his divine authority and absolute dominion; and, that he dispensed bread and wine—not as mere re-

freshments, nor as a sacrifice (as the papists insist), but as an emblematical representation of his propitiatory offering, by which Abram was instructed concerning the means of human redemption, as significantly set forth in those elements."

Now there are, in the first place, three of the Apostle Paul's statements which seem to militate against this view; one is, "that Jesus is a priest after the *order* of Melchisedec;" another, that Melchisedec was "*made like unto the Son of God*;" and another, "that we have such a high priest," &c.; propositions which are, at least in appearance, favourable to the idea of two distinct personages, and opposed to the identic scheme of interpretation. It hardly seems rational, one would think, to speak of a person being made like unto himself, and to make use of two appellatives to denote persons coming in succession, when only one individual was meant. He meets the objection, however, with fairness and candour. "It is objected," says he, "that these terms of comparison cannot consist with identity of person. If the identity were complete in the human nature as in the divine, the above inference would be decidedly just. But whilst in the essential respects of outward appearance, regal dignity, sacerdotal office, &c., a perfect sameness may be traced; yet, allowing that in the one case there was no more than a manifestation of Deity in human form, whereas in the other there was an assumption of real perfect humanity, it must appear, in the strictest sense, proper to represent Melchisedec as '*like unto the Son of God*' (*like him*, because, with the identity there is a difference); as also to say, that we have such a high-priest, namely, such as he really was, as to his Divine nature; and such as he showed himself, in the external garb of manhood, and in the exercise of his mediatorial offices."

The above explanation will be unsatisfactory to all but those who accord with Dr. A. Clarke, in his plan of restricting the phrase "Son of God" to the Word considered as incarnate. Unless, on this principle, the objection is not touched. Our thoughts are carried back to a personage who appeared to Abraham, of whom it is said he was made *like* unto the Son of God, when, unless the hypothesis of Dr. C. be assumed, he was the Son of God. We suspect that our author is aware of the objections which, on this

ground, will be raised against his scheme of interpretation; and we are ready to think that his views on the Sonship of Christ are much the same as those of the learned commentator just mentioned. There is no likelihood that our observations will reach the parties among our Wesleyan friends, who are so hotly engaged in controversy on this point; otherwise, we would respectfully entreat each class to surrender a little. We would request the great leaders of Conference to acknowledge the conclusiveness of Dr. C.'s argument in reference to the precedence in time of a father to his son, and not to insist on the mysterious, incongruous, and useless dogma of eternal generation; and we would advise the other party to consider how self-evident it is that, if the Father sent the Son into the world, the latter was, on some ground, entitled to the appellation of Son before he was sent. This idea is certainly conveyed, not only in those passages which represent the gift of the Son as a sort of infinite bestowment, but in those which speak of his Sonship as giving dignity to his priesthood, and in those in which the preaching of Christ, as the Son of God, is described as the great theme of the ministry, Rom. viii. 32. Acts ix. 20. Heb. iv. 14, &c., &c. How then is the controversy to be settled? By both parties agreeing to consider the phrase, "Son of God," as expressive of nothing but Divine dignity and moral likeness. Some phrase, intelligible to man, was requisite to denote the greatness of the sacrifice which was made, when one of the Sacred Three became incarnate for our redemption; and as an *own son* is of the same nature with his father, this was the phrase which infinite pity condescended to use. Of Jesus Christ two affirmations are made: *this is the Son of God*, and *this is God*. Now it is certain they do not coincide in respect of the idea of eternal self-existence involved in the latter form of expression. Yet are they both asserted of the same Divine Person. It is obvious, therefore, that the former phrase was selected in order to give us an idea of the greatness of Divine love in our redemption, and that it ought not to give birth to curious, dark, and almost profane inquiries into the subject of eternal generation, but be accommodated in its import in reference to eternity by other passages which expressly assert that Jesus was "before all things; that He is the Alpha and the Omega, the beginning and the ending, which is, and which was, and which is to

come, the Almighty." Our readers will not consider these remarks as a digression, because they show more distinctly the grounds on which we conceive the arguments of the author before us will be deemed unsatisfactory. Many persons will still think that when Melchisedec is said to have been made *like* unto the Son of God, the meaning is, that like Jesus he was called to exercise the two offices of king and of priest; and that in consequence of the silence of the historian on other parts of his life, he stands in the sacred record as one who was "without beginning of days or end of life."

There are, however, other objections to the author's hypothesis, which he has not noticed, but which it is our duty as reviewers to advance. The show of the narrative in Genesis xiv. is in favour of Melchisedec's absolute humanity. In verse 17, the king of Sodom is mentioned as coming to contragate the victorious patriarch; in verse 18, Melchisedec, the king of Salem, is represented as bringing refreshments; and in verses 21—24, the historian informs us of the manner in which the spoils taken in the war were divided. A plain reader of this narrative would not, we conceive, be able to imagine that Melchisedec was more than a Canaanitish prince, of great piety and reputation, and exercising the sacerdotal office. Disposed, as we confess we have been, to adopt the theory of this book, we have attempted to relieve ourselves from the force of the argument derived from the narrative, by considering the verses 18—20 as parenthetical; for which there is some colour of reason in the abruptness of the transition from the king of Sodom, in verse 17, and the consecutive return to him in verse 21; but still we have not felt satisfied. So surprising an act of condescension, on the part of the eternal God, required more than a cursory notice. Besides, did this manifestation of Deity remain in familiar converse with the debauched and idolatrous king of Sodom? Did it call forth no expressions of humiliation and grateful love from the highly favoured patriarch? So long as the attention is confined to the reasoning of the Apostle Paul, we see something of plausibility in the author's arguments; but when we turn to the book of Genesis, we feel compelled to hesitate, and to ask for some other scheme, by which the narrative and the comments of the Apostle may be made to agree.

We could notice two or three of the

loading arguments of the author, and point out what we conceive to be the right method of explaining the seventh chapter of Hebrews. As to the hardness of the statements which the Apostle had to make concerning Melchisedec, (ch. v. 11,) it had no relation, as this writer supposes, to the question whether he was a mere mortal type, or a pre-appearance of the Messiah, but simply to the bearing of his observations on those inveterate prejudices in favour of the Aaronic priesthood, which made them "dull of hearing." The inspired writer knew that while explaining the typical import of Melchisedec's character and office, he should cause the glory of Christ's priesthood to appear like the sun in his strength, eclipsing and casting into the shades of insignificance the twinkling brilliancy of that earthly priesthood, to which from early childhood they had been accustomed to look with reverential eyes: and fearful lest the strength of their prepossessions should stop up the avenues of conviction, he suddenly digresses, chides their slowness of apprehension, exhorts them to leave first principles, to advance to perfection of knowledge, and to beware lest their hearts should be like certain inferior souls, which instead of yielding good fruit, brought forth nothing but thorns and briers. Then, like a true master of eloquence, he seeks to conciliate their affections by expressing his good opinion of them, and unfolding the rich consolation with which the system he was about to inculcate was fraught. Let the reader examine and judge for himself.

Again; the author before us takes the phrases "without father, without mother," in their literal acceptance. We have shown that this scheme of interpretation is inconsistent with itself, and that it does not accord with the Mosaic narrative. There is no reason to have recourse to it. It is well known that the words "without father, without mother," were often by the Greeks applied to persons whose parents were unknown, were of obscure origin, or had no recorded genealogy; and the additional clause, "without descent," shows that in this sense the words should be understood in the passage before us. The phrases, "having neither beginning of days nor end of life," may mean that Melchisedec stands in the Scriptural Record as one whose birth and death are unknown. But it is more probable that they refer to the commencement and expiration of his priestly office. He was

"*sacerdos perpetuus*," a perpetual priest; whereas the Levitical priests were only in office for a given time. See Numbers iv. 3, 23, 35, 43, 47: (compare Numbers viii. 24, 25.) The Apostle adds, "but being made like unto the Son of God, he abideth a priest continually." Macknight translates the latter clause, "he remained a priest all his life;" and observes, that the original of the latter of these italic phrases is used by Apollonius of Sylla. This observation confirms the view we have given of the preceding clauses; but for what reason that ingenious scholar has rendered the verb as if it were in the imperfect tense, we are not able to conjecture. It seems like getting over the difficulty unfairly. In our view, the true sense is, that "being made or constituted as a type, like the Son of God, he remains, in the scriptural account of him, as a perpetual priest." As a *dictator perpetuus* among the Romans was superior to ordinary dictators, so Melchisedec was superior to ordinary priests among the Jews. Professor Stuart would render the participle translated "made like to," by the words "like to," or "likened to," or "compared to." But with deference to the judgment of so eminent a critic, we would ask whether there be any reason for this departure from the actual import of the Greek term, which means "*assimilated*." A type is made similar to or like the anti-type, just as the outline of a portrait is made like the finished picture. It is true, as this great scholar observes, that in the subsequent parts of the chapter, the Apostle is labouring to show, that Christ, in respect to his priesthood, was made like to Melchisedec; but we submit whether it is not vice versa in the first few verses.

The most difficult verse is the eighth, in which, as our author affirms, Melchisedec appears to be spoken of in direct contrast with mortal men. The sentence is elliptical. Macknight translates it thus; "Besides, here verily men who do take titles; but there, one testified of that he lived:" the Greek verb being not in the present but the imperfect tense. Probably this is the true idea. The only place where Melchisedec is testified of is in Psalm cx.; and there, though the affirmation is explicitly about the perpetual priesthood of Christ, it may be, by implication, a testimony concerning, not the natural life of Melchisedec, but the duration of his priestly office. As there

is no declaration in Scripture relative to the perpetuity of his *life*, we are necessitated to conclude that it is not of his natural life the Apostle speaks, but of the duration of his priesthood. The meaning of the passage, therefore, is this, "Here, in respect to the Levites, men that die, and have successors, received tithes; but there, in respect to Melchisedec, he received them, who was a priest all his life, and had no successor." Almost all the objections to this view of the subject would disappear, if people would recollect that the Apostle is showing, not the natural but the typical greatness of this singular personage. The glory of the Messiah reflects a lustre on every subject connected with it. As John the Baptist was greater than any of the preceding prophets, on account of his proximity to the appearance of the Lamb of God; so Melchisedec was greater than any other type, on account of his being made more exactly like that Divine Person. For this reason, Abraham paid him homage, and to this typical and official greatness the Apostle refers.

We would beg to suggest a slight alteration in the manner of reading the seventh to the Hebrews. Let the first ten verses be included in a parenthesis. They are explanatory, and contain a beautiful specimen of reasoning from the historical narrative; to which the Hebrews were much attached, and the introduction of which would, as the sagacious Apostle knew, go far in soothing down their prejudices against the results of his argumentation. To our apprehension, there is something in the style of the first verse confirmatory of this remark. It has scarcely a logical connexion with the preceding verse, but comes in with the ensuing verses, as a sort of explanatory description of what the Apostle meant by the phrase "*order of Melchisedec*," which he had just employed. The connexion of the last verse of chap. vi. with the thirteenth of chap. vii. is shown by the repetition of that phrase, which, after the parenthetical explanation just given is supposed to be well understood, and is therefore four times repeated in the same chapter. In verse the second, the Apostle says Melchisedec was king of righteousness, &c., *by interpretation*; and in verse the thirteenth, he uses the words, "*as I may so say*." Now both these phrases, which we have printed in italics, show that he was only explaining in what sense he, an in-

spired Apostle, regarded that Canaanitish prince as a type of Christ. His very name, his seat of government, and his uniting in his own person the two offices of king and priest, were intended by God to prefigure the excellence and glory of the Christian priesthood. Such, doubtless, were David's views, when, having described the Messiah as a victorious prince, he was led by Divine inspiration to exclaim, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec. If the first ten verses of chap. vii. be regarded as parenthetical, and explanatory of the phrase "*order of Melchisedec*," there is no ground for our author to affirm that in the following sentences, the Apostle identifies the person of Melchisedec with that of Jesus Christ. "For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar, for it is evident our Lord sprang out of Judah." The only reason for his assertion is in the supposition that Melchisedec has been the subject of discourse from the beginning of the chapter; and that when in ver. 13, the Apostle uses the phrase "*he of whom these things are spoken*," he must mean that person. It is obvious, as he asserts, that the above verses do refer to one and the same individual. But, according to our suggestion, Jesus Christ is the subject of discourse; and the things spoken of him are, that he is "*our forerunner, a priest rising after the order of Melchisedec, and not called after the order of Aaron*." This is certainly the true view of the passage; for, according to our author's notion of Melchisedec, as a manifestation of Deity in human form, it might be asked, To which tribe did he belong? Can he at all, on our author's supposition, be regarded as a descendant of Jacob?

We have already extended our notice of this very ably written treatise too far, or we would have touched on a few other positions contained in it. It attaches to the phrase rendered "*order of Melchisedec*," an import not intended in the original Hebrew. In Psalm cx. 4, it might literally be rendered, "*after the word of Melchisedec*;" but as this is not intelligible, by a figure of speech common in all languages, the term *word* is used for the *thought*, or *idea* it conveys. The import of the passage, therefore, is, "Thou art a priest for ever (*sicut*) after the notion, similitude, or idea of a priest given in the type Melchisedec." But our author

has taken the term in the sense of a line of succession, or a class of men separated with their descendants to officiate in the priests' office. The unsoundness, as we conceive, of many of his remarks may be traced to this source.

We dismiss the work with unfeigned respect for the author. We know not his name; but whoever he may be, he is a superior scholar, a fine writer, an able critic, and a pious character. Our commendations may appear to be inconsistent with our critique: they express, however, the genuine sentiments of our heart. Though we do not think he has found out the true key for explaining the seventh to the Hebrews, we have admired not only the boldness and ingenuity with which he has taken up and adjusted, into one system, the various parts of the subject, but the richness of his imagination, the energy of his style, and the acuteness of his critical remarks; and we have been edified, we hope, by his pious and practical reflections.

THE MINISTRY OF RECONCILIATION.

A Discourse, delivered in Broad-mead, Bristol, before the Bristol Education Society. By EDWARD STEANE. London, Holdsworth and Ball.

This is a very excellent discourse. Its felicity of diction, and beautiful simplicity in the structure of its sentences, form its lowest praise. It contains many valuable hints of instruction. It is well fitted to guard young ministers against erroneous modes of preaching, and to excite them to serious diligence, both in the cultivation of their own minds, and in the discharge of the various important duties devolving on them. The text is 2nd Cor. v. 18, 19. In pursuing his subject the preacher takes occasion, without any formal division of his text, to expatiate on the specific character of the christian ministry as a "ministry of reconciliation," and on the obligations and responsibility arising from the circumstance of its being held in trust; and then concludes by suggesting a few motives to enforce the faithful discharge of this trust. Open where we may we find the same clearness of conception, and pointed, perspicuous mode of expression, as appears in the following extract. "One kind of preaching, excellent in its place, but against the exclusive or prevalent adoption of which I wish to caution you, consists in occupying the sermon

with the discussion of a subject, instead of making it the vehicle for conveying an appeal to the conscience. Compositions fitted for the pulpit are of an essentially different order from dissertations intended to be read. The object on which your attention should terminate in preaching is not the subject, but the hearer of the discourse. Your business is with him; his soul is to be saved; instrumentally you are to save it; and your preaching, consequently, will be ill adapted to such a purpose, if, instead of being so constructed as to make him feel that this is your design, and that it deeply concerns him to sympathize in it, he may go away, admiring, perhaps, the continuity of thought and strength of reasoning which have been displayed, but never understanding that it was meant to convict him as a sinner, or lead him to the Saviour. It is of the first importance to a successful ministry, that a minister should keep his auditory steadily in view; he should be anxiously alive to the effect he may be able to produce upon them. It will be no blemish, therefore, in a discourse, if the consecutiveness of its parts should be broken by a quick, pungent, energetic passage, which may go directly to the hearers' hearts. The argumentative demonstrations of a theological essay must not be substituted for the persuasiveness, the remonstrances, the close interrogations, the personal and direct appeals of a sermon. Those who listen to the preacher, should be made to feel that he is intent upon fixing down their minds to the thoughtful consideration of their own character and circumstances, as responsible and guilty creatures, presently to appear before their Judge. Abstract speculations he may pursue in his study; plain and practical appeals to his fellow-men, on their spiritual and eternal interests, are what become the pulpit. He stands there, not to discuss subjects, but to convert sinners. He is the minister of reconciliation, and his business is to beseech man, in Christ's stead, to be reconciled to God."

LITERARY NOTICES.

THE AUTOBIOGRAPHY OF A DISSENTING MINISTER will be ready for Publication about the middle of October. This work is looked for with great anxiety, particularly by the numerous class of Dissenters to whom the Reverend author is so well known, and by whom he was

looked up to for so many years as the great oracle of their sect, and of Dissenters generally.

"THE COUNTRY TOWN," will form the fifth number of the popular and useful series of Treatises on domestic Economy, now publishing by the Rev. Charles B. Taylor, under the Title of "Social Evils and their Remedy," and will appear early this month.

THE VAN DIEMEN'S LAND ANNUAL AND GUIDE, for 1834, has just been received from Hobart Town, and will be published in a few days, containing valuable

information for the guidance of emigrants; a brief History of the Colony, its Commerce, Institutions, Schools, Agriculture, &c. with other useful and important Intelligence connected with that flourishing Colony.

LIEUTENANT HOLMAN, the Celebrated Blind Traveller, has nearly completed the second volume of his singular and highly interesting *Voyage round the World*, an undertaking which has justly been designated, "one of the most extraordinary that has occurred in any age or country."

VARIETIES.

A FRAGMENT FROM SOLOMON.

Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour.—Eccles. x. 1.

The greatest honour that can be possessed by the children of men, is that which proceeds from being made a subject of genuine piety. Real religion bears a native dignity which, whether possessed by the monarch or the peasant, shines with a radiance not to be paralleled. By wise men, this will sustain a higher estimation than all the sublunary honours which can be conferred, even were they to centre in one person. The religion of the heart, or, as Solomon terms it, "Wisdom, is the principal thing." Where a reputation may have been acquired through this medium for divine knowledge and understanding, if circumspection is not habitually in exercise over the innate principles of the heart, they will probably, through inadvertency, arise to the dishonouring that cause which the subject is generally striving to promote. For instance, should a person, held in such reputation whose character and principles have been represented to another, who places a dependance upon the veracity of the communication, meet together, the latter, by having received such information, would have his expectation excited, supposing his conduct and conversation to corroborate the representation that had been made: but should he, through the unwatchfulness of the other, have his expectation disappointed by observing an unbecoming levity, this would diminish the character in his estimation, and prove the weight of the wise man's remark.

The more powerful the fragrantcy of an ointment, the more attractive is it to flies, and, unless it is guarded from their incursions, its cohesive quality will effect their adhesion, and their putridity will change its quality, rendering it opposite to that which it originally possessed; and thus the art and labour of the compounder would be exercised in vain. Such is the insinuating nature of sin, that its imperceptible inroads will sometimes be made through its deceptive aspects: it will even assume an angelic appearance, and clandestinely usurp the throne of the heart, swaying the sceptre of "proud humility;" this will sap piety in the mind, and prove locally injurious: but when its insinuations are to sanction what is termed "harmless mirth," its contagious effects sometimes spread with devastating influence, and render abortive seemingly good desires, and even resolves. Its tendency should ever be considered by those who are professed adherents to the cause of religion, lest, from a want of unremitting attention to the nature and design of the gospel, the principles which it is calculated to advance should meet with opponents, who might otherwise have become friends, and the cause, through such inadvertency, be evil spoken of. B.

REFLECTIONS ON AUTUMN.

THE reviving freshness of the spring is long past and summer is declined; and now autumn succeeds and its rich blessings may be considered pleasing to the sight, gratifying to the palate, and cheering to the spirits.

How pleasing is it then, for those who reside in the country, to behold the quick

succession in the productions of nature during the spring, summer, and autumnal seasons. And before the commencement of autumn, some fruits and many flowers are quite gone; yet we scarcely miss them, being so quickly succeeded by others, the greater part of which are much more important; for the autumnal fruit are those chiefly preserved for future store, and when fully ripe and safely gathered into the garner, are laid up for the time to come. Does not the real Christian see the kind hand of Providence in providing annually such a variety for the use of man?

And the spiritual mind will readily ascend from the clustered vine, and contemplate the spiritual union of believers to Christ, and their consequent fruitfulness.

The greater part of the day in the summer months is too sultry for exercise, but as autumn advances, the air becomes more temperate. How favourable are the autumnal evenings for the reflecting student, who takes his contemplative walk!

Many are the practical uses which a reflecting mind may make of this season of the year. Thus from spring to autumn, and from one autumn to another, we are kept in a state of expectation, depending upon Providence to supply our wants. And has he not promised "seed-time and harvest, summer and winter, day and night, shall not cease?"

And shall not every autumn stir us up to fresh examination: when we see nature disrobing herself from her leaves, is not this a fit emblem of our own mortality? And should it not beget in us such thoughts as the following?—Reflect, oh! my soul, thou art one year nearer to the eternal world; art thou like the ripe fruit of autumn, fit for the garner of God? Art thou growing more and more in grace and spiritual-mindedness? Art thou as anxious as ever to have souls saved? Dost thou pray as much as thou didst formerly, and is thy mind as heavenly? or art thou growing lukewarm and indifferent about eternal things? Are not these and similar thoughts fit for a season like the present? And should we not ask our consciences most solemnly, if we are cut down by the hand of death, are we fully ripe to be gathered into His heavenly garner?

And does not autumn call aloud for lively gratitude to God? It is as little as we can do, to express by our lips and our lives, our most grateful acknowledg-

ments to the Lord, for his bounties during another year: and also for his spiritual mercies which he has poured down upon us in rich abundance. He also has lengthened out the brittle thread of life to the present time, while thousands have been buried into an awful eternity! Therefore may we not say, "surely the Lord has crowned the year with his goodness." ZELTA.

THE LITTLE RED BOOK.

From Grant Thorburn's Memoirs.

GRANT THORBURN relates the following circumstance as occurring during a journey in the United States:—

Among our passengers was a young woman about 17, who, having spent the winter in and about New York, was returning to her friends in the west. Most of one day's journey there sat on her right hand a respectable farmer from Ohio; a man of sound principles, and who, by his observations, must have seen much of men and their manners. He appeared to be about 50. On her left sat a young man about 22, in the vigour of life and health, and whiskered to the mouth and eyes. Our farmer, in answer to a question by a passenger, when speaking of the inhabitants of the new settlements, observed, "Wherever there was a church and a stated minister, the people, for five or six miles around, were more orderly, circumspect, and sober, than were those who did not enjoy this privilege." This observation drew forth the tongue, the learning, and the eloquence of our young hero of the whiskers;—he had been to college, and was studying for some learned profession; he spoke long and loud about witchcraft and priestcraft; said the laws of Lycurgus were better than the laws of Moses, and the Bible of Mohammed was better than the Acts of the Apostles. He said the stories about hell and the devil were only invented to scare the ignorant, and that death, at the most, was only a leap in the dark. But, ah! this leap in the dark!—we little thought we were so near the precipice, and that in a few minutes our courage would be put to the test! It had rained for the last twenty-four hours; the road was bad, the snow and ice was melting, the horses were sinking to the knees, and the driver swore he would take to the river. We thought that he was in jest; but, finding him turn

in that direction, the passengers, one and all, remonstrated, but to no effect. At every stopping-place, while the horses drank water, he had drunk rum. He was now at that point, that he declared he feared neither death nor the devil.

This scene took place between Newburgh and Catskill. We knew the ice had been strong enough to bear a hundred sleighs; but the rain had run from the frozen hills on each side, and the ice was now covered to the depth of at least two feet of water; the wind was fresh, and the waves rolled as if no ice was under. Our apprehensions arose from our danger of getting into air-holes, which could not be seen, as all appeared but one sheet of water. At this juncture the rain ceased, and snow began to fall in broad flakes, so thick and so fast, that the driver could hardly discover the head of his leaders, or forward horses; and, to add to our fears, the banks were so steep, we could not effect a landing for nearly a mile a head. I looked at our farmer; his eyes were uneasy, startled, and twinkling with something like fear. I asked what he thought; he thought it was both unsafe and imprudent. I looked at the young woman; she looked pale, thoughtful, and serious; she spoke not; on her lap she carried a small willow basket, the lids opening to the handle. While I was observing the effects of fear on her countenance, she took from her basket a little red book, about two and a half inches long, two broad, and less than one thick. She opened the book, turned a few leaves, fixed her eyes, and read about a minute. As she shut and replaced the book in the basket, she turned her face towards the heavens; she closed her eyes for a moment, and her lips moved. Now the hue of fear, which for a few moments had blanched her rosy cheeks, passed away like the shadows of a showery cloud by the side of a green hill on an April morning. I knew not the book, nor what words she had read, nor did I think it prudent to ask; but I was sure it must have been something that she took for inspiration.

During the remainder of our perilous ride she sat composed, but spoke not. I looked at the whiskered young man; he trembled in every limb; ten minutes before, he looked stout enough and fierce enough to have made the passage of Lodi on the right hand of Buonaparte, but now he sat in dismay; this leap in the dark took him by surprise; he was like one without hope: while she placed

her tender foot firmly on the Rock of Ages, and with her hand she took a grasp upon the skies, then bid the waves roll, nor 'feared their idle whirl.' At this moment I saw before me what I thought was hope, and no-hope, personified: *hope*, in the person of this young female, who could not so much as set her foot upon the ground, for very delicateness; yet she neither screamed nor wrung her hands, she neither needed smelling bottle nor hartshorn, but sat strong in the faith of her little red book; and *no-hope* in the person of this young man, who, from strength of body and vigour of mind, might have passed for one of the very lords of the creation, but now sat unstrung, and feeble as a child. They had taken from him his little red book, and given him a blank book in its place; he had no hope!

At this juncture a passenger crept through the green baize covering, and sat with the driver. What unanswerable argument he used I know not, but in five minutes the driver and his horses returned to the earth from whence they had lately sprung.

We stopped at the village of Catskill. While they were placing the victuals on the table for dinner, I asked Miss Campbell for a sight of the little red book she carried in her basket. Its title was, *DAILY FOOD FOR CHRISTIANS, BEING A PROMISE, AND ANOTHER SCRIPTURAL PORTION, FOR EVERY DAY IN THE YEAR, &c.** I asked her what portion it was that seemed to please her so much while we were sleighing in the water. She pointed to the 16th, 16th, and 17th of February, and their texts; that of the 16th runs thus; 'As the mountains are round about Jerusalem, so the Lord is round about his people,' &c. &c. The hymn, 'Ye fearful saints, fresh courage take,' &c. (If you want to read the whole, go and buy the book.) As I returned her book, I observed, 'There are some who say this book is all delusion.' 'What if it is? it is at least a cheap, a comfortable, and a very innocent delusion,' said she; 'they may call it what they please; but I intend to make it my companion through all my journeys in life, unless they produce a better book.'

Now, reader, there was nothing miraculous or unaccountable in the matter of the red book. This young woman had read of some who in times of trouble,

* Of this publication 121,000 copies have been issued by the Religious Tract Society, and it has been reprinted in America.

had drawn support from the leaves of the Bible. She was now in a situation where there was no refuge on the right hand or on the left. She thought of the little book; in turning to the text for that day of the month, (this was on the 23rd,) her eye lit on the texts above

cited; they were in Isaiah xli. 14; xlviii. 16; Psalm cxxv. 2. When you read these words, and reflect that she believed them to be inspired, you will not wonder at her sitting unmoved in the midst of the danger.

OBITUARY.

On the 17th of May, 1834, died Mrs. MARY ANN GOODSON, a pious and esteemed member of the General Baptist Church, meeting in Broad Street, Nottingham. She was the daughter of William and Esther Bishop, persons of highly respectable connexions, who were called to exchange worlds in the prime of life. They died at Norwich about the year 1814, when Miss Bishop was about eleven years of age. From this time she was more especially under the care of her relatives, most of whom were in respectable circumstances, and who paid a commendable attention to the health of her body and the cultivation of her mind. She was placed at a Boarding School, where she enjoyed the benefit of judicious and affectionate superintendence, seasonable instruction, and wholesome counsel, and was trained up in habits of industry and morality. From a few lines found among her papers, it appears that she cherished a high respect for her Governess, and was highly esteemed by her in return. At what period of life Miss Bishop became decidedly pious, it is not easy to say. She was the subject of serious, religious impressions in early life, and manifested a desire to know, love, and serve the Lord, during her residence at school. She was brought up among persons who were attached to the Established Church, and was accustomed to frequent the divine worship there with regularity, and to join in its ritual and observances with apparent seriousness and sincerity. The time when she was Confirmed by the Bishop, was to her one of great thoughtfulness. While many of her gay and flirting schoolfellows rejoiced in it as a holiday, and viewed the matter in no other light than a mere ceremony, Miss Bishop viewed it as weighty and solemn, and retired to her chamber, that by reading, meditation, and prayer, she might be enabled to fulfil the responsibilities which she had now taken upon herself. There is reason to believe that she understood and thankfully adopted the plan

of salvation by faith in a crucified Redeemer at the age of about eighteen. During the years intervening between 1822 and 1825 she resided with her uncle and aunt Byron, of Tathwell, near Louth, pious and respectable members of the Established Church, from whom she received proofs of kindness, and concern for her everlasting welfare, and with whom she joined as a communicant at the table of the Lord. Her constitution was never very strong. During this period she suffered a painful affliction. Being on a visit at the house of a Clergyman, she ruptured a blood vessel, and suffered extremely from weakness and loss of blood, so that she despaired of life. At first her mind was depressed, and her fears prevailed; but soon tranquillity and hope returned. The promises of the divine word came in great number and variety to her recollection; the good Spirit took of the things that were Christ's and showed them to her; and she had such consoling views of heaven and glory, that she even desired to depart, and be with Christ, which would be far better. Her heavenly Father, however, saw it meet to restore her, and to lengthen her opportunities of improvement and usefulness. Hitherto her intercourse had been chiefly with persons attached to the Established Church, and her education and habits naturally induced a partiality to the ministers and ritual of that communion. But in the year 1828 the scene was changed. Coming to reside at Nottingham with her brother, Mr. Charles Bishop, who had already united himself to a Baptist Church, she became necessarily acquainted with persons of that persuasion, and was led to examine the nature and design of Christian Baptism and Christian Fellowship, and to make herself acquainted with what the New Testament teaches respecting these subjects. Being strictly conscientious, free from bigotry, open to conviction, and honest in her inquiries, she soon discovered that a Christian Church was a

company of believers voluntarily united for the purposes of Christian Communion, and that Baptism by Immersion was the means which Jesus Christ had instituted for introducing believers into his church. Her prejudices gave way. She offered herself to the Church in Broad Street for Baptism and Fellowship, and was cordially received in the month of October, 1823. About the same time she united in marriage with Mr. James Goodson, a creditable member of the same Society, having previously determined that, should she ever enter into that relation, it should be "only in the Lord," and that she would not knowingly be "unequally yoked with an unbeliever." O that young professors in general, and especially that young females, would act upon the same principle! From this time she continued a steady, pious, consistent, active, and useful member of the Broad Street Church, to the time of her death. She was highly esteemed by her Christian Friends, and has left behind her a character free from stain, and an example highly creditable to her Christian profession. The cross of Christ was the foundation of her hope: in that she gloried. The Bible was her daily companion. She was fond of retirement and devotion; and, at the same time, ready and forward to join in any active service for the benefit of others, and the good of the Redeemer's cause. In her the poor members have lost a valuable friend and benefactor. The friends in Broad Street have two valuable institutions, which they support by voluntary contributions, called the "Dorcas Society," and the "Prayer and Alms Society." The object of the former is, as may be seen Acts ix. 36—39, to purchase materials, and make clothes for the poor, and to present them to the indigent and necessitous: of the latter, to visit and relieve the sick, especially such as have been careless and negligent about their souls. It was justly thought, that a small donation would be very helpful in preparing the way for serious and affectionate conversation with persons in these circumstances, and might give an opportunity of delivering the most useful instruction and of pointing to the only Saviour of the guilty and the lost. These institutions have been made a blessing to many. Of the Dorcas Society Mrs. Goodson was in a measure the founder, and rendered it her steady and efficient service. The Prayer and Alms Society

also received her cordial approbation and support. She entered heartily into its design, and had reason to believe that her labours were blest, in some instances, to the everlasting salvation of the persons visited. She has left an interesting account of one, whose experience she traced from a state of ignorance and stupidity, to a state of humble penitence, thankful faith in the Redeemer, and a peaceful exit out of this changing and troublesome world, as it is firmly believed, to eternal glory. No wonder, then, that she was beloved and esteemed by all who knew her. But human excellence, like human life, is of short duration. What we do, it is important that we do quickly. The night cometh, when no man can work. In the latter part of the year 1833, her constitution, always delicate, began to give indications of weakness and disorder. She became subject to a cough, attended with pain in the side, which was often very distressing, and excited in her friends, and, especially in her husband, the most painful forebodings respecting the result. Her own mind, however, was generally calm. She encouraged her connexions to hope for the best; and generally conoluded with the following lines of a favourite hymn,

"All must come, and last, and end,
As shall please my heavenly friend."

Her medical attendant gave some hopes that her cough and the pain in her side might subside after confinement, the time for which was drawing near. But these expectations were disappointed. On the 16th of March she was safely delivered of a daughter, and appeared to go on tolerably for about a fortnight.

After that time she rapidly grew worse; and though she herself was unconscious of her danger, all around her perceived that she was sinking under consumption. The best medical assistance was procured, a change of air recommended and adopted, and every means which judgment and affection could suggest, employed to arrest the progress of her complaint; but all was in vain. She sunk into the arms of death on the 17th of May, 1834. With a considerable effort, she was able to attend preaching once, and the Lord's supper once, after her confinement; but on both those occasions she was indebted more to the resolution and vigour of her mind than to the strength of her body. Thus died Mary Ann Goodson, in the thirty-first year of her age. Her removal has left a vacancy, which the

Lord only can supply. Her husband has sustained a loss which renders him at times, inconsolable; but he labours to bow with submission to the high will of heaven, and can in a measure say, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." Her remains were interred in the burying ground adjoining Broad Street Chapel, and her death was improved the following Lord's day, from 2 Cor. ii. 14, "Thanks be unto God, who always causeth us to triumph in Christ." Her babe died twelve days after her, and her husband is left widowed and alone. May it be his wisdom and happiness, and that of every reader, to be a "follower of them who through faith and patience are now inheriting the promises!" R. INGHAM.

MRS. HANNAH COMPTON, of Withbrook, Warwickshire, departed this life Feb. 21, 1834, aged seventy-nine. She had been in fellowship with the General Baptists upwards of sixty years. She was the daughter of the venerable George Toon, of Wolvey, whose praise is still in many of the churches, and whose death is recorded in the third vol. of Repository, small series, page 227. The writer's information respecting the early part of her life, is limited; but it is certain that, at a very early age, she was the subject of deep convictions of sin against God, and of the necessity of salvation. These convictions were fostered and cherished by the conversation of her parents, and her own supplications at the footstool of divine mercy, till at length they terminated in genuine conversion. She was baptized at the age of sixteen, and became a member of the church at Hockley; and continued in fellowship with it till the year 1815, when the Wolvey branch became a separate church. To this church our deceased friend connected herself and remained in its fellowship, till her redeemed spirit quitted the tenement of clay, and soared to the realms of immortal blessedness.

Our deceased friend, through all her long pilgrimage, gave satisfactory evidence that her faith in, and love to, the Redeemer were genuine. How well would it be, if all members of churches were as peaceable and as regular as our deceased friend was. I never knew or heard of her giving any uneasiness or pain either to the church, or the different

ministries that have been connected with it, through all the years of her profession. Before the infirmities of age and decrepitude came on, it was a matter of conscience with her to observe the utmost regularity in her attendance upon the means of grace; her place was filled in the sanctuary, accompanied by a Christian spirit and behaviour, which afforded pleasure and satisfaction to all. It might be expected that such a course would close with serenity, and a pleasing hope of heavenly felicity. This was the case: she departed with serenity, calm as a summer's eve.

Some months before she died, she was visited with a paralytic stroke, which deprived her of speech; consequently she was deprived of that privilege which the poet speaks of in the following lines:

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.

But though this was not bestowed, the Lord was gracious; she retained her senses to the last, and witnessed for God, though not by speech, yet by a different and perhaps more impressive way. When her near relatives, and Christian friends conversed to her, of her Christian experience and prospects, she would lay her hand upon her heart as a signal of her inward peace and joy, and that all was well. Our deceased friend was very sensible of the frailties and shortcomings of the Christian in this imperfect state. Like the holy apostle, while she deplored depravity and defects at the footstool of divine mercy, she looked to God, through the Lord Jesus Christ, for a holy and consummate victory over all. At times, when suspecting herself of not loving her Saviour as she wished to do, she would say, "Well, I have encouragement and hope, because Jesus died for the worthless. I desire to sit at his feet and make him my all and in all."

Our deceased friend was a very careful esteemer and redeemer of her time. When surrounded with a family, and business in years that are gone by, she was particular in adjusting her domestic concerns, with that propriety and exactness which will always promote peace and comfort. She manifested a praiseworthy solicitude for the spiritual welfare of her family and others. Hence, with a mother's care, she sought to instruct them in the great things of God;

watching over them, and daily counselling them from the Scriptures; admonishing them of sin, and entreating them to become wise for eternity. She had a happy method of speaking a word in season, which the wisest of men observe, "How good it is!"

The cause of Christ which she had espoused, lay near her heart. Her house, her purse, were always open for its support and assistance. When it prospered she was happy, when it declined she sorrowed. In the midst of all the cheered scenes of life which she was the subject of, she frequently ejaculated,

"Midst changing scenes and dying friends,
Be thou my all in all."

She has now arrived we trust in that happy world, where there is no change. Her last tear has been shed, and the last trial with her is past. Her mortal remains were interred in the Baptist burying ground at Wolvey, on the 25th of February; when the minister of the Chapel endeavoured to improve her death to surviving relatives and friends, from Genesis xlix. 18; and, on the following Sabbath afternoon, from Rev. xiv. 13.

Wolvey.

JOSEPH KNIGHT.

INTELLIGENCE.

BAPTISM AT MANCHESTER.

On Lord's day morning, July 20, 1834, the ordinance of believers' baptism was administered to four persons in Oak-street Chapel, Manchester; and, on Lord's day morning, Sep. 14, 1834, three more were baptized in the above place of worship. The congregations were numerous and attentive. Brother F. Beardsall, our minister, preached forcible and impressive sermons on both occasions. The latter was founded upon part of the fifteenth verse of the third chapter of Matthew, "Thus it becometh us to fulfil all righteousness." Brother J. Hanmer baptized. At two o'clock on the same day the church met to renew their covenant engagements with the Lord and with each other, resolving to devote themselves and the residue of their days to the Lord. At three o'clock the Lord's supper was administered and the right hand of fellowship given to the newly baptized. The writer never saw so many surround the table before in the said place of worship. It was a day of peculiar enjoyment, and long to be remembered.

Four of the persons baptized were from Stockport, where we have recently commenced our labours which have been blessed by God. We have a Sabbath-school in Stockport, containing about eighty children. Our prospects are very encouraging.

Sep. 20, 1834.

R. BRADBURY.

YORKSHIRE CONFERENCE.

The Yorkshire Conference met at Staley Bridge, August 18, 1834, and

commenced business immediately after dinner. A letter was received from the church at Bradford, stating that they had purchased a site for a chapel and a burying-yard, in Tetley's Row, containing 1886 yards. They request brethren T. Hudson, J. Ingham, and J. Hodgson to visit them and give them instructions for their government in this business. The Treasurer for the Home Mission is directed to pay the rent for the room which the church occupies. A supply was arranged for them till next Christmas. It was also unanimously agreed that Mr. R. Ingham should supply this church three of the last months in this year; and that Mr. T. Hudson inform the Church of this, and provide Mr. R. Ingham with necessary accommodations. Mr. T. Hudson was requested to state to the church at Halifax, that it is difficult for the Conference to furnish them with supplies; and it recommends a reconciliation between Mr. J. Ingham and the church. Supplies were arranged for them, and the churches at Allerton and Lineholm. The opinion of the Conference was requested on a piece inserted in the Repository, which refers to Mr. Hudson and the Church at Queenshead. They were advised to apply to the Editor for the names of X. Y. and A. M. The next Conference to be held at Birch-cliff, December 25, 1834. Mr. J. H. Hudson to preach.

At half-past seven in the evening, the public service was opened by Mr. Butler, and Mr. John Midgley preached, from Proverbs xxii. 3.

Sep. 22, 1834.

J. HODGSON: Sec.

LINCOLNSHIRE CONFERENCE.

The Lincolnshire Conference assembled at Chatteris, September 18, 1834. In the morning, several friends engaged in prayer. After dinner, verbal reports were given respecting the state of the churches and congregations, which were generally encouraging.

From Stamford, a letter was received expressive of thankfulness for past ministerial supplies, and requesting a further arrangement for continuing the ministry there. In the present state of the Home Mission fund, it was deemed inexpedient to receive this station again, to be supplied from that source; still it is considered desirable, if possible, to continue exertions there, under the reasonable hope of ultimate success. For the ensuing quarters supplies were arranged, and it is hoped the appointment will be fulfilled.

The Conference takes the liberty of respectfully reminding the churches in the district of the impropriety of appointing public meetings, that may interfere with the time of Conference meeting, and thus prevent some ministers and other friends affording their assistance, in consultations for the general good.

In the evening, Mr. Crofts opened public worship, and Mr. Rogers preached, from Ezekiel ii. 7.

The next Conference to be at Sutterton, on Thursday, the 12th of December. Mr. Jarrom to preach, on "The best means to promote a revival of religion."

J. J.

MIDLAND CONFERENCE.

The Midland Conference met at Loughborough, Sep. 30, 1834. Mr. James Taylor supplicated the Divine blessing, and Mr. Stevenson the minister of the place presided. It appeared from the reports of the states of the Churches in this district, that one hundred and twenty-six persons had been baptized since the last Conference, and that one hundred and five were waiting as candidates for baptism and fellowship. From a very considerable number of Churches no reports were received.

The thanks of the meeting were presented to R. Stocks, for his past services as Secretary to the Conference, and he was requested to continue in the same office another year.

The case postponed from the last meeting respecting making an extra effort

to remove the debt now on the meeting-house at Ashbourne, to be put off till the next meeting, there being no person present to speak to its merits.

The Church in Friar-lane, Leicester, not having received official information of the resolution of the last meeting relative to the steps necessary to their reunion with the Midland Conference, the Secretary is directed to transmit to them that resolution, and the subject to be postponed for final settlement at the next Conference.

The Church at Mansfield applied for pecuniary aid and advice in their discouraging, depressed state. After considerable attention paid to the application, it was concluded, "That the Conference is unable to render the friends at Mansfield any pecuniary aid, the funds of the Home Mission being exhausted; but advises them to apply in the most affectionate manner to be admitted into fellowship with the Church at Broad-street, Nottingham, to be considered a branch of that Church; and the friends in Broad-street are earnestly entreated to receive them on such application, and to render them all possible assistance in raising the General Baptist cause in the populous town of Mansfield." The Secretary to transmit the above resolution to the parties concerned.

Mr. Compton, the minister at Isleham, having finished his course and entered into his rest, there was an application from that place for ministerial assistance. "The Conference being unable to direct the friends at Isleham to a suitable minister, recommends them to avail themselves of the advice and assistance of Mr. Jarrom, of Wisbeach."

The Conference cordially approved of the exertions of the Church at Northampton in erecting a more eligible place for divine worship; and, when the place is regularly invested in Trust for the use of the General Baptist Connexion, "The Churches are earnestly requested to give the friends at Northampton friendly and efficient assistance.

The Church at Manchester having determined to make another effort to lessen the heavy debt of £990 on their place of worship, "The case is commended to the friendly attention of all our Churches, notwithstanding any former assistance which may have been given for the above object."

The Churches are strongly and earnestly advised not to admit any new case soliciting assistance in building or en-

larging places of worship, unless the same shall have been sanctioned by one of our Conferences, and signed by the Chairman and Secretary of such Conference.

Mr. Peggs requested the opinion of the meeting relative to his removal from Coventry to take the oversight of the Church at Bourne, Lincolnshire. After much interesting and edifying discussion, he was advised, unanimously, to remove to Bourne.

Mr. Hunter presented the outline of a new plan for the management of the Home Mission, which he was requested, in conjunction with Mr. Ingham, to mature and insert in an early number of the Repository, and the subject to be considered more at large at the next meeting.

The Conference approved of the resolution of the Home Mission Committee, not to hold themselves liable to render assistance to those stations that employed ministers unsanctioned by the Committee.

Mr. Peggs opened the morning service by reading and prayer, and Mr. R. Ingham preached on the Scripture doctrine of the atonement, from 2 Corinthians, v. 15.

The annual Home Missionary meeting was held in the evening.

The next Conference to be at Leicester, Archdeacon-lane, on the last Tuesday in December, 1834. Mr. Yates, of Melbourne to preach in the morning, and in consideration of his youth, he has left at liberty to choose his subject.

R. STOKES, Secretary.

POETRY.

THE ROSE OF SHARON.

By the late MRS. GOODSON.

My love in thee what wonders meet,
Fair Sharon's rose, divinely sweet;
Thine eyes like costly jewels set,
Thy locks with heaven's own dew are wet.

Thy form is comely, sweet thy voice,
I hear thee, trust thee, and rejoice;
Conduct me to thy courts above;
Thy banner over me be love.

Oh! tell me where thy flocks are fed,
By what still waters gently led;
Bring me within thy happy fold,
Where all thy sheep by thee are told.

Thou fairest of ten thousand, rest
The guide, the ruler of my breast;
Thine arms of love round me intwine,
And make me, Lord, for ever thine.

A MEDITATION.

By the late MRS. SCOTT, of Chatteris.

Awake my dormant zeal, for ever flame
With generous ardour, for immortal souls;
Souls, with Christ's blood, God's dear,
best jewel, bought.

Rich Gem! th' exalted treasury of heaven.
Be mine the bliss that ransom to apply!
And may my head, my tongue, my heart,
my all,
Spend and be spent, in service so divine.

EVENING MEDITATIONS.

Oh! ye bright, ye guardian angels,
When this body, now so vile,
Shall give up th' immortal spirit,
Bear it to my Saviour's smile,—

To receive his benediction.
Say, "Come thou, earth's sorrows
leave;
Come to realms where no affliction
Nor unruly tongue shall grieve.

In the midst of deep conviction,
Thou didst think what I endured;
Loved me with supreme affection,
And the crown of life secured.

Sin, the root of all dissension,
In these mansions ne'er can grow;
Love Divine, without declension,
From the throne will ever flow.

Here, my faithful servants ending
All their labours souls to win,
Now before the throne are bending;
Come, thou blessed soul, come in."

Lord, be thou my happy portion,
Then life's ills I need not fear;
Thou canst still each wild commotion,
And protect when danger's near.

A CONSTANT READER.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

EXTRACTS FROM THE REPORT.

IN consequence of the rapid flight of time, we have again reached that period when the friends of this Society are called upon to review its progress through another year. While that review presents no cause for exultation, it does furnish reasons for gratitude and prayer. Your Missionaries have not laboured in vain. The Society has this year enjoyed various encouraging tokens of the divine blessing; and the value of the success, with which the Most High has crowned the Institution, is much enhanced, when it is considered amidst what scenes of spiritual darkness, desolation, and death, that success has been enjoyed. A distinguished friend of India remarks,—

“Some persons have complimented the Hindoos as a virtuous people; but how should virtue exist among a people whose sacred writings encourage falsehood, revenge, and impurity—whose gods were monsters of vice—to whose sages are attributed the most brutal indulgence in cruelty, revenge, lust, and pride—whose priests endeavour to copy these abominable examples—and whose institutions are the very hotbeds of impurity? Where, in such a state of universal corruption—the temple itself being turned into a brothel, and the deity worshipped, being the very personification of sin—where should virtue find a single asylum? And from what stock, where all is disease and corruption, should the virtues be produced? If the religious institutions of a country be the prime source of corruption, how should the people be virtuous? Is there such a strong bias in human nature to virtue, that a man will be pure in spite of the example of his gods, his priests; and the whole body of his countrymen, and when the very services in his temple present the most fascinating temptations to impurity?”

While this description applies to India generally, that part of India which forms the field of your operations is represented as the darkest of the dark; as of the impure the most polluted; as the district where superstition holds its firmest, strongest sway. “Juggernaut,” said Dr. Buchanan, “is a fountain of vice and misery to millions of mankind.” Another devoted and intelligent advocate of the cause of Christianity, referring to the temples of India, remarks, “Need I say that at the head of these temples, and indeed, *at the head of all the idolatrous temples in the world*, stands that of Juggernaut; or as the name imports, of the lord of the world; for such is the impious title by which this monstrous idol is made to usurp the authority of the Supreme Being.”

While the members of this Society take another annual review of its progress, let them not forget the obstacles that are to be encountered in a land darkened by the shade of Juggernaut’s towers; nor underrate the value of the least measure of success enjoyed in such a field. As usual, our review may first comprehend the foreign operations of the Society.

It is a cause of devout thankfulness to God, that our friends Mr. and Mrs. Goadby, who sailed in July last, to strengthen the Orissa mission.

arrived at Calcutta in safety, after, on the whole, a favourable voyage, on the fifteenth of November. About the end of September, they encountered some severe weather. Mr. Goadby remarks—

“While the gale continued the scenery was awfully grand, and the terror was augmented by the roaring of the wind and waves. Several of our passengers were much alarmed, but God, the God of the seas, preserved our minds in perfect peace, and enabled us to trust in him. During the worst part of the gale I and my dear wife sat in our cabin and sung the first and third verses of Newton's beautiful hymn, “Begone unbelief, &c.” and never did we feel its sweetness more; we felt that confidence which enabled us “to smile at the storm.” On the following Wednesday we had another gale as rough as the former, but the wind was in a more favourable direction, so that we ran through the water about ten miles an hour with only a close-reefed fore-sail hoisted. After this we had no rough weather, but went on smoothly. Having Christian friends on board, was a source of enjoyment many Missionaries have been denied; with them we met every day for worship, when the weather would permit, and at these seasons expository addresses were delivered alternately. We met with no opposition, and but little annoyance from the crew or other passengers, though none of them met with us. I trust we were thankful to the Almighty God for these favours, and derived benefit from them.”

At Calcutta our friends received the same kind attention from the brethren there, as our former missionaries had previously enjoyed, and resided for a time under the hospitable roof of Mr. W. H. Pearce. They designed to proceed to Pooree by sea, in the ship *Asia*; and were expected to reach Cuttack about the fifteenth of December.

We now proceed to review the principal scenes of the Society's operations.

BALASORE.

In reference to this place, so long occupied by Mr. Sutton, a report must be made similar to that presented at your last meeting. Regular missionary labour has not yet been resumed here, nor has the station as yet been re-occupied. The town has been visited a second time by a dreadfully desolating tempest and inundation. Before it can be re-occupied as a missionary station, an addition must be made to the number of your missionaries.

BERHAMPORE.

This station has been visited by Mr. Lacey, and one or more of the native brethren, but up to the period of the last accounts, had not been regularly occupied. The statements respecting the prospects in this place are encouraging. Mr. Lacey, after visiting the place, remarks—

“I need only add my confirmation to the reports of my brethren who have mentioned it as an important missionary station. There are numbers of children in Christian habits; there is a large population in the town itself, as well as a middling thickly populated neighbourhood. There are, at no great distances, some very large places, as Ganga and Ghreegalcoal, &c. The prejudices of the people are much lower than the Ooreas, and there is a small church already gathered. Inquirers already exist in the place. If we receive any considerable addition of strength, either from America or England, one or two brethren certainly ought to take up quarters there, after Cuttack is supplied.”

Subsequently, the same brother observes that Rama was going to Berhampore, to visit Erun and four inquirers at that place.

It may be remembered that the first Hindoo baptized by our brethren in India is Erun, who was baptized at Berhampore, by our much

lamented brother Bampton. Some interesting information has been received respecting him. The writer states—

"I walked down into the town to see Erun. After two miles' walk I found his house, a very good tiled one, in the midst of a large good street in Berhampore, and him in it eating his dinner. When he saw me he cried out, "Bhie." He is stout made, rather aged, slow in speech, and very sedate and earnest in what he says. He has a young wife and three children. The eldest is by his head wife, who left him, and the other by his younger. While he finished his dinner, I talked to several persons collected in his house. They are quite at a stand and did not pretend to make any reply or defence. When Erun rose up, he told me several of his characteristic tales, descriptive of the manner he meets and overthrows the cavils and objections of his friends and neighbours. He maintains, for instance, that he is a Brahmun and they Soodras; that he only has caste and that they are out casts; and to substantiate these principles he has formed several arguments, these he uses perpetually, and already I suppose he has had them over to me five or six times, though I have seen him but thrice yet. He is a man of solid character and great respect and reputation, among all classes; and in the way of his trade his word is law. He has done, and will do much good I hope. There are some hopeful persons around him, and of his acquaintance, who are not far from the kingdom of heaven. His wife's brother is one; and he states as the reason why he fears to become a Christian, that as there is much falsehood in their trade he is afraid he should tell lies and so disgrace his profession. Before I came away we had Oorea worship together. I read and prayed; a number of people stood around who appeared impressed with the simplicity and reasonableness of Christian worship. I walked down again in the evening and preached to a large congregation of hearers. The people remembered Bampton and think very highly of him, and the more so for his wearing native clothes. I hope however that you will not apprehend that I shall put them on on this account."

Of the little church formed already at Berhampore, we have no very particular information; but the statements respecting that town are amply sufficient to prove the necessity and desirableness of one missionary or more being regularly stationed there as speedily as possible.

POOREE.

Since ill health compelled Mr. Sutton to remove from this station, it has not been regularly occupied by a resident missionary, but has been the scene of occasional exertion. At the great car festival, it was visited by Mr. Lacey and some of the native brethren; when many tracts were distributed, and the Gospel was proclaimed to multitudes of deluded pilgrims. Ramara, one of the native brethren, describing in his journal these labours, observes—

"June 19.—Near the house of Mr. M. we stood and preached, and there were I guess forty thousand persons. Spoke of sin of the works of the people, idolatry and other things in parables. Manifested the character of God and the atonement of Christ. Also gave helpful instruction. Some heard and some gave abuse. The Padre-sahibs came, and there were many books distributed. Some they tore up, but others they took away to their houses. This was our employment through the whole of the day.

"22nd.—Stood on the eighteen arches and spoke of Jesus Christ to the people as they passed out of the town; the people said, 'Juggernaut we will worship, your God we will never regard.' Thus speaking they blasphemed. We stood and preached to the people, and distributed books both morning and evening."

To see a Hindoo, who was not long since an idolater, whose father was governor of a neighbouring province, if not of the very district in which Juggernaut's temple stands; but who is now a zealous, consistent, and intelligent Christian, thus proclaiming to scores of thousands of

his countrymen, beneath the walls of their Moloch's temple, the Saviour's name, is surely no inconsiderable cause for thanksgiving and encouragement.

Mr. Lacey's statements respecting his labours at the Rut-jatra, are as usual interesting. There is one peculiarity connected with them, which distinguishes them from all former statements. Though, as usual, bitter opposition was presented by the brahmuns and pundas, yet, on several occasions, the missionary, instead of being reviled, was cheered by the crowd.

"June 19.—The idols mounted the cars to-day, and the number of people was immense, not less I should say than 150,000. Let a person calculate their number from the space they filled. The large road for three-quarters of a mile was well filled, and its width is eighty yards and upwards. Supposing there were two persons to every square yard, which there must have been, then this would make the number more. In this calculation nothing is said of thousands who, having seen the idol mount, had returned to their lodgings and were sitting in their verandas. The majority of the people this year were Bengalees; we could have usefully distributed thousands of Bengalee tracts had we possessed them. We had only about twenty. The cholera is among the pilgrims, but not to any fearful extent.

"20th.—This morning we repaired to the eighteen arches, and thence distributed tracts to the pilgrims as they passed by. We exhausted our stock in about an hour and a half, and then came away. The tracts we generally accompanied with some useful observations, calculated to lead the people to inquire what they had seen, and what they must see and feel if they would obtain the truth and be saved. Gunga left us for Cuttack, but we have Ramara with us, and as our work is principally to distribute tracts, his going on the whole is most useful. On this account we acceded to his request. Mr. Brown arrived yesterday. The people are visited with the cholera; I saw twelve or fourteen dead bodies this morning, and many persons sick. In the evening we got out early and occupied the same spot and exerted ourselves in the same way. Three or four hundred books were usefully distributed to the people as they passed by, and these books were accompanied with useful observations. Having disposed of all our books at Atananulla, we proceeded to the neighbourhood of the cars, and plunged into the vast mass of the people. I was soon surrounded by 400 or 500 people, with their faces towards me. I reasoned with them; when the brahmuns opposed, I spoke on the nature of their practices, and contrasted them with what the shastres say they must be; and they, I believe, got little credit for their pains. We were cheered with marks of approbation as we retired by the Soodra class, and with hisses and 'Juggernaut bhogo,' from the interested priests. People by hundreds pointed me to the presence of the European residents about the cars, as an evidence of their regard for the idols. The motions of the cars appear to depend on the order of the European magistrate. He was of course present and actively employed passing from car to car. The cholera is getting bad among the people; but the beautiful fine weather is very favourable to the jatra.

"21st.—Rather late out this morning, but in an hour and a half we distributed several hundred tracts to persons likely to read them. Gave medicine to two cholera patients: saw several dead and more sick, this morning. The multitude is lessening apace. In the evening the people had so much diminished in number, that we could not do much at the Atananulla; and after half an hour's distribution of books and occasional discussion, we came away, and collected crowds about the raths. Here we had some useful arguments, and distributed more tracts, till at a late hour we left the crowd with cheers, and came away. A Bengalee youth, who has been four years a student in the Hindoo college, disputed about the Gospel. His christian instructors had taught him the principles of deism, and he is a deist."

In the last report, allusion was made to the abolition of the pilgrim tax system, and from different statements it appears, that the evils occasioned by British support of Indian idolatry were becoming greater and greater, till the very period when the beneficent order proceeded from the Governors of India, to end that connexion for ever.

In a letter subsequent to the jatra, one of the missionaries writes—

"The evil of the unnatural connexion of the Government with the temple and the system of worship is more and more apparent, and more and more operative, every year. The support and protection of Government is the great bulwark of Juggernaut's strength, and the all-prevailing plea for his divinity. An attempt has been made to remove the odious union, by a pious, good man, the Secretary of the Board of Revenue; but the opinion and advice of interested persons have been asked and at present seem to prevail. That advice, &c., you may suppose was not the abolition of the tax, and was supported by various specious arguments: yet surely the time will not be long, ere the tax will be abolished, and the people left to support their own idols. When this shall be the case, Juggernaut will fall; but the measure will be received as a boon by the people, and none will complain but the interested pundits and viragees."

Two months after making these remarks, the writer had the pleasure of stating—

"Sep. 16.—Orders have been received from the Court of Directors to do away with the tax upon all holy places! From hence does Juggernaut's fall commence, and he will rise no more."

Great was the triumph of Christian principle over a system of wicked, worldly policy, when it was determined that Britain should no longer prostitute her influence and power in the East, to support the abominable idolatries of Hindostan. Let this event be regarded by the members of this Society with unfeigned delight: and while they praise Him, under whose blessing every desirable event is accomplished, let them be thankful that their Institution has contributed in part to accomplish a good so great as the dissolution of British connexion with Indian idolatry.

CUTTACK.

This was the earliest scene of the Society's labours. The missionaries have continued to preach the Gospel, to circulate tracts, to diffuse education, and to encourage and direct the labours of the Hindoo preachers. On these subjects a variety of interesting information is scattered through their communications. The senior missionary at this station furnishes the following account respecting his own labours, and those of the native brethren, for the preceding year.—

"Myself, with the native brethren Gunga-dhor and Rama-chundra,* have been engaged in preaching the Gospel constantly, throughout the year. Rhadoo, the superintendent of the schools, has also been occasionally employed. We have visited the different large bazars and public roads in Cuttack, have been into some of the surrounding villages, and in the part of the province from whence the native converts have come. The Gospel has been declared and defended before crowds of people, at many markets and mellas, at smaller or greater distances from Cuttack. During the present cold season, we have itinerated for considerable distances in different directions, throughout the province; and have attended the markets and mellas which have fallen in our way. We have found the markets particularly convenient for declaring the messages of God's word; and have usually been heard with attention, and apparent conviction. By these means, the Gospel has been made known to thousands upon thousands of individuals; and the first doubts of the idol's power to save have been excited in many minds. The minds of the people resemble a pool, which has been stagnant and unruffled for ages: our preaching has disturbed the calm, and created an excitation which will never rest again till Hindooism is no more. Many have been met with, willing to pay a

* Doitaree has been under Mr. Brown's direction.

candid attention to the claims of the Gospel; but who, on manifesting this disposition, have been immediately attacked and beat off by the abuse and scorn of surrounding observers. The voice of truth in the conscience, however, will not be so stifled, and in many minds no doubt a strife has commenced, which will end in bringing the individuals to the resolution to forsake all and follow Christ. Great is truth, and it will prevail, though earth and hell oppose."

Mr. Lacey furnishes various statements of his mode of communicating instruction, and of the reception he experiences.—

"Aug. 16.—Collected a congregation on the Telinga bridge, where Rama and myself preached and disputed for some time; showed the necessity of holiness in any person who was the saviour of others. But little can be done amongst these idolaters without figurative speech. The following figures were useful in showing them my meaning. Can a blind man lead a blind? Can one man without strength help another to walk? Can one prisoner liberate another? Can one person overburdened bear the burden of another? By showing the moral guilt of their debts, I appeared to convince them that they were blind, and weak, and bound, and burdened; and so utterly unable to help them. Then declared the purity of the Saviour; observing that he could lead the blind, could raise the weak, and liberate the prisoner, and bear our burdens for us. Exhorted them to look to him. Some ten or twelve books were taken, generally by respectable persons.

"6th.—Rode early in the afternoon down to the bridge in Telinga bazar, where a large congregation collected, among whom I preached and disputed for two hours very usefully. The people generally were convinced of the folly and danger of idolatry, and confessed the propriety and wisdom of serving God. Endeavoured to press home the truths which they confessed, by declaring that, unless they forsook their idolatrous and sinful practices, and received Christ, they could never be either happy or holy here, or saved hereafter. The brahmuns tried hard to stifle conviction, and shut out the light of truth; but remained convicted and silent before the multitude. Their principal defence was, that they did worship God; but this they were afterwards ashamed of, when I proved before the multitude, that the god they worshipped was, from their own confession, the principle of life; so that a maggot, a fly, a mouse, a louse, a tick, a toad, a lizard, a dog, a cat, a pig, a cow, or a horse was, in fact, their god; that their god had been hanged some months ago, on this gibbet, (pointing to the gallows just at hand,) in the person of a brahmun and a soodra; that he was tormented in hell, in the persons of men who sinned, and were sent there; that as cats eat rats, tigers deer, and themselves fish and flesh, so in fact their god devoured himself. Coming away, at dusk, they some of them hooted me off; but good will result, and therein I do rejoice, and will rejoice, and gladly bear the reproach. Returning, I passed Gunga, who had been to the Chowdry; Ramara. I did not see.

"Sep. 17.—My opportunity in the Chowdry commenced with a serious, well-disposed soodra, and consequently it was throughout a good one. Spoke of and proved the wisdom, power, goodness, and holiness of God, from his works; and then pointed out the influence this should have on us. All this the people saw and felt. Next noticed how we had failed to render to God what his nature demanded. He was Almighty, but we had not feared and trusted him. He was good, but we have not loved and served him. He was holy; but we were not so, nor strove to be. On this ground, I established a charge of guilt. Then I was led to notice the consequences of sin, and the means of deliverance from it. Exposed their false hopes and refuges; and they impatiently asked, 'By whom then can we be saved?' I answered, 'By Jesus Christ.' Explained to them who he was, and how he saved people from their sins. No books given away. In fact we have none."

Mr. Brown, referring to his own labours, mentions the following.—

"Early this morning went out; had a conversation with some people on religion. One man, a gardener, said, 'Why should he be called upon to believe in Christ, or in the God we told him of: could I show him to the eye? If not, he would not believe.' This reminded me of Thomas's infidelity. I asked him whether he believed in the wind, it broke his trees; and he instinctively answered, 'Yes, and hedges, and did sometimes great mischief.' 'But,' I said, 'did you ever see the

wind?' He said, 'No.' 'You believe in the wind, which you never saw, because you see its effects. Why not in God, whose power you see every where. Your Juggernaut is wood, which sees not, hears not, knows not. You have a heart, a mind, a soul, have you not?' 'Yes.' 'You believe this; you cannot see your spirit. What objection is there then to believing in Christ, because you cannot see him?' The man said it was all true; but all the indifference of the Oryah remained in his countenance. How discouraging to hear men professing to admit what you say, and still to be unimpressed with the importance of the most weighty truths. This is all the fare of a missionary."

SCHOOLS.

The benevolent institution forms the principal scene of Mr. Brown's labours, and the accounts respecting the institution are encouraging. From the last report it appears that the receipts of the preceding year had amounted to seventeen hundred and thirty-nine rupees, and the expenditure to rather more than seventeen hundred and eighty-eight pounds.*

The report states—

"The average attendance of scholars during the past year has been about forty, including the boarding school. Nine youths have been supported and clothed in the boarding school. Several youths have joined the school from Calcutta and Berhampore, who pay for their own board and education. The engagements of the scholars have consisted of the following branches of useful education—Reading, Writing, Arithmetic, English Grammar, Geography, and Composition. The whole of the children have attended weekly lectures on various useful subjects. The first class have worked the globes, and constructed maps. In plain and ornamental hand-writing the boys excel.

"The books used in the school are the Bible, Carpenter's and other Spelling Books, English Reader, and Speaker, the History of England, and Ancient History.

"The boarders regularly attend domestic worship twice a day, and lately they have attended a Sunday-school. The pronunciation of English by the scholars, so difficult of acquisition by Asiatic youth, has much improved in the last year; and it is hoped that the general improvement of the children is considerable."

Respecting this school, some further interesting information is contained in the following statements.—

"Another year is past, and another examination of the children is past. It was said by those who were present, it was the best that had ever been. The boys came early in the morning, dressed in their best clothes, and those that had none good of their own borrowed them for the occasion. Their appearance upon the whole was decent. A class of native boys read the Scriptures well, for which they had a reward of books. The first class had a prize for ornamental and plain writing; a prize was given to the best grammar and geography scholars; also one for the best recitation. There was also one for Watts's Catechism reciting, and another for the best English composition and letter-writing. The rewards were given by a gentleman present, of a rupee and a book each. They all went home for the vacation quite pleased. One girl is gone from the school this vacation: her father was going to a great distance, and had he not taken his child with him, he in all probability would never have seen her again. At parting, I begged she would ever keep in mind the lessons she had been taught, and pray continually that they might be blessed. This I told her she must never forget, for without prayer she could never be happy. She promised to remember what was said, and we parted. Her father has since written a letter of thanks for the care we have taken of his daughter, and he says he will try to keep her in the right way. I hope to meet her in another and a better world.

"We have had an addition to the school of three boys from Calcutta. Their father is an Armenian by birth, and a missionary belonging to the Baptist Mission: his name is Aratoon, but he is called Carapeit. He is much respected by the Baptist

* The funds appear since to have declined greatly.

brethren, as a good man, and a faithful minister of the Lord Jesus Christ. But it is supposed his work is nearly done; he is very ill. He has six children: three are sent to this school, and three remain in Calcutta.

"Their father writes thus to us. 'According to the advice of my dear missionary brethren, I send these dear children. I shall be obliged to you, dear sir, to watch over their conduct, and to direct their minds unto Jesus, my Redeemer and Master. I beg of every one of you to pray for me, that my last days may be my best days, and whether I live or die, I may be of the Lord's, who died and rose in order to save me.'"

The last report announced the formation of a school especially devoted to the instruction of the children of the native Christians. Of this interesting institution Mr. Lacey states—

"This small, but interesting and useful school has continued. Most of the children remain who were taught last year, but one or two have been added from the families of the Christian natives in the country. For one boy we pay a trifle per month for his board, that he may have the benefit of the school. They study Ooriya Arithmetic, Sutton's Geography, the Catechisms and Tracts we have in the Ooriya language, and the Bible and New Testament. In these they have made proficiency; and if their minds imbibe the fear of God, they cannot fail to be useful members of society, and ornamental to the profession of the Christian religion. Their superior improvement arises from the books they study being their own, namely, the books containing the religion their parents and they profess; from the superior attention they receive; and the extended period of their continuance in the school. In all these particulars it is different with the native heathen children. They are *constrained* to read the Scriptures, as a term on which they have free instruction; but these not being the books they or their parents profess to receive, they have no desire to be proficient in them, further than what is necessary to pass an examination; and in the mean time, the Bhagbot is taught them as their sacred book, and they are warned not to regard the Bible. This may not indeed be done in the schools, but it is all and more than all done in their parents' houses. Also, their parents have no interest in their learning Christian doctrines, and lend no sanction by their influence and authority to the masters; while the Christian children are under the eye and authority of their parents. The native children who attend the heathen schools are taken away as soon as they have obtained sufficient arithmetical knowledge to transact business, without any regard to their proficiency in Christian knowledge; the Christian natives, on the contrary, see the necessity of retaining their children at school, till they are pronounced proficient in the latter and more important science; and indeed in other respects these children have the advantage. There are several children whose parents are in the country, and cannot afford to board them at Cuttack, whom we should like to have in the school, if we had the means of doing so. It would be a great favour to this infant, but very useful school, if one of our opulent churches would adopt it as theirs. The expense of master and board for children would not exceed ten rupees per month, for some years to come; and in a little time, when the native Christians become more numerous, they will be able to maintain it themselves."

A boarding school for the children of the native Christians, under the management of one of the native brethren, subject to the superintendence of a missionary, is esteemed a very desirable object. In this institution, the children would receive that sound instruction, which parents just rescued from the follies and vices of heathenism are not capable of imparting. Besides this, they would be taken from the contaminating influence of the heathen children with whom they mix in their native villages. The Committee have recommended the establishment of such a school. Mr. Sutton states, that for about four pounds a year, a scholar may be boarded and instructed in the proposed institution: and benevolent individuals and Sabbath-schools are invited to patronize a scheme so useful and benevolent.

(To be continued.)

MISSIONARY MEETINGS.

ON Tuesday evening, September 16th, 1834, a missionary meeting was held in the General Baptist Chapel, Butterwick. Mr. Watson presided, and Messrs. Stocks, Felkin, Heaton, and Sanders, (Primitive Methodist) pleaded the cause of the Heathen, in a serious and edifying strain. Mr. Stocks preached in the afternoon previous to the meeting. Collections, £2 2s.

On the following evening, a similar meeting was held at Crowle; Messrs. Felkin, Parkin, Barley, (Methodist) and Heaton, pleaded the sacred missionary cause. Mr. Stocks presided, and addressed the audience in the opening and at the close of the meeting. Mr. S. preached in the afternoon previous. Collections, £1 12s.

On Thursday evening, September 18th, 1834, a very lively and interesting missionary meeting was held in the New Methodist Chapel, Epworth. Mr. Stocks opened the meeting with prayer, and presided on the occasion; and, with Messrs. Heaton, Ridley, (New Methodist) and Felkin, advocated the claims of perishing millions, to Christian sympathy and benevolent effort. Collection, £1 1s.

This was the first missionary meeting we ever held in Epworth, but several friends expressed a hope that it would not be the last.

On Saturday evening, September 20th, 1834, Mr. Stocks preached in the Methodist Chapel, Burringham; and obtained for the mission, of three friends in that village, the sum of 6s.

The above sums may seem small, and indeed trifling; but when we reflect upon the small number of General Baptists in the above places, their distance from the centre of the connexion,—and that the people generally are unacquainted with our missionary operations, our surprise ceases; and we ask, “Who hath despised the day of small things?”

Mr. Stocks visited and preached at Kirton on Lord's day, September 21st, 1834, under the impression that collections would be made for the missionary society; but the friends there thought it an inconvenient time; and engaged to have collections on the return of spring.

BAPTIST MISSIONARY SOCIETY.

EXTRACTS FROM THE REPORT.

Decline of Idolatry.

ALL the accounts which have lately reached us from *Calcutta* advert to the rapid increase of general knowledge among the native youth of that city, and the consequent decline of the power and influence of the ancient idolatry. Great numbers of young men have openly rejected the whole system; and more than one of the public journals, conducted entirely by natives, are employed in exposing its absurdity, and denouncing it in terms of the greatest severity. Such a revolution in the public sentiment is a fact of the highest interest. It seemed requisite, in the order of means, to rouse the native mind from the blank and heartless apathy which defied every effort to excite emotion or inquiry. But still this is but a preliminary step. Intellectual light may indeed discover the puerile folly and hateful turpitude of pagan super-

sition; but a superior illumination is required to point out the only path to peace and holiness on earth, and a glorious immortality beyond the grave. Hence the increased importance of vigorous and persevering efforts to provide for a numerous and intelligent population, the means of becoming acquainted with "the way, the truth, and the life."

Under the influence of these sentiments, our brethren in and around Calcutta have been favoured to continue their pious exertions through another year, not without renewed tokens of the divine blessing. Sixteen individuals were added to the native church under the care of Mr. W. H. Pearce, during the last year; six of whom were youths, from eleven to eighteen years of age, from the Christian boarding-school at Chitpore; a circumstance peculiarly gratifying, as it encourages the hope that, at no distant day, this unpretending but very useful seminary may supply well-instructed native preachers to proclaim to their countrymen the Gospel of God.

Increased attention to the Word.

"In respect to the attention paid to the word," remark our brethren, "it is pleasing to know that among the hearers a decidedly better spirit prevails. Opposition has to a great extent disappeared; and it is now not uncommon for the Missionary to address a large congregation for an hour together, without a word being said in reply, or the least disturbance made; and in some places people are often found waiting the arrival of the preacher. These are signs which seem to indicate our approaching a period when the Lord's servants shall not have to complain, 'Lord, who hath believed our report, and to whom has the arm of the Lord been revealed?'"

New Translation.

The new translation of the Bengalee Testament, which has occupied the close and sedulous attention of Mr. Yates and Mr. Pearce for some years, and to the value and accuracy of which, high testimony has been borne by competent native scholars, has been brought to a close. We have had the satisfaction of receiving a copy of this important work, executed at the Mission press in Calcutta. May the divine blessing rest upon this new effort to give increased publicity to the charter of our salvation, and render its circulation abundantly useful to multitudes! It may be proper to add, that the extent of its circulation must depend on the contributions made for that special object, the British and Foreign Bible Society having declined their aid to this Translation.*

* The Missionaries having completed a new translation of the New Testament, which received the warmest commendations from professors, pundits, and other learned natives, for its accuracy, purity, and idiomatic exactness, submitted them to the inspection of the Calcutta Bible Society. This Society declining to adopt them, unless the words *Bapto*, *Baptizo*, &c., were either left untranslated, as they are in our English version, or were rendered by some word which might equally be applied to sprinkling, pouring, or dipping; the missionaries applied to the Baptist Mission Committee at home. This Committee applied to the Committee of the British and Foreign Bible Society, which also refused to receive it, unless the alterations required by the Calcutta Committee were adopted. The Missionary Committee justly objected to this course, as a violation of fidelity. It must be acknowledged, that, in this affair, the Bible Society has placed itself in an unenviable and questionable position.—*Ed.*

Christian Boarding School.

Mr. and Mrs. Ellis continue to occupy the station at Chitpore. Their engagements are principally among the young, of whom nearly *three hundred* receive daily instruction. Of these, one hundred and thirty are female children, and more could be induced to attend, notwithstanding the general indifference of their parents, if the funds permitted. The Christian boarding-school, to which reference has already been made, contains forty-five pupils of both sexes. As these young persons reside with Mr. and Mrs. Ellis, they are, of course, entirely separated from the heathen, and it is peculiarly gratifying to observe how greatly this circumstance tends to elevate and purify their general character and deportment.

Ceylon.

The labours of our brethren in Ceylon have been continued without interruption ; and fruit, it is hoped, has been gathered unto life eternal. In Colombo itself, indeed, little impression at present appears to be made. There popery and Mahometanism, combined with the wickedness of too many nominal Christians, fearfully harden the hearts of the natives against the Gospel ; but the villages around present a more hopeful aspect. In one of these, no less than thirteen have been baptized and received into Christian fellowship during the past year. Two aged Singalese have also joined the Church at Colombo. Anxious to employ some method to convey to the prejudiced and careless the means of becoming acquainted with the Gospel, Mr. Daniel has composed a Tract for general circulation, 10,000 copies of which have been published by the Colombo Auxiliary Tract Society, in Singalese, Tamul, and Portuguese. The schools connected with this station are thirteen in number, containing 536 pupils, all of whom receive religious instruction, in addition to the usual branches of knowledge. In nearly all the schools, preaching is maintained for those who can be induced to hear the word of God. Nor should it be overlooked, that this beneficent agency on behalf of so many young heathens is carried on at a very trifling expense to the Christian public—the annual cost for teachers, books, visitations, and other incidental charges, being but about six shillings per annum for each pupil.

Sumatra and Java.

Of the stations occupied by the Society in the fertile and populous islands of *Sumatra* and *Java*, we have little that is encouraging to report. Our laborious and self-denying Missionary, Mr. BRUCKNER, has summed up the policy under which they are governed in one brief sentence—"Let the Javanese remain what they are ; it does not agree with our politics to enlighten them ;" and there is too much reason to fear that his description is perfectly just. Still, under the restrictions imposed upon him, he continues to do what he can for the salvation of those among whom he labours. A new tract on the Holiness of God has been drawn up and printed at *Batavia* ; and Mr. Bruckner is listened to with attention wherever he goes to proclaim the Gospel message. The natives even grow more inquisitive on this all-important theme. May the set time to favour that portion of the heathen world soon more evidently come !

TRACT SOCIETY.

EXTRACTS FROM THE REPORT.

Population of China.

The last return to the Government, states the population to amount to three hundred and sixty-two millions, four hundred and forty-seven thousand, one hundred and eighty-three. In reference to the accuracy of this return, the editor of the *Anglo-Chinese Calendar* remarks:—

"This statement will probably set at rest the numerous speculations concerning the real amount of the population of China. We know, from several authorities, that in China, the people are in the habit of diminishing, rather than increasing their numbers, in their reports to government. And is it not unreasonable to suppose, that in a work published by the government, not for the information of curious inquirers, but for the use of its own officers, the numbers as reported by the people should be more than doubted, as the statements of some European speculators would require us to believe?"

If then this return be correct, we are now able, through the medium of one language, to proclaim the Gospel to one third of the population of the globe. Let us then work while it is called day, and take advantage of the openings which commerce is making among this long neglected people.

Desire of Chinese for books.

"The inhabitants of Nansan, in Fuh-keen, who had never seen a ship, came off in boats; but, being rather distrustful, they kept aloof. When I hailed them, they approached nearer and nearer; but by the time they came alongside, we had already got under weigh. Tendering a book to an intelligent looking man, he was at first surprised at the strange gift; but then, turning to his countrymen, he read it aloud. Their attention was instantly drawn towards him; other requests were made, and within a few minutes, the ship was surrounded by clamorous applicants. The captain was beckoning them away, but they clung to our tackle and declared, 'We must have these good books, and will not move without them.' Such determination had the desired effect; I gave them freely what they so earnestly craved, and they went away exulting."

On another occasion, Mr. Gutzlaff remarks:—

"In one of our excursions in Hang-chow, I took a box of books with me. When I took the books out, and handed a copy to a man of respectable appearance, he read aloud the title, and all at once, the crowd rushed upon me, hundreds stretching out their hands to receive the same gift. Within a few minutes the store was exhausted: but the news spread with great rapidity. We saw the people sitting for six hours together on the brow of a hill, opposite to which our vessel was lying at anchor. As soon as they saw us approaching near to the shore, they ran down the hill with great velocity, grasped the books from my hands, and fled towards their friends in the surrounding villages. If ever our christian books were read with attention, it was here at this time. We took a wide range in the adjacent country, and were really astonished at the general knowledge which these silent preachers had spread. Let us not boast of such an extraordinary instance of the diffusion of knowledge, nor deny to curiosity her full share in this stir; yet, after all this, the gospel must be said to have flown here on eagle's wings. We leave the result to God, and wish to re-visit these places not to exult selfishly in the great changes which may have taken place, but to praise our Redeemer that he has given to these millions the means of knowing the way of eternal life."

This incessant demand for religious publications was not confined to the common people. The priests were for a long time desirous to obtain a few Christian books, and when they were unable to procure them, "They almost wept for disappointment." Mr. G. remarks:—

"I addressed the priests who followed us in crowds. It was satisfactory to me that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments, even to look at us. The high priest requested an interview. He was an old deaf man, who seemed to have very little authority, and his remarks were commonplace enough. At this time I was almost overwhelmed by the number of priests who ran down upon us, earnestly begging, at least, a short tract, of which I had taken great quantities with me. I was

very soon stripped of all, and had to refuse numerous applications."—Mr. G. also adds:—"The greatest favour we could bestow upon the natives, was to give them a book, which, as a precious relic, was treasured up, and kept for the perusal of all their acquaintances and friends."

The following interesting scene must have revived the heart of our devoted missionary friend:—

"I brought my stores on shore, but finding that the great crowds bore me down, and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boisterous applicants were

on shore. They now waded, and even swam, in order to get near me, and carried off in triumph the precious gift." Mr. G. then landed, and took his station in the great hall, which led into a large temple. "At this time, I had taken the precaution of guarding my back by the wall, that I might not be thrown down by the crowd. Within a few minutes the priests thronged around me. Though they were urgent, they behaved politely, and begged, almost with tears, that I would give them a few tracts. How joyfully did they retire with the books under their arms!"

FRANCE.

INCREASED UNION AND ZEAL

Manifested at the late Religious Anniversaries in Paris.

I feel constrained to thank, from the bottom of my heart, the *Father of Lights*, from whom cometh down every good and every perfect gift, for the numerous and unexpected blessings which he has shed upon our Anniversary Meetings. We expected much from his great mercies: we were assured he would not leave us; but the Lord has given us more than we could ask or think. Christians in Paris do not recollect to have witnessed, since the commencement of the religious revival in France, meetings more edifying, or more blessed with the merciful presence of God. The name of Christ has never been confessed more boldly by the speakers: never have there been more pressing appeals—more encouraging facts—a more lively sympathy—deeper impressions, or more elevated hopes.

This is the more gratifying, as we had reason to fear, in some respects, a very different result. During the last year painful discussions had arisen between the religious parties which divide the Reformed Population of France. . . . Every thing then induced the fear, at the approach of our festivals in the month of April, of sad and deplorable contentions. But no: an admirable feeling of mutual good-will has reigned in our meetings, and in the intercourse of the Pastors. Each one adheres, no doubt, to his opinions: we all retain our principles and rules of conduct: nothing regarded as sacred and inviolable has been sacrificed, to obtain a false and anti-christian peace.

But the two parties of French Protestants felt the need of avoiding whatever proceeds from the corrupt heart of man—bitterness, animosities, hatred, personalities, reproaches: there was, so to speak, a tacit agreement between us, by which each respected the rights of conscience of the other, in order that his own might be respected.

Another circumstance, not connected with our religious situation, but with the political state of the country, made us fear that our religious meetings would not offer all the interest and edification which the friends of the Gospel might desire to find. On Sunday, April 13th, the very day of our first meeting, a sanguinary commotion had taken place, and several citizens had perished in the streets or in their houses. When I arrived in the capital on Monday afternoon, the city was deeply troubled by the recollection of the frightful scenes of the preceding night: numerous troops of soldiers traversed the streets with their muskets, ready to fire on the factions: in some quarters of Paris it was dangerous for a person to go out of his house; a sort of vague terror pervaded all minds. At the same time, the most disastrous news arrived from Lyons by telegraph; there, the workman fought with the soldiers, and it was still doubtful which would prove victors—the rebels, or the defenders of the laws. Could the sweet and humble voice of religion be heard among this jarring of unbridled passions? What would become of our religious festivals, while such bloody contentions were threatening again to unsettle the Institutions of the country? This was the question anxiously asked by Christians, at their

first prayer-meeting. But their uneasiness soon gave place to a deep feeling of gratitude to God. The dark clouds, which covered our political horizon, so far from diminishing the number of those who attended the annual meetings, seemed, on the contrary, to have opened the eyes of several persons to the danger of living without God in the world; and the more the storm rumbled over our heads, the more fervently we implored the rising of the Sun of Righteousness.

There were present in the capital about thirty-six Pastors of the national protestant church, and thirty foreign Pastors. This number is, I believe, larger than has before been seen at the Anniversary Meetings; and it shows that the interest in France, in the labours of the friends of the Gospel, is constantly increasing. Some of these Pastors come to Paris from a distance of 150 to 200 leagues.

The evangelical, and those known to be orthodox, formed the great majority of the Pastors present, reckoning the foreign Pastors. It is sometimes stated that we orthodox Ministers are but a small fraction of the protestant Clergy; but here we have the proof, that if we

are not a majority in the national protestant church in France, we at least form an imposing, active minority, distinguished by learning and zeal, and that our number is every year increasing. Already, most of the Religious Publications—Journals, Books, and Sermons—are from the pens of orthodox Pastors: there is no comparison between the two parties in this particular: we publish many writings, and the latitudinarians almost nothing. Already our Religious Societies, taken together, receive three or four times as many gifts and subscriptions as those of the latitudinarians. The friends of the Gospel already discover superior activity. What a great and happy prospect opens to our view, when we consider the progress which we have made for some years! The day will come—we may hope it will come soon—when orthodoxy shall be the rule in our churches, and latitudinarianism only the exception. It may be added, and I say it with joy, that some of the latitudinarian or universalist pastors are inclining more and more to the true and pure evangelical doctrines, and that several among them give the hope of a speedy and thorough conversion.

GENERAL BAPTIST MISSIONARY SOCIETY.

MINUTES OF A TOUR INTO SARRANGUR AND KHOORDA.

(Concluded from Page 400.)

Feb. 10th. Lord's-day.—Sat under the verandah of the native doctor's house, and collected a crowd of people. They heard well, and I enjoyed some affection in addressing them. The people are wonderfully delighted that we should manifest such concern for their good; and exclaimed, "O that all our sahibs were such as this good padree sahib is!" They begged we would prolong our stay in Khoorda. Several books were gladly received. In the afternoon, at an early hour, we started for Koomarbosta, according to promise. The people all assembled round a toolsee mound, on which I sat, and from which I preached the Gospel, and persuaded the people to consider, and turn to the true God, who made them, and gives them all things richly to enjoy; and who hereby calls them to turn from their vanities, and serve him. After an hour and a half spent in preaching, proving, and persuading, we took leave of them. Some tracts were again received. I saw the goodea I mentioned yesterday, this fore-

noon, and had a long conversation with him. I took the Testament, and read a number of passages before him, which spoke of man's defection from God and his truth, and the danger into which this defection had brought him. I then pointed him to the only Saviour, explaining particularly the doctrine of the substitution of Christ for guilty men. When I arrived, I found Mrs. L. at the native doctor's house, surrounded with a number of females. The door was surrounded with a crowd of natives, among whom I sat down, and entered into conversation. They expressed their admiration at our condescension, and attempts to do them good; and said they should be very happy for us to stay amongst them, to instruct them and teach their children our books, by instituting schools. They declared they would all read and learn our doctrines, if we would stay; but if we would not, who could tell them the meaning of the books, and encourage them in religion. They also inquired when I would return, if I would not now stay. The doctor brought his young child, a boy, that he might receive my blessing. I took him in my hands, and said I prayed God would make him a

good man. I met two prostitutes in the street, coming from the bath. They demanded why I would not give them a tract. I said, I will; and after they had promised to read them, I gave them one apiece. Prostitutes learn to read, that they may entertain their visitors with a song. They will find a different song in the nistar, and one which their friends and they may not find quite so friendly to their vile purposes as their usual songs.

11th.—Had much interesting conversation, this forenoon, with a number of strangers who came on the verandah, among whom was the goodea. In the afternoon, we proceeded early to Muckou-presad-poor. Stood in the street, near a toolsee mound, and spoke to, and argued with a number of persons; but the greater part were very careful, and full of silent enmity. A brahman and I conducted the conversation. Mrs. Lacey visited the females, as they had sent word they wished to see her. At dark hour we departed. Not a Hindoo would give us a drop of water to drink. A Mussulman ran and fetched his tolu, scoured it clean, and presented us with fair water, which was refreshing. I felt grateful to him, and thought he would not lose his reward. A respectable native, with a number of his tenants, dependants, and friends, paid me a visit in the evening, and sat an hour and a half with me. We had much profitable conversation on Christianity. He was willing to lay aside his idols, and worship God, but why did I introduce Jesus Christ to be worshipped? This led to a number of very important and interesting discussions as to the necessity of the mission and mediation of Christ. He appeared pleased and satisfied with the replies that were made. He then made other inquiries of a less important nature, as, Where was Europe?—how far off?—could he go?—what religion was observed there?—what connexion between the different states?—did caste exist?—who were the Company?—how were we supported?—and why did we come? All these and many more questions were asked and answered. He and his company went away pleased; declaring I was a good sahib to come so far, and be at so much trouble, for their good, and wishing all sahibs were such. We set off for Cuttack in the morning.

12th.—Set off early this morning, and stayed at Mandasall through the heat of the day, and then travelled to Chundika in the evening, where we stayed all night.

13th.—We left Chundika, after taking a cup of coffee, and arrived at Cuttack by half past ten; but the children did not arrive till two o'clock, owing to a misunderstanding of the bearers. I thank God for his preserving and providing care over us and our little ones, throughout this jungle and inhospitable journey. I trust a light is set up in Khoorda, which will never more be darkened or extinguished. On my arrival, I heard of the death of Mr. Acken. When near his end, he called out to have me sent for. Thus, while men are well and in health, they set no value on the means they possess; when death appears at hand, they open their eyes and cry for help. It often happens, in such cases, that what they despised or neglected in health, they are denied, in righteousness, in death. Seek the Lord while he may be found, and call upon him while he is near.

LETTER ON THE LATE ANNI- VERSARY REPORT.

*To the Editor of the General Baptist
Missionary Observer.*

DEAR SIR,

I HAVE from the formation of our Foreign Mission, (at which I was present,) felt a deep interest in its prosperity, have rejoiced in its triumphs, and mourned over any decline in the zeal of its supporters. I have long been convinced that our society was not sufficiently known, and have urged upon several of our leading ministers the propriety of holding our annual meetings in London; but have always been told, that we were too insignificant, and that a meeting held there would be a failure. Convinced, however, that such opinion was incorrect, and such fears groundless, that the success of the mission, and character of its missionaries, were to excite the attention of the friends of missions of various denominations, I hailed with delight the announcement in the Patriot, (so admirably written, by the worthy Secretary,) that it was resolved to hold the last anniversary meeting in the spacious and elegant chapel of the Rev. A. Fletcher. At that meeting I was present, and listened with delight to the powerful appeals, and the willing testimony borne to the efficiency of our society, by the Rev. Messrs. Knibb, Statham, and others; nor was I less rejoiced at listening to the pious and excellent address of the honourable chairman, and the announcement of his liberal contribution, and

that of £20 from John Broadley Wilson, esq. treasurer of the other Baptist missionary society. The attendance too, was highly encouraging,—especially when we consider that the meeting was held after the Christian public had almost been sated with a succession of anniversaries. Judge of my surprise, then, on looking into the next Wednesday's Patriot, to find no notice whatever of the meeting—nor was my search more successful on the following week; and even in our own Repository a notice was given, such as might have been expected respecting the meeting of a village association.

Allow me, sir, to say that this omission was not only impolitic, but *unjust*. By neglecting to bring before the public an outline of the powerful and energetic appeals of our brethren who have witnessed the society's operations, both in the East and West, we have done an injury to the society; and neither act with courtesy to them nor the generous contributors, besides losing an opportunity, so much needed, of making our mission, our opinions, (as detailed so ably by Mr. Pike,) and our denomination itself better known.

A Reporter ought to have been engaged; and had the expense even amounted to the extra sum collected, I am convinced the society would have ultimately been greatly benefited. I blame no one—for I know not whose was the neglect; but I sincerely regret the circumstance which has occasioned this letter; for which I beg a corner in an early number, and remain, dear Sir,

Yours faithfully,
 Sep. 24, 1834. MINIMUS.

We hope the deficiency of which our respected correspondent complains, as far as pertains to the Observer, is supplied by the above spirited letter. We were given to understand that a Reporter from the Patriot was present at the meeting, and therefore were disappointed in observing that no notice was given of it in that Journal. If the getting up and publication of a report required the engagement and remuneration of a Reporter, on the part of the friends of the mission, we frankly confess that we know not any individual who can be fairly chargeable with this neglect. ED.

CHURCH MISSIONARY SOCIETY.

SUMMARIES OF CHURCH MISSIONS.

West Africa Mission.—Stations, 5: Missionaries, 4: Catechists, 6: Native Teachers, 15: Communicants, 445: Schools, 17: Scholars:—Boys, 1282: Girls, 596: Youths and Adults, 1157: Total, 3035. Average attendance on Public Worship—In the morning, 2299: Evening, 1320: Week Day, 768.

Mediterranean Mission.—MALTA. Missionary, 1: Lay Agents, 3. GREECE. Missionary, 1: Native Teachers, 2: Schools, 4: Scholars:—Total, 553. ASIA MINOR. Missionaries, 2: Native Teachers, 3: Schools, 5: Scholars:—Boys, 132: Girls, 180: Total, 312. EGYPT. Missionaries, 3: Native Assistant, 1: Schools, 2: Scholars:—Boys, 62. ABYSSINIA. Missionaries, 2: Artisans, 2.

North India Mission.—Stations, 14: Missionaries, 8: Native Missionary, 1: Catechists, 13: Native and Country born Teachers, 88: Schools, 63: Scholars:—Boys, 3162: Girls, 440: Youths and Adults, 31: Total, 3718.

South India Mission.—Stations, 9: Missionaries, 11: Native Missionaries, 3: Catechists, 5: Native and Country born Teachers, 276: Schools, 229: Scholars:—

Boys, 6027: Girls, 930: Youths and Adults, 203: Total, 7483.

Western India Mission.—Station, 1: Missionaries, 3: Schools, 2: Scholars:—Boys, 70: Girls, 60: Total, 130.

Ceylon Mission.—Stations, 4: Missionaries, 7: Catechist, 1: Native Teachers, 51: Communicants, 62: Schools, 42: Scholars:—Boys, 1212: Girls, 229: Youths and Adults, 51: Total, 1492.

Australasia Mission.—Stations, 6: Missionaries, 6: Catechists, 14: Schools, 13: Scholars:—Boys, 20: Girls, 36: Youths and Adults, 47: Total, 420.

West-Indies' Mission.—Stations, 3: Catechists, 4: Country-born Teachers, 3: Schools, 13: Scholars:—Boys, 50: Girls, 40: Youths and Adults, 70: Total, 675.

North-West-American Mission.—Stations, 3: Missionaries, 2: Schoolmaster, 1: Communicants, 148: Schools, 9: Scholars:—Boys, 142: Girls, 96: Total, 383.

General Summary.—Stations, 50: Missionaries, 50: Native Missionaries, 4: Catechists and other Laymen, 48: Native and Country-born Teachers, 440: Schools, 399: Scholars:—Boys, 12,179: Girls, 2,607: Youths and Adults, 1,559: Total, 18,283.

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 12.]

DECEMBER, 1834.

[NEW SERIES.]

A MEDITATION FOR THE CLOSE OF THE YEAR.

How rapid and affecting is the flight of time : and how speedy my approach to the eternal world ! Another year is about to close for ever. I am another twelve-months nearer "that bourn, from whence no traveller returns !" The sorrows and the pleasures of another year are now about to end, and those who sustained the former, or enjoyed the latter, have evidence the most palpable and positive, that earthly pains and earthly joys are transient, short, and trivial. What numbers, during this revolution of the sun, have been called into eternity : prepared or unprepared they are gone, and the place which once knew them must know them no more ! Some have closed their eyes on this vain world, to open them in the paradise of God ; and some have left the Bible and the means of grace, yea, all the privileges that time allows, for "sighs that always sigh, for tears that ever weep and ever fall, but not in mercy's sight."

And how is it that I am spared ? is it because I am more holy and more devout than others ? No : but because God is merciful and gracious ; his kindness has been my portion, his presence my support ; and here I am sustained and comforted by his almighty hand. Let me then examine what I have done for him, who has been so kind to me. Have I loved him with supreme affection ? Have I thought of him, prayed to him, and spoken of him as I ought ? What has been my conduct in the closet, in the family, in the church, and in the world ? Have I, during this year, advanced in the divine life, added to my intellectual stores, and effected through grace any permanent good ? Have I not still great coldness of which to complain, and unhallowed propensities to humble me in dust and ashes ? Have I done what I could as a man and a christian ? Have my talents been de-

voted to my Saviour, and while I have been recommending him to others as the fairest among ten thousand, have I really loved him with all the powers of my soul? Have I frequently taken my stand at the cross of Christ, and thought of him who bore my sins upon the tree, and stooped to make me happy? And while contemplating a scene so wonderful, a subject so sublime, have I felt and acted as I ought? In a word, have I spent this year under a consciousness, that it might be my *last*? Am I nearer heaven than I was at the commencement of it? I know I am nearer the grave, for

“Every beating pulse I tell,
Leaves but the number less!”

But O thou merciful Preserver of my life, I stand ashamed and confounded before thee, under the recollection of neglected blessings and abused mercies. How little has been done for thee, although thou hast done every thing to make me happy. Alas! I have not done for my Maker what I might have done, by speaking of him and for him, when I had an opportunity. I have not been sufficiently alive to my duty by discountenancing sin, when I might have done it, by watching over my own heart, and repressing every evil temper, every corrupt desire. I have not been so vigilant, or so prayerful, as I ought to have been. I have not improved my time as I might have done. Many precious moments are for ever gone, which might have been employed more profitably and to much greater advantage. I have given way to sloth and self-indulgence, and stand condemned by my own negligence and folly. I mourn that I have *gained* so little through the year that is now closing. I might have acquired a better knowledge of myself, and a greater measure of the mind of Christ. In a word, I might have been more holy, and then I am sure I should have been more useful and more happy. Had I been more spiritually-minded, my joy would have been greater, and my peace more uninterrupted. My prayer is, “Enter not into judgment with thy servant, O Lord; but create in me a clean heart, and renew a right spirit within me. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Cast me not away from thy presence; and take not thy Holy Spirit from me.” Thou, O Lord, art a God of mercy, or I could have no hope and no joy: mercy is my only hope, my only plea, my only boast. Let the publican’s prayer be on my heart and on my tongue, every day and every night; living or dying would I say, “God be merciful to me a sinner.”

At this solemn season of the year, several ideas crowd in upon my mind to deepen the impressions of religious principle. The

falling of the faded leaves, and the approach of winter, remind me of that sober period when, if life be spared, the bloom will depart from my corporeal frame, and the frost of age begin to settle on my head. Reflecting on the rapidity with which the last twelve months have fled, I see clearly the beauty and force of the scriptural representations of man's earthly existence. It is indeed a fleeting shadow, a running post, a quick shuttle, a swift arrow, a fugitive meteor, a sort of indivisible point in comparison with eternity. What stupidity do men display, by putting off the work of salvation to a more convenient season. Little do they reflect how large a portion of the time of probation is comprised in the space of one year, and how impossible it is for them to calculate certainly upon having another hour to prepare for their eternal state. How many during these twelve months have passed into the abodes of everlasting woe, who, in the month of January, reckoned with confidence upon having all well before they died. O how I pity those who reject the Gospel, and abuse their talents, upon the presumption of faring as the dying thief did; as if they knew whether he had been called before, or expected that the heavens would again be veiled in darkness, and the rocks be rent, and the earth tremble, to urge them in the time of dissolution to think of their souls. O may I never place my eternal interests on such dreadful hazards!

Lord, I would spend my *future* days to thee: I find my life, my peace, my all in thee. I would set the Lord *always* before me; keep him at my right hand, that I may not be moved. Close to the Saviour I would ever keep: his sufferings are my glory and my joy: he wept that I might smile, he died that I might live. Gracious benevolence! heaven stoops to make me happy! I am all defilement—he “the fairest among ten thousand and the altogether lovely.” I am darkness—he is light; I am nothing—he is all in all. On him would I live as my spring of good; like him would I live as my pattern; to him would I live as my end. Those would I deem my happiest moments, which are spent in holy communion with the ever-blessed God; those labours the most profitable, which are employed for the welfare of immortal souls. The noble plan of human redemption I would study more closely, that my mind may be more affected with the evil of sin, the love of Christ, and the harmony of every divine perfection and attribute. A Saviour slain shall be all my glory and all my trust. I will sing and talk of Jesus Christ. Him will I honour, who bore all my sins upon the tree; him will I adore, who was rich and became poor, that I through his poverty might be rich. ’Tis only as I live to him, that I live in pleasure, and answer life’s

great end; 'tis only as I live to him, that life may be called living.

"Thou, my all!

My theme! my inspiration! and my crown!
 My strength in age! my rise in low estate!
 My soul's ambition, pleasure, wealth, my world!
 My light in darkness! and my life in death!
 My boast through time! bliss through eternity!"

Let my future days be more sedulously employed, my future comforts more gratefully received, and my future privileges more carefully improved. All I have is the Lord's; all I need must come from him; and, happy thought! his eyes are always over me, his ears are open to my prayers. If life be spared, I hope to commence the ensuing year with the most serious purposes of devotedness to God. May I be more economical in the use of my time, more frequently at a throne of grace, more active in my endeavours to do good, and more rigorous in calling myself to examination, as to the actual agreement of my practices with my acknowledged principles. I feel my responsibility increase. From every change in my circumstances, and every instance of mortality among my associates, I seem to hear a voice calling on me to work while it is day, and improve my talents. O let me often reflect on the affecting brevity of human life, and the necessity of a full preparation for death. For soon, very soon, my weeks and years will for ever end. These eyes, which now trace the works of God, with pleasing wonder and unfeigned delight, will soon be closed in death. A pallid hue shall overspread this countenance, these hands shall be inactive, these feet shall cease to move, and all this mortal frame shall be dissolved and die! My dearest friends will consign me to the cold and silent grave: then shall the dust return to dust, and the spirit to the God who gave it. Affecting thought! Divine Redeemer, may I then be found of thee in peace, live for ever in the full sunshine of thy love, be associated with the just made perfect, and sing the song of Moses and the Lamb. Then shall my bliss be perfect, and my joy complete; my tears shall cease to flow, and my sighs be hushed for ever. God, my own God, shall be my glory and my joy, and rivers of pleasure my portion through eternity. Oh the pearly gate, the golden streets, the tree of life, the crown of everlasting glory! I sigh and long to be gone. I wait to be delivered from a body of sin and death; to be brought to the glorious liberty of the sons of God. Thou thyself hast said, "Surely, I come quickly. Amen. Even so: come, Lord Jesus."

W. B.

THE PROBABLE CAUSES OF SCEPTICISM IN RELIGION.

PERHAPS there are few persons of reflective habits who have not suffered more or less from temptations to scepticism. And it would be difficult to name an evil productive of greater practical mischief, and more injurious to the peace and prosperity of the young Christian. It seems to be a peculiar besetment to some minds, though all are not aware of the magnitude of the evil, or the danger of its operation. Scepticism is that disposition of mind by which we are led to doubt the verity and sufficiency of all evidence, and to withhold our assent to truth, how weighty soever be the arguments by which it is supported. It is a blind and stubborn resistance to conviction, a determination not to believe what we wish not to believe, *a doubting for the sake of doubting*. It is a kind of *mental democracy*, denouncing all the laws of judgment, and refusing submission to the government of reason, choosing rather to be guided by the casualties of its own caprice, and to riot in the vagaries of its own licentiousness. It will be readily perceived that the indulgence of this disposition must be extremely pernicious, and especially so when it is suffered to profane the Holiest of Holies, and enter into the momentous and awful realities of religion. It has a more powerful and general influence on the minds of men than many are aware. It is the stamina of infidelity, the ignis fatuus of the moral world, and one prolific cause of the prevailing indifference and unconcern evinced in matters of religion. It may not therefore be altogether profitless, if we try to discover the secret sources from which it proceeds, and to point out a few of its multifarious causes. One palpable cause of scepticism is, a *speculating habit*, or a propensity to dive into abstruse and partially revealed doctrines. There are some truths and facts not immediately connected with the matter of our salvation, and in which we are not personally concerned, that are involved in a great deal of mystery. Such for instance as the eternity of the Divine Existence, the infinitude of the Divine Perfections, the mysterious, undefinable union between the Father, Son, and Holy Spirit, the nature of the human soul, the sources of its power, the origin of its propensities and predilections, and the manner in which it acts upon our physical organs. Neither can we comprehend the connexion between sin and suffering, holiness and happiness, nor the process of regeneration and sanctification. The resurrection of the body, its re-union with the spiritual part of our being; the mode, the place, and the circumstances of our future existence are alike unfathomable. The *matter* of these facts is *revealed* and supported by a mass of convincing and satisfactory evidence; but the *mode* and *manner* of them is obscure and unsearchable, together with many associated circumstances. If in matters of religion we would suffer our minds to rest upon the evidence of *authenticated testimony*, (as we do in many matters of history and science,) and if we would admit what is plainly revealed and properly supported, instead of diving into mysteries and perplexing our minds with idle suppositions, we should obviate many difficulties, and prevent a large amount of infidel feeling. There are some who are always dealing in abstruse points, in mere possibilities; and that frequently to the neglect of the plainer and practical

parts of Christianity. They select as common-place subjects of thought, themes that are involved in awful and amazing obscurity, topics which angels tremble to think of, transactions that are enshrouded in more than midnight mystery, and treat with an unholy familiarity, sublimities which sages and philosophers, contemplating them as in a pavilion of cloud, have reverently forbore to approach. But this practice is pregnant with danger. While we recognise in the human mind a considerable portion of penetration, and a large measure of capability; and while we admit its vast expansiveness, and the possibility of its ever increasing both its actual knowledge and its *power of acquirement*; still we maintain, that there is in every stage of the mind's progress a certain point concerning which it may be said, "Thus far shalt thou go, and no farther." There is a line of demarcation, dividing the path of danger from the path of safety. Beyond that line all is darkness, doubt, and uncertainty. Mists of error come before the eyes; we can see nothing clearly; the mind loses its equilibrium, and falls powerless and intoxicated into the depths of scepticism and folly. Hundreds become sceptics before they are aware, merely by going beyond the limits of mental power, and cherishing a fondness for speculative reasoning.

Another proximate cause of scepticism is, a superficial acquaintance with the word of God, and with those branches of knowledge which tend to its elucidation. It is observable, that those who have opposed religion the most have studied it the least. They dispute the authenticity of the Holy Oracles, and pass opinions on their character and contents, without really knowing what they are, without ever having given them a studious and impartial examination. A candid perusal of the word of God, and an intimate acquaintance with its sublime and impressive truths, will induce lowly and diffident views of ourselves; whereas scepticism is the result of pride and arrogance, and a persuasion of our superior competency to judge. Superficial attainments tend to puff up the mind and make it vain; solid ones have just the contrary effect. They instruct us in our own ignorance, and true wisdom lays open the springs of folly. As we advance in the paths of knowledge, and discover new regions unexplored and fresh departments of science unattempted, we cannot help but contrast our own feebleness, with the mightiness of other minds. The observation of a certain ancient philosopher is beautifully illustrative of this principle. "The first year," said he, "that I began to study I thought I knew *everything*, the second that I knew *something*, but the third discovered to my utter astonishment that I knew *just nothing*." And thus if the old position of the Pyrronists, that "The more we study the less we know," be true, yet that *less* is of the highest value, both from its being a condensation of all that is certain, and a rejection of all that is doubtful. A sound judgment exercises itself in two ways; not only in the affirmation of what is true, but also in the negation of that which is false: and as one has observed, "It requires more magnanimity of mind to give up what is wrong, than to maintain what is right; for our pride is wounded by the one effort, but flattered by the other." To nothing do these remarks apply with greater force than to the study of the Bible. The more diligence we give to search the Scriptures, the more definite and accurate will be our ideas of the great realities of religion. But in order to make any thing like proficiency in biblical

knowledge, close application and determined effort are necessary. A large portion of the Sacred Writings is couched in metaphorical or figurative language. And if we would obtain a clear understanding of the emblems and similes employed, we must know something of the sources from whence they were drawn, the circumstances under which they were employed, the precise latitude of meaning they were intended to convey, their connexion with the civil and political events of the times, the manners and customs of the Jews and other nations. And it will be well (especially for ministers) if to this can be added an acquaintance with the idiom and peculiarities of the languages in which the Bible was written. Ignorance in these matters has created many difficulties, and caused a great deal of scepticism upon subjects perfectly harmonious, authentic, and credible.

Another cause of scepticism is, the superstition, fanaticism, and various ignorance with which religion has been associated. It is to be deplored by every real friend of Christianity, that she has suffered so much on this account. Religion has been abused and misrepresented; its lovelier glories have been darkened by the weaknesses and follies of men, and its plainest manifestations clouded in obscurity and mysticism. It is not to be wondered at, that Reason has risen in proud rebellion against heaven, and refused submission to the disguised faith of the gospel. Men will judge of things by what they *appear to be*. They will not disconnect religion itself from the *abuse* of it. They will not distinguish between "the pearl of great price," and the ore with which it is encrusted. If the progress of scepticism is ever to be arrested, and religion to become popular with men of taste and refinement, it must be disassociated from the errors and absurdities with which it has been interwoven; and the gospel must be exhibited in its pureness and simplicity. The "wood, hay, and stubble" must be removed, and then the "gold, and silver, and precious stones" will appear; the gospel will regain its attractive power, will carry conviction to the mind, and bear down all the opposing influences with which it has to contend.

Another cause of scepticism is, the *diversity of sentiment* prevailing in the Christian world, and the manifestation of a sectarian spirit. This has often been employed as a battering-ram to beat down the Temple of Truth. But perhaps a more powerful cause of this evil is to be found in the unholy tempers and discrepancies of conduct observable in many of the professed friends of religion, which lead the ungodly to infer that it does not possess that transforming influence and purifying energy for which it is famed. But the cardinal and most stubborn cause of scepticism is, a *moral disinclination* to be convinced of the truth of religion, and to submit to the restraints which it imposes. This is the grand secret, "light is come into the world, but men love darkness rather than light, because their deeds are evil." They know that the gospel condemns iniquity and enforces purity; they love the former and hate the latter, and therefore they try to persuade themselves that the gospel is not true. They *doubt* because they wish to *disbelieve*. Only let them realize its renovating power, let their hearts be changed and their haughty minds humbled, and let them be transformed into the image and imbibe the spirit of Him who was "meek and lowly in heart," and scepticism will then fly like shadows before the morning sun; the gloom of the mind

will be chased away, and the tormenting disquietude inseparable from scepticism will be exchanged for that "peace which passeth understanding, for the sweet assurance of divine forgiveness, the hope of heaven, and the prospect of immortal blessedness beyond the grave.

Loughborough.

BETA.

THOUGHTS ON THE WORD AMEN, AND THE MANNER IT OUGHT TO BE USED IN THE WORSHIP OF GOD.

THE word Amen frequently occurs in the sacred Scriptures, and is of solemn import. It signifies Firmness, Truth, and Faithfulness; and is equivalent to saying, So be it, So it is, So it shall be. It is used as an affirmation by our Lord, John iii. 3, "Verily, verily, (in the original, Amen, amen,) I say unto thee, Except a man be born again, he cannot see the kingdom of heaven." See also ver. 11. It is applied to our Lord, Rev. iii. 14, as being truth, opposed to all the types and shadows of the Mosaic law. "Unto the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true witness." In 2 Cor. i. 20, the Apostle says, "All the promises of God in him are yea, and in him Amen:" that is, they are true in him, and will most assuredly be accomplished. When the sacred Scriptures add Amen at the end of their prayers, doxologies, &c., it is corroborative of what is gone before, or expressive of what really is, or of what they desire, or of what most certainly shall be: and very frequently all these ideas are included. Take for example, Romans xvi. 27, "To God only wise be glory, through Jesus Christ, for ever. Amen." 1 Cor. xvi. 24, "My love be with you all in Christ Jesus. Amen." Gal. vi. 18, "Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen." It were easy to enlarge, but this may be sufficient to give us the distinct meaning of the word Amen.

Our next inquiry is, the manner in which it should be used in the worship of God. And here, I suppose, all will either admit, that every worshipper ought, silently or audibly, to add his hearty Amen to the prayers, praises, and thanksgivings that may be offered to Jehovah; and also to those devout breathings which ministers may express in, or at the close of their discourses, in reference to the influence of the truth upon the minds of the hearers. Nor do I conceive it necessary, in order to this, that we should approve of every idea, much less

of every phrase or expression that may have been used. It is quite sufficient for this purpose, if the matter of a discourse or prayer in the main be agreeable to the oracles of truth. But that to which our attention is now directed, is the audible use of the word. And to me it does appear, that, in certain parts of Divine worship, every Christian should use it so audibly, as to be distinctly heard by his fellow-worshippers who may be near him. Let us see, however, what may be learnt from the Scriptures on this subject. Read Deut. xxvii. 14—26. It is manifest from this Scripture, that Jehovah required all the people of Israel, male or female, to say Amen to the awful curses denounced against transgression: and it appears evident too, that they were all to say it in a tone of voice loud enough to be heard; otherwise, it could not be known to the ministers of religion, that the people, in this respect, obeyed the command of God. Now, if Jehovah required all the people to say Amen to the curses pronounced upon Mount Ebal; it seems very natural to infer, that it cannot but be agreeable to him, for every sincere Christian to add, with an audible voice, his hearty Amen to the blessings of the Gospel. He has not, that I remember, so positively enjoined this upon Christians; and yet, that it is his mind that we should thus use Amen in his worship, seems very clear, from the words of the Apostle Paul, 1 Cor. xiv. 16, "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" This question seems evidently to imply, that it was the custom of Christian churches to say Amen at the conclusion of the prayers, thanksgivings, &c., that were offered to God by the ministers of religion, and that too in an audible tone of voice. Now, as the practice is so ancient and scriptural, it seems improper to lay it aside; especially as the reasons for saying Amen may be the same now

as formerly. At the same time, it should be used properly. It should be used with understanding, seriousness, humility, and fervour.

1st. It should be used with understanding. It may well be questioned whether the improper use which is sometimes made of this word, in certain religious societies, be not a greater evil than a total silence. The path of duty lies between the two extremes; and to walk in it, we must accustom ourselves to reflection, and endeavour to use it properly. We must labour after a clear and comprehensive understanding of the revealed will of God; and, both in public and private, be attentive to what is said by those who may take the lead of meetings for Divine worship. The word Amen is in itself a short and comprehensive prayer, and should be used in reference to what has gone before.

2nd. It should also be used with seriousness: for it is a serious and solemn address to the Almighty; an appeal to him respecting the sincerity of our wishes and endeavours to secure our own happiness, and the happiness of our fellow-creatures; and a mutual, ardent desire, that he will be pleased to effect, ratify, and confirm all by his most gracious agency and blessing. To add Amen, therefore, in a light, trifling, careless, irreverent manner, is not very becoming, but extremely sinful, and offensive to Him we profess to worship. Finally,

3rd. It should be used with humility and fervour. In Nehem. viii. 6, we are told, when "Ezra blessed the Lord, the great God," in the midst of the congregation of Israel, "all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and wor-

shipped the Lord with their faces to the ground." This example, (ancient as it is,) in the spirit, if not in the letter of it, is worthy of our closest imitation. We should be deeply humbled before the great, the dreadful God of Israel; and express our Amen with that fervent importunity, which denotes, at once, our deep sense of his awful majesty, and the infinite importance of the blessing we implore.

Thus I have briefly noticed the meaning of the word Amen, and the manner in which it ought to be used. And surely, if we ardently desire the glory of God, the good of our fellow-creatures, and our own salvation, we shall need no other motives to induce us to use it. May grace, peace, and mercy rest upon all the true worshippers of our great God; and of Jesus Christ our Lord. Amen. A. B.

We concur with our correspondent so far, as to think that the use of the word in public worship ought not to be discontinued; but would it not be advisable, always to defer the audible expression of it, to the conclusion of a prayer or discourse. None of the passages quoted above, furnish the least evidence in favour of interrupting the exercises of devotion by public exclamations of Amen. In every congregation, there are persons who are almost incapable of reflection; and who, if encouraged by the general custom of repeating this term, would thoughtlessly employ it on very improper occasions, so as to produce, in their fellow-worshippers, feelings the very opposite to the contrition, reverence, and love, mentioned by A. B.

Eds.

BRIEF NOTICES OF SMALL WORKS.

A COLLECTION OF THE PROMISES OF SCRIPTURE, under their proper heads. By SAMUEL OLARKE, D.D. A new Edition. London: Henry Washbourne, Salisbury Square. 12mo. pp. 180.

The late eminent Dr. Watts, in a commendatory preface to this small, but valuable work, remarks—

"The materials which are collected here are all Divine, and the disposition of them is elegant and regular; so that it is an easy matter to find something suited to the frame of our souls, or our present wants, on every occasion; and

that soul who knows what a suitable promise is worth in an hour of darkness or temptation, will never think such a work as this, and such a various treasure, can have sufficient value set upon it.

"Those who have little leisure for reading, may find their account in keeping this book always near them; and with the glance of an eye, they may take in the riches of grace and glory, and derive many a sweet refreshment from hence, amidst their labours and travels through this wilderness. It is of excellent use to lie on the table in a chamber of

sickness, and now and then to take a sip of the river of life, which runs through it in a thousand little rills of peace and joy."

After these beautiful sentiments, any observations of ours would be superfluous, except to add that the work is neatly printed.

AN EXPLANATION OF THE PRINCIPAL PARABLES OF THE NEW TESTAMENT, intended for the Young. London. Religious Tract Society. 12mo. pp. 172.

This work is adapted to be useful to young people. The language is plain, the sentiments good, and the explanations given are ever attended with personal addresses to the juvenile reader. It might perhaps have been a little improvement, if the author had briefly mentioned the various senses in which the word *parable*, and the phrase "*kingdom of God*," which so often occurs at the beginning of the parables, are to be understood in the Scriptures. The former often denotes either a metaphor, a similitude, an example, &c. ; while the latter signifies the government of God over the mind, or his administration, or his church. We think the book very suitable to be

given as a prize to Sabbath-school children. It will give them considerable information; and will direct them to do, as well as learn, the will of God.

ANECDOTES. CHRISTIAN MINISTERS. London. Religious Tract Society. 12mo. pp. 208.

ANECDOTES. CHRISTIAN MISSIONS. London. Do. do. pp. 216.

These two collections of anecdotes are, as we think, more interesting and impressive than any of their predecessors in the series. In the former, various incidents introductory to ministerial labours, and striking facts, illustrative of the devotedness of distinguished ministers to their duties, their methods of usefulness, fidelity, Christian boldness, piety, humility, earnestness, and success, are narrated in plain and forcible language. In the latter we have a variety of anecdotes, evincing the necessity of missions, the benefit of them to individuals, the peaceful deaths of missionary converts, and the effects of them on the relations of life, and society in general. We cordially recommend them; being assured that our readers will derive both pleasure and profit from the perusal of them.

CORRESPONDENCE.

QUERY ON THE IMPOSITION OF HANDS.

To the Editors of the General Baptist Repository.

Gentlemen,

It may appear arrogant or presumptuous in one who is not accustomed to write for the press, to call in question through this medium the propriety of the course adopted by our ministers in reference to ordination; yet I hope and trust they will bear with me while I state a very serious and conscientious objection to the course adopted on these occasions, as my only object in calling their attention to it, is to elicit truth, that in our attention to this as well as every other ceremony, we may seek to be guided by the precepts and the examples of the word of God. Let it be understood that I am not opposed to the ordination of ministers to the pastoral office, but highly approve of a public recognition of the union formed between a

minister and his people; for at such seasons especially, an opportunity is afforded for aged and experienced ministers to give a word of exhortation, and point out the relative duties of each, not only to those more immediately concerned, but to all our ministers and all our churches. But the objection to which I have alluded, and which many others entertain besides myself, is the ceremony of the laying on of hands, and appears to me and to many others with whom I have conversed, to have no scriptural authority for its continuance in the present day. I was recently at an ordination, when a worthy minister, and one whom I have reason highly to esteem, attempted to support this practice by an appeal to scripture; but I conceive he failed in his attempt, as he only referred to one example, viz. the ordination of Paul and Barnabas, which (to say nothing of the difference between the apostolic office and the pastoral,) if he had followed it out would have been against him, inas-

much as we do not find that, previous to that ceremony, they were invested with any extraordinary gifts; but immediately after they wrought miracles in the name of Christ, which proves, in my opinion, to a demonstration, the truth of the position, that in the apostolic age, "through laying on of the Apostles' hands the Holy Ghost was given." See also Acts viii. 15—23, a passage which our esteemed brother forgot to quote, or otherwise it did not suit his purpose, but which I conceive is the most direct evidence of the meaning and intention of this ceremony which is to be found in the New Testament, viz., that it was through this medium that those extraordinary gifts were imparted which was peculiar to the apostolic age. On the occasion before alluded to, I perceived that immediately when prayer was offered for the outpouring of the Holy Spirit on the subject of ordination, a number of ministers, who supposed themselves qualified for a participation in this ceremony, laid their hands upon him, and, by the way, none but those on whom hands had been laid appeared to be qualified; now did these ministers suppose that by this

means they were capable of imparting any more of the Holy Spirit than the individual previously possessed? If not, may we not justly inquire, "What meaneth this service?" And if it cannot be proved that there is either positive command or example for this ceremony, "Who hath required it at your hands?" If indeed the power, which was unquestionably possessed by the Apostles, to confer miraculous gifts were possessed by ministers in the present day, then there could be no doubt as to the propriety of continuing the practice. But as this is not the case, ought not the ceremony to be laid aside? I am glad to perceive that among the other denomination of Baptists the practice is almost abandoned, and am fully persuaded that many amongst us, ministers as well as members, are desirous of getting rid of this useless, nay, worse than useless ceremony, and would feel glad if any of its advocates would explain their reasons for keeping up an attention to it, that their conduct herein might be justified or their arguments refuted.

A GENERAL BAPTIST.

VARIETIES.

USEFULNESS OF PIKE'S PERSUASIVES.

A Lady in Gloucestershire, filling an elevated station in society, has recently become a devoted christian; the money and the influence formerly spent in the service of sin and Satan, are now offered with prompt liberality to the cause of the Redeemer. One among other means she employs is the following:—

Residing at a distance from any other dwelling, her situation is too remote to engage in the active circulation of tracts and books herself, but she adopted the desirable plan of committing to the charge of one who can do so, five pounds' worth of the publications of the Religious Tract Society. And, as an encouragement for those who may be disposed to follow such a plan, I will briefly state some of the blessed effects which have followed. Pike's Persuasives to Early Piety, Sermons to the Aged, hand bills on the evils of fairs, and various other books and tracts were selected. The Persuasives have been eminently blessed. To one young woman, in a lingering sickness, it was made the means

of conviction and conversion; to a thoughtless youth on going to service, it proved a word in season, and led him to the Saviour; to a man advanced in years, it was made a messenger of warning and mercy, and changed the unfeeling husband into a meek and humble disciple of the Lord Jesus; to another, advanced in life, a like blessing has been granted by the same means; and a female relieved from transportation has found it a means of stirring her up to seek the Lord.

THE SCEPTIC CONVERTED.

A young man who was an avowed sceptic, resided in a house where tracts were received; and happening to come in one day, wearied and out of spirits, he threw himself on a chair to rest. His eye fell on a tract which had been lying several days on the window ledge; its title was, *The End of Time*. The expression startled him in some measure, as the hand writing upon the wall affected the ungodly Belshazzar. He took it up and read till his feelings interfered, and he could read no more.

The fabric of his scepticism was shaken, and yet he tried and laboured to recover himself, and indulge the persuasion that it was not true. His heart clung to his former prepossessions; but it was in vain; as he reflected, the fallacy of his views more distinctly appeared; until, as a poor penitent, he was brought to embrace Christ and renounce all for his sake. Since this change occurred, his whole life has been altered, and he is now admitted as a member of a Wesleyan church.

In another part of the letter the writer asks:—"How is it that the man who appears to have received the gospel himself, should often be lukewarm in communicating it to others, as mere nominal christians generally are? I am prompted to the inquiry by recent occurrences. Last week, travelling in the N. W. of Devon, a populous village attracted my attention, and I determined to halt, and if possible to obtain a weekly distributor; but all I asked declined, and some said they did not imagine there was one person in the place sufficiently religious to undertake the office. I was, however, unwilling to give up my design, and meeting the post office attendant, I

prevailed on him to receive a few tracts, and give them out with the letters, and at other times as opportunity occurred. He made some slight hesitation on the score of ridicule, but ultimately consented. Not many days after I entered into conversation with a stranger on the road, an individual advanced in life, and one who spoke most fluently of the love of Christ, the blessedness of religion, and the gracious change which had been wrought for him. I naturally thought, 'O, this is the very man to help me with my tracts! I will give him a good parcel to distribute—he will gladly embrace an opportunity of enlightening others, for he can speak boldly of what he had seen, and tasted, and felt, and handled of the good word of life.' I offered him first a few hand bills, and he took them courteously, supposing they were a gift to himself; but when he understood my object, he excused himself, saying, 'It is of little use to offer them to worldly people; all one gets in return is contempt—they will only ridicule the giver and the gift.' I could not help expressing my surprise and disappointment. The Christian himself is sometimes outdone by the world!"

OBITUARY.

On the 11th of July, 1834, died Miss ANN SMITH, a pious, peaceable, and esteemed member of the General Baptist church meeting in Broad-street, Nottingham. She was daughter of Mr. James Smith, a respectable member and deacon of the same society; and niece of the Rev. Robert Smith, whose steady, faithful, zealous, and successful labours as a Christian minister, during more than forty years, rendered such important service to the cause of Christianity in Nottingham and its vicinity, and to the General Baptist Connexion, and who still lives in the affectionate and grateful remembrance of many. Being the offspring of pious parents, she was blessed with the benefit of their early oversight, instruction, government, and example; and was trained to a regular attendance upon the public worship of God, under the ministry of her uncle. During the nine first years of her life, she was strong, healthful, and active; but her constitution, after that period, seemed to change, and to show indications of delicacy, weakness, and inability to endure fatigue, or engage in any laborious undertaking. She became subject to frequent

indisposition; so that apprehensions were often felt by her friends, that her earthly career would be short. It pleased the Lord, however, to lengthen her days, till she had more than completed her thirty-fourth year. From a diary which she kept, unknown to any of the family, the discovery and perusal of which, since her death, have afforded much mournful pleasure and satisfaction to her friends, it appears that, though she had frequent serious impressions, while yet a child, they were generally transient, till she attained the eighteenth year of her age. The memoranda in her diary commence about that time, and exhibit her under a deep and lively concern for the salvation of her soul. She bemoaned her state, as a fallen, guilty, and helpless creature; lamented the insensibility and instability of her heart; cried earnestly to the Lord for a deeper sense of the evil of sin, and to be enabled to trust in the atoning blood of the Redeemer, so as to find pardon and acceptance with God. Her distress and anxiety of mind, during several weeks, increased rather than diminished. At length, on the

31st of May, 1819, she heard Mr. Pike, of Derby, preach from these words, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Matt. xii. 20. The season was one of peculiar interest to her, and the means of leading her trembling soul to Jesus Christ. The following is her language. "I trust I have this night been enabled to confide my all into the hands of my Lord and Saviour Jesus Christ; and I feel assured that his blood, which was shed on the cross for such an unworthy creature as I am, is sufficient to cleanse me from all sin." On the following day she writes, "O Lord, I thank thee for the peace and joy I still feel in believing. May I never, never leave thy fold. If doubts and fears arise, may I look to the cross of Christ, and draw comfort from thence." To this text and season she often refers in her diary. Her pleasurable enjoyments, however, did not long continue without interruption. In the course of three days, her mind was again harassed, and her evidences beclouded. She was led, as is common in such cases, to question the safety of her state, and the reality of her faith. These doubts led her afresh to the work of prayer, self-examination, and a renewed application to the Redeemer's blood; and were soon superseded by a more settled peace and hope, which were materially assisted by a sermon preached by her uncle, from John xxi. 15, "Feed my lambs." Not long after, she offered herself to the church in Broad-street, for baptism and fellowship, and was baptized Oct. 3, 1819. From that time to the day of her death, she maintained an honourable and consistent profession and character. She pursued her course with steady and cautious feet, and laboured to make her calling and election sure. She had humble views of herself; and often acknowledged and deplored the weakness of her faith, and the languor of her desires; but her views of the Saviour were clear, lively, purifying, and encouraging. She could join with Paul in saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Her natural disposition was mild, even, and placid. She was modest and diffident, an enemy to all pomp and display, fond of stillness and retirement, and intent on the means of promoting her spiritual and eternal welfare. The feeble and delicate state of her health did not admit of those

active and laborious exertions in favour of Christianity, which others of a stronger mould are able to make; yet she was very willing to do what she could. She possessed a high regard for the house, worship, and ways of the Lord; and was regular in her attendance, so far as her health would permit. In private she was assiduous to retain and improve what she heard in public. The Sunday-school enjoyed a share of her assistance, while she had strength and leisure to take her place among the teachers. She took great pleasure in visiting the members, especially such as were poor, aged, and helpless; and listened with earnestness to the simple statements they gave her of their own experience. She read to them portions of the Divine Word, or striking passages from other publications; such as she had found, in the course of her reading, to be useful and appropriate to herself, and likely to be pleasing and profitable to them. She took a lively interest in the Foreign Mission; was present at the ordination of Mr. Bampton, at Loughborough; and accompanied the first missionaries, in their great undertaking, with her best wishes and prayers, in a hymn which she composed on the occasion, entitled "Farewell to the Missionaries," 1821. She continued a regular and industrious collector for that institution, till within a few weeks of her death. Being frequently unable to attend public worship at the chapel, on a Lord's-day evening, she collected around her, at those times, the younger branches of the family, and read with them in turn such portions of Scripture as she deemed suitable to the occasion, commenting upon them as they passed under review. Sometimes, when the subject has been the sufferings of Christ, or some interesting narrative, the hearts of her little auditors have been so affected, that tears and sobs have put an end to the proceeding. At other times she read to them out of the Pilgrim's Progress, or some of the juvenile publications which abound in the present day; explaining and simplifying the ideas, so as to render them intelligible to their capacities. Hence, to be debarred from reading with Aunt Ann, was one of the greatest punishments which could be inflicted. It is pleasing to observe the strain of piety which runs through the various entries in her diary. In her letters too, whether written to her relatives at a distance, or to some of her intimate correspondents,

religion appears to have been her leading theme. She describes her own experience, and inquires after the spiritual welfare of the person to whom she is writing, with an earnestness which shows that she considered the salvation of the soul as the one thing needful. The qualities of her mind were of such a character as to command the deference of the other members of the family. Pious, thoughtful, well-informed, and judicious, she was well calculated to give advice; and whenever any thing weighty or intricate was to be determined, the judgment of sister Ann was sure to be solicited. Since the death of her second mother, in 1829, the principal care of domestic management devolved upon her; and she executed it in a manner which evinced the warmth of her desire to render her father comfortable. She was indeed a pattern of filial love and duty; and if there was a partiality in the father towards any of his children, it was to Ann. The time however drew near, that she must die. In the spring of 1833 she had an attack of the influenza, which, though not immediately fatal, considerably weakened her delicate frame. Her strength visibly declined, and her difficulty of breathing increased. But it was not till a few weeks before her death, that immediate danger was apprehended. Her breathing became worse, her extremities began to swell, and other symptoms indicated that her mortal career was drawing towards a close. Her medical attendant did all that he could to arrest the progress of her complaint; but recommended riding out in the open air, as more likely to be beneficial than medicine. Her father, accordingly, took her frequently out in the carriage. In one of these occasions, she said to him, "Father, I think you would like to know, that I have no fear of what will follow after death, though nature seems to shrink at the thought of dying. I know in whom I have believed. I know that my Redeemer liveth." The feelings of joy excited in his breast by this communication, may be more easily conceived than expressed.

In hope that a change of air might be serviceable, she expressed a desire to

visit her Aunt Eddison, at Gateford; but, notwithstanding all the kind attention she there received, she returned, after the lapse of a week, considerably worse. Her remaining strength, after that, rapidly declined, her lungs heaved with difficulty, and her frail tenement hastened to dissolution. Her mind however was tranquil and serene. To a friend who called to see her, she said, "I am quite happy. If I might choose, perhaps I should say, 'Let me get better, for my father's sake;' but I am quite willing to die." She was generally free from severe pain, and mentioned it with great thankfulness. "How good the Lord is to me, that I have no pain." On one occasion she said, "Mr. Ingham should not say any thing about me when I am gone: I have been a poor creature, able to do little more than keep myself out of danger." To her father, standing by as she sat up in bed, she lifted up her head, and, with a faltering voice, said, "Remember, 'As a father pitieth his children, so the Lord pitieth them that fear him.'" About an hour before she died, she requested her father to engage in prayer. Upon his asking her, "What do you wish me to pray for?—that you should recover?" She replied, "No; but that we all may meet in heaven at last." The father complied, and after that, took his leave, with other relatives residing in different parts of the town, hoping she was better; but was soon called to witness his beloved daughter gently breathe out her soul into the hands of the Lord Jesus. Her remains were interred in the family vault, in Broad-street, on the 14th of July; and the event was improved by Mr. Ingham, on the following Lord's day, from 1 Cor. xv. 26, "The last enemy that shall be destroyed is death." Besides a father, in the seventy-first year of his age, she has left four sisters and a brother, who all profess to be walking in the way to heaven. May they be followers of her, so far as she was of Christ; and may all the surviving members of the church work the works of Him who sent them, while it is day; for the night cometh, when no man can work!

R. INGHAM.

INTELLIGENCE.

ORDINATION OF MR. TALBOT, AT
WENDOVER, BUCKS.

On Thursday, October 9th, the Ordination of Mr. Talbot to the pastoral office over the General Baptist church at Wendover, took place; when Mr. Fernyhough of Mary-le-bone, London, delivered the introductory discourse, Mr. Hobbs of Berkhamstead offered the ordination prayer, Mr. Jarrom of Wisbeach delivered the charge, and Mr. Wallis of London proposed the questions to the minister, and addressed the people. Several circumstances concurred to render the services peculiarly interesting. A sense of the Divine Presence pervaded many hearts; the services were instructive, impressive, and appropriate; and though the chapel at Wendover was on that day re-opened after a considerable enlargement, it was delightful to observe how completely it was still crowded on both occasions. Mr. Talbot's replies and confession of faith were delivered in a feeling manner, and characterized by simplicity of style and good scriptural divinity. Collections were made, and the sum of £36 was raised. In the evening there was an ordination of two deacons, which added to the general interest of the day. There were, it is hoped, many indications of the divine favour; and the gratification felt was not a little heightened by the presence and cordial co-operation of the liberal minded ministers of other denominations in the neighbouring towns. May those blessings which they devoutly implored for our churches descend in rich abundance upon theirs; and every where may Ephraim and Judah live together in equal harmony and love. J. W.

RE-OPENING OF THE GENERAL
BAPTIST CHAPEL, WISBEACH.

On Thursday, October 30th, and Lord's day, November 2nd, the General Baptist Meeting-house, Ely Place, Wisbeach, having received some considerable, but necessary, repairs and alterations, was opened again for Divine Worship. On Thursday the Rev. T. Price, minister of Devonshire Square Meeting-house, London, preached in the morning; the Rev. G. Hewling, of Spalding, in the afternoon; and Mr. Price again in the

evening. The texts were,—in the morning, 1 Cor. i. 24, "Christ the wisdom of God;" in the afternoon, Hosea xiv. 5, 6, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be as the olive tree, and his smell as Lebanon;" in the evening, Isaiah liii. 10, "The pleasure of the Lord shall prosper in his hands." On the Lord's day the Rev. Joshua Gray, of Cambridge, preached in the morning, and again in the evening; and the Rev. T. Hoe, of Spalding, in the afternoon; texts,—in the morning, 1 Cor. xv. 25, "For he must reign till he hath put all enemies under his feet;" in the afternoon, Rom. ii. 6, 7, "Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory, honour, and immortality, eternal life;" in the evening, 1 Peter iv. 18, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The services were numerous attended and deeply interesting, and the collections exceedingly liberal and encouraging, amounting in the whole to £100 7s. 6d. The minister and church at Wisbeach are greatly obliged to the excellent and talented ministers who so kindly yielded to their request and preached on the occasion, and to the many friends, both in Wisbeach and in other places, who so liberally aided them with their contributions. The most considerable repairs which the Meeting-house has undergone, is an entire new roof, the former one, by the failure and decay of the principal beams, having become unsafe; but the occasion was embraced to raise the walls several feet and to make the ceiling higher; to put in more windows; to alter the entrance by adding an additional door way; and to fit up the end galleries differently for the better accommodation of the congregation. The expense it is supposed will amount to about £300, the whole of which, by the previous subscriptions and the collections at the re-opening, is provided for. It is only five years since this place of worship was enlarged at an expense of from £400 to £500. It is now a neat, comfortable Meeting-house, and though, compared with many, small, yet with the galleries it is fitted up to accommodate from six to seven hundred adult persons.

This is supposed to be the oldest dissenting interest in Wisbeach, and is one of the oldest in Cambridgeshire, having existed from the time of the Protectorate. See Taylor's History of the General Baptists, vol. i. pages 138—141; vol. ii. page 301.

JOSEPH JARROLD.

NORTHAMPTON AND GREAT ST. FOLK-STREET, LONDON.

Our chapels in these places have been lately re-opened; particulars of which have not yet arrived. That at Northampton has, we believe, been rebuilt, and that in London enlarged.

NETHERSEAL.

The anniversary sermons at the General Baptist Meeting-house, Netherseal, were preached in the early part of September, by the Rev. T. Yates, of Melbourne. The collections amounted to upwards of £13. The services of the day were peculiarly gratifying.

REVIVAL MEETING AT ARCHDEACON-LANE, LEICESTER.

A meeting for the purpose of promoting a Revival of Religion, was held in

the General Baptist chapel, Archdeacon-lane, Leicester, on Tuesday, Oct. 21, 1834. A prayer meeting was held in the early part of the morning. Public worship was conducted in the morning, afternoon, and evening. The Revs. T. Stevenson, of Loughborough, A. Smith, of Quorndon, and J. G. Pike, of Derby, preached; and the devotional services were conducted by the Rev. — Simmons, A. M., of Leicester, and other ministers. The congregations were good, especially in the evening, and the services highly interesting and useful.

Considerable inconvenience was felt by the unavoidable absence of several brethren, who were expected to take part in these services.

REMOVAL OF THE REV. J. PEGGS.

Our highly esteemed friend and brother Peggs, having received an invitation to assume the pastoral care of the church at Bourne, removed thither during the past month. His stated labours at Bourne, commenced Nov. 16th. To the adoption of this course, brother P. was strongly recommended by the Midland Conference. May his union with that people be a mutual blessing!

POETRY.

ISAIAH, Chap. I. Verse 2.

Hear, O ye Heavens! give ear ye heavenly choirs!

Ye hosts angelic, and ye seraphim,
Who ceaselessly chant the eternal hymn
Of praise and adoration, stay your lyres!
Give ear, O Earth! hear all ye countless hosts,

Who tread her shores, and breathe her vital air,
And drink of her translucent springs,
and share

In that benevolence which gilds her coasts;

For God Omnipotent, whose power controls

The whirling universe, and stays the poles,
Now listeth up His awful voice, and saith
"The children I have nourished and fed
Have all rebell'd against me!" With their head,

All are obnoxious to eternal death!

Melbourne.

W. T. P.

THE CLOSE OF THE YEAR.

How swiftly pass our years,

How soon their night comes on,

A train of hopes and fears;

Till human life is gone.

Then may I daily seek

A mansion in the skies,

Where summers never cease;

And glory never dies.

There an eternal spring shall bloom,

With joys as vast as angels powers,

With thrice ten thousand harps in tune;

Shall praise the love that made it ours.

ZELTA.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

EXTRACTS FROM THE REPORT.

(Continued from page 432.)

CHRISTIAN NATIVE FEMALE SCHOOL.

Of this new and promising institution it is stated—

“In the past year, Mrs. Lacey has commenced a school for the instruction in reading, in scriptural and religious knowledge, of the grown* christian native females. She devotes the afternoon of every Thursday to this good work. Five or six of the women have already learned to read the Scriptures, and other books, and are now attaining a pleasing degree of proficiency. By this means, the Hindoo Christian females will rise to a state of intelligence and usefulness which they could never attain before. They become acquainted with the word of life; are able to instruct their children; and in the absence of the husband, to conduct the worship of the family. The establishment of this school is one of the most interesting events of the year. Mrs. Lacey, in her visits, hears them read and explain the portion she set them on the preceding week, and points out their task for the succeeding seven days; and the women are industrious, and desirous to excel.”

A Sabbath-school for the Christian natives has been commenced.

Mr. Lacey states—

“This is under the direction and instruction of Mrs. Lacey: it consists of all the Christian youths, male and female. They assemble on the Lord's-day at our house; when they read the Bible, repeat catechisms, hymns, and other books. They are also exercised in Christian and scriptural knowledge in general.”

NATIVE SCHOOLS FOR HEATHEN CHILDREN.

Mr. Lacey's remarks on these schools are by no means of an encouraging kind; but suggested as they are by increased acquaintance with the scene of our brethren's labours, they are highly deserving of attention. They show why so little good has hitherto been effected by these schools.

“Of these there are three; namely, Nymcie school, Talleie school, and the Hur-reepoor school. They contain three classes, as writers, catechism, and Gospel class: as the children become proficient in the lower classes, they are advanced to the highest, and from it they leave the school. By such time as they leave school, supposing they remain to be dismissed from the Gospel class, they obtain a pretty good knowledge of Ooriya arithmetic, and of the doctrines of the Christian Scriptures. Sutton's Geography has moreover been introduced into these schools. They are regularly visited by the aumen or superintendent, who is a native Christian; and he examines their lessons, and explains and enforces the truths of the Bible on their attention. So far as mere knowledge is concerned, they must be useful to the heathen youths who attend them. They undergo also a monthly examination; when I myself examine their knowledge, and explain the Scriptures to them. They find, like Hindoos, no difficulty in admitting all and whatever you say, without, alas, believing a word. They are taught to use this dissimulation by their parents and

* The female children attend school with the boys.

teachers; but are instructed to despise the word they admit, when at home, and are regularly led through all the train of a heathen education, and idolatrous ceremonies. God, however, can make this knowledge useful to them or their parents; and to his grace and blessing we must leave this department of our labours. The fruits, I apprehend, are distant and uncertain."

TRACTS.

Respecting these small but important publications, our information this year has been scanty. Under date of Sep. 28, the senior Missionary states—

"Sep. 28.—Am getting two Teloogoo tracts, which were brought by Pooroosootum-dab, put into Ooriya; and shall then attempt to have the Pilgrim's Progress changed into that language also. It will be very useful to the native Christians, and the Calcutta Tract Society, will, I hope, print it for us."

In a later communication the same brother writes—

"Twenty thousands of these have been printed; namely five thousands of the Jewel Mine of Salvation, five thousands of the True Refuge, five thousands of Pearson's Catechism, and five thousands of an Exposure of Hindoo Idols, Customs, &c. Also a number of the Essence of the Bible has been received from Calcutta. Five thousands of these are already in circulation; and the greater part of the remainder will be required before the season for our labours closes. We hope to be able to visit Bhoobon, a large mella in the hilly part of the district, fifty miles from Cuttack; where twenty thousand tracts will be readily distributed among a people who have heard little or nothing of the Gospel. We confine the distribution of our tracts to persons who can read them; who are easily distinguished, either by their poita, (thread,) their religious marks, or their superior intelligence of countenance. Some few, as soon as received, have been torn up, and thrown into our faces, with all the spite and bitterness the devil could infuse; but generally they have been well received. Some of those who have received them have read them, others probably lay them aside, as soon as the curiosity of possession has worn off; but, in either case, the tracts are a leaven amongst the mass, and will afford a source of information to their possessors, when doubt is excited in their minds, or a desire for information arises, to which they can have unobserved and undisturbed recourse. Besides, the possession of the books which teach the Gospel of Jesus Christ, which is exciting so much interest, will operate as a charm, and many will read them from that motive. Notwithstanding, every way, if Christ be made known, their faith in their idols will be weakened, and the Christian religion loved. Many have been converted by means of tracts: Pooroosootum was so, and so were some of our native converts. And the labour of distributing tracts is a labour of hope and of pleasure: it is a means of instruction peculiarly suited to the state of Hindoo society. They are a reading, inquisitive people; and can receive and read a book, without contamination and without suspicion.

"We have in the past year received a new edition of the Psalms of David, but it is inferior to the last. Gospels have been distributed to some degree, and also three chapters of John's Epistle, bound up so as to form a small tract."

NATIVE CHRISTIANS.

The observation made in reference to tracts may also be made in reference to the native Christians, that but little information has this year been received respecting them. Mr. Brown incidentally remarks—

"There is no question but the work is steadily going forward. There have been additions to our number by baptism. We trust, for the most part, that the native brethren are walking consistently with their profession as Christians, in the midst of a crooked and perverse generation."

Mr. Lacey observes—

"We are at present few, and mostly weak; yet I trust we are a church of Jesus Christ, converted by his grace, in a good measure acquainted with his doctrines,

trusting his atonement for pardon and life, obeying his commandments, though it may be with a trembling obedience, keeping his ordinances, imbibing his spirit, and propagating his Gospel around us. As our numbers increase, our knowledge, experience, and discipline will improve. God is able to cause the little one to become a thousand, and the small one a great nation. This God is our God, and we depend on him for the blessings of perfection and increase; and considering his designs of mercy to the nations, and the promises of his word, as well as the experience of others, who have once been (as feeble and few as we, we are confident we shall not trust him in vain, provided we walk and work according to his revealed will.

"A departure from the Saviour's rule in cases of offences, has been an occasion of grief and injury to our own minds, and the cause of religion among the native brethren. In other respects the conduct of the members has been commendable; and the patience and fortitude with which they have endured the scoffs and persecutions of the world, have been a matter of thankfulness to us all."

At another time he observes—

"Two of our native Christians are in a state of exclusion, but one of them appears to be in a better mind. Some give us pleasure, while others appear at a stand. O for a shower of grace to warm our own love and zeal, and then we should make ourselves felt by all around us."

Where a regard to Scripture discipline is maintained, occurrences like that referred to by Mr. Lacey always have taken place; and considering how many influences, hostile to the spirit of religion, surround the native Christians, and under what circumstances they have risen into maturity of years, we need not be surprised that the exercise of Christian discipline should at times be needful. We may rather be surprised that it is not more frequently necessary. In most previous cases, it has been blessed to the restoration of the offender to right views and feelings, and we may hope it will in these. The account given of these circumstances, by one of the native brethren, will not be uninteresting.—

"*March 20th.*—Coming from the country to Cuttack we had a church-meeting. Mahadab, being found a liar, was put away; and Krupa Sindoo was found blameworthy, for not pardoning his Christian brother when he asked pardon from him.

"*21st.*—Again church-meeting. Gunga-dhor and Krupa Sindoo's difference was judged. Krupa Sindoo, not regarding Scripture, became angry in the church-meeting; and not extending pardon to his brother, when asked, but making a hard heart, was separated from the church. His wife also was put away for the same offences."

The following statement is given of the means used to promote the scriptural benefit of the native church.—

"We have preaching in Ooriya, principally for the benefit of the Christian members, on the noon of the Lord's-day. These opportunities are generally very well attended. The native schoolmasters are required to be there, and there is not unfrequently a number of strangers standing under the verandah, about the door. Their fears for their caste will not permit them to come inside. The Lord's Supper is now uniformly administered in the native language, and all the members are commonly present. On these occasions, we frequently enjoy a considerable sense of the Divine presence, and they are seasons of sacred comfort. The chapel is comfortably filled on the evening of the first Sabbath in the month; as, in addition to the members, their relatives' children attend to witness the ordinance; and often we are joined in our worship by a number of country-born individuals. Besides these means, the native Christians have a prayer and exhortation meeting in their own village; when they sit round a verandah, and hear the Scriptures read and explained, and prayer offered, by Rama Chundra, who is now very well able to conduct such an opportunity. They also maintain family worship twice a day, and are exhorted and entreated to be regular and punctual in their private devotions.

With God's blessing on these means, I trust, either as individual Christians, or as Christian families, or a Christian community, no material or general deterioration of Christian principles or Christian knowledge will be experienced."

From the little native church at Cuttack it is trusted that two or three members are removed to the church triumphant. It appears that another member, an early but aged convert to the Gospel, was waiting for her change.

A friend writes—

"The aged brahmunees seldom gets to worship now. She always expresses much resignation, and says she is going home by the favour of the Lord."

This aged disciple had gone eleven pilgrimages to the temple of Juggernaut, and was going the twelfth time, designing to die there. Wearied with her journey, she had sat down under a tree in the village where Gunga-dhor, the first convert, though not the first baptized, resided. Under that tree, she heard him proclaim the Gospel: she arose and said, "This is what I want; I will not go to see Juggernaut." Thus, in advanced life, she became an inquirer into Gospel truth, and then a Christian; and, as already stated, was looking for her Lord. Is not this a brand plucked from the burning? How momentous the change! how interesting the success! when even one poor Hindoo, instead of hoping for a Hindoo heaven, through going to die at Juggernaut, learns to look for the mercy of the Lord Jesus unto eternal life, and calmly waits for his solemn call!

Besides those who are actual converts, there are now a number of nominal Christians. Of these it is stated—

"Besides the members, there are thirty-seven others, who may be denominated nominal Christians. These are the relatives and the children of the baptized members. These have all lost caste, and have forsaken idolatry; but do not make any personal profession of Christ. They call themselves Christians, and are considered as such by the heathen; and if they have any preference to one religion more than another, it is to the Christian. Two or three of this class are candidates, some others have evident good impressions, and all are receiving instruction."

NATIVE PREACHERS.

During the past year, we have received no accounts respecting these interesting labourers calculated, in any degree, to lower the opinion previously formed of them. Besides their regular labours, some of them have at times been usefully employed in visiting and encouraging inquirers, in their respective towns or villages. From Rama Chundra some pleasing journals have been received, from which extracts follow, describing his way of proceeding in making known the Gospel, and the different treatment that he meets with. These are very gratifying, from the display furnished of the knowledge of the Gospel possessed by this native Missionary.

"——On my way over the river, I spoke to sixty people on the Jeburce passage boat. I mentioned this sentence, 'You think yourselves righteous, true, pitiful and loving, and wise and cultivated, and of a high class, and high line, &c.; but before God you work not righteousness, therefore God is angry with you; for whosoever make themselves great, will be made low. There is none holy but one God; therefore consider yourselves as transgressors, and confess your sins. Then, the grace that is manifested through Christ, taking his name, ask for it. Then will ye find safety.' Thus speaking, they said, 'Truth.'"

"—Went to Collector's office, and there saw Bowree Goslee, who is from former ages, and very old. All the people fell at his feet. I said to him, 'There is one God in heaven, he is Father of all; you are a sinner, and how can you save others? These men, being ignorant, fall at your feet, and you will contract guilt before God.' Hearing this, he laughed. His servants blasphemed.

"—In the Chowdry preached to twenty-five persons. I said that because men's works are evil, they love darkness better than the light. As the thieves dislike the shining of the moon, or robbers, constituted rulers, or idle persons blame the ground, or as diseased persons blame water, or as owls hate the light, so sinners hate and avoid religion. In this way said much. Some laughed, and some heard with a steady mind.

"March 6.—Went to Dalgora-cutcherce, where there were two thousand people collected. They had got fifteen gods in palkees, and were playing on the tal, moordung, and konsal; and singing vile songs, were intoxicated with folly. They were delighted with show and play. I said, 'Idolatry is reckoned a great sin, for if a man leaves his own father, and calls another his father, he is guilty. So the God of our spirits leaving, and worshipping idols, is wrong. Such blaspheme God, but in the end, God will punish them in hell. And whoever at present desires to be saved from that hell, and believes in Christ, he certainly will obtain deliverance. This hearing, they differed, and began to make sport. They met together to beat me, but observing the police officers present, they became afraid. Five books were taken.

"In the afternoon, there was the temple-finishing festival at Solga, and one hundred persons were there. I said, 'Children love play-things, but when those children are grown up, they despise those play-things; but ye desire ever to be children. Now read the Holy Book, leave childish ways; turn to God, and then he will give you a good understanding; believe in Christ, and he will give you life eternal.' This hearing, they said, 'The work which our forefathers did, that we do.' This saying, they created a noise, and heard no more.

"April 11.—Arrived at Lingpoor, in the country of Mudpoor, where was a festival of Narayan. There is a pool, and therein is the god Narayan. There were ten thousand people, men, women, and children. The brahmuns put this god under water, and at this festival they raise him out of the water. They offer worship and gifts, and obtain much wealth themselves. Here I read the Holy Book, and preached. At first I spoke of the characters of God, in this sloke, (verse.) He is the God without beginning, and the nature of spirit, the God of heaven and earth, for whom the world was made and established. He is full of all virtue, but for the sins of the world was slain. He who was born in Bethlehem of Judea, whose name was Jesus Christ, possessed of eternal glory. Next I showed them their evil works, and pointed out the punishment due to sin. Again, I spoke to the people about Christ; as his birth, work, miracles, death, and resurrection. Fifthly, I spoke of pardon and heaven, as obtained through Christ. Gave away many books, for the people with desire received them.

"April 18.—Went to Boro bazar, and spoke to one hundred people. I said, 'Come all ye that are weary and heavy laden, come to the salvation of Christ; come without fear, come, for he is the Saviour, come without delay; O ye miserable and distressed, come as you are, without money and without price, and purchase the Jewel of Salvation.' Thus I spoke; some heard steadily, but some were offended.

"July 1.—In the same place preached to sixty persons. I said, 'For the sins of mankind is the wrath of God manifested, but God's anger will be fully felt only in hell: if you do not repent, you must go there. In hell you will have to endure eternal pain, and will continually cry, 'Abl ah!' In this way speaking, some were angry, and abused me; while some elderly persons said, 'This man says the truth, we have sinned and shall be punished; this man shows us the way of safety.'

"8th.—Took brothers and sisters, and after reading the Holy Book, prayed in the chapel. Heard the padreo preach about the backslider being filled with his own ways.

"Aug. 23.—In Chowdry preached to forty people. I said, 'As the Judge Sahib sits in the Cutcherce, and judges the cases of those brought before him, as he sets the innocent at liberty, and punishes the guilty; so, in the end of the world, shall Jesus Christ come, and having raised the dead, he will judge the world. The righteous shall find a resurrection unto life, and serve God for ever; the sinners shall be

punished in hell fire for ever.' Thus speaking, the people heard with a steady mind, and said, 'All is true, but we care not for future time.'

"25th.—In the Chowdry forty people heard. I said 'All creatures God made, and from dust formed man in his own image; from his own mouth he breathed life, and made man a living soul. From his (the man's) side, he took a rib, and formed woman, and thus there was the original pair. They were tempted by Satan, and broke the commands of their God. Hence they became sinful; and from being sinful, death came upon all their race. Hence all nations are subject to death. To destroy this work of the devil, to destroy sin, to conquer death, giving an atonement to God, Jesus Christ, full of pity and grace, came to the earth. He now sits on the right hand of Divine Majesty.' Thus speaking, I said some words, and the people heard with a steady mind.

"27th.—Preached in Chowdry to sixty people. I said, 'The practices of the people in this age are wicked. They walk in pride, and blaspheme the words of wise and good men. They are all in darkness, and are not disposed to practise holiness. They are joyful in sin and unrighteousness, but they blaspheme God. Hence they are shortened in the time of their existence, and will be destroyed by unrighteousness. The wages of sin is death, and in the end will be punished with hell.' In this way speaking, the padree arrived. I said a deal about the Lord, and the people said that 'All he says is true.'

30th.—At Bhogepoor. At Salga, spoke to the people the word of the Lord. I said, 'Behold, you have two parts, a soul and a body. You are very anxious to provide for the body: in the same way, that you may deliver your souls from sin, think of the Saviour Jesus Christ. For, as bread supports the body for a short period, so will the grace of Jesus Christ yield to the soul eternal life and happiness.' This way I informed the people, and they heard with a steady mind.

"31st.—Went to Aganath, and on my return called at Koogeburo. In this village there was cholera, and sixty people were collected around Sundradas. I said, 'In the day of account the great trumpet will sound: it will be like a thousand clondy thunders, and the creation will tremble. Then, O ye fearless sinners, what will you do?'

"Oct. 9th.—Went to Chowdry, and preached to forty people. Gunga-dhor spoke of sin and hell, and the atonement for sin. I said, 'If you will trust in Christ Jesus, then he will give you a crown of life; and you shall not see death and hell, but enter into an immortal kingdom, and shall be filled with the pleasure which satisfieth. But the feeble light of sun and moon ye shall not see, but eternally in the light of God's glory ye shall walk. God will be your Father, and ye shall be his sons and daughters.' In this way said a little, and Doitaree said a little, and we came away."

From Rama a most interesting narrative has been received respecting his conversion. The narrative is calculated to give a very favourable notion respecting the talents as well as the piety of the writer. It is too long to form a part of the Report, and too interesting to be abridged; and will be therefore inserted in an appendix to the Report.

From Gunga-dhor an interesting journal has also been received, from which some extracts follow, which show what are the truths this native brother inculcates, and how different is the treatment he experiences.

"April 12.—Preached much about Christ to-day, and the people, in great numbers pressing around, heard me. Some people asked different questions; and by properly answering those questions, some regarded, and others gave abuse and departed. In this manner I remained preaching, disputing, and distributing books, alternately, until evening, and we never ceased. In the time of night, moreover, many people came to us, and we conversed and preached to very, very many. They regarded all we had to say, but could not understand about Jesus Christ. They took books, and promised to read them in their own houses.

"—Arrived at Nealee, where there was a market, and I chanted the nestar from beginning to end. In the end, the people surrounded me as ants do sugar. Afterwards I laid aside chanting, and spoke on various subjects. I cried, 'Come, O all ye weary and heavy laden souls, ye who are destroyed by sin, come to Jesus

Christ, and he will give you life. Turn your hearts, read his holy book, and you shall live.' Two hundred people heard. What shall I say or write of the replies they gave? Fifty books were taken.

"—Went to Darooling. Some few persons sat under a tree. Talked to them about their souls. A person from among them said, 'My soul is immortal.' I said to him, 'After death, where will that spirit go?' He said, 'It will be flying in the air.' I said 'No, brother; after death it remains either in hell or heaven.' He said, 'Ah! It may be so.' Again I asked, 'Where will your souls go?' They could not reply, and became confused. I again asked, 'Have you committed sin?' They said, 'Yes.' I showed them at large the sin and guilt of the things they worshipped, and they all said, 'Ah! ah!' I spoke the Gospel, and tendered their hearts, and closed their mouths. After preaching, I distributed books, showing how to read them. Again I preached in this manner, and distributed books.

"Went to the military bazar, and there sitting down, I collected twenty people. They were all young men, and regarding my word as light, they ridiculed. Then I proceeded to the Boro bazar, and there collected one hundred persons. In this way for seven days I preached, and saw not one person who was penitent; for being baptized in various sins, they have no desire after salvation. To hear, they made their ears heavy, and to understand, they hardened their hearts. Only in laughter, and abuse, and sport, and wagging of the head, did they spend the opportunities. If the living God of heaven will pour out his Spirit upon men, then the disobedient shall bend their knees, and joining their hands, shall confess their sins. Then the lookers down shall look upwards. Then, breaking the chains of death, they shall put on the armour of light.

"—(At Pooree,) went into the bazar in the middle of the day, and met with a Telinga, in whose shop I sat down. A person confessed Christ, and called him by the name of Swamee, while others were neuter. They manifested great love to me, and gave me treacle and water to drink, as well as betel nut and pawn. In pleasure they dismissed me. This day some thousands heard the word of life, for it was the Ruth festival. I said whatever the Lord gave me, which was useful; and many people, applying their minds, heard the word. Some few questioned, and by obtaining answers, some were satisfied, and some not. Many poured abuse upon us. We preached from morning till evening. Some of the people came from afar. What shall I say about abuse, laughter, &c.?—it is endless. The hand would be cramped, and the hearers wearied. Many books were distributed. With me were Doitaree, and Ramara, and two padrees. They all spoke many words.

"—Went to Pooree bazar, and commenced disputing with many people, on various subjects. Three hundred people were silenced. Afterwards, base, ignorant fellows abused me; saying, 'Kill him, strike him, pelt him, never mind being hanged for it, down with him, a pig.' Thus they spoke, and I came away.

"—Went to the Doulmunda School, and found fifteen boys and one master. I put the books into the children's hands. They repeated the Ten Commandments, Catechism, the Nestar-a-rotnakar, and the Gospel. I asked them questions on these, and six of the children answered. Others were not able. I spoke to the children and the master, and came away. Afterwards I saw a beautifully formed Bengalee. He asked my name. I said, 'Gunga-dhor.' He said, 'O! you have done a good work. Mind the one God; he is in all places. Worship not idols; God is in all places.' He asked me to see him again."

Mr. Brown, referring to a baptismal service, in which Gunga took part, remarks—

"Lacey prayed in Oreah, I gave out a hymn in English, and Gunga delivered an address. One of the best I ever heard in any language, for powerful and impressive eloquence, which appeared to be well listened to by the assembled heathen. It consisted of a faithful statement of the peculiar truths of the Gospel, a fearless avowal of the exclusive efficacy of the scriptural way of salvation. I felt benefited and encouraged."

Of Rhadoo, another native preacher, who was formerly a naked, wandering, byragee, besmeared with filth and ashes, Mr. Lacey, on one occasion, remarks—

"Three of us addressed the people. Rhadoo accompanied us, and spoke with very great propriety and affection. I followed next, and Rama closed."

NATIVE CHRISTIAN MARRIAGE.

The last report contained a detailed narrative respecting the first native Christian marriage in Orissa. Another pleasing event of the same kind has since taken place, and is thus noticed in Gunga-dhor's journal.—

"July 2.—This day the daughter of brother Doleram was married to Rhadoo. All the native brethren and sisters were invited to the feast, and they came. Padree Lacey Sahib, in the house of worship, gave the uniting (celebrated the marriage.) He also, with brother Brown, was invited, and came with other friends, and, the wedding house being filled, was joyful. At seven o'clock the assembly broke up." Another native brother adds, "We took dinner together, and afterwards sitting we had worship."

TRIALS OF CONVERTS.

Some further information has been received respecting the two female converts, whose conversion was narrated in the last report; who, with a spirit worthy of the holy host of martyrs, sacrificed their earthly all at the Saviour's feet. On that scene, a friend who was present has offered some striking remarks.

"It was an affecting scene, such as made my heart weep, though as a Christian I could only rejoice. When the plunge, fatal to Hindooism is taken, and the moment the baptismal waters cover the subject, the person ceases to be a Hindoo; the chain of caste breaks, and the nearest and dearest ties separate. The moment the women rose from the water, all, as at the close of death's last struggle, was over. You might then have seen husband, relations, children, neighbours, without 'casting one longing, lingering look behind,' pursuing their way, each to his house. The wife returned no more to her house, though desirous to do so; and the husband, preferring his caste to his wife, returned only to find a solitary home. How unfeeling is caste! Through this vile thing, caste, a wife is forced to dwell with strangers, because she has followed conscience. I have narrated a scene I shall never forget whilst life remains: a scene over which the Christian, and even angels may rejoice, for they rejoice over the repentance of a sinner; but over which the husband and father will mourn."

It appears that their husbands obtained, of course from the priests of heathenism, a dispensation to perform the funeral rites for their believing and injured wives; did perform those rites; and were getting restored to their caste, and made preparations for marrying again. The brother who gives this information adds—

"There is now little hope of their coming over to be again united with their wives. Thus will these two sisters lose all that can be dear to them below; but they constantly say that they do not regret, for that they are now united to Christ, which they could not have been had they remained with their husbands."

From subsequent information it however appears, that one of the husbands still retained a lingering regard for his injured and forsaken wife. Under date of August 12, Mr. Lacey writes—

"Rama saw a person who told him that Dabesow was desirous of seeing his wife, and that he immediately feels fear when he thinks about being married to another. He is thinking of coming over to see her. A messenger, whom he sent to Cuttack for the purpose, has seen the two females; and they were firm and decided in their conversation about their husbands, though tears flowed as they spoke of them."

LETTER FROM THE REV. J. BROOKS.

Brookline, Sep. 25th, 1834.

My very dear Father and Mother,

I have now waited for a considerable time for an opportunity of informing you of our arrival in America, well knowing with what restless anxiety you have been expecting to hear from me. Our voyage has been an unusually long one; being seven weeks from the time we sailed from Portsmouth to our arrival in New York. But through the mercy of God, we have been spared, once more to feel our security from the perils of the ocean. We had two nights of very boisterous weather, still we are in the land of the living. The first gale we experienced was to us rather alarming, having never witnessed any thing of the kind before. The ship rolled from side to side, so that it was with great difficulty we could remain in bed, to say nothing of sleeping. But He who "holds the winds in his fists, and the waters in the hollow of his hands," was pleased to preserve us from danger, and to say, "Peace, be still." But O, my dear father, how helpless did I feel, how dependent on that gracious Being at whose disposal is our very existence. Then did I feel my own weakness and inability in a manner I never felt before. The second dreadful night happened on the first Monday of the month, the time of the missionary prayer-meetings in England. This was to us a source of very great consolation; and our faith in God was strengthened by the knowledge that hundreds had been engaged in petitioning the Throne of Grace, for the preservation and success of missionaries; and again were we delivered from all our troubles and fears. During the voyage I have had a great deal of sea sickness; and for three weeks, scarcely any thing remained on my stomach. But for the last month, or rather three weeks, I have been very well, never better; and felt incessantly hungry, which is a general consequence of sea sickness. As regards our accommodations, we had almost every thing we could wish for; and every attention paid to us which we could reasonably expect. My dear Selina has been free from sickness since the first week, and is now well, cheerful, and happy, which is no small source of happiness to me. The tediousness of the voyage has been lessened by the society of several pious individuals. We have had public service on the Lord's-day morning; and every evening in our cabin we have had singing, reading, and prayer, at which opportunities brother Sutton and two ladies attended. This was very pleasant, and afforded us much spiritual enjoyment. A few days after we set sail, our minds were affected by a very appalling circumstance. A young man, apparently about thirty years of age, threw himself overboard, after having attempted to cut his throat. I felt thankful that I had been taught to fear God, and to dread his displeasure. "He has given up the ghost, but where is he?" We arrived at New York on Monday, and were obliged to remain there until the next day. Though in a strange country, we found many friends who were happy to entertain us. The name of missionaries was enough, both to exonerate us from difficulties with the Custom-house officer, and to obtain for us a residence free of expense. We reached Brookline on Wed-

nesday evening, and were very hospitably received by the Rev. Mr. Waine, Baptist minister, and formerly from England, at whose house we remained one day and two nights. I preached for him on Thursday evening, and left his house this morning for Boston. We are just arrived at Boston, where we must remain until we sail for India, which I hope will not be a long time; cannot say how long. I never met with people so kind as in this country. We have horse, carriage, and boarding, free of expense; and are to remain at a friend's house as long as we stay in America. Found Mrs. Sutton very well: she is a very amiable Christian, and eminently devoted to the cause of Christ. Have not yet seen the little Hindoo girl of Mr. Sutton's, as she is from home. The scenery in America is highly interesting, a great deal of it more than equal to that of England.

Hope, my dear father, you are not at all uneasy about us, as we are very happy with each other, and want only to be engaged in the scene of our future labours. Still must I think that we are in the path of duty; and that supports our minds, and I trust comforts you. Was unable to request you, when in London, to give my love to my dearest mother: hope she is well. How dear is she to my heart, as well as all of you. Frequently do we think of you, and talk of you, and pray for you all. Though now the ocean has spread its barrier wide betwixt us, and separated our bodies, still it cannot divide our souls. We can still love each other; and our souls, flying on the wings of thought, can meet each other in this vale of tears, and almost imagine the vast distance which separates us is removed. Soon at most we shall again meet, to part no more for ever. My dear Selina has written a long letter to mother; she will send it you, so that I need not write so long a letter, intending to write you again before we leave America. Hope you will pray for us, and, if possible, establish a missionary prayer-meeting, at the time when others hold theirs. Try if you cannot accomplish it, if you have not hitherto: we shall need your prayers, and the prayers of all our friends. And now must again say farewell, being very tired, and commend you to God, and to the word of his grace. And believe me to be,

Your very affectionate and loving son,

JOHN BROOKS.

LETTER FROM THE BISHOP OF CALCUTTA.

THE following interesting letter has been recently received by our friend Mr. Peggs, acknowledging the present of two copies of "*India's Cries to British Humanity*." It is pleasing to observe the steady and even rapid progress of Christianity in India.

SIR,

Calcutta, April 7, 1834.

I have had the pleasure of receiving from you very lately two copies of your excellent book on the sorrows of Hindostan, by a circuitous route, which delayed them many months. I have the honour to acknowledge both favours sent by our first steam vessel from Calcutta. All the subjects you treat with so much feeling, (though my time has forbidden my perusing more than a few pages here and there at present,) are engaging the attention of benevolent Christians in this country.

Suttees have already been abolished, and *Infanticide*, though in *Cutch* and *Guzerat* this latter is said still to prevail. The *Exposure of the sick* on the banks of the Ganges remains, as well as the various disgraceful scenes which many of the annual festivals exhibit. But the public press, even amongst the natives themselves, is rapidly dragging out these monstrous customs, and exposing them to the just abhorrence of mankind. This very spring, two of the gross invasions of public decency, the *dole jattrā*, and *churuk-pooja* have been denounced in the daily journals by native writers, and the aid of the magistrate, in suppressing the open immoralities of them, invoked. Whilst the *Ghaut murders*, (1900 were said to have been exposed in the month of November last, at one Ghaut alone at Calcutta, of whom, possibly, one-half might otherwise have survived, at least for a time) have induced a Hindoo Gentleman to build an hospital on the banks of the river for receiving the sick.

In the mean time, the honours done to the memory of Ram Mohun Roy, the native schools which are pushed on all sides, the thirst for knowledge, the progress of missions, the rising liberality and feeling of government in all its subordinate details, the amazing strides which the new Charter will take in the employment of the natives, will, as I trust, rapidly, through the mercy of God, accelerate the deliverance of this beautiful country from the cruel and impure dominion of "the god of this world." Whatever I can do with propriety in the delicate and awfully responsible station I have the honour to hold, I need not assure you, I shall cheerfully attempt; chiefly through the medium of the clergy and missionaries of our church, over whom I am called to superintend.

I am, Sir, your most obedient,

D. CALCUTTA.

REV. W. BROWN'S REPORT OF THE SCHOOLS UNDER HIS CARE.

To the Editor of the Missionary Observer.

Singpoor, Dec. 14, 1833.

My dear Brother,

My tent is pitched amidst a small wood, where I am reposing during the heat of the day; and I shall devote the present opportunity to writing a report of these schools more immediately under my care.

ENGLISH SCHOOL.

This useful institution has this year been in active operation, I trust I may say, for the spiritual as well as temporal interest of the rising generation in this neighbourhood. The engagements have been of the same description as in former years, since my arrival in India, with some additions which will be hereafter named; and consist of reading, writing, and arithmetic, English grammar, geography, and general instructions in vari-

ous ways, connected with the usual business of English schools. The elder scholars have this year been practised in English composition, a branch of instruction of the utmost importance to boys, whose only expectation of ever rising to comfortable situations in life, is the being able to write the English language with moderate correctness and facility. I send you herewith a few specimens of their efforts, in which you will find a good hand-writing, and an intelligible style, although not free from the peculiar accident of the Hindoostanee.* They have also composed, or rather abbreviated from the Bible, a short history of Joseph, as an exercise in composition. The school, this year, is under considerable obligations to Mr. Pringle, who

* These specimens are highly creditable to both master and scholars. We are much gratified with them.—Ed.

has attended once or twice in the week, and who has instructed the more advanced boys in the general principles of the Christian religion. The books used by him are Watts's and other Catechisms, Judson's Questions, and Gall's System of Question and Answer. Exercises of this description are useful any where, by improving the mind in knowledge: but they are more particularly so in this country, by accustoming the boys to think and speak in English; and it is only justice to say, that in this department they have advanced very considerably, in a comparatively short period of time.

The number of scholars in the school this year has far exceeded any former period since it has been under my care. Many applications for admission have been necessarily refused, from inability to entertain them. The scholars who may be said to be in regular attendance are sixty-five. Of this number, there are some who will never make any thing out at English; and who, finding the labour to be more than they expected, and having no habits of study, will, like Bunyan's Mr. Pliable, leave us to plod our way alone.

The character of such a number of persons, for many of them are grown up, taken, as they are, from all classes and descriptions, will of course be very various, and oftentimes will be of a discouraging nature. Amongst the smaller boys, the vices of the country prevail greatly: a lie is so common, that we often forget its criminality in the frequency of the occurrence. Submission to authority, which indeed they never think of questioning, is a universal feature amongst them. This tame submission arises not, however, from any principle of a moral or religious nature; but from the natural timidity of the people, especially where a European is concerned. As light advances, this I trust will also gradually disappear; for nothing is more injurious than that submission which will lead a man alike to be wicked or to be virtuous, at the bidding of a supposed superior.

The annual examination of this institution took place on the 20th* of December; in which, questions relative to the above branches of education were proposed by the examiners. The examination was conducted by Mr. Pringle, Serjeant Ferguson, of the thirty-third native infantry, and by Mr. Goadby, who

* We should suppose this should be the 10th, as the Report is dated 14th.—Ed.

all expressed their satisfaction with the progress the scholars had made. There were on the table, for inspection, various specimens of plain and ornamental writing, according to the advancement of the writer. The ornamental specimens were taken from Psal. ciii., drawn on large drawing-paper, presented to the school by my much esteemed and kind friend, Mr. Parker, of Sevenoaks. There was also a neat map of the land of Palestine, drawn on paper of the same kind, and given by the same hand. These are not the one thing needful, it is true; but when these things are connected with the study of the Holy Scriptures, it is hoped that, situated as these boys are, these things will be found grateful to the friends of Indian improvement.

In taking a review of the past year, what reasons for gratitude to the great Lord of all, for the good measure of success which has attended the internal operations of the school. I ought to mention, with feelings of high satisfaction, the good conduct of two scholars, both, I may say, the sons of missionaries; Simeon C. Aratoon, son of Mr. Aratoon, of the Baptist Missionary Society, and Suddannd, son of our friend Ram-chunder. Whilst I feel for them a father's care, I pray that the gracious Redeemer may bless our humble endeavours, and that they hereafter may become eminent for piety and usefulness; and may I meet them where our work shall be perfect, and our happiness complete. Several of the native Christians' children are in the school; but they are either too small, or have not yet been distinguished in any way from the others, so as to require a particular notice. Whilst however we rejoice, on the one hand, that some prosperity has marked the year; we deeply regret the loss of so many of our kind and liberal friends. They are now removed to a distance from us; and whilst we are grateful to them for rendering us their assistance, whilst present, we regret that others of a similar spirit have not succeeded them; but instead of which, we have to regret, that a spirit of bigotry, incompatible with the spirit of Christianity, and inimical to its spread in India, has arisen amongst us. Several have been dismissed this year; one boy has been taken into the Commissioner's office, another into the Collector's, and another is with Dr. Brander. Amongst the admissions are to be noted three sons of Mr. Carepet, and three

children of Mr. Atkinson. These last assist the funds of the institution very materially, but their stay of course is uncertain.

May He, in whose hands are the hearts of all men, give us favour in the sight of those who can help us in the labour of the Gospel of Christ; and may this institution, which has now existed for some years, and which has been useful to many a youth, still go on its career of usefulness, be productive of temporal and spiritual good to the destitute children around us; and may the fruits of many an hour of toil and anxiety, be the conversion and final salvation of many a sinner.

RUISEE BAZAR SCHOOL.

In this school the children are taught to read the New Testament in Oryab, under a native master. The portions of Scripture read this year by the scholars are, the whole of the Gospel by Luke, and the first three chapters of the Gospel by Matthew. These schools are visited by myself, and also by Radoo, one of our native brethren, who is more particularly attached to this department of our missionary exertions. The children have been taught to read, and also to understand the meaning of the Divine word. For though the masters, being heathens, cannot be supposed, either much to understand, or to feel much interest in, the subjects contained in the Bible; yet, we having the control, and from our visiting the schools so often, a good degree of the knowledge of our religion is spread amongst them. The master of this school is a respectable man, and seems to be very attentive: it is well conducted, and averages about thirty, from month to month.

BAPTIST SCHOOL.

This is one of the oldest schools under the mission, and one of the best conducted; the masters are exceedingly steady men. I believe this school was raised by Brother Peggs: it passed, on his leaving the country, to brother Lacey; and afterwards, it being near my house, he handed it over to me. The number of scholars has averaged about forty during the past year. They have read the Gospel by Luke, and part of the Gospel by John; and have committed to memory a considerable part of the Nisterrutnekur, which they repeat in a chanting or singing tone. They also answer questions on the lessons, put by

ourselves; and the degree of knowledge attained by the application of the question system, modified to suit the Hindoo capacity, is much greater than would be expected by a person who had never tried the powers of this useful method of instruction.

DUODRAPHORE SCHOOL.

This school has experienced the fate of all earthly things, that of prosperity and adversity. During the commencement of the year, the number of scholars was so considerable, that it might be said to have been one of the largest schools perhaps in the town; latterly, however, it has suffered a reverse, and it is now dwindled down to a comparatively inconsiderable number. Whether any fault attaches to the master or not, it is difficult to say. I have had a long experience in these things; and I know that we cannot always command the attendance of scholars, or fix the ever changing minds of parents. This school has read the same books as the Baptist school, viz. John, and Luke, and the Nisterrutnekur. The scholars, who were about fifty at the commencement of the year, may now average about half the number. Thus all the schools under my care, including the English department, consist of about from 165 to 170 boys and girls.

The sphere of my missionary labour has this year been considerably extended: and it would have been impossible for me to have conducted these various concerns in a satisfactory manner, without the assistance of Mrs. B.; who, with the help of the teacher, has usually managed the English school, during my absence in the country. I have now only to pray that the blessing of the Lord may rest upon the past year; and that the promise may be fulfilled in our experience, "They that sow in tears, shall reap in joy. He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Yours, &c.,
W. BROWN.

JOURNAL OF MR. BROWN.

December 24th, 1833.—Travelled this day to Bhyrapore, much trouble to get hackeries to carry our things—on account of the forty-seventh regiment being on march. We passed their camp by moonlight: how agreeable was the appearance

of so many countrymen in the midst of Orissa. The camp was on the bank of the Maha Nudda, on the farther side of the river. The standard over the tent of the commander of the regiment was seen floating in the air by the reflection of the moon. We arrived at our station safe, though late in the evening.

25th.—A dull Christmas in this strange country. The native assistants are not come: I am alone. I paid a visit to the old Gooroo; he was very civil, but refused any conversation on religion. Addressed a few people in the evening.

26th.—This day Ramara and Doitaree joined me, and we all three went into the country to Nua Gar, but could get no congregation. All the men were hid, as the people said, the 47th being on the march and encamped within four miles' distance, the parties were out to press Garies, bullocks, and men for conveying the baggage: the stillness almost of death prevails. Last night Bhyrapore was searched; our little chapel was opened by the Gemendara. I had two country carriages for conveying goods which stood in the yard, but they did not take them. The reason, I suppose, was this,—I was a European.

27th.—At Thangee market about one hundred people heard; they were much as usual. One man talked to Ramara a great deal: but this place has been so often described by us that nothing need be said about this day's visit.

28th.—We have walked about five miles, and visited several towns,—Hulde, Busunta, Khidpoddia, Bakunea-de-ha. At the first of these places the people refused our books, but after we had left the town a number of them came running after us and requested some, which we gave them. However, their minds did not appear in a good state for hearing or reading. Doitaree says this is the place where he spent his younger years. He says, "Then I found the wisdom of this world, which is destruction; but now I find heavenly wisdom and eternal life." We spake in each of the other villages; they appeared ignorant almost of every thing. In the last two places, the people said none could read: no school was in these places. How melancholy must be the ignorance of such people. To them our tracts were of no use; but in truth they were not disposed to take them: they appeared afraid of us. May the darkness of their understanding be enlightened, and may truth find its way to their hearts! Bless

God, the day upon the whole was as good as I expected to find it.

29th.—Worship to-day (Sabbath) in the chapel at Bhyrapore. Ramara prayed and gave out the hymn. I spoke from the history of the Prodigal Son: the congregation consisted of thirty-five persons. The difficulty of preaching extempore in a foreign language is, of course, great—and the most suitable words cannot always be commanded at the moment. I trust, however, the public worship of God and the observance of the Sabbath in this heathen village, will be blessed ultimately to the benefit of its inhabitants. There is now a temple dedicated to the worship of the Redeemer where one never existed before; and as the largest rivers arise from the smallest springs, so may the great things of the kingdom of God arise in this place from this small beginning.

After service we went to Chanchara and assembled several people; they abused us. One man took a book, but returned it as quite useless. Another man professed to believe in one invisible God, the Creator of all things, which was the Spirit in man and beasts, and the life in vegetables, &c. This is the Hindoo notion of Deity.

"Thus, when they knew God (in a measure), they glorified him not as God, changing the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

30th.—Several villages were visited to-day, but the people were busy with their harvest, so we obtained but small congregations. However, the truth was told them: may it produce the desired effect upon them who heard the word. The most discouraging opportunities in appearance are sometimes seasons of mercy to men's souls.

31st.—Slightly indisposed to-day; the brethren advised me not to go out; I took their advice, and answered some notes and letters that had been due a long time. They went without me to the neighbouring villages; they said the people were so much engaged about their worldly affairs that they paid them little attention: this is harvest time. Addressed some people in the town under a tree. This evening the following conversation took place between me and a Nayke, one of the writer cast:—

Missionary.—Whom do you worship?
Nayke.—Khrushno.
M.—Do you worship Juggernaut?

N.—Yes, and Juggernaut.

M.—Then you worship two gods?

N.—No; they are the same: there are ten Ovetora, incarnations, or forms of Deity; but God, Eswara, is one.

M.—Well; what does Khrushno do for you?

N.—Makes me holy, and gives me salvation.

M.—How is that—is he himself holy?

N.—Yes.

M.—Did not he steal and lie?

N.—A nod of assent.

M.—If this man standing here comes to your house and steals your things, would he be holy?

N.—No.

M.—As a man's work, so is his nature. "A corrupt tree bringeth forth corrupt fruit." Your god cannot give what he hath not. Here Ramara broke in upon us, and proved that as bad medicine did not make sick people well, so the Hindoo Shasters could not cure the diseases of the soul.

January 1st, 1834.—Another year is come. Looking back on the past, I can truly say, "Surely goodness and mercy have followed me." O for a thankful heart. The school has prospered—the Mission has succeeded—health has been preserved—none of the members of our Mission family have fallen by death. May Christ be glorified in us and by us!

"We'll praise him for all that is past,
And trust him for all that's to come;"

And go the labours of another year, in his strength, "as giants refreshed with new wine." Went to Chagelar: past the house of the two women on account of whom we were prosecuted. One of the relations was standing in the garden; Doitaree gave him his namiskar (salutation), but the man said he would not return it. Saw the old Gooroo of whom so much has been said; he was very shy, and said, "Our words were dogs which bit him"—he should have said swords which cut him. Ramara addressed the villagers in the street; they heard pretty quietly, but shouted and abused us much when we left. One man said, I rode my pony in this world, but that it would ride me in the next; meaning, that in my next transmigration I should be a beast. The people here are hardened against the Gospel. May their hearts be softened by a divine influence!

2nd.—Went to Khanmera Parbatta: in this place there is a small village; but

it is principally noted as the residence of an old recluse, who performs his devotions in a cave, in the side of the mountain. The old man told us, that on the other side of the mountain there were numerous caves, inhabited by old hermits, whose souls, when they die, go into boys, who immediately become old men, and take the places of the former occupiers. I asked Ramara whether he thought the old man himself believed this story. Ramara said, "No: he knows he is telling lies." He addressed a few people collected, who heard silently; and the old man said that the word was quite true. The power of heavenly truth can penetrate this jungle; may it penetrate his heart, before he go hence and be no more.

3rd.—At Agra-hart, we spoke in seven different places. In most of these places there was a good number who attended: we distributed some books. Spoke at Undar, Joora, and Newaga. The last is a town of Brahmans of the working class. These people are generally civil, and behave well. They were obliging to us to-day. The day has been an encouraging one, many have heard the word of life; may it be to the praise and glory of God! I feel very happy this journey in the society of our two native friends. Doitaree is an obliging and amiable man, of few talents. Ramara is an intelligent companion, and a pleasing preacher. Saw a heron, (fine deer,) and a wild boar with four young ones, near a wood. Passed through Cagabar, the place from which the two women came, mentioned above. Here the serpent rages and hisses with uncommon fury. The boys in the town regularly turned out to hoot and abuse us. Satan is amongst them certainly.

4th.—Travelled to Sappa. At this place there were some hopeful inquirers, but they are not in so good a state as formerly. They seem to be far from the kingdom of God. They confess with their mouths the Lord Jesus; but they say, "What shall we do? our neighbours will forsake us. Our creditors will come upon us, and what shall we do? They are in business, and they have families; and have not yet made up their minds to leave all, and follow Christ. A very fair congregation. Ramara, Doitaree, and myself addressed the people assembled, who heard attentively. After visiting the house of one of the inquirers, we took up our standing under a tree at the entrance of the town. This village

lies not far from the ridge of mountains skirting Orissa. The road from Bhaga-poor to Sappa lies through a beautiful wilderness. The not far distant mountains rise on three sides like an amphitheatre. This is the road mentioned with such interest by brother Lacey, in his journal for Jan. 4, 1832. Returning, we were overtaken by a heavy shower of rain. We got shelter in a house, but soon found that the water came down through every part of the roof; so frail are the habitations of man and beast in these wilds of Orissa.

5th. *Sabbath*.—Worship in the native chapel. Ramara preached: I read and prayed. His text was Matthew vii. 19, "Every tree which bringeth not forth good fruit, is hewn down, and cast into the fire." It was a short and lively discourse, and the attendance was good. Many of the heathen neighbours, standing in the verandah and at the windows, heard with seeming attention. I was forcibly struck with Watts's words, on comparing the infernal uproar of the Hindoo pugers, with the decency and order of our Christian worship—

"How decent and how wise,
How glorious to behold,
Beyond the pomp that charms the eyes,
And rites adorn'd with gold."

The movement of so many people to the chapel on a Lord's-day morning, gives the village the appearance of an English Sabbath. O may there be a general turning to the Lord, as the fruits of many years of anxious toil and labour! Ramara, wearing his native dress of clean calico, you might at a distance almost imagine you saw a Clergyman with surplice dispensing the Gospel. The native Christians sitting on mats, who, with ourselves, nearly filled the place. The discourse was natural and simple. Ramara described what were bad fruits, what were good fruits; and what would become of those who bear these fruits, respectively. I felt much pleasure in hearing. In the evening, the principal part of the church being here, I administered the ordinance to the members. It has been an interesting day. I pray that it may be one owned by the Lord of the harvest.

6th.—This morning, rising early, we set off for Chumpeppore market. It was the coldest morning I ever felt in India. The sun was rising with all the glory of an Indian sky. The Molla mountains, covered with eternal jungle, appeared on our left. We passed rice fields newly cut; and going through Thangee, a well-known place in our journals, we arrived at the great pilgrim road about eight o'clock, and in two hours more, found ourselves at our destination. Coming up to the people, I found Doitaree had commenced already to force the enemies' lines. He was disputing with a number of people, on the inability of the debtas to save. I followed in a short address, in which I asked a man present, whom he worshipped. He said, as usual, "Juggernaut." "He who is at Pooree?" I asked. He said, "Yes." I said that that Juggernaut was wood. This he admitted; but with much apparent inconsistency, contended that he did not worship wood. Ramara delivered a long address. The subjects, as usual, varied with every sudden question started by this wayward people. We gave away all the books we had. The people were very anxious to take them; we might have distributed ten times the number. It was an excellent opportunity: and Ramara, addressing me afterwards, said, "Your mind was very lively to-day." This evening we had a parting feast with the native Christians, preparatory to my leaving to-morrow. I have described one of these entertainments, in a letter on the native marriage. This was similar, but we wanted Gunga to give it life. He is with brother Lacey.

7th.—This morning, preparing to return to Cuttack. When a European moves in India, all is bustle for some hours before. A few hackery men and bearers will make a terrible uproar. A Hindoo does nothing without noise, if he has company. May this visit to this comparatively favoured spot, be productive of glory to Him who died for a sinful world. Arrived at Cuttack in the evening.

8th.—Rested this day at Cuttack, or rather prepared for my journey to-morrow. As a missionary day, it is a blank.