

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The General Baptist Repository* can be found here:

https://biblicalstudies.org.uk/articles_general-baptist-repository_01.php

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 III.—NEW SERIES.

1836.

“ The maintenance and prosperity of a Religious Connexion, very materially depend on the circulation of a spirited Periodical.”—ANON.

LONDON :

PUBLISHED BY G. WIGHTMAN, PATERNOSTER-ROW.

SOLD BY M. A. MANN, COMMERCIAL ROAD; WILKINS & SON, DERBY;
J. NOBLE, BOSTON; R. ALLEN, NOTTINGHAM;
WILSON AND CO., HALIFAX; J. AND T. TAYLOR, NORTHAMPTON;

AND AT

THE GENERAL BAPTIST PRINTING OFFICE, LEICESTER.

PREFACE.

PERMITTED by the good providence of Almighty God, to arrive at the conclusion of another volume of the General Baptist Repository, the Editors present their acknowledgements to their brethren and supporters, and take the liberty of expressing the hope that this periodical has been, during another year, conducive to the interests of Religion and of the denomination to which we belong. It has been their constant endeavour to render this miscellany worthy of the support and patronage of the churches, and though they are sensible of many defects, they feel assured, from the commendations the work has received from many of their most valued friends, that their efforts have not been in vain. The various topics that have been discussed in its pages, the record that it contains of some who were of the excellent of the earth, the important as well as distinctive doctrines and the christian graces which have been illustrated and enforced, and the multifarious articles of intelligence, both missionary and domestic, which have been circulated, and are now permanently recorded through the medium of this volume, constitute a source of interest and instruction, and community of thought and feeling, which if exsiccated or destroyed, would be seriously felt by all who cherish a solicitude for the welfare of our Zion, and are desirous of possessing a journal of its movements and spirit, and a register of its characters and deeds. For these they have been indebted to the kindness and talents of valued correspondents, as well as to their own assiduity. To those brethren and sisters they now tender their best editorial thanks, and are free to solicit a continuance of their co-operation and assistance. They would also affectionately invite the senior as well as junior ministers in the connexion, more generally to enrol themselves among the contributors to this the only periodical of the denomination. The latter would find the occasional preparation of an essay on an important and interesting subject, or the labour and research requisite for an answer to a query, a useful and improving exercise; and the wise and grave counsels of the former, would ever be attended with benefit. They would instruct and encourage the young and inexperienced, and greatly add to the value of the work. The times in which we live are ominous and trying, and our pages supply facilities for the circulation and diffusion of useful advice and admonition; we are sure therefore that our senior brethren and fathers in the ministry, will excuse our solicitude that the mature fruits of their wisdom and piety may enrich our periodical, and thus be more widely and effectively extended. While the Editors are very solicitous in reference to articles of intelligence, so that no event or transaction of importance in the connexion should pass by unrecorded, they feel that in this particular especially they need the help of their friends who reside in the various parts of the kingdom. It would be a decided advantage if the ministers or leading members of our

churches, and the secretaries of missionary associations, &c., were to transmit to them accounts of every occurrence which they deem worthy of insertion: the deaths and obituaries of distinguished or pious and exemplary members; the opening, enlargement, or anniversaries of chapels; the removal, ordination, and settlement of ministers; the anniversaries of missionary associations; the holding of extraordinary meetings; the revivals of the work of God; remarkable conversions and additions to the Church; illustrations of the efficiency of the voluntary principle; the statistics and success of Sabbath-schools; the operations of tract distributors; the extension of village preaching; the proceedings and prospects of home missionary stations; the additions to and reports of our academies: these, and any thing interesting, useful, or remarkable pertaining to our cause, and the cause of Christ generally, both at home and abroad, are of importance, and will be received by the Editors, and perused by our readers, with delight. It is from such incidents that we discover the progress of Christ's kingdom, and their circulation affords both gratification and encouragement to all who "pray for the peace of Jerusalem." They stimulate the inactive, they rouse the lethargic, and they furnish the zealous with matter for prayer and praise.

While none but those who conduct a periodical can be sensible of the difficulties connected with their engagements, the Editors wish to record their determination to spare no pains to give satisfaction to their contributors, and to render the work comparable to any other of the kind in circulation; and they therefore have the fullest confidence in calling on their friends, and on the ministers and members of the churches generally, to honour it by making it the repository of their proceedings, and to patronize and support it, by adopting every laudable method of increasing its value and its sale.

INDEX TO VOLUME III.

NEW SERIES.

GENERAL BAPTIST REPOSITORY.

	PAGE		PAGE
Accumulating Money, on - - -	161	Christian Courtesy, on	328
Antinomianism described - - -	251	Day of Thanksgiving at Barton -	455
ANNIVERSARIES at Bourn - - -	384	Design of the Gospel, on the -	205
Chesham -	422	Echo, the - - - - -	10
Halifax -	264	Earp, John, senr., Address at the	
Netherseal -	423	funeral of - - - - -	218
Wendover -	422	Epistle to church-members - - -	94
Anniversary of the Sunday-School		a son on leaving home -	97
at Retford - - - - -	264	Eternity, a near view of - - -	290
Anniversary of Ordination at		Farewell Services of Mr. Felkin,	
Melbourne - - - - -	383	at Kirton - - - - -	423
Archdeacon-lane Chapel, Enlarge-		Felkin's, Mr., Removal to Sevenoaks	423
ment of - - - - -	148	Founding of General Baptist	
Association Plan for improving the		Churches in Leicestershire -	132
Connexion - - - - -	55	Hinchliffe, Revd. Jonas, Memoirs	
Remarks on - - - - -	171, 212	of - - - - -	1, 41
Association at Bourn - - - - -	184, 223, 301	Home Mission, Midland - - - -	107
BAPTISMS at Melbourne, Bourn,		Hospitality, on - - - - -	409
Quorndon, Leicester, Tarporley,		Ignorant Villages, on - - - - -	135
Retford, Manchester, Gedney,		Indian Sermon - - - - -	367
Mansfield, Leake, Birchcliffe,		Joint Stock Companies, on - - -	210
Warsop, Halifax, Chatteris,		Joshua vii. 8. - - - - -	453
Mansfield and Boughton 21, 64, 107,		Judd, Mr. George, a Sermon	
148, 182, 221, 263, 454		of - - - - -	401, 441
Baptist Union - - - - -	302, 457	Justice of God, on the - - - - -	241
Barton Meeting House - - - - -	222	"Last days," in Isaiah ii. 2 - -	58
Best Teacher - - - - -	121	Letter to young Ministers - - -	14
Benefit Societies, on - - - - -	249, 420	a Neighbour - - - - -	209
Bourn, application from - - - -	101	the Young - - - - -	252
Erection of Chapel at - - - -	300	Letter from the American Free-will	
Bradford Chapel, Erection of -	148, 177	Baptists - - - - -	283
Buckley, Mr. John, The call of, to		Liggins, William, Address at the	
Market Harborough - - - - -	385	grave of - - - - -	91
CONFERENCES:—		Longevity, Instances of at Melbourne	384
<i>Lincolnshire</i> , at Boston - - -	65	Lord's Day, On the observance of	447
Tyd-St. Giles - - - - -	182	Louth Collections - - - - -	148
Gosberton - - - - -	262	Manchester case - - - - -	178
Wisbech - - - - -	382	Memoir of Mr. John Earp, senr.,	410
<i>London</i> , at		Miracles, on the design of -	288
Paddington 106, 183		Ministers' Fund - - - - -	221
Chesham - - - - -	422	Midland Home Mission - - - -	50
<i>Midland</i> , at			
Wimeswold - - - - -	65		
Derby - - - - -	183		
Kegworth - - - - -	223, 261		
Loughborough - - - - -	421		
<i>Yorkshire</i> , at			
Heptonstall Slack 106			
Halifax - - - - -	260		
Staley-Bridge - - - - -	382		
Christian Fund Society, Rules of a	372		

	PAGE		PAGE
New Baptistry at Gosberton	385	God	345
NEW CHAPELS:—Hucknall, Bos-		All things work for good	385
ton, Archdeacon-lane and Coal-		To a Violet	385
Ville	20, 384, 424, 458	Lines on "Is it well"	386
Northampton Chapel, debt on	149	The Gospel Herald	386
		To a Family Bible	386
		The Christian's Choice	458
OBITUARIES OF:—		All is Well	458
Allen, Thomas	145	Portsea Church, Prosperity of	148
Brown, Joseph	16	Prayer-meetings	125
Brown, Mrs. Mary	452	Prayer, achievements of	53
Cook, Thomas	297	Private Baptisms considered	100
Creaton, Mrs.	146		
Ewen, Benjamin	216	QUERIES ON:—	
Goodman, John	240	Churching Females	14
Goodnell, Maria	379	Answered	445
Hackett, Samuel	145	The Millenium	101
Jackson, James	17	The Lord's Supper	101
Liggins, William	18	Answered	446
Newling, Mrs. H.	450	Females taking an active part	
Pollard, Sarah	378	in Church Business	179
Pickering, Samuel	143	Answered	293
Smith, Mary	105	Fasting	213
Stevenson, Mary Ann	145	Answered	446
Sutcliffe, Eliza	179	Wine	374
Thompson, Rev. J. S.	180		
Trueman, Mary	62	Radford, Thomas, Memoirs of	81
Wood, Sarah	214	Reflections on Visiting an old Bap-	
ORDINATION of Mr. Burns	106	tist Chapel	165
Mr. Cosens	383	the Sea	364, 406
Mr. Cotton	423	Religious Biography, Beneficial	
Mr. Stubbins	262	effects of	7
Mr. Tunnicliffe	184	Religion and Literature of the	
at Spalding	424	American States	258
at Rochester	456	Religious Liberty, Society for the	
Paul's thorn in the flesh	294	Protection of	222
Passover, Present mode of keeping	127	Religious Revivals in America	206
Perth Cause, on the	149, 264	in England	181
POETRY:—		Notice of	21
Paraphrase on the commencement		Removal of Mr. Maddeys to Bar-	
of the year 1836	22	rowden	149
On the death of Mr. J. Goodman	23	Mr. Thompson to Mar-	
Heaven	23	ket Harborough	149
Behold 'tis Jesus	24	Reopening of Chapel at Beeston	424
River Glen	24	Resolutions on a new Year's day,	
The Broken Hearted	66	Matthew Henry's	10
The Grateful Convert	108	REVIEWS:—	
The Excellency of Scripture	149	Pike's Immanuel the Christian's	
Heaven and Hell	150	joy	14
Lines on Henry Martin	150	Missionary Records	60
In memory of a Friend	150	The Fulfilling of Scripture	61
On the death of Mr. Trueman	184	Steanes's Reciprocal Duties of	
Prayer for the Progress of the		Church Members	62
Gospel	224	The English Bible	62
My Kingdom is not of this world	224	Pritchard's Christian Minister	101
Stanzas on a Baptism at Hepton-		Stovel's Regulation of Christian	
stall Slack	264	Churches	102
Hope	304	Burns's Popular Guide to	
Power of Prayer	304	Phrenology	103
The World Relinquished	304	Mudie's Treatise on the Sea	136
The Pilgrim's Rest	304	Flavel's Fountain of Life	137

	PAGE		PAGE
Illustration of the Seventh Chapter of Romans - - -	179	Taylor's Gift to a Neighbour -	297
Burns's Sketches and Skeletons	213	Scripture Questions - - -	297
Baptism and Regeneration -	214	Walker's Practical Christianity	297
Churton's Illustrations of the Bible - - -	214	The Mute Christian - - -	297
The Baptists in America -	254, 449	Life of Felix Neff - - -	297
Elijah the Tishbite - - -	256	Missionary Enterprize Anticipated	378
The Young Servant - - -	256	A Brief Memoir of Mary Scott	378
Treffrey on Covetousness -	296	Roberts's Remarks on his Safety Lamp - - -	378
Price's History of Nonconformity	374	Companion for the Season of Ma- ternal Solicitude - - -	449
— Slavery in America -	448	Styles's Mammon of Unrighteous- ness - - -	449
Memoir of George Dana Boardman - - -	376	Christian Communion as Exten- sive as Vital Religion -	450
Christian Discretion - - -	449	The Old Paths proved to be the Right Way - - -	450
BRIEF NOTICES OF:—		Ministry of the Gospel gratuitous	450
The Rites and Worship of the Jews - - -	15	Rules for Association - - -	129
Pike's Guide to Young Disciples	15	Sacred Retreat, The - - -	168
Life of Matthew Henry - - -	16	Sabbath-School Union - - -	223, 382
Christian Almanack - - -	16	Sabbath-School Teachers, Address to	371
Family Magazine - - -	16	Secret Societies - - -	59
Revivalist - - -	16	Sermon of Elder Buzzel - - -	251
Scripture Similitudes - - -	16	Slavery in America - - -	301
Lectures on the preaching of Christ - - -	16	Soul, The immortality of the -	291
Dr. Morrison's advice on Prayer Meetings - - -	104	Subscriptions to Mrs. Thompson	264
The Bible Collectors - - -	104	Thanksgiving-day at Barton -	424
Emily Rowland - - -	104	Tract Distribution, on - - -	132
A Word in Season - - -	104	Uniting with Odd Fellows, The Sinfulness of - - -	47, 86
Booth's Pastoral Cautions -	104	Union of Christians, on the -	361
Watson on Contentment - -	104	Universality of Divine Grace, on the	321
Illustrations of the New Testament	105	Voluntary Principle, on the -	201
Freeman's Heaven Anticipated	138	Wine at the Lord's Table, on	368, 415
Porter's Strong Consolation	139	Widows' Fund Anniversary -	149
Christian Melodies - - -	139		
Thoughtfulness - - -	139		
Cameron's Reply to Bayley -	139		
Rogers's Discourse on Prudence	140		

MISSIONARY OBSERVER.

	PAGE		PAGE
ANNIVERSARIES OF		Goadby, Mr. John's, Journal	35, 74, 118, 234
British and Foreign Bible So-		———, Letter of	114
ciety	239	Governor General of India, Sen-	
Christian Instruction Society	238	timents of	34
City Mission	240	Gunga Dhor, Conversion of	192
Colonial Missionary Society	240	Hinduism, Renunciation of	462
Home Mission Society	240	Human Sacrifices in India	78
Jews' Society	240	Idolatry in India, British connexion	
London Missionary Society	239	with	463
Religious Tract Society	238	Indian Liberality	269, 356
School Society	239	India, Paucity of Missionaries in	354
Wesleyan Missionary Society	238	Indian Thugs	395
Appeal to Benevolent Individuals	237	JEWS' SOCIETY.—	
BAPTIST MISSIONARY SOCIETY:—		Distribution and Reception of	
Addresses at Annual Meeting of	318	Scriptures in North Africa	469
Burmah	196	Kirkman's, Miss, Reception	467
Calcutta	279	Lacey, Mr. C. Visit to America	353
Designation of Missionary	198	Letters from—	
Extracts from Periodical Accounts	198	Calcutta	72
from Report	470	Father of a Brahmun	272
Jamaica	196, 273, 430, 467	Orissa	31
Rio Bueno	197	LONDON MISSIONARY SOCIETY:—	
Bishop of Calcutta, Letter of	230	Extracts from Report	436
Brooks, Mr. Letter of	115	South Africa	274
———, Mrs. Letter of	116	Marriage Rights in Kumaon	270
Brown, Mr. Journal of	76, 157, 235, 271, 292, 439	Memorial to Lord Auckland	317
Burning the Dead in India, On		Missionary Operations, Sketches of	156, 185, 225, 265, 305, 347, 387, 425
the Abolition of	459	Morrison, Dr. Delivery of a Chi-	
Car Festival	360	nese by	357
CHINESE AND INDIA FEMALE		Obituary, Notices of:—Bardo	357
EDUCATION SOCIETY:—		Newton, Mrs.	399
Extracts from Report	470	Requa, Mrs.	398
Christian Liberality, Proportion of	151	Pilgrim Tax	272
CHURCH MISSIONARY SOCIETY:—		———, State of	355
Extracts from Report	435	POETRY:— To a Missionary	8
Ordination of Missionaries at		"Thy Kingdom Come"	280
Tanjore	38	Lines to Mr. Isaac Stubbins	320
South Africa	276	to Mr. Knill, by Rev. R.	
Doitaree, Memoir of	465	Hill	400
Duff, Rev. Dr. Address of	432	Ramara's Journal	119
FRENCH PROTESTANT MISSIONARY		SWEDISH MISSIONARY SOCIETY:—	
SOCIETY:—		Extracts from Report	472
Extracts from Report	471	Suttee, Attempt at	190
GEN. BAPTIST MISSIONARY SOCIETY.		———, Efforts for Suppression of	190
Annual Meeting of	317	Sutton's Arrival in Cuttack	354
Anniversaries of Associations:—		Stubbins accepted as Missionary	155
Ashby, &c.	467	———, Ordination of	240
Billesdon	165	United Brethren—Retrospect of	
Birmingham	159	Elder's Conference	396
Castle Donington, &c.	154	Wesleyan Missionary Society	278
Kirton	189	Extracts from Reports of	438
Leicester	155		
Shardlow	229		
Ticknall, &c.	114		
Report of	25, 67, 109		

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 25.]

JANUARY, 1836.

[NEW SERIES.]

MEMOIR OF THE REV. JONAS HINCHLIFFE,

*Late a Member of the General Baptist Church,
Bradford, Yorkshire.*

THE REV. JONAS HINCHLIFFE was born May 1st, 1765, at Lydgate, a small and obscure village on the south border of Yorkshire. His father was a manufacturer of woollen cloth, of respectable character, and placed in comfortable circumstances; but dying when his son, the subject of this memoir, was only three years of age, he was deprived, in early life, of all those important and permanent advantages which a kind and an affectionate father is capable of bestowing. His mother married again, and this event proving unfavourable to the interests of her son, he was apprenticed to his father's brother, a farmer and clothier, with whom he lived until after his conversion to God, which took place when he was about eighteen years of age. Being brought up in an obscure village, he had little acquaintance with the various denominations of professing Christians, and was much perplexed and undecided in his own opinions. Deeply convinced, however, of his own sinful state, and of the reality and importance of the christian religion, he diligently searched the Scriptures, and embraced every opportunity of attending the public worship of God, and the private and social means of grace which the circumstances of a country village afforded him. He finally gave preference to the doctrinal sentiments of the Independents, and began to attend regularly the ministry of the Rev. Mr. Galland, the Pastor of the Independent Church at Holmfirth. By Mr. Galland, he was instructed and encouraged, and afterwards admitted into the fellowship of the Church. Respecting this period, our departed friend observed to his minister, in a letter now before me:—

VOL. 3.—N. S.

B

"I trust," says he, "I was called by the grace of God when I was about eighteen years of age, and was powerfully impressed while engaged at my employment. Before this, my life had been immoral, and all my days spent in sin. But at this time, through my convictions, I saw myself to be a great sinner, and in danger I cried unto God for mercy. I began to read his word, to seek his people, to hear his gospel, and to lead a new life. I tasted that the Lord is gracious; yet, for some time, I had little knowledge about the way of salvation. With respect to the difficulties I have met with, I shall only say with David, that many are the afflictions of the righteous. I have found fightings without and fears within. In all my trials and temptations, the words in Luke viii. 50, with other passages, have been a relief to my mind, and a great comfort to me. By attending regularly the means of grace, I came to a further knowledge of the way of salvation, that salvation was alone by Jesus Christ; and seeing his suitableness for a lost sinner, I was encouraged and comforted. In short, it is the blood of Christ that gives me hope that I shall be saved from the curse of the law, and have a right to eternal life."

Persons brought to a knowledge of the truth in such circumstances, not unfrequently become the subjects of violent opposition and severe persecutions. What may a young man or woman expect in the village of Hackonby, near Bourn, should the labours of brother Peggs be crowned with success? The prejudices of the people against dissenters have been originated by the existence of a state religion, and their customs and habits, united with much ignorance of real piety, and superstition as a substitute for it, lead them to oppose violently the existence and spread of experimental religion, especially if it should spring from a meeting-house, or be originated by the self-denying and devoted labours of a dissenting minister. This was the case with our friend. His situation in life became extremely irksome, and he suffered many inconveniences. His opportunities for devotion were few, and his time for gaining religious knowledge, upon which his heart was fixed, was very limited. His place of retirement and private devotion was discovered; and in it, he was seized by the hair of his head, torn from his exercises, and treated in a most unmerciful manner. It is no easy task for a young person to be violently opposed at home, to become the scorn of a village, the subject of ridicule in every company, the object of contempt to the richer portion of the community, influenced by high church notions, and the butt of the most foul and gross abuse from the lowest characters in the neighbourhood. Such appears to have been, to a very considerable extent, the case of our departed brother, and such are the circumstances to the present day, of many young converts in those ignorant villages where British heathenism prevails in all its accursed forms; but Mr. Hinchliffe not only stood firm, but, like many a young Luther, he abounded in the work of the Lord. Oil poured upon the fire will cause it to emit a brighter and stronger flame; an embankment thrown up intending to stop the course of a flowing river, only causes it to exhibit a greater power; and a vine pruned and cut close may

decrease its substance, but it puts forth new shoots and bears a greater abundance of fruit; so when divine grace is opposed by external force, it not unfrequently displays its expanding energies, and rises superior to every power which threatens its destruction. Mr. Hinchliffe's circumstances were regarded by a pious friend, Mr. Bray, as deserving of peculiar sympathy, and he was taken under his protection, where he was shielded from the storm, and enjoyed advantages to which he had formerly been a stranger. For these, Mr. Hinchliffe was very thankful, and he frequently spoke of his residence at Mr. Bray's (now Pastor of the Independent Church at Horton, in Craven,) with evident satisfaction and pleasure; and it is highly probable that he seriously viewed his early connexion with this pious friend as one of those links in the chain of divine providence which afterwards leads to very important results in a Christian's life. The devil exerted his power to extinguish the sparks of grace which had been kindled in the young man's bosom, and he employed and influenced the children of disobedience to quench his love, damp his zeal, and ruin his soul; but by the grace of God he maintained his integrity, and was quickly introduced to friends and circumstances which favoured his holy desires, and assisted him in his christian course. Grace improved will be increased; persecutions borne with christian patience, holy courage, and humble faith, will secure the exertion of Almighty power; and sterling piety displayed in peculiar trials will be openly rewarded.

Young persons, in obscure situations in life, delivered from a state of ignorance and sin by conversion to God, have frequently strong impressions, feel the Saviour's love supremely precious, possess an ardent compassion for immortal souls, and a fervent desire to bring their companions and neighbours to the knowledge of the truth. The railings of sinners excite their pity; the bitter cursings of their persecutors warm their benevolence, and exercise the fervour of their prayers; and, while the fire of hell is kindled all around them, they breathe the atmosphere of heaven, and desire to save souls from death. No sooner had our friend an experimental knowledge of his blessed Lord, than he became the subject of these emotions, and wished for an opportunity of exerting his energies for the salvation of others. His friend Mr. Galland, to whose instructions he regularly attended, and by which he was improved and prepared for the scenes of future life, introduced him to Mr. Walker, the Tutor of the Independent Academy at Northowram, as a suitable candidate for the work of the ministry, and the advantages of that Institution. His Tutor regarded him with great affection, and directed his powers of mind in the pursuit of that knowledge, the possession of which, the young student so ardently desired. Going to the Academy was an event of great impor-

tance in Mr. Hinchliffe's estimation; he deeply appreciated the opportunities with which he was blessed, and seriously looked upon them as connected with the most solemn responsibilities. He principally directed his efforts to the obtaining of those qualifications which would best fit him for discharging the duties, and engaging in the labours, of a good minister of Jesus Christ. Classical attainments he did not despise, but considered them very important and useful when made subservient to the noble and glorious purpose for which the christian ministry was instituted. Learning is the handmaid of piety; a good servant, but a proud master. He was not ambitious to excel as a scholar, but succeeded in obtaining a good knowledge of the sacred Scriptures, and all those various branches of theological truth which prepared him for a faithful and conscientious discharge of the important duties of an evangelical minister of Jesus Christ. He was frequently employed in preaching, and his powers of mind were expanded, and his talents improved, by being often engaged in supplying the pulpits of neighbouring churches destitute of regular ministers. On leaving the Academy, he received a pressing and unanimous invitation to become the regular minister of the church and congregation at Booth Chapel, near Halifax. Following, as he believed, the leadings of Divine Providence, he accepted the call, and successfully preached the Gospel among them during a period of nearly seven years.

We are now arrived at a most important era in the life of Mr. Hinchliffe. The careless child has become a man; the ignorant and uncultivated youth is converted to God, and united with the church of Christ; and the warm and youthful disciple of our blessed Lord is now recognised as a christian minister. From an apprentice in an obscure country village, he is now a Christian, raised by Providence and grace to a pulpit, "to show unto men the way of salvation." From the humble, modest student, ardently thirsting for knowledge, he becomes the devoted Pastor of an affectionate people. In early life he was left without a father, and, through his voluntary secession from his mother in consequence of her having married again, almost without a home. Hitherto he had struggled with the cares of life almost alone, but now being settled with the pleasing prospects of usefulness, he wisely resolved to seek a suitable and pious partner who could share with him in the cares and enjoyments of domestic life. A pious female becomes his companion for life.

This union was a source of much mutual happiness, and to him a source of gratitude and joy, until called by death to bid farewell to her who is now left to lament his loss. Happy and devoted to God, the open, generous youth suspects none, loves all, takes the Bible for his guide, seeks no object except the

salvation of souls, and the promotion of vital godliness. What an important change has taken place in his character and his position in society! What a glorious object always to be kept in view! An object which angels assist to accomplish, and which is rendered infinitely valuable by the dying love and precious blood of our risen Lord. What a critical period of his existence! How many are his fears! A false step may blast his reputation, and dishonour the cause of Christ! An honourable conduct may secure him the friendship of the Church, the good of souls, and the honour of God. The dark scenes of the future are wisely concealed; the conflicts and agonies of the ministerial life are yet unknown, or his tender heart would sink into despondency, and he would almost wish to retire again to private life to earn his bread by the sweat of his brow. His position in society is not understood; his character, principles, and plans, require storms to consolidate and time to complete. Not daring to recede, he learns new lessons as he proceeds, gains experience from practice, and becomes "a workman which needeth not to be ashamed" from actual and active service in his blessed Master's cause. The views with which he entered upon his great work will be best learned from his own language. In addressing his christian friends, he judiciously observes:—

"My friends, I think it is not altogether unnecessary for ministers to make known to their people their own feelings with regard to religion in general, and their ministerial work in particular. It is readily admitted that this may be mixed with their public labours in too great a degree, and occupy that time which should be employed in explaining and applying the holy Scriptures to the souls of their people; yet, when it is introduced in a proper manner, and on certain occasions, it may prove of considerable advantage to the minds of others. Hence, we find the Apostle Paul introducing his own experience with the doctrines and duties of religion in the several epistles which he wrote to the primitive churches. He mentioned to them his conversion to God, his love to the Saviour, his sufferings for his sake, the consolations he enjoyed, his patience under trials, his fidelity to the Lord, and his firm resolution to live and die, whatever it cost him, in promoting the purposes of divine grace in the salvation of men. The relation of these things to his fellow Christians, was calculated to increase their faith, invigorate their hopes, inflame their love, promote their patience, and animate their souls in the paths of piety. And as religion is the same now as it was then, and as God blesses his people in a rational way, and by the use of means, we may justly expect spiritual benefit in adopting the same methods.

"As to myself, though I have nothing to boast of, yet, I have much to be thankful for. I am conscious that I was once as dark and vain and as far from God and averse to that which is good, as most are at the same age. I shall always have reason to abhor myself, and repent as in dust and ashes. But I am also sensible of a time when the Lord called me by his grace, changed my heart, enabled me to conquer my sins, and brought me to love and serve him. I have experienced a considerable share of the terrors of the Lord, and of the power of temptation in my own soul. I have known something of the consolation there is in Christ Jesus. Divine grace has not only changed my heart and kept me in the ways of righteousness hitherto, but, I trust, it has also drawn me to the muistry, qualified me in some measure for

it, and has rendered me, in some degree, at least, useful in it to the souls of others. I have abundant reason to be thankful for the mercy and goodness of God, and to say, 'By the grace of God I am what I am.'

"I trust my ministry among you will be conducted with christian affection, and a desire for your everlasting interests. But 'who is sufficient for these things?' It is the blessing of God that can enable a minister to preach, and the people to hear his word to profit. I feel a heart to pray for you, and I solicit an interest in your prayers that I may be rendered an instrument in promoting the divine glory and your happiness. By the grace of Christ, by the Scriptures of truth, and by the exercise of self-government, let us cultivate mutual affection, forbearance, and christian charity; *then* we may enjoy peace and prosperity, and the word of the Lord will have free course and be glorified."

Mr. Hinchliffe was diligent at his new station, successful in his labours, and great satisfaction and union prevailed, until a circumstance transpired which has frequently produced much mischief in the church of God. An attempt was made to introduce instrumental music into the worship of God, which he considered an injurious innovation upon the simplicity and solemnity of divine worship; and he felt it his duty to oppose. This gave great umbrage to some individuals, distracted the members of the Church, and put an end to that mutual enjoyment and harmony which had previously existed between the minister and his people. While affairs remained in this state, he received an invitation, in 1801, from the Independent Church and congregation at Haslingden in Lancashire; and, though many strenuous efforts were employed to keep him at Booth, yet he ultimately felt it his duty to comply with the urgent request he had received, and to remove to Haslingden. Here he continued his labours for upwards of eleven years; but having adopted mixed communion, it finally occasioned them much uneasiness, and led to a serious division in the Church. The result was that the Baptists separated, and formed a new interest, which is still carried on in the neighbourhood. The Lancashire congregational union of churches had frequently been favoured with Mr. Hinchliffe's services, for he had repeatedly spent a month or two in preaching the Gospel in many of the benighted villages of that part of the county. The Gospel was introduced into Great Harwood, a small town and populous neighbourhood near Blackburn. Appearances were so very encouraging, that the governors of the union resolved to employ Mr. Hinchliffe, whose labours had been so useful, as a Home Missionary. It was the native place of Mr. Cunliffe, the secretary of the union, who was so pleased with the prospect of evangelizing it, that he voluntarily engaged to pay half the minister's salary. Having received an invitation to Great Harwood from the governors of the union, very creditable to his talents and piety, he resigned his office as minister of Haslingden, and engaged in the arduous and important labour of a Home Missionary. In this station, he was instant

in season and out of season; not only preaching the Gospel three times on the Lord's-day and conducting a prayer-meeting, but he was engaged three or four evenings during the week, publicly holding forth the word of life in the villages by which he was surrounded. Thus he scattered the seed of the kingdom for several years, and good success attended his zealous labours. Perhaps these were among some of the most happy days of his life. Twenty-six years had nearly rolled away since he had begun to preach the unsearchable riches of Christ. Blessed with a strong body, a vigorous mind, a devoted heart, he rejoiced in the goodness and mercy of God, by which he had long been invigorated and supported in the various toils and arduous struggles of a gospel minister; but now the infirmities of age began to overtake him, and he was occasionally visited with disease. In accordance with the advice of his friends and brethren in the ministry, he removed into Yorkshire, and for a time he preached occasionally. He was soon invited to become the Pastor of a small Church at Allerton, near Bradford, over which he presided a few years. Difficulties arising of an unpleasant kind, he determined, after much deliberation, to resign his office, and retire from public life. His labours were very acceptable to a large majority of his friends and hearers; but two circumstances contributed at times to make him very uneasy. His doctrinal sentiments had undergone a change, which was perceived and opposed by a few, and open communion being adopted, soon produced altercations which could not be healed.

He preached a farewell sermon to a large and deeply affected congregation. He was most earnestly requested to resume his ministerial labours, and the Baptists had determined to leave, if he gave up his labours. He affectionately advised them to fill up their places, but it was of no use. When he left, a separation took place, which ultimately led to the building of the General Baptist Chapel at Swainthoyd-Bottom, near Allerton. A General Baptist Church was subsequently formed, over which the Rev. Jonathan Ingham now presides.

(To be continued.)

BENEFICIAL EFFECTS OF RELIGIOUS BIOGRAPHY.

It is animating and instructive to have before our eyes the pious breathings of a soul aspiring to the highest degrees of sanctity and virtue; and, from a deep conviction that a devotion of the heart to God is at once the duty and happiness of man, striving to break asunder the bonds of innate corruption, and raise itself to the enjoyment of the greatest and most excellent objects. But it is still more animating and instructive, when we can follow it to the verge of eternity, and behold it shaking off its earthly fetters, with hopes full of immortality. Among

all the objects around us, where shall we find one of so edifying a nature as this? When we reflect on the awful scenes about to be unfolded to the departing soul, and that its eternal condition is on the point of being finally decreed, the consideration is full of solemnity; and it becomes doubly so, when to this we unite the idea, that, ere long, and we shall be actors in a similar scene, and be surrounded by the same prospects. "The remembrance of death," observes a celebrated writer, "ought to predominate in our minds, as an habitual and settled principle, always operating; and our attention should seldom wander so far from our condition, as not to be recalled and fixed by the sight of an event, which must soon, we know not how soon, happen likewise to ourselves, and of which, though we cannot appoint the time, we may secure the consequence."

By studying those memorials of the last hours of good men, of which there are many extant; by observing the foundation on which their hopes rested, and what it was that enabled them to overcome the bitterness of death, we may gain many useful hints, in relation to what is required of us, would we be partakers of the same immortal hopes, and of the same eternal inheritance. The death-bed of a Christian, alive to his situation, and impressed by religion, is indeed fraught with instruction to survivors. In this school, Wisdom and Truth preside in all their native force and majesty. We contemplate a solemn picture of what must shortly be our own situation, and read a transcript of the views, which it is probable we shall then have of time and eternity. To become now what we shall then wish to have been, is the great lesson enforced by such examples. J.

AN EXHORTATION TO TAKE A RETROSPECT OF THE MERCIES OF GOD THROUGH THE PAST YEAR.

(FROM AN OLD DISCIPLE.)

"*God requireth that which is past.*"—Eccles. iii. 15.

IF we had indulged a person year after year, with numerous favours, should we not expect him to be sensible of our kindness, and to behave towards us in a suitable manner? Nothing is more painful than the reception of ingratitude for past favours; a very few instances of it are sufficient to induce us to discontinue our bounty. What then does God think of us? *He requireth that which is past.*

Not only are the expressions of his goodness infinitely more numerous than any favours we can bestow upon our fellow creatures, but they are all undeserved. We are bound to do good to all men; but God is under no obligation to us, and all his bounty is of mere free grace. If, therefore, God is continually doing us good, and filling our hearts with joy and gladness, surely he expects that the language of our lips and lives should be, "What shall I render unto the Lord for all his benefits?—Bless the Lord, O my soul," &c.

God requireth that we should think of past mercies; temporal and spiritual, personal and relative. That we should think also of continued mercies, restoring mercies, renewed mercies, preventing and delivering

mercies; their seasonableness, utility, and importance. How often has God gathered us with his arm, fed us at his table, clothed us from his wardrobe, supplied our wants, and wiped away our tears! When we were brought low, he has helped us; when in danger, defended us; when sickness alarmed our fears, he led us back from the gates of death; when accidents have been ready to destroy us, he kept us that none of our bones have been broken. And shall we not think of, and recollect his mercies towards us? God requireth that we think upon his mercies and improve them to his glory. O let us think every thing out of hell is a mercy.

We all of us bear about us day by day tokens of God's mercy. The air we breathe, the garments we wear, the food we eat; all the comforts, conveniences, enjoyments of this present life. O then let the numberless mercies of God induce us to present our bodies living sacrifices, holy and acceptable unto God, which is our reasonable service. Blessed be the Lord who daily loadeth us with benefits. God's mercies are constant as the morning, unceasing as the evening, strength suited to our day, and mercy adapted to every moment. Let us think over the great privileges we have enjoyed the last year; but alas! they are gone, and gone for ever. How many Sabbaths we have had, how many sermons we have heard, and how many opportunities and means of grace we have been blessed with. How many prayers have been offered up to that God who heareth prayer for our soul's everlasting welfare by our dear ministers.

Now God requires an improvement of all these mercies. Have we then made sure to ourselves redeeming love, pardoning mercy, sanctifying grace, and eternal salvation as offered to us in the blessed gospel of God? Remember the instructions, exhortations, persuasions, that have been so powerfully urged upon us will all rise up in judgment against us to condemn us, if they have not answered the end designed. The hours and minutes of the last year have borne their testimony before the Judge Supreme, and what have they published concerning us? Must they say we have abused and neglected the grace and the gospel of Christ?—that we made light of the marriage supper of the Lamb, and of his great salvation? Must they say we have heard the most affecting and searching sermons, and gone away as unaffected as we came? O should any be so miserable as to go down to hell with all the gospel sermons, invitations, exhortations, they ever heard, how will it assist conscience to upbraid and torment them for ever and ever! God requireth that which is past, and will, in a very little while, call us to account for it. If any have backslidden from the ways of the Lord the year that is past, O take with you words, and return to the Lord before iniquity prove your ruin. If any have lost their first love, O remember from whence you are fallen, and repent, and do your first works. You must revive, and recover your first zeal, tenderness, and seriousness; must pray as earnestly, and watch as diligently, as you did when you first set out in the ways of God. If any lukewarm professors, let them remember, if religion be worth any thing, it is worth every thing; an indifference here is inexcusable. Lukewarm professors turn the heart of Christ against them; he is sick of them, and will not long bear them; he will "spue them out of his mouth." Let the Christian be more diligent, more watchful, more useful, more prayerful, less con-

formed to this present evil world for days to come, than he has been in days that are past, if mercy spares his life.

Lord! thou art the God of *Time*; thou art also the God of *Eternity*. Another year has finished its course. To what do I owe the continuation of my existence? It is to thy grace alone, and to thy paternal bounty. Pardon, O my God, pardon the innumerable offences which I have committed against thee in the year that is past, and grant me *mercy*; *mercy* at the hour of death, *mercy* in the day of judgment, and *mercy* through all eternity.

T. J.

MATTHEW HENRY'S HOLY RESOLUTION ON A NEW YEAR'S DAY.

“ACKNOWLEDGING also, and lamenting the remaining strength of my corruptions, and my heart to backslide from the living God; taking to myself the shame of my many defects and follies, notwithstanding the frequent renewing of my covenant with God, and flying to Christ for righteousness, pardon, and peace:—

“I once more bind my soul with a bond to be the Lord's only, wholly and for ever his. Into thy hands, O God, I commit my spirit, to be ruled, cleansed, and sanctified throughout, qualified for thy service in this world, and for the fruition of thee in the other. My body I present unto thee a living sacrifice, holy and acceptable, for it is my reasonable service. My ministry I devote to thine honour, and the continuance and success of it I submit to thy will. All my worldly comforts I lay at thy feet to be disposed of as thou pleasest. My life itself is thine; O God of my life, my times are in thy hand. Whatever may be the events of this year, let Divine grace be sufficient for me to enable me to accommodate myself to the will of God in them, and then nothing can come amiss. If God be with me and keep me in the way that I go, throughout the remaining part of my pilgrimage in the world, where I am but a stranger, and will give me bread to eat, and raiment to put on, and a heart to love him and serve him, and live to him, so that I may come at last to my heavenly Father's house, then shall the Lord be my God, my Lord, and my God for ever. Amen. Hallelujah.”

CORRESPONDENCE.

THE ECHO.

Gentlemen,

I have a friend against whom I am obliged to complain; and though I know you do not like to admit personalities into your Periodical, yet, as I find a public exposure necessary in order to cure him of his follies, I must beg of you to insert the following observations. My complaint against him is, that instead of thinking for himself he is contented to echo the sentiments of other men. He has done this so often that he compels me to hold him in low estimation, and to regard him merely as an instrument formed for producing responsive sounds. If he hears an evil report of a christian brother, he neither stops to inquire whether it be false or exaggerated; nor thinks of the duty of checking sin, and defending injured innocence; but restricts himself to

the sole office of echoing the evil speech in every company. The mischief done by his thoughtlessness to upright souls is incalculable; for there are many malignant characters around him who use him as a vehicle for transmitting their venomous observations to quarters to which they have not access. Some of his friends are grieved at him for allowing himself to be made a tool; while others, not knowing the general harmlessness of his disposition, consider him as the author of these slanders. As an echo is often a bad imitation of the original, so it is with the conversation of my friend; by refusing to think for himself he frequently does not understand what people say; but being desirous of appearing wise, he will attempt to repeat the remarks of persons superior to himself; and then, what with his wrong pronunciation of words, and his omissions of certain important limitations in the statements he hears, he talks like a conceited pedant. I have often been ashamed to hear him pronounce scientific terms most barbarously, and deliver, as his own original conceptions, what I have known to be the mutilated sentiments of other men. Echoes are often an increased or double sound, occasioned by reverberation; and here is another point of resemblance. Several persons have been deeply hurt at the reports given of their opinions by my unthinking neighbour. The grossest absurdities have been ascribed to them, and they have begun to be very cautious of speaking in his presence, lest the echo of their sentiments from his mouth should be so contrary to what they have really said, as to injure their reputation and prevent their usefulness. As echoes are heard at a distance, so it is with the conversation of my poor friend. That which has been spoken in his ear in the closet, and with the utmost confidence, he will repeat at distant and most unsuitable times and places; and not so much from a motive of malice as from thoughtlessness and vanity. But let me not be too harsh; he is not the only one who gives such responsive sounds. I have heard many remarks which I have known to be the silly echoes of echoes. One malignant base character begins to defame an honest man with loud voice, and if there only be a hundred empty heads to sound and resound the report from all quarters of a neighbourhood, an influence shall be exerted on public opinion sufficient to blast his reputation, and destroy his usefulness, were it not that God has promised to preserve us blameless unto his heavenly kingdom, and "to bring forth our righteousness as the light, and our judgment as the noonday."

If my friend should cast his eye over these pages, I request him to think for himself, to judge what is proper to be repeated and what is not, to consult his own character and dignity, and never to put himself as a sort of instrument into the hands of people, that they may play upon him what sort of tune they please.

World's-end.

I am yours, &c.,
A REFORMER.

LETTER TO YOUNG MINISTERS.

(From a young Missionary.)

My dear brother,

If you deem the following letter appropriate and worthy of publication,

you will insert them in the General Baptist Repository and Missionary Observer. They were written under a deep conviction of the importance of our work, and the responsibility of our characters as ministers and Christians. May the Lord bless you and direct you. Should these

letters only be as useful to others as they have been to me, while writing them, I shall be abundantly compensated.

Yours affectionately.

Cuttack, May 25, 1835.

Dearly beloved brethren,

I know you will forgive a junior brother in the ministry for addressing you on the great and all important business you have taken in hand, the importance of which will never be fully felt on this side the grave. It remains for eternity to disclose the value of the soul, the blessings and happiness of heaven, and the misery and torture of hell; it remains for the last great day to discover to us the effect of our present labours, and what might have been their effect, had they been more energetic, and accompanied by more earnest and frequent prayer for the blessing of God upon them.

Whether the sphere of our labours be among heathen or professedly christian people, our obligation to labour with our might, is equally binding; nor can we redeem our pledge to God and to the church, if we come short of this. Set for the defence of the Gospel, in a world where it is surrounded by enemies, open or covert, who attack, either holdly or in the garb of friends, it becomes us above all men to be on the alert, to gird on our armour, and fight manfully the battles of the Lord. Ours is a double conflict, for ourselves and for God. Being subject to the same infirmities and passions, children of the same corrupt family, we, with all other Christians, have to stand fast, to watch and pray, to press forward; to mourn over our own sinfulness and distance from God, the source of all happiness; to complain of our want of faith and love, of our supineness and worldly-mindedness; and, at the same time, to watch for others as a shepherd over his flock, when surrounded by ravenous beasts, and to liberate those who are held in bondage. Well may we say, "Who is sufficient for these things?" We are the watchmen set upon the gates of Zion, who are not to hold our peace, day or night; and whom the prophet exhorts, "Ye that make mention of the Lord keep not silence, and give him no rest till he establish, till he make Jerusalem a praise in the earth." It is easy to ascertain from this exhortation, and many similar to it, in what manner our duties should be discharged, and the state of mind proper to be cultivated in the perform-

ance of them. We are to use every means in our power, or to labour with the greatest energy, to promote the glory of God and the salvation of men: and to depend entirely on God for his blessing; or, as the Rev. S. Pearce expressed the same sentiment, "to study and labour as if all depended on ourselves, while we feel that all depends on the blessing of the Lord;" from whom, that blessing must be obtained by fervent and constant prayer. To build up and animate to exertion the believer, to awaken and convert the careless, is our business; and unless we attend to it as we would to worldly occupations, were we engaged in them, we cannot expect success. Our hand and heart, our thoughts and our time, must be all devoted to these all-important concerns. In our preaching, Christ, and him crucified, the only Saviour of sinners, must be our continual theme, and what subjects soever we may select, all must be made subservient to this; Him first, him last, him midst, him without end. In doing this, his unspeakable love, his divine and matchless perfections, the efficacy of his atoning death, and his present office as our High Priest, must be continually presented before our hearers. Our manner too, should be the most solemn, pathetic, and affectionate. Men are never scolded into faith in Christ; hence, when the thunders of the law, and the miseries of hell come under our notice and form part of our addresses, it should be felt by our hearers, that, so far from our deriving pleasure from such strains, we feel pained to bring them forward, and do so only from a conviction of duty to God and to themselves.

In our social intercourse, also, we ought not ever to lose the dignity of our character, but by our cheerful piety to recommend Religion to those who are strangers to its blessings. It should be seen, that to promote the glory of God and the salvation of men, is indeed our business; that we feel it is so, and act under the impression that we are not our own, our time is not our own, and that we have nothing which we have not dedicated to our God and Saviour.

While we keep not silence, we must give God no rest till he establish Zion. Our continual and fervent prayers must accompany our exertions. We may think we depend upon God for his blessing when we sow the seed, and think no more of it, but leave it to take root or not, and please ourselves by saying, "Well, we have sown the seed, now we

have no more to do with it." Ask the husbandman whether this be his conduct when he has deposited grain in the earth. Does he not feel anxious about it, and adopt every means skill and experience have taught him to protect it from injury and to furnish every facility for its growth? Does he not wait anxiously for the coming harvest? How much more anxiously we ought to wait, the different value of both the seed sown and the harvest expected must decide. There must be a yearning of heart, a restless anxiety for the blessing of God, a feeling that we cannot be at rest, or be satisfied without that blessing; then will our prayers be frequent, warm, and effective. God regards not cold and lifeless prayer, our hearts must be engaged; then with strong crying, with groans and tears, we shall call for his blessing; we shall say, "We will not let thee go unless thou bless us;" we shall wrestle and prevail.

Our profession as Christians should lead to this conduct, to these labours and prayers: we are the servants of God; are publicly recognised as teachers and defenders of Christianity; we are, or ought to be, anxious for the prosperity of the Saviour's kingdom; we have publicly, as well as privately, given ourselves to God and the Church; and we cannot, by adopting any other line of conduct, discharge our important duties. While we cultivate fervent personal piety, we must make ourselves familiar with the wants of mankind, but take care that this familiarity destroy not, nor even decrease, our sympathy with them, or our anxiety for their salvation; and should we ever feel a decrease of either of these, let us think of eternity, the happiness of heaven, the misery of hell, and the account we shall at last give to our Master whose eye is ever upon us. The Lord Jesus examines our hearts, knows our motives, scrutinizes the inmost recesses of our souls, and will bring our carelessness and inattention to his work against us in the presence of an assembled world, and all the angelic hosts, if we are thus careless and indifferent. How would shame burn our cheeks to be pointed out as idle labourers in the service of the King of kings, and especially because consequences, infinite and eternal, depended on our diligence and zeal. If any die in their sins through our neglect, their blood will be required at our hands; how awful the thought, to be called to an account for an immortal soul lost through our neglect, banished from God and heaven because we afford-

ed them not the means of salvation, or were careless in the discharge of our sacred duties. If God has called us by his Spirit to preach the Gospel, it is that sinners may be saved, and to accomplish this object, it is necessary that we put forth all our energies, be instant in season, out of season; nor will any thing less than this be acceptable to our Divine Master, or enable us to say we are clear from the blood of all men, not having ceased to declare among them the whole counsel of God.

Let us remember, and be deeply impressed with this great truth, that if the cause of Christ is not prosperous, the fault is *ours*, not God's. A truth this must be while we read, "who will have all men to be saved, and come to the knowledge of the truth." "As I live, saith the Lord, I have no pleasure in the death of a sinner," with others of the same kind. If the Scriptures be true, the above sentiment must be so too. Where then must we look for the cure of infidelity, professed and practical, for the increase of Zion, and for the conversion of the heathen, if not to ourselves and those under our ministry? Why are not our churches more prosperous in themselves, and more devoted to the work of the Lord? If it be true that a minister may usually form the religious character of his church, and that the members of churches take their impression of character from their minister, how many of us must take shame and confusion of face to ourselves for negligence, indifference, want of spirituality, and devotion of heart, and love of ease? How ought we to upbraid ourselves that the work drags on heavily? It would not were our hearts filled with love to God and the souls of men, and fired with zeal for the glory of our Lord and Saviour. All may be traced to want of prayer. Never did a minister labour, and water his labours with strong crying in prayer to God, and remain unblest; providing he sought only that God might be glorified in the salvation of sinners. Nor can this be the case. The promise of God is gone forth, and he will not retract what he has spoken. When we thus act, labouring with all our might, and praying with all frequency and fervour for the Lord's blessing and the outpouring of his Spirit, we shall be able to say, "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."

Oh! let us think of past negligences, and mourn over them, and return to our sacred and important callings with zeal and humble dependance on the promised blessing of the Lord; and if we never have laboured to the extent of our ability, let us now begin, remembering that our own convenience and enjoyment are not to be consulted when the salvation of immortal souls is at stake, and their eternal ruin the price of our temporary gratification. And should they ever plead for indulgence, let our answer be, "I am doing a great work and cannot come down."

May the blessing of Almighty God rest upon you, and bless your labours with abundant success, is the sincere and constant prayer of your very affectionate brother in Christ,

JOHN GOADBY.

ARRANGEMENT OF ANNUAL COLLECTIONS.

It has often occurred to me that much benefit would be derived to the interests of religion, at home and abroad, by the arrangement of the annual collections in our Churches. This subject was considered at our last Church-meeting, and the following plan was submitted. Perhaps a reference to it will best explain the object of this suggestion.

Sabbath School collection,	January.
Home Mission	— March.
Academy	— May.
Foreign Mission	— June or July
Anniversary of the	
Chapel	— September.
Current expenses	— November.

The propriety of some plan of this kind being adopted is evident, that, according to the apostolic injunction, "all things may be done decently and in order." The advantage of an arrangement of this kind, at the commencement of the year, is very considerable; and is well worthy the attention of the ministers, officers,

and members of our Churches. It is not supposed that many Churches should adopt the same order, that might be inconvenient to other Churches, except for the Foreign and Home Mission. The idea is order, and "order is heaven's first law."

It is presumed that arguments are scarcely necessary to urge the consideration of this subject. The disadvantages of having no determined plan, and the effects of that "procrastination which is the thief of time," must be present to every thoughtful mind. The advantage of some arrangement of public collections for the year is very considerable, in giving opportunity for the respective claims of whatever is to be submitted to the public, being laid before them. The regulation in the Lancasterian Schools is very excellent:—"A place for every thing, and every thing in its place." May it have its full influence in our Churches and congregations, and upon
Yours in Christ,
J. P.

Dec. 17, 1835.

QUERY.

Dear Brother,

I shall feel obliged by the insertion of the following query at your earliest convenience.

I am the minister of a congregation in a large and populous town, and am frequently called upon to Church females, and Register their children, many of whom are entirely unconnected with the place of worship, and never attend the house of God only on such occasions. Now Sir, may I request *you*, or some one of your numerous readers, to inform me of the origin of the ceremony, and whether a christian minister is bound to observe it. I have sometimes thought that it is one of the relics of Popery, and how General Baptists became possessed of it has rather puzzled

Yours affectionately,
Q. Q.

REVIEW.

IMMANUEL, THE CHRISTIAN'S JOY; or, *Rejoicing in the Saviour, illustrated and enforced as the privilege of all his disciples.* By J. G. PIKE, author of *Persuasives to Early Piety, &c.* London: Sold by Richard Baynes; Simkin, Marshall, and Co. Derby: Wilkins and Son, and Thomas Richardson. 1835.

That the Religion of the blessed Saviour is productive of joy, may be proved by an analysis of its constituent principles, as well as from the testimony of Scripture. An unprejudiced consideration of the very nature of vital Christianity, will show, that it is impossible to possess it, and live under its influence, without being comparatively happy; and

that there is, therefore, an ample foundation of truth and reason for the exhortations of the Bible to rejoice in the Lord always, and even to cry out and shout under the consciousness of the numerous privileges He confers. The doctrines, precepts, and promises of the Gospel, when cordially received and rightly used, are productive of peace: the dispositions and affections resulting from a cordial belief of them are of a most agreeable nature: and the conduct which issues from the possession of those dispositions and affections, is such as promotes the well-being and bliss of man both in time and in eternity. Accordingly we find ancient saints bearing testimony to the joy they found in the ways of God, and representing it as incomparably superior to all the short-lived pleasures of sin. Our esteemed friend has, in the volume before us, not only illustrated this general truth, but brought into prominent notice a particular point of considerable importance in the Christian's experience; namely, that his joy is intimately connected with his knowledge of Jesus Christ, and his reliance upon him as Immanuel, God with us. We have read it with great pleasure, and, we trust, with some profit. It is divided into twelve chapters, the subjects of which are as follow.—I. Predictions and Testimonies from the Old Testament, representing the promised Saviour as the great source of blessings and joy to mankind. II. The Father's appointment of the Lord Jesus as the Saviour of Sinners a reason for holy joy. III. On the Deity of the Lord Jesus, whose Divine perfections are a reason for rejoicing in him. IV. Encouragement and consolation from the incarnation and humiliation of the Lord Jesus Christ. V. The atonement of Christ a principal source of Christian joy. VI. The intercession of Christ a cause for holy rejoicing. VII. The love and compassion of Christ, and the characters he bears, reasons for rejoicing in him. VIII. Christ is all and in all. IX. The resurrection and ascension of the Lord Jesus, and the blessings of the final judgment, reasons for holy rejoicing and fervent piety. X. The hope of being introduced by Christ into heaven, a reason for rejoicing in him. XI. Obstacles to rejoicing in Christ. XII. Requisites and helps for rejoicing in Christ. XIII. The effects of rejoicing in Christ.

In our opinion this book will be much read, and be the means of doing extensive good. The theme is so dear to the Christian's heart, and the trains of

thought so consolatory, instructive, and often so pathetic, that we shall wonder if it be not a favourite with the religious public. The first two or three chapters are somewhat critical. The author has borrowed largely from Dr. Smith's celebrated work on Scripture Testimony to the Messiah, and from Dr. Bloomfield's notes; acknowledging, however, his authorities, and adding many judicious reflections of his own. Some of his readers may not, perhaps, appreciate the value of these critical inquiries; but we beg to state it as our opinion, that they are necessary, and give a solidity to those consoling observations and addresses found in the subsequent parts of the work. We need not remind our friends of the simplicity and perspicuity of Mr. P.'s style. The words are so purely English, and the structure of the sentences so artless and natural, that the meaning of the writer cannot be misunderstood.

BRIEF NOTICES.

THE RITES AND WORSHIP OF THE JEWS, as described in the Bible and by Jewish writers. London: Religious Tract Society.

This is an ably written, and useful little work. The interest and value of it are increased by a great number of wood-cuts which are inserted, not merely for the sake of ornament, but in order to illustrate the various subjects on which it treats. We confess we are greatly pleased with the representations given of the altars, the high places, the tabernacle, the temple, the dresses of the priests, and various other matters connected with Jewish worship; and we consider the observations connected with them to be calculated to throw great light on the inspired record.

A GUIDE FOR YOUNG DISCIPLES OF THE HOLY SAVIOUR, IN THEIR WAY TO IMMORTALITY; forming a Sequel to *Persuatives to Early Piety*. BY J. G. PIKE. London: Religious Tract Society.

It is unnecessary to say many words in favour of this well-known and useful publication. Nearly all our readers are, we hope, in possession of it. The author commences with Scripture proofs of the

leading doctrines of the Gospel, accompanying them with pleasing and interesting illustrations of their value and importance. He then proceeds to describe the Christian as leading a life of prayer, faith, and holiness; to specify and enforce various personal and relative duties; to portray the sorrows of piety, warn against apostasy, and depict the scenes of eternal blessedness to which religion conducts. As in the other works of our esteemed friend, the addresses to the reader are deeply solemn, impressive, and practical; the style perspicuous, and the whole matter strictly evangelical.

THE LIFE OF THE REV. MATTHEW HENRY, 12mo. pp. 72. *Religious Tract Society.*

This valuable abridgement of Tong's memoirs of the great commentator evinces the importance of a religious education, the wonders that may be effected by economy in the use of time, the pleasantness of a life spent in the service of God, and in communion with him; and the delicacy of the question, Whether a minister ought to separate himself from an affectionate, united, and generous people, among whom he has been useful and happy.

THE CHRISTIAN ALMANACK, 1836. *London: Religious Tract Society.*

The christian public are certainly indebted to the Religious Tract Society for publishing, at so cheap a rate, this excellent Almanack, which contains a body of valuable information on science, religion, morals, political events, and almost every subject that could be noticed in such a work. One edition is in stiff covers, gilt edges; the other in paper covers at the price, probably, of this Repository. A sheet Almanack has also been published by this excellent institution. The following curious information is extracted from page fifty-four. "Almanacks in England are of considerable

antiquity. Our Saxon ancestors were accustomed to cut or carve upon square pieces of wood the courses of the moon for a whole year, by which they could tell when the new moons, full moons, and changes, would occur; and these pieces of wood were called by them *almonaught*, (al-moon-heed,) whence the word almanack. Subsequently these pieces were called clogs, and till within these few years, they were common in Staffordshire. Some were of large size, and commonly hung at one end of the mantel-piece; others were smaller, and carried in the pocket. The days were denoted by notches, and the other records by figures. Seen in St. John's College, Cambridge."

THE FAMILY MAGAZINE, VOL. II. 1835. *Conducted by the Rev. Joseph Belcher. London: Ward & Co., Paternoster-Row.*

THE REVIVALIST. *Conducted by ditto. Sol 1 by ditto.*

Both these are interesting Publications, and calculated for usefulness; the former intended to promote domestic peace and virtue, and the latter to accelerate revivals of religion.

SCRIPTURE SIMILITUDES FOR THE YOUNG. *London: Religious Tract Society. 12mo. boards, pp. 172.*

Children may derive instruction and amusement from this food. Some of the illustrations are very interesting.

LECTURES ON THE PREACHING OF CHRIST. *By J. BENNETT, D. D. Westley and Davis; Hamilton and Adams; and by the Author.*

This volume contains nearly fifty lectures, forming a comment upon every discourse of Christ, and furnishing reading for the Lord's-day evenings of one year, and completing the author's lectures on the history of Christ.

OBITUARY.

"The memory of the just is blessed," for whether they were attended by the pomp and circumstance of the great, or lived in humble seclusion, those who knew them, who appreciated their virtues, and were cheered by their piety,

cherish their remembrance with grateful pleasure. MR. JOSEPH BROWN, of Leicester, was one of the latter class, whose quiet and unobtrusive habits gained him general esteem. He was born at Hinckley, and apparently lived without

the knowledge of God till his twenty-sixth year, at which time he resided in Leicester. About this period, he began to attend the ministry of the late Rev. J. Deacon at Friar Lane, to whose faithful labours, under the Divine blessing, he was indebted for his conversion to God. A season of affliction was useful to him in deepening his religious impressions, and leading him more decidedly to attend to divine things. He was baptized and united to the Church in Friar Lane, in September, 1815, and continued in connexion with that church until the secession of those friends who commenced the interest now assembling in Dover Street, with whom he retired, and continued in communion till he was removed to the church above. In common with all Christians in this poor world, he had doubtless his imperfections, over which he mourned before God. But he had many excellencies. He was a man of prayer; it was his regular habit to retire and spend a portion of his time, daily, in reading, and meditation, and prayer. He took great interest in the welfare and prosperity of the Church, and cherished an affectionate regard for his pastor, who has frequently felt himself much indebted for the sympathy and kindness which he displayed. His concern for the spiritual welfare of his children was exemplary; and when he saw them, one after another, becoming the professed followers of Christ, he thanked God, and took courage. But the most remarkable feature in his character was his mild, quiet, peaceable, and humble disposition. He ever seemed to prefer others before himself; and in the whole of his christian career, it is questioned whether he ever, by petulance, or passion, or pride, wounded the mind of any one of his brethren. Naturally of a placid turn of mind, the principles of grace led him fully to obey the apostolic injunction, and be "humble, and harmless, and without rebuke." He mourned over divisions or strifes when they appeared among the brethren, but his mind was ever free from bitterness and contention. He sought to live peaceably with all men; and, as far as his influence extended, its tendency was to diffuse that serene atmosphere in which he constantly dwelt. His end was in happy accordance with his course. From the commencement of his complicated affliction, he seemed to have no expectation nor desire to recover. On one of the first visits his pastor paid him after his illness was known, he was sit-

ting by himself, and in reply to the usual interrogations said, in substance, as follows:—"I am very ill, and have no expectation of being any better in this world. I have been meditating on my latter end, and feel, if it be the Lord's blessed will, that I should wish to depart and be with Christ. My family now can most of them provide for themselves; some of them, too, have chosen the better part, blessed be the Lord; and I pray that the others may follow them. I have never been a strong man, and if I should recover I must look for labour, and affliction, and sorrow. I know my Saviour—my Lord. He is my rock, and will support me in the dark valley, and take me to himself for ever." His affliction was very severe, being not only unable to speak without difficulty, but exercised with racking pains; but all was borne without a single murmur or complaint. He loved to be left alone in his chamber as much as possible, probably from a desire to enjoy communion with God. The visits of his minister and brethren were pleasant and refreshing to him, and he manifested much gratitude for them. His end was peace. He had no doubts as to the safety of his condition, and he had no raptures of joy, but a holy, serene, and spiritual state of mind was constantly displayed in him, and, like a servant waiting for his Lord, after a severe lengthened affliction, his happy spirit took its flight to the realms of immortality and joy. He died Sep. 20, 1835, in the forty-eighth year of his age, having been a member twenty years. The event was unproved to a crowded auditory, from Gen. xlix. 18, "I have waited for thy salvation, O Lord."

J. G.

SUDDEN DEATH.

Birchcliffe, Dec. 19, 1835.

Oct. 26, 1835, JAMES JACKSON, a member of the General Baptist Church at Birchcliffe, aged 69 years, went to hear his minister preach at a place called Fosterclough. When most of the congregation was gone, he and a few friends entered into conversation about religion, and on the duty of talking with those who seemed serious and inclined for religion; a work in which the good man had taken an active part, and had been made very useful. His eyes and countenance seemed to glow with gratitude to God and love to his Saviour, and a de-

sire to do good to others. His friends were highly delighted with the old man; and one of them said, "Old James will have them in." When he replied, with a smile on his face, "If I do any good, I must do it while I am alive." The wife of this good man joined the same Church, May 17, 1808. But he was then in the army. His wife sent a letter to him, to say she had joined the Church at Birchcliffe, and entreated him very tenderly to consider his latter end; that if they should never meet more in this world, they might meet in heaven. This letter, through the blessing of God, made a powerful impression on his mind. He now, for the first time, began to weep on account of his sins; and when he had an opportunity, went to hear the Gospel. In a few years he was discharged, and returned to his wife and family, determined, through the help of God, to lead a new life. He now attended, with his wife, at chapel on Lord's-days, and his convictions for sin were stronger and stronger. After some time he attended experience meetings, and was much distressed in his mind, and sometimes ready to despair. But the Lord blessed the word preached to him, and through faith in Jesus Christ he obtained mercy.

He joined the Church at Birchcliffe, June 7, 1813, and has been a very honourable and useful member. He took an active part in conducting public and private prayer-meetings; and often assisted Christians of other denominations in their prayer-meetings. The simplicity of his manners, the plain and pious breathings of his soul in prayer, astonished those who were with him, and no pious Christian could miss being edified. He was much respected in the neighbourhood, both by saints and sinners; and the afflicted were often pleased with his visits. After hearing the sermon above-

mentioned, he returned home with his mind much elevated with heavenly subjects. At family prayer his mind seemed to be drawn out after God more than common, that he would bless the labours of his minister more and more—that God would bless all the deacons, and the Church with peace and prosperity. He had not been well for some time. After he had been in bed some time, he expressed a wish to go to the other side of the bed. His wish was attended to, and it was expected that he was going to sleep, as he thought he was better; but immediately something seemed to break, or burst, in his inside. His wife, alarmed with the sound, spoke to him, but he gave her no answer. She and her son got up and brought a light, and though they think the time did not exceed three minutes, they only witnessed his last sob. "Let me die the death of the righteous, and let my last end be like his." Lord's-day, Nov. 8, his minister preached his funeral sermon, from Psalm xxxvii. 37, to a very large and serious congregation.
H. H.

RECENT SUDDEN DEATH.

MR. WILLIAM LIGGINS.—We are extremely sorry to record the sudden death of our highly esteemed friend, Mr. W. Liggins, of Hinckley. He came to Leicester on Tuesday, Dec. 22, to transact his usual business, we understand in his ordinary health, (which has for some time been rather impaired,) and was suddenly taken ill, and without uttering a word, expired. In him, his children have lost an exemplary and beloved father; the Church at Hinckley, a valuable member and deacon; and his revered pastor, a devoted and affectionate friend. How mysterious are the ways of heaven!

VARIETIES.

ON AMERICAN SLAVERY.

The following article appears in the Baptist Magazine; its excellence is our apology, both to its author and our readers, for its insertion in our pages.

Dear Sir,

Events in divine providence have now placed the question of slavery in a new aspect, and invested it with a fresh interest. A short time since we had to

pass through the appalling details of woe it brought on our colonies: and we still look for new results to be developed in the process of its abolition.

Whilst watching the advance of measures intended to liberate and Christianize the islands of the West, our attention has been arrested by conflicting parties on the continent of America. As every thing there is gigantic, so vice, to preserve its symmetry with other parts in the constitution of the New World, rises to a

most terrific magnitude and power. Our slaves were enumerated by thousands; theirs, by millions! Ours were flogged with whips; theirs, with scorpions!

As this subject must now be brought before the public, and some things indicate that Christians will be compelled to undertake important labours for the furtherance of abolition, I wish to submit to our friends one or two statements, which may serve to direct inquiry; and, if they should be tenable, may help us all in the discharge of our duty. You may call them principles, or what you please; but my intention is to draw out a map of the question, by which future discussions may be regulated.

1. The freedom of his person, and the produce of his own labour, are natural rights of man: the Americans, therefore, justly claimed their freedom; and the slaves of America claim, on the same ground, their emancipation.

2. When America rejected the English servitude, Britain could not claim compensation from Europe; and when the slaves of any country can liberate themselves, their masters will have no claim to compensation from other men.

3. Each man is bound to emancipate his slaves, and to pay them the real value of their labour with all arrears; and each state is bound to see this act of civil justice executed.

4. Compensation ought to be made to the slave for extortion, compulsory labour, and personal injury, wherever a clear case of damage can be shown.

5. In every act of civil or personal injury inflicted by law upon a slave, the master is guilty on the first part, the local government on the second part, and the general congress of the states on the third part.

6. Every such offence is more shameful, and cowardly, because the victim has no chance of helping himself or of seeking redress.

7. By this community in cowardice and crime, every slave holder, every slave state government, and the general congress of America, are guilty before God; and each party is accountable to God for his own share in the national transgression.

8. Besides participating in the general offence, the congress of America is guilty in perpetuating slavery in the province of Columbia; and this is more afflictive because that territory forms a slave market for all the continent.

9. The first act of justice due from

congress is an immediate emancipation of all slaves in Columbia, and a prohibition of its slave trade; the second is, a repeal of all laws which recognise property in slaves, and injure the coloured race; thirdly, an open recognition of their right as citizens; fourthly congress is bound to withhold all assistance from any state that wishes to perpetuate slavery within its own jurisdiction.

10. Each free state is bound to repeal such laws as recognise property in slaves, and allow men of colour to be arrested on its allegation; and to acknowledge, and to protect, equal rights in men of all classes who enter their territory.

11. By these measures in congress, and the free states, all the guilt and hazard of slavery would devolve on those states which determine to perpetuate its terrible enormities.

12. When congress has emancipated the slaves of Columbia, it is competent to discuss the question, Whether slavery, being an offence committed against God and all mankind, ought not, like the question of peace or war, to be the subject of general legislation, and not to be left to the caprice of interested parties?

13. If congress resolve to emancipate the slaves of any state contrary to the decree of its own legislature, a question may arise, first, Whether compensation were due to the master for the loss of his slave? or, secondly, Whether compensation were due to the slave for the injury he had suffered?

14. It is worthy of very grave consideration, Whether every interest could not be best secured by strictly adhering to the principles on which the present constitution of America is founded?

15. So great an evil entering into the whole structure of society, and staining the whole character of a great nation, cannot be removed without labour, wisdom, and forbearance. National diseases, like those of the human frame, are easily contracted, but with difficulty cured.

16. Whatever inconveniences result to any individual, or to any slave state, from measures which secure the liberty and rights of the coloured population, must be charged on their own obstinate adherence to a great system of iniquity. They have no just cause to complain, therefore, since, every state being free, no one can be compelled to perpetuate a fellowship in crime.

17. Should the slave states separate from the union, there would be no reason to dread the consequences. The courses

of their rivers, and all natural advantages, are in favour of the free states; and the awful hazard of having two millions of oppressed slaves at home, would render them too feeble for the prosecution of war with enemies abroad.

18. All experience proves that a change from compulsory to free labour is a great advantage to any nation; and consequently, that the cry of injury from emancipation is altogether a result of ignorance and prejudice.

19. Christians in America are bound to act with openness and decision, in seeking to extinguish this great sin; partly as citizens, partly as servants of our common Lord, and partly as members of the same body with those that are oppressed. In Christ Jesus there is neither Jew nor Greek, African nor American, bond nor free; but Christ is every thing in every man.

20. The Christian of America, in seeking the liberation of his enslaved brethren, should legislate, vote, or petition, as his place in the constitution of his country allows him. This is the privilege of every citizen. As a Christian, he should reprove, rebuke, and persuade; as a brother, he should sympathize with and assist the oppressed, and glorify his Lord in every thing.

21. The invidious separation between whites and men of colour in the house

of God, with all the cruelty of customary insult, is shameful to those who allow such childish outrages on common decency: such habits indicate a gratuitous malignity, for which no apology can be given of which common humanity would not be ashamed.

22. Some have ventured to state, that the smell of a coloured person is so offensive that the proximity of a seat in the house of God cannot be endured. The value of this objection will be seen, when it is known that those who have so much delicacy in advancing it, will call them to their own bed, and force them to the crime of adultery!

I have ventured thus calmly to state the leading points of this great question, because I think that the cause of humanity is likely to suffer here from the indulgence of too much feeling. By this, enemies are provoked and strengthened, whilst friends are lost. I pray that the time may soon come, when the Church shall raise the united voice of all its members in prayer for those that groan in misery and bondage. Till then, our common Christianity will never assume her character of mercy to the children of men.

I am, dear Sir,

Yours, sincerely,

Nov. 17, 1835.

C. STOVEL.

INTELLIGENCE.

NEW CHAPEL AT HUCKNALL.

On Tuesday, Nov. 3rd, and Lord's-day, Nov. 8th, 1835, a neat and substantial chapel was opened at Hucknall Torkard, a populous village seven miles north of Nottingham, a branch of Stoney Street Church, the services of which were very interesting, and it is hoped profitable. On Tuesday, the senior Pastor of the Church, the Rev. W. Pickering, in the afternoon preached an appropriate opening discourse, from Haggai ii. 7, and in the evening the Rev. A. Lynn, (New Methodist) of Nottingham, preached an impressive sermon from Coll. i. 8.

On the following Lord's-day, the junior Pastor, the Rev. H. Hunter, preached in the morning from Rev. iii. 8, and the Rev. A. Smith of Quorndon preached two interesting and impressive discourses; that in the afternoon from Gal. iii. 9, and in the evening from Rev.

xxii. 17. The collections on both days amounted to £30, 2s. 4d.

It may be interesting and useful to notice a few circumstances connected with our little cause at Hucknall. It is believed that the General Baptists preached at Hucknall more than seventy years ago, when they were principally supplied from Kirkby-Woodhouse. During that period they have experienced several revivals; and declining, owing to a want of ministerial aid, and suitable places in which to worship. For about fifteen years they have been a branch of Stoney Street Church; and they have for twelve years had preaching in an old *dump* barn, out of which they have frequently had to lade water before service.

Under all these discouraging circumstances, the cause has continued, although at many periods its friends thought its "days were numbered."

For five or six years, the cause has

gradually improved. About two years since, a piece of ground, suitable for building a chapel, was to be sold; there were only twelve members then at Hucknall, all of whom were in humble circumstances. They consulted with friends at Nottingham respecting the purchase of the land, and were told they must trust principally to their own exertions. After deliberation, they determined to purchase, and immediately commenced a subscription, and by exertion and the assistance of their neighbours, in two years paid for the land, which cost nearly £30. Fourteen persons, members of the Church, agreed to be trustees. Each took a collecting book in which an address was furnished by our Pastors. One friend presented his book to a liberal and benevolent Gentleman, who looked over the case; he gave it to a friend of his, visiting at his house, observing that he would give three times as much as he did. His friend said, "I will give £6, 13s. 4d., that will be £20 for you, Sir." This handsome assistance, in connexion with the aid rendered at Nottingham and other branches of the church, added to collections at the opening, amounted to nearly £140. The chapel is a neat stone building, 30 feet by 27, and 20 feet high. The cost of land, erection, fitting up, &c., &c., will be about £280.

The case is considered as affording an excellent proof of the old adage, "They that help themselves, others will help." May the God, to whose worship this place is dedicated, cause it to be a blessing to present and future generations.

Nottingham.

A. G.

BAPTISM AT MELBOURNE.

On Lord's day Nov. 15, the ordinance of baptism was administered to eight persons, in the General Baptist Chapel, Melbourne. Brother Yates, our pastor, preached a plain and impressive discourse, from Matt. xxviii. 19, "Go ye therefore and teach all nations, baptizing them," &c. While the candidates were standing beside the water, one of them, (a young man,) gave out the hymn beginning thus:—

"Well, now my ignorance I see,"

Which was sung in a very lively and pleasing manner. After this the candidates were immersed in the name of the adorable Trinity. The greatest order was preserved by the congregation.

About a quarter past two o'clock, P. M., we reassembled in the Chapel, to receive the newly-baptized into our fellowship, and to commemorate, with them, the dying love of our dear Redeemer. The writer was very much delighted to see so many christian friends surrounding the table of the Lord, and so many seriously disposed persons seated in the gallery to witness the solemn scene. In the evening brother Yates preached a very experimental and useful discourse, from the 2nd and 3rd verses in the 40th Psalm, "He brought me up also out of a horrible pit," &c. At the close of the evening service a prayer-meeting was held, and after that an inquirers' meeting, as usual; several waited and told us their desires to give themselves fully to the Lord, and then to his people. Our prospects at M. are quite encouraging; we have many amongst us who are seeking salvation. May they find this blessing, and may those who have found it never lose it, but "be steadfast, unmoveable, always abounding in the work of the Lord."

W. W.

BAPTISM AT BOURN.

It may be gratifying to the friends of the Home Mission, in the Lincolnshire district, to hear that three persons, belonging to the congregation at Stamford, were baptized at Bourn, by Mr. Peggs, on Lord's-day, Dec. 13th. They were accompanied by three friends, and the day was very interesting. Mr. Peggs preached from Luke xii. 8, 9, on the confession and denial of Christ. Next Sabbath Mr. P. is to visit Stamford, to administer the Lord's-supper, and receive the new members into the Church. "Who hath despised the day of small things!" May "the little one become a thousand."

Dec. 17, 1835.

NOTICE OF REVIVALS, ETC.

We understand Revival Meetings were to be held on the 25th ult. at Nottingham, Derby, Bartou, Thurlaston, and Loughborough. The day was to be devoted to religious worship, when collections would be made to complete the noble subscription of £1000 towards

liquidating the debt on the chapel in Baxter Gate.

Want of time prevents us from waiting to insert an account of them in the present number; but hope to furnish it in the next.

N. B. We have just heard that £1100 was collected at Loughborough. This is noble indeed. Would that this spirit might spread.

REMOVALS.

Mr. Thompson, of Gosberton, is expecting shortly to remove to the General Baptist Church at Market Harborough. Mr. S. Taylor, of Sibley, to that at Duffield.

POETRY.

PARAPHRASE ON MEDITATION
FOR THE CLOSE OF THE
YEAR,

In the number for Dec. 1834.

How rapid and affecting is the flight
Of our transition to a world so bright!
Another year will soon be gone and past,
And who can tell? perhaps 'twill be the last.

The sorrows and the pleasures of this year,
Remind us that our stay is transient here.
Numbers, prepared or unprepared, have gone:

Some have, no doubt, the glorious victory won.

They've closed their eyes, and lie beneath the sod,
Till call'd into the paradise of God.
And some have changed the means of grace, and die

For tears that flow, and sighs that always sigh.

Great God! how is it that thou me hast spared,

[shared?

And that I've not the lot of sinners
'Tis of thy grace my days are not cut short,
Thy presence, gracious God, is my support;

I am sustain'd by thine Almighty hand,
And may I follow what thy laws command.

O let me then, consider, and reflect,
If I do not God's gracious love reject.

What has my conduct been, and have I spent

[lent?

This year, as though my talent was but
Have I in genuine piety advanced,
Or only at the outer man have glanced?
Have I effected any lasting good;

As every true devoted Christian should?
Have I been always guided by my God,
And in his ways and precepts have I trod?
Have I with all my energy of soul

Urged others on the Saviour's list t'enrol?
And in a word, then have I spent this year,
As conscious that the last dread hour was near?

But, O, thou great Preserver of my days!
Thy ever-watchful care thy love displays.
Confounded and ashamed do I stand,
When I remember thine all-gracious hand:

And like the Psalmist may my prayer be,
To live a consecrated life to thee.

Enter not into judgment with me, Lord;
But to my soul a hiding-place afford.

Purge me with hyssop, and, Lord make me clean;

Great God, my every fault by thee is seen;
Wash me, O Saviour, make me white as snow,

And may I wiser and more righteous grow.
'Tis of thy mercy we can look to thee:

It is my only hope, my only plea.
Our stay on earth is as a fleeting shade;
We soon spring up, are then cut down and fade.

Lord, I would spend my future life to thee;

I find my life, my peace, my all in thee.
A palid hue will soon o'erspread these cheeks,

P'rhaps in a few short years, or months, or weeks.

And when my frame shall be dissolved and die;

And when my spirit's gone to worlds on high,

Then my dear friends my body will convey
To the cold grave, until the judgment day.
Divine Redeemer, may I then be found,
Seated at thy right hand, with glory crown'd;

I know thyself hast said, "I surely come,"
Then, even so, "Lord Jesus, quickly come."
E. J.

ON THE COMMENCEMENT OF
THE YEAR 1836.

O Thou! whose presence all things knew,
Ere time its course began;
Who grasp'd Eternity, and drew
The universal plan!

Thou seest the wheels of time roll on,
Thou mark'st revolving years;
Help us t' review the year that's gone,
And shed repentant tears.

Its week-days gone, its Sabbaths too,
Those seasons of delight;
When Mercy's voice our souls did woo,
To save from endless night.

Then what report did they convey,
In their ascending flight?
Was it, "Behold, behold they pray,
They walk no more by sight?"

If this the incense borne on high,
From pure celestial fire;
Then angels have renew'd their cry,
And swept the sounding lyre.

But if the page recorded says,
Their hearts still hard remain;
The year, with all its Sabbath-days,
Has been bestow'd in vain.

Yet not in vain, for Scripture says,
And conscience says the same;
That grace bestow'd, the soul would raise,
Or sink in endless flame.

O Thou! the God of matchless love!
Thy Spirit shed, that we
May set our hearts on things above,
And give this year to Thee.

G. PICKANCE.

Sevenoaks, Dec. 4th, 1835.

LINES

*On the death of our highly esteemed,
much lamented, and greatly beloved
friend, JOHN GOODMAN,
of Barton.*

Loved Goodman's gone! where shall we
find,
Another of so pure a mind,
So heavenly and benign;
Who did his God so much revere,
So full of love and holy fear,
And goodness so divine?

With heavenly food the saints he fed,
And sinners to the Saviour led,
It was his soul's delight;
The old, the young, the great, the small,
He never ceased to warn them all,
And all to heaven invite.

Unwearied in the work of love,
With precious souls he daily strove,
Nor was his labour vain;
The lukewarm and backslider too,
With prayers and tears he did pursue,
Their wanderings to reclaim.

Ye careless ones he loved so dear,
His warning voice no more you'll hear,
He's dumb beneath the ground;
'Gainst you he must a witness rise,
Before the Judge of earth and skies,
When the last trump shall sound.

Loved Zion's cause no more he'll bear,
In humble, hearty, fervent prayer,
Before God's gracious throne;
No more for missions will he plead,
No more for sinners intercede,
Ah no! his work is done.

Godlike he lived and acted here,
His language sweet, his love sincere,
Disdain'd the airs of pride;
His humble soul conversed on high,
His treasure lay above the sky,
In Christ, who for him died.

See the good man, with head reclined,
No guilty thoughts oppress his mind,
Serene and calm his death;
Bright as the cloudless setting sun,
He ends the christian race he run,
In peace resigns his breath.

Keep this new treasure, faithful tomb!
And give these sacred relics room,
To slumber in the dust;
So Jesus slept, and bless'd the bed
Where Goodman rests his sleeping head;
When call'd, restore thy trust!

In beauteous form behold him rise,
To meet his Saviour in the skies,
His Judge and heavenly friend;
Absent from flesh, away he wings;
What unknown joys this moment brings,
Joys which shall never end.

His Lord presents him at the throne
All spotless, through what he has done,
When on the bloody tree.
I leave the dear departed saint,
Nor try in vain his joys to paint,
Till I his glory see.

T. J.

HEAVEN.

O the blest regions of repose,
Where pains, and toils, and tumults
cease!

When shall these days of mourning close ?
When shall I reach that land of peace !

There my dear God unveils his face ;
And wondering saints for ever sing,
The peerless glories of that Grace,
Whence all their hallowed pleasures
spring !

And there my lovely Jesus reigns,
Drest in the robes of spotless light !
Angels confess their feeble strains,
Lost in the raptures of the sight !

Farewell, ye airy dreams of sense,
My eager wishes climb above ;
Come, welcome death ! and bear me hence,
To yonder realms of Light and Love !
J. BIRCH.

BEHOLD 'TIS JESUS.

Why those fears ? behold 'tis Jesus
Holds the helm and guides the ship ;
Spread the sails, and catch the breezes
Sent to waft us through the deep,
To the regions
Where the mourners cease to weep.

Could we stay where death was hovering ?
Could we rest on such a shore ?
No ! the awful truth discovering,
We could linger there no more :
We forsake it,
Leaving all we loved before.

Though the shore we hope to land on,
Only by report is known ;
Yet we freely all abandon,
Led by that report alone,
And with Jesus,
Through the trackless deep move on.

Led by faith, we brave the ocean,
Led by faith the storms defy ;
Calm amid the wild commotion,
Knowing that our Lord is nigh.
Waves obey him,
And the storms before him fly.

Render'd safe by his protection,
We shall pass the wat'ry waste ;
Trusting to his wise direction,
We shall gain the port at last ;
And with wonder,
Think on toils and dangers past.

O what pleasures there await us !
There the tempests cease to roar :
There it is that those who hate us,
Can molest our peace no more.
Trouble ceases
On that tranquil happy shore.
Dec. 17, 1835. K.

THE RIVER GLEN.

*Written by a Female, after her baptism
in its stream.*

Hail, lovely spot ! with pleasure I retrace
The glorious cause which brought me to
this place ;
The river glen ; the name to me seems
sweet,
Since there I bowed me at my Saviour's
feet.

I, to the public, there confest his name,
Took up my cross, and gloried in my
shame ;
Follow'd my Saviour's footsteps in the
wave,
And with him sunk into the watery grave.

The rapt'rous joy I felt within my breast,
Is not by tongue or pen to be express'd ;
Though penn'd in an imperfect, feeble
strain,
I trust 'tis from a pure seraphic flame.

Yes, much-lov'd pastor, thy endearing
voice,
"Come on, my Sisters," made my heart
rejoice ;
Yes, ye spectators, who around us stand,
Gaze on and wonder,—tis the Lord's
command.

Go, and the Scriptures read without delay,
For they alone will point the heavenly
way ;
Read, then, our bless'd Redeemer's life
on earth,
And then embrace the great command
of truth.*
Spalding, Dec. 1835.

* Mark xvi. 15, 16.

MISSIONARY OBSERVER.



REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

AN adequate estimate of the importance of Missionary exertions can scarcely be formed in the present world. The Saviour's birth was first announced to men by glorified beings that had descended from a holier and happier state. To convey the glad tidings of his love is a commission that angels might still rejoice to perform, and that when performed might call forth the praises of celestial worshippers, and cause angelic hosts again to sing, "Glory to God in the highest, and on earth peace, good will towards men." We have this treasure in earthen vessels, but the value of the Gospel is not lessened by the frail and evanescent condition of the messenger who proclaims its glad tidings of great joy. Those tidings your Society has through another year been announcing to the benighted millions of India.

We proceed to take our annual review of the Society's progress.

A few days after your last annual meeting, Mr. Brooks was solemnly ordained at Derby, as a Missionary. The day was one of very peculiar interest. A multitude of friends from neighbouring places flocked into the town. The services were solemn and delightful in a high degree. Many tears were shed, while the young Missionary narrated his religious history, and the circumstances that had led him to devote himself to labour for the perishing heathen. Fervent prayer was offered for him and his partner. Mr. Sutton delivered a deeply impressive charge. The evening service had also its peculiar interest. On that occasion Mr. Sutton bade farewell to multitudes that felt deeply the solemnities of the day, and a most numerous assembly united in singing a hymn expressive of their hope that, when days and years are passed, they all should meet in heaven. Since that time one year has nearly passed, and, already many that were present, have finished their earthly course. May it be the concern of all now on earth, that enjoyed attendance at those solemn services, to uphold the Missionary cause, and love and serve the Saviour till he calls them to an unmerited, yet infinite reward!

Early in August Mr. Sutton and Mr. and Mrs. Brooks sailed for the United States. They arrived there towards the end of September. It was soon determined that Mr. and Mrs. Brooks should take an early opportunity of proceeding to India. During their continuance in America, they enjoyed many Christian privileges, and experienced much Christian kindness. Early in November they left the United States. Three Missionaries from American Societies, with their wives and a single lady, were appointed to sail in the same vessel in which a passage for our friends was engaged. Previously to their going on board, a united meeting of the friends connected with these different Missionaries, was held. On this occasion Mr. Sutton gave an address, which afterwards appeared in several of the American Religious Newspapers.

They sailed from Boston on November 4th, and it is trusted have long since reached India. They had every prospect of a pleasant voyage, in consequence of having much Christian society on board.

Mr. Sutton, soon after his arrival in the United States, recommenced his assiduous labours to promote a missionary spirit in that body of American Baptists among whom he had been introduced. To promote this object, he accepted for one year the office of corresponding Secretary to their newly formed Missionary Society. In this office he has been actively engaged, in visiting different churches, making collections for the mission fund, and diffusing information. Thus employed he has travelled over some large sections of the Union. Still however, his attention and that of Mrs. Sutton have been directed to their Indian home. Their hearts have been in India. From the last intelligence, it appears that they had determined on remaining a shorter time in the United States, than was originally proposed. They have fixed on leaving America at the end of July, or in the beginning of August. The Missionary Society that Mr. Sutton has been instrumental in forming has had several applications from young men desirous of being employed as Missionaries. Mr. Noyes, one of these, has been accepted, and is expected, with his lady, to sail with Mr. Sutton. It was also hoped, that at least one other Missionary would accompany them, though no decision had been formed upon the other offers for missionary service that were before the Committee.

The last report announced the arrival of Mr. and Mrs. Goadby, at Calcutta. In December they proceeded to Cuttack, which city they reached on the 17th. Here for a time they resided under the roof of Mr. Lacey. Mr. Goadby assiduously pursued the acquisition of the Oorea language, and began, in such ways as were within his power, to endeavour to promote the diffusion of divine truth. He had not, however, long resided at Cuttack, before he experienced severe affliction. In January Mrs. Goadby began to manifest some symptoms of consumption. All human help was vain. She gradually sunk, and on July 12th, two days after the birth of her babe, expired in peace. Some of her last words were "The Lord's will is best, he will do what is right." This bereavement was to her afflicted husband, a most severe trial, and was a serious loss to the mission, for she appeared well qualified for the important services which a female Missionary may perform in India. A short and instructive memoir of Mrs. Goadby appeared in the Calcutta Christian Observer, from which some brief remarks may not be uninteresting.

"MARIANNE GOADBY was the eldest daughter of the Rev. Robert Compton, of Isleham, in the county of Cambridge; she was born August 18th, 1809. At the age of seven years she lost her mother, who died very suddenly: at the age of fifteen, the care of three brothers and a sister devolved upon her; towards whom, her conduct was such as to gain from all of them the most ardent attachment. They regarded her as sustaining the place, and performing the offices, of their dearest relative.

"From early life her mind seemed directed to things of eternity, and, as her character was developed, it became evident to all who knew her, that she had been affected by the precepts and doctrines of the Gospel. Previous to her making a public profession of religion, she had been some years an active teacher in a Sabbath-school; she was baptized by her father, and added to the church under his pastoral care about Midsummer, 1827, from which time to her leaving England, her exertions became more general and extensive; distributing religious tracts, visiting the sick and dying, reading and praying with them, conversing with female candidates; in short, she was engaged in all those acts of piety and mercy, which are proper for an active and devoted female.

"In distributing religious tracts she appeared peculiarly in her element, because she was thus afforded an opportunity of conversing on religious subjects with many,

who by years or infirmities were unable to attend any place of worship; and was often introduced to the dying bed of the young and thoughtless, or of the old and hardened in wickedness. The days set apart for this good work often passed away before she had completed half her round; but then she did not neglect it, but went the next day to the remainder: indeed, towards the latter part of her time in England, she made it two days' work instead of one. Nor was she less active in the Sabbath-schools: the instruction she imparted there was almost exclusively of a religious character. Hence she had not time to attend to those departments of Sabbath-school instruction which too much secularize that holy day; yet, far from neglecting them, she spent more time in attending to them than any of her fellow-teachers, setting apart two evenings in the week for those things she could not conscientiously teach on the Sabbath. She also spent an hour with her class, and as many from other classes as would meet her in the vestry, after public worship in the afternoon. She conversed with them about the sermon they had heard, endeavouring to explain any thing they did not understand, and to impress upon their minds the importance of attending to religion while in youth, and often when speaking of the love of Christ, would she and her little assemblage weep together. This meeting, which she called *hers*, was never on a trifling account neglected, and always concluded with prayer.

"In every other department of her work, she was the same zealous and indefatigable Christian. Rain and cold were never obstacles in her way, if duty, or a prospect of being able to speak for Christ, led the way; and when asked why she exposed herself so much, she would answer, 'that others may not be more exposed. Should my fear of getting wet and taking cold, or suffering a little inconvenience for a short time, prevent me from discharging my duty, and doing my Master's work? I think not, nor shall it, while I can go about.'

"At the age of eighteen, her mind was directed to the heathen world, by reading the Memoirs of Mrs. Newell. This subject for a time engrossed nearly the whole of her attention, until she came to the settled determination, should ever Providence open a way, that she would embark in the great and good work. When talking on missionary subjects, the question was started, 'Should you like to engage in that arduous work?' she answered, her countenance beaming with divine benevolence, 'Were I qualified, and had an opportunity, nothing would delight me so much.'

"Not till several months after the acquaintance between her and her now be-reaved husband was formed, did she know that he had any desire on the subject; when she knew, her desire never varied. She would often say, 'If this desire has been imparted from above, God will doubtless open a way for our going; to the present period I have all the evidence I desire, for he has directed to me, one whose desires are like my own, though I knew it not at the time.'

"She was married on the 9th of May, 1833, and on the 9th of July, bid a final farewell to the shores of her beloved country. Her only object was to promote the glory of God, and the eternal welfare of the deluded heathen; no other object could have reconciled her to breaking her earliest ties, and quitting, without hope of return, the land of her birth.

"With feelings of peculiar pleasure she hailed her approach to the shores of India; full of anxiety to commence those studies which were requisite for future usefulness; high in hope of being the means, directly or indirectly, of alleviating distress, and pointing out the Lord Jesus as the only Saviour to some of the wretched inhabitants of this wretched land. But, alas! how short-sighted are the children of men; she landed at Calcutta on the 15th of November, and in less than eight months was numbered with the dead. Consumption, that always flattering and fatal disease, made its appearance in January. In her breast the spoiler nestled too firmly to be removed by any means art and experience could suggest; she gradually sunk under its influence, her vivacity left her, and gave place to a not unpleasant melancholy—a melancholy, such as they feel who know they are declining to the tomb, and have nothing to fear for the future; but whose dejection, if it can bear the name, is for the dear friends they are leaving to mourn in this vale of tears. Such was hers; she feared not, nor mourned for herself, but for her beloved husband, and friends at home; but even this was mixed with hope of meeting them again in a better and infinitely happier world.

"During the last six weeks of her life she conversed very little; her voice was quite gone, and she spake only in whispers; her cheeks became flushed and her pulse quick and feeble. Daily she grew weaker till the 7th of July; about mid-day

on the 12th, she suddenly became worse. Towards evening she became delirious, but still continued at lucid intervals to recognise all who were about her. On the 13th, the longest interval of sanity was about eleven o'clock, and it continued but little more than a quarter of an hour. During this time her husband told her, that her end was near; she was quite happy and resigned; had no doubt to becloud, and no fear to terrify her mind; but expressed her willingness to die, her confidence in the atoning blood of Christ, and her assurance that God would support her in the moment of dissolution. Her happy spirit took its flight to the regions of unclouded glory at seven, P. M.

"In labours, in patience, in perseverance, in piety, and in devotion to the work of the Lord, she was a pattern worthy of imitation.

"There is no person," said a pious young minister, "whose removal from the church would be an equal loss, her father excepted; her equal in labour, perseverance, and usefulness, will not be left behind."

Mr. Goadby, though distressed by the long illness and subsequent death of his beloved companion, still pursued the objects of his mission. In June, 1834, he remarks,—

"I hope I am making respectable progress in the language; have read the Gospels, Acts, and Romans, and am able to converse a little. I hope my progress now will be more rapid than it has been. I preach in English every Sabbath; a good number of country-born people attend, and a few, very few, Europeans occasionally. Generally we have a respectable congregation, both in numbers and appearance."

A few months later he observes,—

"I have once attempted to pray in Uriya, but felt very much straitened for words; but my journey to Berhampore, which has till now been delayed by unavoidable circumstances, will, I doubt not, do much for me in the colloquial part of this ugly, and almost barbarous language. I expect to leave Cuttack on the 8th or 9th, and expect to see Berhampore in about six or seven days. My journey may on the whole take me a month, after which I know not where I shall go, there are so many places want attendance.

"I can hardly conceive any thing more distressing to a sensitive mind, than to be surrounded by thousands of heathen, and to be unable to direct them to Him who came 'to seek and to save those who were lost.' I am sometimes afraid my anxiety to acquire the language may in the end prove a hinderance, by producing a feeling of impatience; I wish it may not—one thing is certain, viz. that the first year of a Missionary, other things being equal, is decidedly the worst for himself.

RETURN OF MR. LACEY.

For several years Mr. Lacey had suffered frequent attacks of indisposition, and Mrs. Lacey's health has been in so precarious a state, that little hope was entertained of her life being continued, unless she visited a milder climate. Under these circumstances the brethren, as it will be seen, at their last Conference, recommended her return to England.—When referring to her departure, she thus wrote to the Secretary and to a female friend.

"Before this reaches you, you will probably have heard that it is my intention to sail for England in January next. For several years I have been urged to this step by all who know what I have suffered in health and the danger I have been in; till this I never could prevail on myself to leave the field, but have at length concluded to do so, and I make no doubt but you will also approve of the step. I have been anxious to pay as much as possible myself the expenses I shall incur by my voyage, and am happy to inform you that I have two little girls to bring with me, which will enable me to pay sixteen hundred rupees of the passage money.

"I now begin to feel my approaching departure very much; the Native Christians are weeping and dissuading me from leaving them, almost every time I see them. The other evening I called at Gunga Dhor's to see his wife, and she wanted to know if I was going of a truth; I told her I was, and she burst into tears, saying, I was her mother, her sister, and her reprovee, and old friend; what should she do: do

not go, do not go, do not leave us; when I do wrong you come and reprove me, and bring me to a better mind; who will instruct us like you? I replied I was obliged to go for the sake of my little children, who doubtless would be left motherless if I stayed to have another illness in this climate, and their ends would be defeated, (that is the Native Christians) by my death. That all my doctors said go, flee for your life! all my friends said the same, and I believed it to be the will of God also; but that they must look to and listen to our other Missionaries, and put their trust in God."

As Mrs. Lacey's return was indispensably necessary for the preservation of life, as Mr. L.'s own health had suffered greatly, and needed the invigorating influence of his native climate; and as some years' separation from Mrs. Lacey, under the circumstances of her removal, would have occasioned a degree of mental anxiety very unfavourable to health and exertion, it was judged advisable for him also to return. The Committee having had various documents from the Missionaries, and from Medical practitioners, laid before them, unanimously adopted a resolution to the following effect. "Having considered the reasons which Mr. Lacey has assigned for his return to England, and the documents in support of these reasons, the Committee think that he was justified in returning; and, considering his long and faithful labours in India, cordially welcome him to his native country."

In reference to Mr. Lacey's return, Mr. Goadby writes,—

"Even now we seem to be losing our strength; Lacey is returning to England, and Sutton is not returned; still the work will go on, the most efficient part of it cannot now so easily be stopped; our books are widely circulated, and we have every reason to believe much read; our Native preachers are the most efficient labourers in the field, and they are zealous and devoted to the work. European guidance and instruction they indeed want, and I have now sufficient of the language to make myself generally understood, though not enough to warrant me to attempt a public address."

The scene of labours, which your Missionaries occupy, is one of peculiar difficulty as well as importance; it abounds with discouragements, that need the exercise of much faith and patience. Yet it is gratifying to know, that in that wide desert of darkness and woe, your benevolent labours have not been in vain in the Lord. Various testimonies from your Missionaries, or other friends, attest this. Besides those instances of actual conversion to God, which it will be the pleasure of your Committee to record, there is a more extensive effect produced. The hold of idolatry on the native mind is weakening, and the influence of some of its superstitions declining. A gentleman in Orissa, not connected with the Mission, referring to the abolition of the horrid rite of Suttee, remarks, that he considers "the adoption of that good regulation for the suppression of Suttee, is to be attributed in a considerable degree to the energy manifested" by one of your former Missionaries, and your still devoted friend; he adds,—

"I have no doubt the heart of many an Indian widow secretly rejoices at the name of Peggs. I saw the last Suttee, (it was nearly opposite Mr. Peggs's house,) the husband had been dead three months, and she was burnt with a pair of wooden shoes in her arms."

In reference to the weakening of the influence of idolatry, Messrs. Brown and Goadby furnish various statements, which, while they refer to its declining power, depict its horrors. On one occasion, Mr. Goadby writes,—

"Sometime ago, as I was riding through one of the small bazars, my indignation was roused, and had I been able to talk I know not what I might have said. There stood a brahmin, whose countenance bore every mark of pride and ignorance, while at his feet crouched a man of inferior caste with his head in the dust, paying him that homage which is due only to the everlasting God; while near stood a small brass vessel full of water, into which the lordly brahmin, I suppose, was about to dip his foot, that his crouching vassal might drink: I did not stay to see the whole. I have seen the dead and half-burnt carcasses floating down the Ganges; the half-putrid, and the fresh corpses of men and women torn by dogs, jackals, and vultures. I have seen from ten to twenty skulls, some bleached till quite white, and others that had not lost their flesh, within the compass of a few yards; but none of these produced feelings of disgust so great, as the scene above mentioned. Still it is pleasing to know, that these circumstances are of far less frequent occurrence than they were ten years ago; and more so still to know, that this is owing to the labours of our Missionary brethren."

Mr. Brown, when referring to the Rut Jattrā at Juggernaut, remarks,—

"Whilst reflecting on the scenes of vice and misery of the Rut Jattrā, let the friends of the Redeemer rejoice, that, though Idolatry still exists, yet Juggernathism itself now exists shorn of many of its enormities, and stripped of many of its cruelties. The advance of light and the spirit of the age has produced its benefits, even in this benighted corner of the earth. The voluntary immolations, mentioned by Buchanan, no longer exist. No longer do the deluded votaries of this monster throw themselves beneath his ponderous car, and defile its massy wheels with innocent blood. Yesterday, I asked Doitarree if he himself had ever heard of people throwing themselves under the car to be crushed; he seemed surprised at my simplicity. He said, 'Heard! when I was young, I used to see plenty every Jattrā; some had their arms crushed, some had their legs and thighs, and some had their bodies crushed flat upon the ground, some threw themselves from the Rut, some laid themselves down in the road and thus perished.' I asked him why they did this? he said, 'It was to obtain salvation for their souls.' I asked him whether he had ever thought, whilst an idolater, of sacrificing himself in this way. He looked confused, and smiled, and said, 'I thought of it much whether I should give myself to the Rut or not, but when I thought of this, my mind was confused, and I doubted whether that was the true way of salvation.' He said, that this practice ceased about twelve or fourteen years ago; he did not recollect any sacrifices later."*

Another friend, a gentleman resident in the Province, and long familiar with the Mission, though not connected with it, offers an interesting testimony; which, though it may be esteemed too sanguine, is pleasing as the testimony of a spectator to the declining power of idolatry.

"We have much talk here about the abolition of the Pilgrim Tax; it must assuredly be abolished; and as I told Gunga Dhor a few days since, I think those who live fifty years hence, will see the temple of Juggernaut a Christian place of worship. There is hardly a native to be met with who does not allow the justness of our views, and the weakness of idolatry; the more this feeling prevails the sooner must Hindooism decline and be undermined."

On the general appearance of things, Mr. Goadby offers some judicious and encouraging remarks.

"We may not, indeed we can scarcely hope, to see converts crowding to own their Lord and Saviour at present; perhaps not in our day; but we may expect they will continue to come forward as they have hitherto done. It may be that we could not bear great success, however desirable. O for greater humility and stronger faith; more holiness and devotion to the great cause we have espoused. Pray for us, not merely that our efforts may be successful, but that we may be kept humble

* The practice has not entirely ceased. Two victims thus perished at the Jattrā in 1834.—Ed.

and useful, and prepared for greater success; to bear even a nation being born in a day. We have reason to believe a great work is going on among the people, though it may not be very apparent; there are however signs which tell of a secret and important movement, a sort of counteraction in the people, which indicates the approach of some mighty moral change."

(*To be continued.*)

RECENT LETTER FROM ORISSA.

THE following extracts of a letter from a Gentleman acquainted with the Missionaries, contains information which cannot fail of interesting the friends of the Orissa Mission:—

"*Cuttack, Jan. 20, 1835.*

"My dear Sir,

"I do myself the pleasure of writing to you, and although probably from your numerous avocations, a communication from me will hardly command sufficient leisure to peruse it; yet, having once known a man who has been instrumental in accomplishing much good, I cannot but recollect him with pleasure. Relative to many of your friends residing at this place, it can hardly be expected that I can furnish any news. I have good health, in a remarkable manner, I thank God, since you left India. I accompanied you, brother Bampton, and Abraham to *Bobuneswer* in 1823; and I have lately had two or three excursions with Messrs. Brown and Goadby, two most excellent men, and who enter heartily into the cause for which they were sent to India. Mrs. Brown, who manages the school, bestows upon the children committed to her charge, a degree of attention and kindness not to be surpassed. The dreadful flood, however, with which we were visited in October last, destroyed the chapel, and about *two thousand* houses in the town! The chapel, however, rises like a phoenix from the ashes, and is a much better building than before. You will probably have seen Mr. Lacey before you receive this, as he has left Cuttack. The news of his father's death arrived here a few days before he left Calcutta. I think him a good man, and well intentioned and calculated to do good.

"I saw the last Sutte, (in Cuttack;) it was nearly opposite your house, on the sands of the *Katjooree*. The husband had been dead three months, and she burnt herself with a pair of his wooden shoes.

"As a district, we have been much favoured this year in the harvest; it is abundant; but for four years preceding, there was much distress, and *children were publicly sold from two to five rupees each!!* Thousands poured into the towns to avoid starvation. The dreadful gale of 1831, which swept, with one tremendous wave, about 50,000 people from the world, and about 100,000 cows and other cattle, was succeeded by a second in 1832, and by drought in 1833. I was at *Honsora Gola* in 1831, which is about eight miles from the sea, surveying the salt vessels, on the part of Government, when the gale commenced. I was obliged to take refuge on an immense mound of salt, with *eight feet* water all over the country, and no eminence excepting the mound of salt above *thirty feet* in height. I remained there exposed to its fury fifteen hours, through a dismal night, without any light or change of

raiment, and yet a kind providence preserved me my health. I was then ordered down to inspect the devastated country, and I went to a village, Talehoa, inhabited by 104 persons previously to the gale. I walked through it, but all was silent as death. At last one man came up, and on inquiry I found him to have been an inhabitant of this village. He took me to a tank, whence the villagers procured water, and on its banks *eighty* bodies stretched, old and young! This man pointed—'Sir, there is my wife, my mother, my two children lying, and I only escaped! I saw the wave coming through the twilight, and I had just time to jump up a tree. The inhabitants were some smoking, some talking, and some sleeping, when the wave passed over their houses and removed them for ever!' I gave the man two rupees, but I could observe no tears, or sign of sorrow. There is a strange apathy about a Native. What would make your heart bleed, will not move a muscle in them. Providence has much favoured me in my temporal concerns, and I have an idea, if I live a year or two longer, to return home, and spend the remainder of life in England. I shall have no occasion to work; I have as much, thank God, as will last me while I live. I saw your poor children's graves a short time ago. I drank tea last evening at Mr. Brown's, and met Mr. Goadby. His tent is pitched at Tangby; and to-day he proceeds to Durpun. Mr. G. and I walked home about ten o'clock, just as the moon arose. I live near the Commissioner's house, and Mr Goadby lives in the Lines, next door to your old house; which is still the same. The Fort is entirely pulled down, and the stones are taken to improve the roads; in all other respects, Cuttack is much the same.

"We have much talk here respecting the abolition of the (Pilgrim) Tax; assuredly it must take place; and, as I told Gunga Dhor a few nights back, at Tangby, while we were sitting round the fire in the front of the tent, that my firm belief was, *that fifty years* hence, will make the temple of Juggernaut a christian place of worship! There is hardly a Native to be met with but will allow the justness of our observations, and the impotency of Juggernaut; hut yet they have not the nerve to act. But I think there can be no doubt, that in proportion as this feeling is enervated, in the same proportion their system is undermined. God bless you, Sir. Excuse this long letter; may you live many years, to be a blessing to all around you, is the sincere prayer of, my dear Sir,

Yours very truly.

THE PILGRIM TAX.

(By Mr. Brown.)

THE return of the Ruth Jatra, or Car Festival of Juggernath, which will be celebrated three days' hence, reminds us that all the shame and guilt of a christian government, supporting and cherishing idolatrous rites, continue to be persisted in, notwithstanding the noble expression which the Court of Directors gave of their abhorrence of such a course, in their Despatch of the 26th of Febru-

ary, 1833. They justly argued that the interference of Government in the immediate ministrations of the local superstitions of the Natives was objectionable on principle, and also injurious in its consequences, inasmuch as it exhibits "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." The farther interference of Government, in raising a revenue for the support of the superstitions in question by means of a Pilgrim Tax, the Court of Directors also stigmatized as necessarily giving the Government and its functionaries an immediate interest in the progress and extension of such superstitions, and an inducement to attract to the spot as numerous a concourse of pilgrims as possible. The exertions of the Pilgrim Hunters, the Honourable Court were convinced, were incited and quickened by the scrupulous punctuality with which they knew their fees would be levied and paid; and thus they felt that "the credit and authority of Government were perverted to the support of a manifest and revolting abuse."

Influenced by these considerations, the Court of Directors peremptorily decreed that the interference of British functionaries in the management of Native Temples should cease, and the Pilgrim Tax be every where abolished; although they left the management of the details to the local Government; nevertheless the Indian Government has left the whole business just where it was. It might have been supposed its members would be glad of the permission to wash their hands of the pollution of heathenism; but no! they are content to remain providers for the gods. When we have looked on, as hundreds of thousands of our fellow men were bowing down before the shapeless trunk of Jugernath, and rending the air with their shouts, we have been oppressed with shame for our kind. It has been next to impossible to believe the fact that was before our eyes, to conceive it true that such multitudes upon multitudes, were capable of the deep degradations we were looking on. But the shame burns hotter on our cheek, when we consider the part that is borne by our countrymen at the head quarters of this abomination. Next Sabbath, on the first day of the week, the day on which finished salvation was wrought for men by the resurrection of the Lord Jesus Christ from the dead, on which he is exhibited throughout the world for the healing of all its wretchedness, perhaps a hundred thousand pilgrims will be drawn together from all India by a heathen missionary agency, paid by British hands to worship an image

new made every year, of which every board and daub of paint is furnished out of British coffers, to admire the pageantry of those new-built cars which have just been constructed and ornamented under British superintendence and pay, and, in part, with British fabrics furnished from the stores of Government. The roads and fields of Orissa will be strewn with multitudes dying of starvation and disease, whose bones will remain and bleach there, because British patronage of their superstitions allured them from their homes, where their wives and their children will look for them again in vain. The sin and delusion of idolatry will be perpetuated because it is upheld by those who know that it is sin and delusion, an offence to God, and a baue to men.

It is sorrow enough that idolatry and its concomitant evils should exist, but it is more than sorrow, it is more than shame, it is iniquity, that they should be prolonged and increased by men who themselves profess to know God, and to serve him.

We are at a loss to conceive what it is that induces Government so long to disregard the positive injunctions of the Home Authorities. We trust it is not consideration for the revenue that is realized by the Pilgrim Tax, for the Government must be poor indeed, (not in money, but in character,) if it avows its continuance of a great and heinous immorality for sordid pelf. Perhaps a tenderness for the feelings of the Natives may have had more influence in this postponement of a good and wise measure. That motive we can respect, although we should disapprove of its application in the present case. We are aware that on the publication of the Despatch from the Court of Directors on this subject, last year, their resolution was strongly deprecated by some of the orthodox Hindoos, on the ground that if Government relinquished their interference in the management of the temples, they would soon become such scenes of abuse that the people must cease to frequent them. Now the amount of that argument is, that idolatry, in these its strong holds, would destroy itself, if left alone; and can be preserved in existence only by christian integrity being engaged for its direction. Christians, therefore, who lend it that support, must assume the whole responsibility attending its continuing to blight the fair regions of India. Surely this is not an argument for christian men to listen to;

and we wonder much that Hindoos are not ashamed to use it. The Court of Directors have very justly expressed themselves on this point. They say, "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." Again we ask, then, why the system has not terminated?

W. B.

Cuttack, July 8, 1835.

ENLIGHTENED SENTIMENTS

*Of the Hon. Sir C. T. Metcalfe, Bart.,
Governor General of India.*

It is in contemplation to bestow the liberty of the press upon India, and at a public meeting of the inhabitants of Calcutta in the Town Hall, April 27th, 1835, an address was voted to the Governor General, expressive of approbation of this important measure. In the reply to the address, the following observations were made:—

"To all who doubt the expediency of the liberty of the press, I would say, that they have to show that it must necessarily cause eminent peril to the public safety, such as would not exist without it, and cannot be averted by salutary laws; or, otherwise, there can be no doubt that freedom of public discussion, which is nothing more than the freedom of speaking *aloud*, is a right belonging to the people, which no government has a right to withhold. It also rests with them to show, that the communication of knowledge is a curse and not a benefit, and that the essence of good government is to cover the land with darkness; for otherwise, it must be admitted to be one of the most imperative duties of a government, to confer the incalculable blessings of knowledge on the people; and by what means can this be done more effectually than by the unrestrained liberty of publication, and by the stimulus which it gives to the powers of the mind? If their argument be, that the spread of knowledge may

eventually be fatal to our rule in India, I close with them on that point, and maintain, that whatever may be the consequence, it is our duty to communicate the benefits of knowledge. If India could only be preserved as a part of the British empire by keeping its inhabitants in a state of ignorance, our dominion would be a curse to the country, and ought to cease. But I see more ground for just apprehension from ignorance itself. I look to the increase of knowledge with a hope that it may strengthen our empire; that it may remove prejudices, soften asperities, and substitute a rational conviction of the benefits of our government; that it may unite the people and their rulers in sympathy; and that the differences which separate them may be gradually lessened, and ultimately annihilated. Whatever, however, be the will of almighty Providence respecting the future government of India, it is clearly our duty, as long as the charge be confided to our hands, to execute the trust, to the best of our ability, for the good of the people. The promotion of knowledge, of which the liberty of the press is one of the most efficient instruments, is manifestly an essential part of that duty. It cannot be that we were admitted by divine authority to be here, merely to collect the revenues of the country, pay the establishments necessary to keep possession, and get into debt to supply the deficiency! We are doubtless here for higher purposes; one of which is to pour the enlightened knowledge and civilization, the arts and sciences of Europe over the land, and thereby improve the condition of the people. Nothing, surely, is more likely to conduce to those ends than the liberty of the press. Those who object to, are bound to show that it is not salutary for the government and its functionaries to have the check of a free press on their conduct, and that the exercise of arbitrary power over a restricted press, is preferable to the control of the laws over a free one, assumptions which cannot be maintained. The press will always be under the safeguard of laws, and laws can be made where laws are wanting. The existence of a local legislature, which can at any time provide for the safety of the state, should it be endangered, has removed the only formidable bar which before opposed the complete liberty of the press."—*East India and Colonial Mag. Dec. 1835.*

Dec. 17, 1835.

GENERAL BAPTIST MISSIONARY SOCIETY.

MR. GOADBY'S JOURNAL.

1835. *January 11th.*—Preparing for another journey; sent off my tent, &c., in the evening. Gunga led me to a man who appears to be inquiring the way to heaven. He is from Brahminakule. Nearly three years ago, he received a tract from Gunga, entitled, "The True Refuge," which he has read again and again, so that he can repeat the greater part of it. He is any thing but an intelligent looking man, but hope he is sincere in his inquiries.

SERMON BY A NATIVE.

12th.—This morning rode to Bhairipoor: heard Ram Chundra preach from Rom. xiv. 11, "So then every one of us shall give an account of himself to God;" a very respectable sermon, and heard with great attention. It was the first time I had heard a Uriya preach, when I was the only European present. I cannot describe my feelings further, than by saying, they were of unmingled holy joy: to hear one who was once an Idolater speaking of the future judgment, describing the Judge, the principles upon which judgment would proceed, the condemnation of the wicked, and the happiness of the righteous; dwelling with delight on the happiness and glory of heaven, and urging forward his hearers, (who were all professing Christians), to greater diligence, watchfulness, and prayer, to make their calling and election sure, is a circumstance that abundantly compensates for all the difficulties and trials incidental to a Missionary's life, and they are by no means few. But here was a scene upon which angels might look with ecstatic pleasure, and which could not fail to excite in a devout mind, thanksgiving to God for so great a triumph over the gods of the heathen, and at the same time encourage in the arduous work of winning souls to Christ. Proceeded to Thangay in the evening, where I was joined by Gunga, Ram Chundra, Doitaree, and Bamadeb.

LABOURS.

13th.—Rose at four o'clock: it was very cold: breakfasted and set off to Bateswarra to a Jatra, the one to which Lacey and I went last year, on the 11th of January. Found my small tent pitched where there was no shade; had it immediately removed into a mango grove close by: took a little refreshment

and sallied forth to commence our work, attended by Gunga; we walked through the crowds assembled, and having found a convenient spot, began. Gunga spoke with great force, but was well-nigh overthrown by the answer to one of his own questions, "Are you sinful or holy?" Answer, "holy." He was not prepared for this, so proposed his question again, and from the same person obtained the same answer. He, however, was only prompted to answer thus by a brahmin who stood near. I told Gunga this: he immediately addressed the brahmin, who, quite ashamed of himself, slunk away. He then proceeded to ask of him who gave the answer, whether he had not lied, stolen, got drunk, committed adultery, &c., &c.; to which he assented, but denied that they were sinful. To another question the same man said, that "prowey was of more value than the soul;" but was immediately contradicted by many voices at once: he then gave up the contest, and remained a silent hearer. Gunga spoke about half an hour, when Ramara, who had joined us again, began; after him Doitaree, then Gunga again. We then removed to another place, where Gunga began again, Ramara and Doitaree went to another standing, and I took a third, distributing tracts and speaking a word or two as I could. So great was the interest we excited that the dancers and musicians were obliged to give up the contest. Not less than two or three thousand people heard the Gospel and received books. For three hours our labour was incessant and excessive, and we all went to the tent fatigued. After a little more refreshment, we set off again to Thangay, whither I arrived a little after sun-set, completely knocked up from violent exercise and exposure in the heat of the day.

14th.—Arose at day-break with a violent nervous head-ache. Ramara and Doitaree went to Bhairipoor; Gunga and Bamadeb remained with me. About ten, A. M., went to the market just by; the two native brethren spoke a long time, then distributed tracts and returned to my tent. Head-ache became worse, so that I could neither read nor write; toward evening was a little better. Brother B. and a gentleman from Cuttack visited me, and remained the night: felt very much refreshed from the friendly christian intercourse of the evening.

15th.—At sun-rise, brother B. returned

to Cuttack: Gunga went the evening before; Doitacee and Bamadeb remained with me; was far from well all day. Returned in the evening to Cuttack, having some business there which must be attended to. Reached home about half past seven o'clock, felt quite strong and well, but got no rest through the night. Arose on the morning of the 16th, with every appearance of fever. Took a dose of calomel and rhubarb, which, with the Lord's blessing, did me much good; I felt nearly well in the evening. Before going to bed, repeated my dose of calomel, and slept well all night.

17th.—Fever, I hope, is removed. I intended to have returned to Thangay this morning, but think it would be dangerous to go; and, therefore, shall remain at home a few days. On the 15th, at a gipsy camp near my tent, the people began, early in the morning, to make a most lugubrious noise; on inquiry, I found that an old man among them was dying. They continued their wailing till he died, and about eleven, A. M., he was carried forth on two bamboos, followed by persons carrying small vessels containing eatables to place near his grave, intending to appease the evil spirit that had caused him to die. In about an hour they returned, bringing new vessels and food for the feast for the dead—much like an Irish wake.

18th.—Had no fever at all to-day, but felt weak and unable to do much; but hope to be out again in three or four days. In the evening preached from Isaiah v. and first seven verses.

19th.—Quite well, and strong again.

20th.—Left Cuttack in the afternoon for Thangay—had a pleasant ride, though there was nothing peculiarly interesting in any of the scenery. My pleasure arose from the cause of my journeying to make known the riches of redeeming love. I often feel encouraged from contemplating the universal prevalence of the Gospel; while I thankfully lift up my heart to God for the success which he has granted to Missionary exertions, and which we should regard as the small drops before the plenteous shower. Great indeed will be the glory when the world is full of the knowledge of God, and the Lord Jesus has the "heathen for his inheritance, and the uttermost parts of the earth for his possession." Arrived at Thangay at sun set. After worship in my tent, Gunga asked several questions about "unclean spirits," and the subject

of demoniacal possession became our topic of conversation. Ram Chundra and Bamadeb are with us.

21st.—Left Thangay early this morning for Durpun. I had not proceeded far before I met a devotee measuring his way to Juggernath by prostrations. Gunga spoke to him, but could not get him to answer a word, so that I am ignorant of the length of his journey; where we saw him he was more than sixty miles from Pooree. He must have come several hundred miles, being an up countryman; that is, Hindosthani. The Uriyas never perform this kind of pilgrimage; so Gunga tells me. This is not the effect of superior wisdom on their part so much as indolence. None are more superstitious than Uriyas, and few among the Hindoos, if any, excel, nay equal them in impurity. Yet their apathy may, in some degree, be a preventive in the way of crime. Granting that this one good effect results from it, it is no commendation of their character. Reached Chateya about nine A. M., where we remained till between two and three P. M., then proceeded toward our destination; had a long and tedious ride, over a wretched road, the open part being as bad as any bye-road in the fen after a week's frost. Through the jungle I was obliged to ride leaning forwards, to preserve my eyes and face from being torn and lashed by bamboos and thorns. Arrived in safety at Durpun at sun-set; took up my abode in a long shed, very rural, very romantic; a strong cold breeze, and plenty of air-holes all round; my habitation has, instead of walls, boughs watted together; it is, however, a good shade, and for the rest we shall do very well; though in such situations it does not do to think much of English conveniences, or to desire them at all. While walking near my rural abode, a large bird, one of the most beautiful I ever saw, alighted near me, not three yards' distant, and walked about leisurely, surveying me and my dog. It stood about five feet high, of the crane species—body a fine lead colour, head and part of the neck scarlet, very graceful in form when standing, but walking its motion was awkward. The natives call it a Sims; there are few in the neighbourhood. While surveying its beautiful form, my thoughts ascended to him who made it so beautiful, and I could say with peculiar feelings, "These are thy glorious works, Parent of good," &c.

No European missionary has ever vi-

sited this place. O! may my visit be attended with a divine blessing. The neighbourhood is populous, and we are surrounded by mountains less hard than the hearts of mankind.

22nd.—Did not go out till evening; I then visited the Rajah, who is a Mussulman, he received me very politely; the whole scene was well calculated to excite one's risible faculties. I was announced by a carpenter, who lives opposite part of the *royal palace*. While he performed his part, I surveyed the exterior of this mansion of royalty; it strongly reminded me of an old-fashioned farr-house on Charnwood forest, after a fire; mud and stone walls in ruins, in some places the roof entirely gone, jungle in abundance growing around the broken walls; the whole scene looks as though "confusion's self had settled there." By the time I had made my survey, and lighted a cigar, I was informed that his majesty was ready to receive me. I adjusted my cap, (which, by the bye, is without a tip or brim in front,) and followed my guide, the carpenter. The first and second courts presented a most desolate scene, a few dirty, very dirty, children were playing about them; in the third sat his majesty in state, on a mahogany chair, smoking his hooka, which was held to his mouth by a filthy fellow, who looked extremely idiotic; exactly opposite was placed another chair of the same kind for me. After a few compliments, he offered to supply me with a great number of men, if I chose to go a hunting in the jungle. I told him my business was quite of a different kind, not to destroy either man or beast; but, if possible, to direct sinners to heaven. I then turned over the conversation to Gunga, who, (with Ram Chundra and Bamadeb,) sat by me. Gunga spoke well, and answered many questions. I regretted much my own inability to converse with him. About thirty persons heard the Gospel while we stayed—about one hour. We then left his highness. His dress was a white muslin cap, and a large red shawl; he sat as if not accustomed to use a chair. He made me a present, that is, sent to me, consisting of oranges, plantains, rice, dal, ghee, milk, eggs, and a kid, all very acceptable.

23rd.—Went early this morning to see a temple situated on the side of the mountain, distant about two miles from my rural abode; the way to it lies through dense jungle, and the road is scarcely wide enough for a single person. Gung-

went with me, and preached for half an hour, to a brahmun and another person, the only individuals we saw there. This idol is a large stone in its natural state, situated on a kind of natural platform, in the side of the mountain; over it a temple is built, which displays some marks of taste and skill in architecture, but one half of it is now in ruins. About twenty yards above the temple is a spring, the brahmun told me the god within the temple made it, and kept it flowing; to which I replied, If he were so powerful he would keep his house in better repair; he made no answer. After breakfast went to three villages; the first Kharamangi, adjoining is another called Kolasingi. We sat down at a well between them; Ram Chundra began and spoke a considerable time, then Gunga, and last Bamadeb; about thirty persons heard very attentively. We then proceeded, after giving away a few tracts, to Shiha; at this place Gunga was well known, having been here twelve years ago worshipping among them. He and Ramara preached. Stayed till noon, three o'clock, and then returned to our shed, having made known the Gospel to the inhabitants of three villages, and left a portion of His word among them who had not before known the name of Jesus. May the blessing of the Lord rest upon the people, and the Holy Spirit's influence accompany the word spoken with power to the heart, that they may be made wise unto salvation through faith in Christ Jesus. Amen.

While sitting at the well between Kharamangi and Kolasingi, my thoughts imperceptibly went to the Saviour's sitting on the well of Samaria; and I prayed that many who then heard might, like her and her town's men, believe on the Lord Jesus Christ. Felt much encouraged by the inquiries of one brahmun who was with us, and who listened with the deepest attention and seriousness.

24th.—Attended a market this morning; about sixty persons were assembled to buy and sell goods not worth more than five shillings at most to these persons. Ram Chundra and Bamadeb spoke, but little effect was produced. Gave away a few tracts and returned; the remainder of the day stayed at home rather unwell. The three native brethren went to an adjoining village in the evening, and made known the Gospel. They were at work there about two hours.

(To be continued.)

CHURCH MISSIONARY SOCIETY.

ORDINATION OF MISSIONARIES AT TANJORE.

On occasion of Bishop Wilson's visit to the Church Missionary Society's Southern Missions, he delivered, in February last, a charge to its Missionaries, first at Tanjore, and afterwards at Vepery; from this charge, and from his Lordship's communications to the Society, we make the following extracts. The charge thus opens with a reference to a recent

Ordination of Missionaries at Tanjore.

After the solemn duties which have engaged our attention for the last few weeks, I cannot prevail on myself to leave you without this official occasion of mutual counsel and communication. The Charge delivered to the Clergy of the several Archdeaconries will, indeed, inform you of my wishes and sentiments on a variety of points of doctrine and discipline: but it is impossible for me coldly to refer you to that general statement. Your circumstances are altogether peculiar. You have a claim on every thing, and more than every thing, which a Bishop can do for you. The Ordination just held in these Missions, for the first time since the establishment of the Protestant Episcopacy in India, gives me a nearer relation to you.* The very tombs† of those departed Mission-

* At the Mission Church, Tanjore, on Saturday, January 31, 1835, the Rev. Messrs. Thompson, Coombes, Simpson, and Jones were ordained Priests; and the Rev. Mr. Iron, Deacon. The Priests who assisted in laying on of hands, were the Ven. the Archdeacon, the Bishop's chaplain; the Rev. Mr. Kohlhoff, of the Lutheran Church; the Rev. Mr. Deane, Chaplain of Trichinopoly; the Rev. Mr. Mohl, of the Danish Episcopal Church at Tranquebar; and Njanapargasen, Native Priest of Tanjore. Twelve Clergy, four European Catechists, of whom three were of Bishop's College, and about fifty native Catechists and Schoolmasters, were present.

† The tombs of Swartz, Horst, and Gericke, at Tanjore. The Churches of Cuddalore, Tanjore, and Vepery, were built by the Missionaries; and the last two re-built and enlarged, partly by the

aries, on which we now tread, and the walls of the sacred edifice, reared by their zeal, within which we are assembled, unite to urge me to the duty which I am now attempting.

Causes of Decline in the Southern Missions.

The vast extent of these Missions—the length of time, a century and a quarter since their commencement—the wide ramifications of the chief question which has sapped their christian simplicity; the cursory attention only which I had been able to give to the details connected with them, and the short period which I have now had for actual inquiry and observation on the spot, all persuade extreme caution on my part, in suggesting, as well as on yours in receiving, what I may offer for your consideration.

Difficult indeed has been the crisis through which these missions have passed. The brilliant prospects, which presented themselves half a century since, have undoubtedly been long obscured, but from circumstances, which, when calmly considered, admit of the hope of a restoration of the sacred cause to much of its pristine vigour.

The Missions stretch over a tract of country from Vellore to Cape Comorin—about three hundred miles by two hundred or two hundred and fifty. About ten thousand Christians and one hundred and forty towns and villages or more, with as many congregations, are scattered over these regions; and two hundred native catechists and schoolmasters are employed in their Christian instruction under the European missionaries of the Incorporated society.

It is quite obvious, to those who know India, that every thing must depend, under God's blessing, on the number, health, talents, and piety of these European Missionaries. Soon after the death of Swartz and Gericke, however, the supply of these holy men seems nearly to have failed. Germany, corrupted for a time by neological principles, furnished with difficulty the venerable Society with a few more men like those of the former age; and, of those

aid of Government, and partly by a donation of £2000 to each, from the Society for Promoting Christian knowledge.

who were obtained, it pleased God that many fell, by the sudden stroke of sickness or death, early in the course of their labours. With the utmost care in the selection, disappointments also occurred in the characters of others—disappointments, indeed, few in number, and showing, by that very circumstance, the general excellency of the Society's choice, but of widely-spread mischief, of such mischief as to account but too well for much of what we now witness.

When to these sources of decline the general tendency of our fallen nature is added, the encroaching character of the heathen usages connected with caste, the weaker hold of Christianity on the descendants of the first converts in the second and third age, and the low state of morals and civilization in India all around—no standard of truth, no christian habits, no tone of virtue, no christian sabbath, nothing to fall back upon, the step from Christianity to heathenism with all its pollutions immediate, when all these things are considered, and when the state of any widely-scattered parish at home, if it be only comparatively neglected for a few years is recollected, I think we may discern the chief causes of the decline, and need not be too much dejected at the present condition of the Missions, if those causes can be removed. The Apostolical Churches during the life of St. Paul, and those of the Lesser Asia to whom the seven letters in the Apocalypse are addressed by St. John, may teach us what the corruption of human nature can do, even against inspired instruction and miraculous authority.

It will quite astonish you to hear, that about three years since, on the arrival of a Reverend Missionary from England, he found himself totally alone in Tanjore, without a single companion in vigour to labour while he was acquiring the native language, or to assist in managing the ordinary perplexing secular concerns of the Mission, or superintend the crowds of catechists and congregations, the venerable Kohlhoff himself being at the coast for his health. In such a state of things, what could follow! To me it is a matter of surprise and of gratitude, that things have kept together as they have.

Indications and beginnings of a Revival in these Missions.

When, indeed, I am present at the immenso congregations assembled in the

churches; when I witness the order, the devotion, the death-like attention, the echoing responses, which put to shame the tame whispers of European auditories, in every station, and especially when I see the crowds of communicants at the awful mysteries of the body and blood of our Lord, I still say, with the first eminent prelate of this See, "These Southern Missions form, in a christian view, the noblest memorial of British connexion with India." I still say with the second prelate, "Here is the strength of the christian cause in India;" and I add with that beloved bishop, "It would indeed be a grievous and heavy sin if England, and all the agents of her bounty do not nourish and protect these churches!"

But England will not neglect them. England only requires the case to be fairly laid before her by the Venerable Incorporated Society, in order to send out her sons and pour out her treasure.

Help is already coming in; two most promising Missionaries, within about two years, have arrived from England. Bishop's College has presented the fair first-fruits of that excellent Institution, by enabling me to ordain and despatch three more. Instead of one or two solitary Missionaries in the South, I shall have the happiness of knowing that seven, and, by the end of the year, eight, and including the aged fathers of the Missions, ten, will be in these fields of labour.* It is true, that many more are most urgently required, to supply the places of those venerable fathers, incapable now of much active exertion, and to fill adequately the numerous Stations. But these will, we doubt not, be gradually raised up by the great Lord of the harvest, under the paternal care of the Incorporated Society, if we are not wanting to ourselves here in the fields of labour. All will then begin to spring with verdure. The frame-work is sound. Churches are reared in most of the Stations—many of them beautiful and spacious like the present. School houses, Mission residences, Mission gardens, Mission villages, Mission property, with an excellent press at Vepery, and ample buildings, all stand erect and ready. Nothing is needed but the internal grace of our Saviour working in his Gospel, by the voice of his faithful ministers, to fill all with animation and life.

* At Vepery, 3; Cuddalore, 1; Tanjore, 3; Trichinopoly, 1; Tinnevely, 2.

All influence of caste in progress of extinction among Christians.

The main barrier to all permanent improvement is, as I trust, in the way of removal—THE HEATHEN USAGES OF CASTE IN THE CHRISTIAN CHURCHES. When this case was laid before me, a year and a half since, I had not a moment's hesitation as to my duty; and all which I have seen, since my arrival here, has strengthened that conviction; which, indeed, had been fixed in my mind from the time when I first turned my attention to Indian Missions, nearly forty years since. But I wonder not that the decisive step was not taken sooner. It was natural, it was proper, it was necessary, to try every other expedient, before so violent a one—for such it appears to the natives—was adopted. While the master minds of Swartz and Gericke remained to keep down the attendant heathen practices, caste was comparatively harmless: it seemed more of a civil distinction. But I rejoice to find that the judgment of all my brethren, and of the whole body of Christian Protestant Missionaries without exception, concurs now with my own—that the crisis had arrived; and that nothing but the total abolition of all heathen usages, connected with this anti-christian, and anti-social system, could save these Missions.

A nucleus is now formed, as I hope, in all the stations, for a sound and permanent Christian doctrine and discipline. One of the grand artifices of Satan is, I trust, discovered and laid bare. The new converts before they are baptized, and the catechumens before confirmation, will readily submit, from the first, to the un-deviating rule now established. The whole congregations will be treated with the extraordinary tenderness which the habits of India for three thousand years, and their own low state of Christian faith, require. It will suffice, as to them, that all overt acts, as respects the Church and the public worship of God, be discontinued. For the rest, we must wait. In proportion as new Missionaries come out, and true Christianity revives and spreads among their flocks, they will understand the grounds of my conduct; and rejoice in the paternal, though strong, resolution which dictated it.

You will continue to watch with unceasing anxiety the progress of things.

What has been effected is only a beginning. The large number of our Christians who have openly acceded to my wishes far exceed, indeed, all which I had hoped for, when I first arrived among you. But much of the impression will fade away, unless you follow it up with a series of kind and wise measures, adapted to varying circumstances; and all directed to one end—THE SUBSTITUTION OF CHRISTIAN FOR HEATHEN PRINCIPLES AND HABITS. The feeble state of practical religion, which has partly led to these heathen usages, and been partly generated by them, will remain, and remain long. We can only raise the tone of piety by the bright effulgence of the Gospel of Christ, made effectual by the Holy Spirit, and sustained and adorned by the meek and consistent conduct of the ministers of his Word.

The Bishop adds this salutary counsel in reference to the newly converted:—

The converts will have a double need of your care, as the heathen caste distinctions are broken down, and the gentle gradations of rank, as in Christian countries, are substituted. Presumption or forwardness in the wife, the sister, the child, the disciple, the scholar, the subject, would more obstruct the peaceful abolition of caste than any other thing that could be named. While the Pagan barriers are being removed, and all the old notions of defilement in the touch of another, or in the eating with him, or entering his house and intermarrying in his family, are being banished, let the due reverence for age and station, and learning and piety; let the Scriptural, conscientious submission to the magistrate and the laws, prove how little those unnatural barriers were required.

The Bishop proceeds, in his charge to the Missionaries, to suggest the measures and the course of conduct which should be pursued. This is done under eleven heads; the whole of which we would gladly put on record, as they have a very important bearing, not only on the Missionaries more immediately addressed, but on all engaged in the work in India.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 26.]

FEBRUARY, 1836.

[NEW SERIES.

MEMOIR OF THE REV. JONAS HINCHLIFFE.

(Concluded from page 7.)

THE Lord gave Mr. Hinchliffe favour in the eyes of an Independent gentleman, Mr. Oldham, who had no descendants, and he made him his legatee. He purchased a small estate at Horton, near Bradford, to which he removed with his family, and here he spent the last few years of his life. He continued to his death to preach occasionally, and to hold prayer-meetings, and give exhortations among his neighbours; but he employed the principal part of his time in those religious engagements, which, under the divine blessing, are designed to prepare the soul for a better life.

It had been for some time discovered that Mr. Hinchliffe's views of divine truth were not in accordance with those of his friends with whom he had long been associated, and this had frequently occasioned him considerable inconvenience. He was a great reader and a close thinker, and for a length of time had preached, what he conceived to be a doctrine of the New Testament, that Jesus Christ died for all men, and that provision was made for the salvation of all mankind. The infirmities of age did not prevent him from examining the subject of baptism, which had frequently agitated his mind. He read "Adam Taylor's History of the English General Baptists," and several works expressly on the subject of baptism. He also read the word of God, studied the matter seriously and deliberately, and the result was, that he was convinced from the Scriptures, that it was his duty to be baptized. His baptism by immersion was an interesting event, and worthy of consideration, not only by the several branches of his family, but by others who are halting between two opinions upon this subject. It was the baptism of an old disciple, and of an aged minister,

who had devoted his life to the cause of Christ. He was open to conviction, and examined the New Testament, only desirous of pleasing God, and doing what was right. It was scarcely possible, in his circumstances, to be influenced by other motives; and such motives might bring every Christian to the same conclusion. Renouncing the opinions of men, disregarding the reproaches of a careless world, and taking the word of God for his only guide, he determined to follow his Saviour through good and evil report, and to be buried by baptism into his death. The sentiment of the poet expressed, no doubt at this time, the feelings of his heart, and the only motive by which he was governed:—

“ And truth *alone*, where'er my life be cast,
In scenes of plenty, or in pining waste,
Shall be my chosen theme, my glory to the last.”

He offered himself to the General Baptist Church at Clayton, and was baptized by brother George Andrews, sen., August 8th, and was received into the fellowship of the Church, August 20th, 1830. Here he continued a member until he was honourably dismissed, to be united with several other persons, May 27th, 1832, in the formation of the first General Baptist Church, Bradford, Yorkshire.

In the infant Church at Bradford he was a pillar, and his uniform kindness and disinterested zeal, displayed in many ways, excited the gratitude and warmed the affections of many of his General Baptist friends. His age and experience united the hearts and directed the energies of the Church of which he was a member, and he looked forward with hope and pleasure to the time, when a new General Baptist chapel should be built in this populous town. He frequently preached in the room at Bradford, occupied the pulpits of several of our stated ministers while they supplied at Bradford, cheerfully and gratuitously entertained many of the supplies at his own house in Horton, and in every possible way laboured to promote the welfare of this rising interest and the good of precious souls. It was certainly pleasing to see an aged Christian so actively employed, so earnestly engaged in the work of the Lord, and devoting his expiring energies to the glory of God and the good of man. For many years it had been his privilege, as a minister of the Gospel, to preach the doctrines of the cross in a multitude of places in the counties of Lancashire and Yorkshire, and now his time and talents were nobly employed in assisting the General Baptists in raising a new interest in the town of Bradford. He was invited to preach the Conference sermon at Heptonstall Slack, on Christmas day, 1833, but death prevented him from fulfilling this engagement. Brother H. had passed through the successive periods of human life, and the time was drawing nigh

when he must bid a final adieu to all on earth, enter the invisible world, give up his account to God, and have his destiny fixed for ever. The soldier lays aside his armour to wear a crown; the warrior lays down his weapons of defence on the field of triumph to seize the palm of victory presented by an angel's hand; and the Christian throws off his earthly robes to be clothed in immortal light and love. A dying lover of the world once said, "O that death! O that death! it comes in and spoils all!" Death comes to all: it comes to the Christian; but it comes to deliver him, to perfect his happiness, to complete his bliss. The sting of death is removed; the power of death is destroyed; the grave is conquered; and heaven opens to receive the departing saint. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

The writer of these lines saw brother H. about a week before he died, and was encouraged and delighted with his scriptural and pious conversation. None of his friends, however, could expect at that time, that he was to be removed so soon and so suddenly from them. On Thursday, the 7th of November, 1833, he went to Bradford to look after some business which required his attention. His beloved and affectionate wife expected him to return, but she received the painful intelligence that "the desire of her eyes was about to be taken away with a stroke." He was seized with an apoplectic fit, carried to his son Edward's who lived in the town, and there he soon rested from the labours of this dying world.

"The weary springs of life stood still at last."

Medical assistance was quickly obtained, but he died in the evening, in the 69th year of his age.

"Not earthly cares, nor human woe,
Disturb the quiet of his rest;
He served his Saviour here below,
And took possession of his rest."

The peculiar manner in which our departed friend was called from the stage of action to the tribunal of his God, rendered it impossible for him to direct his weeping partner to the consolations of religion and the promises of the Gospel; or to remind his children of the God of their father and the guide of their youth. Had he been permitted, on the confines of the grave, to bear his dying testimony to the truths which he had preached, and to exemplify the principles of his whole life in the prospect of eternity, it might have been to his surviving relatives a matter of great joy; but this gratification was denied them by the great Disposer of all events. To complete his happiness it was not necessary nor was it needful to convince them of his everlasting safety. "To live is Christ; to die is

gain ;” and when our lives have been devoted to God, we die to the Lord and are for ever happy with him. He was sensible to the last, knew his dear wife and friends, laboured to speak, but his powers were so completely paralyzed by the stroke, that he could say little which was understood. He calmly resigned his spirit into the hands of Him who gave it, and left this dying world for a blessed immortality, leaving behind him in this vale of tears a bereaved widow, and three children all grown up to years of maturity. May his pious life be long remembered by his family and friends, and may his sudden death be productive of permanent impressions and lasting good.

The writer of this memoir does not possess sufficient knowledge to enter minutely into a description of his character. A few general remarks must suffice. Brother H. was rather tall in his person, of slender make, but had a good constitution. Grave and serious in his deportment, he appeared rather reserved in the company of entire strangers, but was cheerful and free among his friends. He was a man of a sound mind, good understanding, firm in his principles, and zealously devoted to what he believed could be supported by the Word of God. His sincerity was never questioned; and stern integrity and genuine uprightness were prominent features in his character. He had undoubtedly many excellencies, and his imperfections and failings, which occasioned him uneasiness, arose more from the extreme of what might be considered good, rather than from a perverse disposition, or unhallowed affection. In some things he was firm to a fault, which might lead some to suppose him rigid and dogmatical; in others, charitable in the extreme; and, being of an open and ingenuous disposition, he not unfrequently laid himself open to the insidious designs and cunning tricks of unprincipled men. He deeply suffered, and often sustained injuries, which others, by using a little policy, would have avoided.

He had a decided objection to what is termed, in modern language, a fine sermon. In giving his opinion to the writer, after hearing a popular preacher, he observed;—“His sermon was like a stately tree covered over with beautiful blossoms, but it bore no fruit, it yielded no increase.” He loved to read and study what are called the old divines, or divines of the old school, because he was a great advocate for experimental and practical divinity.

“A life spent in the service of God and communion with him, is the most pleasant life any one can live in the world.” To this sentiment, he delighted to bear his testimony; it accorded with his experience, and his own words, in a letter to a friend wishing a visit from him, will convince the reader how highly he valued the favour of God, and how much his heart was influenced by evangelical truth.

“But if,” says he, “we should not meet again on earth, I hope we shall meet together every day at a throne of grace as long as we are in this world, and then enjoy an everlasting meeting in the world of glory. I trust you know by religious experience, that, wherever our lot is cast, and whatever we possess of a worldly nature, if we have not access to God’s throne of mercy by our Lord Jesus Christ, our state is dreadfully poor and wretched; and may it not be truly said, that whatever we are destitute of as it respects this perishing world, if we are interested in God’s gracious favour and live under his approbation, our state is truly rich and blessed? David seems to have been of the same sentiment when he said, ‘In his favour is life; weeping may endure for the night, but joy cometh in the morning.’ The favour of God towards his church and people, is inexpressibly rich and free. It is a bottomless and boundless ocean. The effects of it are life and joy. This is a life of the noblest kind which a creature can possess. It may be justly called a divine life. Though Christians are not deities, yet, they are partakers of a divine nature. It is a life suited to the spiritual and immortal nature of the soul of man. It denotes the Christian’s life of grace in this world, which includes the living and active principles of real holiness in the soul, and a deliverance from eternal death. It respects the life of glory in heaven, for in God’s favour there is not only life, but glory too.”

“Religion! thou soul of happiness,
 ————— Thou my all!
 My theme! my inspiration! and my crown!
 My strength in age! my rise in low estate!
 My light in darkness! and my life in death!
 My boast through time! bliss through eternity!
 Eternity, too short to speak thy praise,
 Or fathom thy profound of love to man.”

That everlasting meeting with his friends, and world of glory which he anticipated, has been more than realized. His pious widow and children have sustained a loss which no earthly power can supply; but he has gained that happiness which eternal blessedness only can impart. The kind husband, the affectionate father, the pious neighbour, has fled to those regions of glory and rest, from which the traveller never desires to return. The Church at Bradford has been deprived, by death, of a valuable member. To them he was useful in many ways, and his loss has been severely felt. Let his living counsels and example encourage the branches of his family, and animate to activity and union the members of the Church. In his death grace has triumphed, the Saviour has been honoured, and heaven has gained an accession to its blood-bought family. A crown, “a kingdom of immense delight,” has become his everlasting portion. That which has blessed thousands of the Saviour’s followers, now for ever blesses him. Every year numbers many of our friends with the dead; and, during the last year, our Repository has made us acquainted with the departure of many of our devoted ministers. They have left a world of sin and sorrow, have entered the joy of their Lord, and, perhaps, are now delightful spectators of our progress to immortality. Let us congratulate ourselves on their deliverance, be thankful for

that grace which prepared them for heaven, and be stimulated to more devoted exertion in our blessed Saviour's cause.

This memoir declares the existence, develops the operation, and marks the progress of that gracious principle which the Gospel reveals, and the Spirit of God applies. Here is a young man renewed in the spirit of his mind; renouncing, in early life, his dearest companions and friends; denying himself of all ungodliness; becoming virtuous and happy; devoting himself to the service of God; raised to the pastoral office; supporting the trials of life with patience and fortitude; living for fifty years a life of faith in the Son of God; and dying with a good hope of immortal life. Have we not had a pious John Taylor, originally educated in a coal-pit, converted to God, raised to minister in holy things for a period of forty-five years, shining as a light in a very dark place, whose memory will never be forgotten, and dying at last amidst the tears and affections of the Churches of Christ? Was not the venerable Dan Taylor delivered by grace from the employment of a miner, raised to shine in the metropolis of a christian nation, loved by all the Churches? and did he not exhibit a character above suspicion, and die with the respect of the whole Connexion? Brother Binns, born in an obscure hamlet, becomes a subject of divine grace, adorns the Gospel for near half a century, preaches the cross of Christ to thousands of precious souls, and dies with the prospect of heaven. Can we soon forget the genuine simplicity, the stern integrity, the evangelical purity, the uniform kindness, the affectionate preaching, and the disinterested zeal of a brother George Dean? His whole life was a living epistle of gospel truth, to be read and known of all men. His death was mysterious and painful, but, who, that knew him, can doubt of his everlasting joy? Time prevents me from recounting the names of more of the pious dead, and prudence forbids me naming the living, whose characters and labours effectually repel every infidel objection, and encourage the faith and zeal of the Churches of God. These, then, died in the faith, and are, doubtless, realizing the glories of heaven. And are we to be told they were deceived? And are our expectations founded upon the sand? Every sentiment of enlightened reason, every feeling of scriptural experience, every age of the Church of Christ, every page of Divine revelation, and every record of the eternal world, will repudiate the flimsy pretext of every sceptical objection, and establish the hopes and confirm the prospects of all the children of God.

“Happy the nation where such men abound.”

Let this tribute of affection for the dead, excite the living to more active exertion in the cause of Christ, and the good of souls. Time has closed on some of our best, our most devoted

friends. Many others are drawing to the end of their days, and the pages of our Repository will quickly record the dying language of some whom we now love and admire. What improvement are we making in the divine life? What sins have we subdued? Are we preparing to meet our God? Are we dead to this world? and are we laying up treasures in heaven? Let us "work while it is day, for the night cometh when no man can work." "Be ye therefore also ready, for the Son of man cometh at an hour when you think not." "The end of all things is at hand—let us watch unto prayer—have our loins girded about with truth, our lamps burning," that we may be ready to meet our Saviour at his coming, and "enter into the everlasting joy of our Lord."

"Live, while you live, the Epicure would say,
And seize the pleasure of the present day:
Live, while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my view, let both united be,
I live in pleasure while I live to thee."

T. H. H.

Queenshead, October 14th, 1835.

ON THE SINFULNESS OF CHRISTIANS' HAVING ANY UNION WITH THE CLUBS OF THE VARIOUS CLASSES OF ODD FELLOWS.

At the last Association, one of our brethren was requested to draw up some remarks on Odd Fellows' Clubs; and another offered to print them as a tract; to this proposition the writer has cheerfully acceded; but as the Association wished them to appear in this Publication, we trust he will feel no objection to our inserting them in our pages, and thus presenting them to our readers.

THE sacred Scriptures plainly teach us that Satan and his fallen legions are "the rulers of the darkness of this world," Ephes. vi. 12; that over the fallen world he maintains a most extensive sway, for "the whole world," (the truly pious only excepted) "lieth in wickedness;" or, more literally, in the wicked one; "enslaved to him," John v. 19. Hence he is called the "god of this world," "the prince of the power of the air, the spirit that now worketh in the children of disobedience," Ephes. ii. 2. This extensive sway, the great enemy of God and man is described, in the Scriptures, as anxious to maintain. Hence he is represented as endeavouring to prevent the careless from receiving the life-giving truths of the Gospel; for "when any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart," Matt. xiii. 19. To advance the same object, Satan is described as blinding the minds of those who are lost. "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them," 2 Cor. iv. 3, 4. This

blinding influence on the minds of those who perish, is doubtless exerted by temptations to infidel notions, and to indulge in hardening and debasing sensuality and sin. Infidelity effectually shuts out heavenly light from the benighted mind; and sensuality as effectually brutalizes man, so far as his delights and dispositions are concerned. While Satan is thus represented as pursuing a system of opposition to the establishment of the Saviour's kingdom upon earth, we are also assured that the means employed for effecting that object are various, and diversified. At times, in his efforts against truth and goodness, he is represented as a violent foe; and to Christians, it is said, "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour," 1 Peter v. 8. At other times, these efforts assume the shape of devices, by which the unwary may be ensnared; and it is a part of christian wisdom not to be ignorant of his devices; 2 Cor. ii. 11. But in whatever way the efforts of the wicked one, against truth and piety, are carried on, the unhappy beings who become his victims, are, in the word of infallible truth, declared to be "turned aside after Satan," 1 Tim. v. 15, and to be in "the snare of the devil;" "taken captive by him at his will," 2 Tim. ii. 26.

Doubtless many lovers of sensuality and sin would treat these remarks with ridicule and laughter. Well, let them laugh; the followers of the world have not long to laugh. Let them who will not turn to God make the most of life's short day, for beyond its close stretches one night of eternal gloom, in which the infidel will believe what he now ridicules, and the scoffer will suffer what he now despises. But while we leave infidels, open or secret, and wise in their own conceit, to the foolishness of their folly, let those, who reverence the word of the Eternal God, observe the close connexion which exists between the preceding remarks and the present subject.

It may be confidently asserted that Odd Fellows' Clubs are favourable to irreligion, and virtually opposed to true piety; and that they are thus eminently adapted to promote ungodliness. This is their tendency in two ways. First, by forming their members to those habits and feelings, which may most effectually prevent them from ever embracing the Gospel; and next by enticing professors of Religion to form associations, that must deaden pious feeling, and thus draw them gradually back to the ways of sin and folly. While these unions are adapted to promote such ends, it is both reasonable and scriptural to believe them devices of the wicked one, for maintaining his influence over the benighted minds of perishing men.

This is a heavy charge against these institutions, but there exists sufficient proof of its truth.

Their principal object is evidently worldly jollity and dissipation, the pleasure that gratifies the mere man of the world. This is plain from the statements contained in their rules and regulations; and from the accounts of *what they understand by mirth, harmony, and pleasure* in their published records.

The introduction to their rules, contains the following statement:—

"The cultivation of friendship, the pleasures of good company, and the improvement of morals, are the PRIMARY objects," &c.

"Regarding their lodge as a family of brethren, among whom the welfare of the whole constitutes the happiness of the individuals; each conceives

himself bound to contribute his share, proportionate to his abilities, towards the general fund of enjoyment. EVERY ODD FELLOW cheerfully subscribes his wit to enliven the meetings, as well as his money to defray the expenses of his Lodge; and *entertains with a song*, amuses with a tale, or instructs with advice, his brethren assembled."

Agreeably to these representations, of what is expected from every Odd Fellow, the preface to their rules and regulations states,—

"It is fully evident, that in order to collect an assembly of people, and to preserve and continue that assembly in an unceasing and permanent state, it must embrace three grand objects:—

1. Curiosity to collect them.
2. Pleasure to increase them.
3. Some useful end in view to continue them."

The writer on the first states, that their title, their proceedings at initiation, &c., &c., are calculated to excite curiosity.

"Secondly. Pleasure, arising from a respectable, numerous, and well-ordered fraternity; from the mirth and harmony that are inseparable with its nature; from the cultivation of friendship, and the opportunity of rendering essential service to each other, through all the vicissitudes of life, are the principal and grand objects in view.

"Singing forms a part of its entertainment; and though we cannot expect that all shall be properly qualified with a memory, voice, and ear for the task, yet, from the great diversity of its subject, sentiment, and air, all, more or less, find in it a fund of rational pleasure, blended with useful instruction. Some amuse with tales or recitations, and others throw in a portion of useful advice.

"The singular advantages attending an Odd Fellows' Lodge, so superior to any other place of resort, must prove another source of pleasure: you can pass your leisure hours there and ENJOY A CHEERFUL GLASS, the company and conversation of your friend, without the fear of having your ear wounded with noise, indecency, or profaneness; or suffering any kind of molestation or insult to your person."

Thirdly. "Some useful end in view." Then follows an account of means for relieving affliction, &c.

One part of their evening entertainments is singing; what this singing is, let one of their own Society declare, in the Odd Fellows' Magazine for September, 1834, pp. 29, 30:—

T. S. Rowlandson, V. G., Ripponden, recommends reading extracts from the Magazine, "instead of spending all their time for harmony in *singing foolish songs*. I am not opposed to singing, on the contrary, I am a friend to it; but instead of taking UP ALL OUR spare time in this sort of amusement, let a portion of it be occupied by some officer or brother reading extracts out of the Magazines," &c.

Thus the quality of their songs is described by one of their own titled officers as foolish; and from his statement it appears, that all their spare time is occupied in singing foolish songs.

Now can a Christian lawfully have connexion with meetings of this description; or can a Christian sanction them without being a *traitor to his Lord?*

Any person not infatuated, or blinded by prejudice, may perceive by the description of the pleasure of Odd Fellows' Clubs, *what kind of pleasure* is meant! It is the mirth and harmony of those who prefer sitting at a public-house to pass their leisure hours, and there "enjoy a cheerful glass," and sing "foolish songs," to being at their own fire side with their wives and families. That this sort of debased and worldly pleasure

is the pleasure these Clubs contemplate, is further evidenced by the numerous statements of the nature of their enjoyments, which appear in the public prints, and in their own Magazine. In preceding extracts from their publications, we see the system described, in these we see how it works. The passages that follow, though probably so many as to be tedious to a christian reader, are few compared with what might be selected. They are quite miscellaneous, but they display the working of the system.

Sixth Anniversary of the St. Thomas's Lodge, No. 2, of the London district.

The Chairman, Wm. Bruce, gave an address in a sort of doggerel verse, in which he tells them, that Odd Fellows are taught to adore God, to be lowly and meek, and clothed with true humility; boasts that whenever they see a fellow-creature afflicted, they are ordered with hearts overflowing with kindness to help him; that benevolence is "their darling theme, their waking monitor, and midnight dream;"—that they view the various nations of men, as with a brother's mind; boasts that their hearts are always open to distress; and that in the Lodge they are "rationally gay." Then follows, "After this address, which was enthusiastically received, the song, the sentiment, and the glass went briskly round; and the respective officers did indeed their duty. All was harmony and happiness. After which the officers left the room, and after depositing the regalia in a place of safety, returned to the company, and found all in readiness to trip it on the light, fantastic toe, which was *continued until an early hour*; when the friends of Odd Fellows departed, perfectly satisfied with the evening's amusement."—*Odd Fellows' Magazine, June 1830*, p. 230.

Anniversary of Odd Fellows of Wirksworth district, held at Tansley, on the 15th of April, 1830. After dinner,

"The king and God bless him, was given from the chair, with numerous other loyal toasts and sentiments, accompanied with appropriate songs and tunes, a full band being in attendance. The evening was spent in mirth and harmony."—*The same*, p. 231.

Opening of the Prince Llewelwyn Lodge, Manchester, on April 12.

"The Lodge was duly closed—'harmony and sentiment were now the order of the day.' 'Loyal and appropriate toasts were given, introduced by observations from the chair, and followed by a variety of glees, songs, &c.' 'Many excellent songs were sung by p. d. g. m. Fry, brs. Richards, Longworth, and others, and not a circumstance occurred to disturb the kindly feelings of the meeting, and the company separated at a late hour, well pleased with each other, and looking forward with pleasure to the next Anniversary, which is intended to be held on St. David's day.' 'It would be an act of injustice not to mention with approbation the glee singing of Messrs. Culley, Willis, and Jones, which considerably augmented the hilarity of the meeting.'"—p. 241.

H. Cortlock, C. S., gives an account of the Septennial procession of the Loyal Hope Lodge, No. 1, of the Gloucester district.

"On the cloth being removed, the chair was taken by G. M.," &c., "when Odd Fellowship began its reign, and mirth and harmony smiled in every face."—p. 251.

Anniversary of the Victory Lodge, Manchester, No. 3.

"After the cloth was drawn, Mr. Sutton was called to the chair. A number of loyal and patriotic toasts were given, interspersed with a variety of excellent songs and glees; and the company separated at a late hour, with the gratifying reflection that they had spent the day in the feast of reason and the flow of soul."—p. 247.

Anniversary of Mount Ararat Lodge, Trowbridge.

After dinner "many appropriate toasts and sentiments were given, and the conviviality of the meeting was kept up in the most social and spirited manner.

Several songs were sung, and recitations given, which elicited the warmest applause; it was a scene truly gratifying, to see so many brothers so united, and, apparently, so happy in each others' society. They separated soon after 11 o'clock, impressed with the belief that they should always feel a pleasure in looking back to the seventh day of April, 1834."—*Odd Fellows' Magazine*, June 1834, p. 404.

Anniversary and opening of the New Odd Fellows' Hall, of the Good Samaritan Lodge, Goole district.

At five o'clock sat down to dinner—toasts follow; "with a variety of other loyal and patriotic toasts and songs, and enlivened with airs from the band. At one o'clock the company dismissed, highly delighted with the good conduct and order with which the anniversary had been managed by the P. G. M. and N. G."

On the 22nd, invitations were given to about forty ladies, from the officers and brothers of this Lodge, inviting them to take tea in the New Hall. As soon as the tables were removed, preparations were made for a splendid ball.—"The dresses of the ladies were most superb; and we may justly announce, that we never did witness, on any occasion, (at Goole,) so numerous an assembly of the fair sex as attended this ball. The party broke up about one o'clock, gratified with the pleasure of the evening."—*Odd Fellows' Magazine*, June 1834, p. 418.

Thomas Greenhow, N. G., describes the anniversary of St. Peter's Lodge, Heversham. Two church clergymen, Dr. Lawson, and Rev. Mr. Cartonell, sanctioned their order, of what description may be seen.

After dinner they walked to Milnthorpe. "The worthy clergymen accompanied us to Milnthorpe and back again, along with other opulent gentlemen of the neighbourhood, who, all along, favoured us with their presence, both at dinner and in the evening; when many excellent songs were sung, appropriate toasts drank," &c.—*Odd Fellows' Magazine*, Sep. 1834, p. 32.

"On Whit-Wednesday last, the members of the North Briton Lodge, Beeston, held their anniversary, and attended divine service." "The procession took place in the evening, and walked through the town; and a dance afterwards took place with their wives and sweet-hearts."—*Odd Fellows' Magazine*, Sep. 1834, p. 33.

Opening of the Odd Fellows' Hall, Devizes.

"The evening abounded with songs and toasts, of the most loyal and brotherly nature. After enjoying ourselves until eleven o'clock, we closed the Lodge."—*Odd Fellows' Magazine*, Sep. 1834, p. 36. P. G. J. Wilbe. Provl. S.

Thus we see what, according to the statements of its friends and admirers, is Odd Fellowship. So far is worldly dissipation from forming no part of the system, that it is that which is most carefully blazoned abroad, and that with which they consider the prosperity of the Institution, as in a great degree connected. Their *titled* officer, Thomas Greenhow, (Noble Grand) after furnishing the account of the meeting at Milnthorpe, afterwards adds, "I could easily have produced you matter twice told concerning this meeting, AND ITS BEARING ON THE FUTURE PROSPECTS AND WELFARE of this young, but highly interesting Institution:" (*Odd Fellows' Magazine*, Sep. 1834.) Thus, as meetings full of pious life and animation have an important bearing on the interests of christian institutions; so, on the other hand, a meeting in which "many excellent songs were sung and appropriate toasts drank," has a similar influence in behalf of Odd Fellowship; and this might be a sufficient illustration of its nature.

If further proof were needed that worldly dissipation and folly are principally contemplated in Odd Fellows' Clubs, the following copy of an invitation to one of their balls might supply such proof:—

“Loyal Garden of Eden Lodge Ball.

“Brother,

“Your company would be esteemed a particular favour at the above Ball, on Monday evening, the 29th instant.

Tickets.

Ladies 1s. 6d.

Gentlemen 2s. 0d.

(Tea, Sandwiches, and music included.)

☞ Tickets may be had of Host Harrison.

* * Dancing to commence at seven o'clock.

Spondon, Dec. 22, 1834.

W. M. LONGDON, *Secretary.*”

Let the close connexion between the dancing party at the public-house, and the system of Odd Fellowship, be observed in this case. The ball is a *Lodge ball*; the invitation goes from the *Secretary of the Lodge*, and the persons invited are the “*brothers.*” When a Christian unites with his brethren in commemorating the Lord’s death, he attends to an ordinance, which is identified with the Religion he professes; and with equal closeness are worldly folly and dissipation identified with Odd Fellowship. The ball, as a Lodge ball, is an acknowledged part of the system. On the occasion to which this invitation referred, a public print soon after announced that “dancing commenced and continued till about eleven.” “After an interval, dancing was resumed about twelve o’clock.” “The meeting was kept up with much spirit till about five o’clock, when all departed highly gratified, after spending an evening productive of the most heart-felt pleasure to every one; characterized by an uninterrupted flow of good humour and kind feeling towards each other.” (*Derby Mercury.*) Thus spending many of the last hours of the year well comports with Odd Fellowship, as already described, from the statements of its own admirers, but is conduct as opposite to the spirit of Religion, as darkness is to light: and when it is viewed as the conduct of guilty and accountable, yet immortal beings, it furnishes one among the many proofs the world presents, of the correctness of the awful declaration, that “the heart of the sons of men is full of evil, and madness is in their heart.”

Odd Fellows now vaunt the excellence of their system, but proof is not wanting, by their own confession, that it *was* a system of folly and wickedness. In an address to the officers and brethren of the Clarence Lodge, Lewes, it is said, “When we take a hasty glance at what Odd Fellowship formerly *was* and now *is*, it is truly astonishing! What magic wrought this charm, this change? F. L. and T! What power achieved this glorious triumph OVER FOLLY AND LOW REVELRY THAT DEPRAVED THE BETTER FEELINGS OF MANKIND?”—*Odd Fellows’ Magazine*, June, 1834, p. 399.

Here we are told what Odd Fellowship was not many years ago. Its friends now vaunt its purity and excellence, but did not they *do exactly the same then*, though now they confess it was then, a system of “*folly and low depraving revelry?*” And when we see what is its nature now, as we learn this from its own publications, whatever change its admirers may boast, we are warranted in regarding it still as a system of “*folly and low revelry, that depraves the better feelings of mankind.*”

(*To be continued.*)

PRAYER MEETINGS.

AT this period of the history of the Church, it is quite unnecessary to attempt an apology for christian societies' meeting together to offer prayer and supplication to God. The Lord's house is emphatically a house of prayer; and one of the special promises of Christ refers to those things two or three may agree to ask; which obviously implies their being assembled for that purpose, Matt. xiii. 19. We have a very interesting account of the disciples being thus engaged, at the time Peter was in prison, to whom he immediately repaired on his deliverance, where he found "many were gathered together praying," Acts xii. 12. We presume there are few Christians who have not experienced the great advantages of these holy exercises. How desirable, then, it is, that in all our Churches they should have that prominence which they so well deserve, and that we give them our regular and constant attention. Will it be too much to affirm, that a very accurate idea may be formed of the spiritual condition of our Churches, from the sanction and attendance the prayer-meetings receive? I do not remember witnessing any thing like real prosperity where they have been neglected, nor do I think any Church ought to expect it without them. It is in answer to prayer that God sheds down upon his people the riches of his heavenly grace. And as we well know there can be no personal progress in religion without it, why should we imagine that it is not equally indispensable to the prosperity of the Church? It must, however, be confessed, that their usefulness, in a great measure, depends upon the manner in which they are conducted. With all deference to the superior knowledge and experience of my brethren, I would throw out a few suggestions on this subject. Does not much depend,

1. *On the times and seasons when they are held?* If they are too early, they may encroach on the hours which should be devoted to business, and the necessary temporal affairs of life. If too late, great inconvenience is experienced by heads of families, especially by mothers, in being absent from their homes till an unseasonable hour. Indeed, christian propriety is directly violated by late meetings of any description. Neither should they be held too long, at whatever hour they may commence, as religious services were never designed to weary and fatigue, but to enliven and refresh us. Neither should they be too frequent, lest they clash with other equally important duties, when some of them must, of course, be neglected.

But, though much may depend on the little matters we have stated, yet a great deal more depends on the way in which the devotional exercises are conducted. The exercises of the brethren, at these meetings, should,

Be short. Nothing is more unwelcome, to the generality of persons, than long prayers, and, perhaps, this is one reason why so few feel any interest in these meetings. It has been very truly observed, that if such persons do pray you into a good frame of mind, they are as sure to pray you out of it before they conclude. And it often happens that those who are the most lengthy, are the very persons who ought, from their want of ability, to be shorter than the rest. How often does one tedious prayer entirely spoil an otherwise very good and profitable meeting. If

such persons would only study the models presented to us in the Divine Word, and also remember that they are not heard for their *much* speaking, this evil would soon be removed. The exercises should be characterized, also, by

Simplicity. Any thing contrary to this cannot please God. Fine praying is at all times truly despicable; not that we should descend to vulgarity, or cultivate an over-familiar mode of address to Deity; but it is indispensable that we come before him with the unaffected simplicity of little children, for of such is the kingdom of heaven. The addresses to God on these occasions should be

Direct. It may be that many persons have fallen into the habit of long praying, because they thought each prayer should include every conceivable blessing, both for themselves and the world at large. Nothing can be more fallacious than this idea, indeed nothing can be more impracticable. There are special blessings which we ought to seek in special places, and at special times. Hence there is one class of requests suited to the closet, another adapted to the family, and a third class more suited to the public meeting for prayer. At these, we should more particularly seek the prosperity of Zion, the revival of Religion, and the conversion of souls. And did we keep these objects more fully before us on such occasions, I think we should be more often favoured with their realization. I only add, that the exercises should also be

Lively. I do not mean noisy, wild, or extravagant; but that they be animated, warm, and fervent. That the lips should be as if they were newly touched with "a live coal" from God's altar. They should be the glowing effusions of our souls,—“Thoughts that breathe and words that burn;” for it is “the fervent effectual prayer of the righteous man that availeth much.” And a moment's reference to the prayer of Jacob, when wrestling with the Divine Angel; of Moses, when interceding on behalf of the hosts of Israel; of Elijah, when softening the heavens of brass with his supplications, will convince us that they were decidedly of this description. If any thing more is necessary to impress this truth upon our hearts, we need only visit the blessed Redeemer where he spent whole nights in offering up prayers and strong cries to his heavenly Father. If our public meetings for prayer were thus conducted, I am persuaded they would have irresistible attractions for pious souls, and the sentiment of the poet would be generally felt and responded to:—

“ Lord, how delightful 'tis to see,
A whole assembly worship Thee;
At once they sing, at once they pray,
They hear of heaven, and learn the way.”

And when the hour of prayer drew nigh, the soul would heave with emotion and desire, and sing,

“ I have been there, and now will go;
'Tis like a little heaven below.”

Yes, and a little heaven it ought to be, and a little heaven it will be, if we go sincerely and devoutly, expecting to enjoy His lovely approving smile, which constitutes the happiest felicity of the spirits who stand before the throne. Then let all the true friends of Zion regularly attend

the places where prayer is wont to be made, and prove the veracity and munificence of God, and "see if he will not open the windows of heaven, and pour down such a blessing, that there will not be room to receive it." Malachi viii. 10.

Paddington, January, 1836.

J. BURNS.

CORRESPONDENCE.

ON THE "PLAN" PROPOSED BY THE LAST ASSO- CIATION.

Gentlemen,

Last month an esteemed friend addressed your readers, on "the proposed Plan for improving the General Baptist Connexion and Association." This plan was published in the Minutes and in the Repository, that it might engage the attention of the Connexion, that it might induce reflection, and elicit the matured opinion of any friend that might choose to enlighten his brethren on the subject. Every one therefore that in the spirit of love, which prevails in the paper referred to, states the result of his deliberate reflections on the subject, merits the thanks of all who wish to arrive at a settled and just conclusion; for, however numerous and sincere the persons may be who propose a plan, it is possible for them to be so wrought upon by a plausible address of a respected brother, as almost insensibly to be led into his train of thinking, while one beyond the hearing of this address, may at once perceive a finely concealed fallacy dexterously interwoven through it. It is also well that the subject is referred to thus early in your Repository, that an opportunity may be afforded, before next Association, for several friends, if they feel disposed, to publish the result of their reflections. Such discussion, it is hoped, cannot be otherwise than beneficial; for though some difference of opinion may appear, the subject should not be contemplated as a controversy, in which any may contend for victory, but as a kind discussion among friends equally desirous of ascertaining a plan to accomplish the proposed objects, most in accordance with the precepts and spirit of Christianity,

and expressed so as to be least liable to well-founded objections.

But here I call to remembrance that it is not the object of your former correspondent to propose any improvement in the detail of the plan, but to object altogether to the *principle* of any plan for the proposed object. The principle itself he conceives is unwarranted, by the precepts and spirit of the New Testament, and implies a renunciation of the liberty with which Christ has made us free. No wonder, therefore, that, while his mind is under this impression, he should express himself strongly in opposition to it, for he knows, and your readers generally know, that a presumptuous interference with the simplicity of the Gospel, by the addition of human laws and regulations, has immensely injured the Church of Christ, and retarded the progress of the Gospel. But in this instance, perhaps, our friend fears where no fear is. Perhaps he has viewed the subject in a wrong aspect. It is indeed plain that he has beheld it in a light different from that in which it has appeared to many. He considers it as an instance "of men's making laws for the government of christian Churches," and that to submit to it would be in opposition to apostolic caution not to put on a yoke of bondage—to give up the independence of Churches,—to submit to other authority beside that of Christ the anointed King of Zion. If this had been the view in which the proposed plan had presented itself to the Association, assuredly our friend has so much candour, and so much confidence in the piety and prudence of his brethren, as to believe that they would have rejected it at once with pious indignation. There is therefore a point of view that may be taken of the subject altogether different from the repulsive aspect in which he has

presented it. Which is the true portrait, and which the caricature, remains for the deliberate contemplation and decision of your readers.

Let us approach nearer to the plan, and see whether it is opposed to the independence of particular Churches. What is the scriptural independence for which, as Christians, it becomes us to contend? Independence conveys a charming idea, but it is very possible to beguile ourselves with something in the place of this, or to fear we have lost it while it is retained whole and entire. The true independence of christian Churches, and that for which no doubt your former correspondent would contend, is a liberty to profess its own sentiments, and to exercise discipline on its own members, and regulate its own affairs, uncontrolled by an exterior authority on earth; but under entire subjection to the laws and ordinances of Christ. This entirely excludes the interference of civil rulers from the regulation of the affairs of the Church, except as they may happen to have a voice as the individual members of a Church. Independence, so far, it is not only the privilege of every christian Church to enjoy, but it is the duty of such Church to maintain this. Not to yield it up nor suffer it to be taken away. Now is this independence necessarily infringed by the principle of union in question? Remember it is the principle, not the particular detail of rules, that is *now* the subject of consideration. The principle of the union of independent Churches may be good, but any particular rules to carry this union into effect may be exceptionable. If there can first be an agreement on the principle itself, the particular rules may afterwards be matter of friendly consideration. But it is "the vital principle itself" that your former correspondent rejects. Yet, from what he says afterwards, it would seem that he does not object absolutely to a union of independent Churches, but to men's making laws for the government of christian Churches. I apprehend there are not many of your readers that will approve of such human legislation. But while we mutually allow that

such human interference in the internal regulation of a christian Church is inadmissible, the great question in point still remains for consideration. That is, if I rightly conceive, May a number of independent Churches voluntarily unite for mutual edification, and to carry on some defined common objects? This is the question on the decision of which stands, or falls the General Baptist Association. The affirmative of this question, I am happy to find our friend fully conceding, in a note at the foot of his communication, and as this will be generally allowed, it is not necessary to stay here. Then this implies another question of no small importance, that is, May such independent Churches agree among themselves to laws and regulations for the existence of their union, and the accomplishment of its professed object? The affirmative of this is also allowed, in the note referred to. After all then the only point of discussion appears to be, not the principle, but the detail of rules to carry this principle into effect. Whether those proposed by the last Association are the very best that could have been proposed is matter of fair consideration and discussion. If it can be shown that they infringe on the just independence of individual Churches, and others can be proposed that will upon the whole be better, the Connexion will be indebted to the individual that may suggest them. It is much easier to pull down than to build up. I fear the Connexion has suffered, and is suffering still, from, what I hope to give no offence in calling, mere cavilling, in the indulgence of a morbid sensibility of independence.

It should ever be borne in mind, that for persons to live in entire independence, they must live alone in the earth. Each individual must be a Diogenes, and then each would probably display the spirit of that celebrated suarler. No society can be maintained without a mutual concession of a portion of individual independence. When a person becomes a member of a christian Church he enters into a social compact, and becomes less independent than he was

before. He is amenable to his brethren for his conduct. The laws of discipline are indeed given by competent authority, and it is conceded that individual Churches are competent, without any sacrifice of christian principle, to form one associated body. Then, as in the case of every individual member of a Church, each one of these Churches must concede a portion of its independence, and become subject to given regulations. This, it is allowed, Churches may do without yielding up any portion of the liberty with which Christ has made us free.

This matter may, perhaps, be illustrated by an example. A person is a member of a reading society, one of the rules of which is that the meeting shall be held in rotation, for tea and conversation, at the houses of the members. Here each member yields a portion of his independence, according to previously understood regulations; so that the question at each monthly meeting is not, Where may we be permitted to meet next time? but, Which is the place of meeting? Still it is never imagined that, because this social meeting is held at his house, any member gives up his independent control over the affairs of his own household; but, for the accomplishment of a particular object, he has agreed to give up his general independence, so far as to allow his associates to say, "We come to your house next time." Is this at all different from the positive appointment of the next place of meeting by the Association? Perhaps it will be said, The former is not a religious society, but a moral association that may either be formed or not, according to the will of men; who, if they form it, may also mutually agree to rules for its regulation. Precisely such also, I understand to be the association of independent christian Churches. This, at the very commencement of the plan proposed in the Minutes, is most distinctly and plainly stated.

If then independent Churches enter into such union for the accomplishment of particular objects, they are evidently competent to state and mutually agree to rules and regulations which they judge proper. One

of these may fairly be the arrangements of districts, and of Churches in each district, at which the annual meeting shall be held. If this is matter of mutual agreement, there is no assumption of authority in stating definitely where it is to be next time, without asking permission every year. Another regulation must relate to the raising of funds to carry on the objects contemplated by the union; and can any thing be more equitable or conciliatory than the provisions in the plan for this? The plan proposes that each Church in the union shall make an annual collection for each of three definite objects, each equally important to all the Churches, "leaving the amount to the piety, judgment, and voluntary principles of the Churches, according to New Testament directions." I have yet to learn any thing more equitable or consistent with christian principle than this. It is surely more so, than for some Churches to leave the burden of pecuniary exertion, in the accomplishment of the common object of union, on the shoulders of their brethren.

The most delicate part of the proposed plan is that which relates to the character and conduct of the Churches constituting the union. But it is surely competent for a voluntary union to define the kind of members of which it will consist. If it is not, then may Churches of any religious creed demand a union with us. If it is, then has the body the just right of determining to admonish, reprove, or exclude members who may relinquish those qualifications which entitled them at first to union. If rules for the accomplishment of these purposes, better than those proposed are contemplated, let them be stated. It is for principles I contend. If these principles are not inconsistent with the scriptural constitution of christian Churches, and with their just independence, as I think they are not, then I submit that the greater part of my esteemed friend's communication is mere rhetoric. But it is hoped the subject will secure the attentive consideration of the Churches for which purpose the plan is *proposed*, not *authoritatively promulgated*: and

I shall much rejoice, if this should contribute to a just and enlightened decision.

J. J.

March, December 16th, 1835.

ON THE APPLICATION OF THE PHRASE, "LAST DAYS," IN ISAIAH ii. 2.

Gentlemen,

When in company with a few friends the other day, the subject of conversation was, the precise time denoted by the Hebrew words rendered "the last days," in Isaiah ii. 2. Grotius renders them by *posthac*, afterwards; and considers that the whole prophecy met its accomplishment in the delivery of the city of Jerusalem from the siege of Resin and Pakah; but as this is giving so jejune and low a sense to the prophecy, it cannot be entertained for a moment. Did that event raise the Church of God, the mountain of God's house, above every other establishment or community of people? Did all nations begin afterwards to flow into the Church? Did men begin to beat their swords into ploughshares, &c.? Nothing of the sort. Grotius observes that the Jews take this passage in a sublime sense as pointing to the days of the Messiah; and on examining commentators we find that they often refer to the decision of Jewish critics concerning this phrase, as denoting the time of Messiah's reign. Turning over the Hebrew Bible, however, the writer had found the words in Gen. xlix. 1, where they obviously refer to the Mosaic dispensation, during which, the various branches of the Patriarch's posterity enjoyed the portion and the reputation assigned to them in his predictions. The Jewish critics must, therefore, be wrong in asserting that these words *always* refer to the days of the Messiah. They are found in Numbers xxiv. 14; where Balaam is urged by a Divine impulse to foretell the subjugation of the Moabites by David, as recorded in 2 Sam. viii. 2. Jewish commentators indeed consider Balaam's prophecy as descriptive of Messiah's conquests; but as Moab is the direct

subject of it, and there is no allusion to the blessings of the Gospel, we are disposed to view it as receiving its full accomplishment in the victories of David. In Deut. iv. 30, the phrase under consideration refers to the time of the Jewish captivity.

The literal meaning of the phrase used in Isaiah ii. 2, is the *after, subsequent, or future* days. Now the subsequent days or dispensation to that of the Patriarchs was the Mosaic or prophetic dispensation; so that when Jacob used these words he referred to the times which precede Messiah's reign; but when the prophets made use of them, they referred, as the Jewish critics assert, to the days of Messiah. Not having a Hebrew concordance, so as to be able to examine at once every instance of the use of this phrase, we are not absolutely certain that this mode of deciding the import of it may always be depended on; but we are disposed to think it may. They occur in Hosea iii. 5, and in Micah iv. 1; and as they were employed by these holy men under the Mosaic dispensation, the literal meaning of the terms would of course denote the christian dispensation. The two instances quoted in Deuteronomy and Numbers will form no objection to this mode of interpreting the phrase, if we only consider the Mosaic dispensation as commencing at the death of Moses, or rather at the entrance of the Israelites into the promised land, when first they were in a condition to observe his laws and ordinances. If it be a fact, however, that the Mosaic dispensation must be dated from the giving of the law, then the Hebrew words under consideration must be taken to denote futurity in general, and the precise time must be fixed by adverting to the scope, context, and object of the writer. We shall leave your readers to form their own opinion: but as there is a Greek phrase which in our New Testament is often rendered "last days," the writer will send you a few remarks upon it, if he finds the above to be inserted in your Miscellany.

Yours, &c.,

AN INQUIRER.

ON SECRET SOCIETIES.

Mr. Editor,

I have been a member of a General Baptist Church for the last twelve years, and during that time have seen and lamented the imperfection which has attached to myself and others. My christian friends, I wish to direct your attention to what I consider an evil, and which is gaining ground in the Church of which I am a member; it is this,—“Members of our Church uniting with and joining Secret Societies.”

I need not tell you that, viewing this as an evil, it has been a source of much trouble to me, and I cannot think it right to permit such persons to hold their situations in the Church; so far indeed has the subject affected me, that I cannot see my way clear to meet them at the table of our Lord.

As I know not how to act in this business, I shall feel thankful if you, or any of your correspondents, will take up the subject; if I have wrong conceptions of the nature of the *Societies* to which I allude, of course you will enlighten me; if I am right in the judgment I have formed, you will be kind enough to inform me how to proceed in the matter.

Yours truly,

Yorkshire. A GENERAL BAPTIST.

THE MIDLAND HOME MISSION.

To the Editors of the General Baptist Repository.

Dear Brethren,

Permit me, through the medium of your valuable publication, to address a few thoughts to your readers, on a subject which appears to me of vital importance to some parts of the connexion. To extend the Redeemer's kingdom is, doubtless, the object and desire of every real Christian, though the means adopted to promote this great end do not strike every christian mind with equal force; and hence we are called upon, in many instances, to the exercise of mutual forbearance. Judging from the past, we are led to infer the improbability of present or future projects meeting the entire views, and securing the cordial and spirited support, of all our brethren. In the exercise of public offices, too, while

some persons have the credit of acting from pure, disinterested motives, those of others are suspected, and thus the most praiseworthy designs are slighted, and the good effects that would result from them are prevented. How far such causes have operated on our Home Mission is left for observers to judge. A glance at its history, funds, and stations, with what has been effected in some of those stations, will, however, if rightly considered, excite a degree of holy gratitude to God. The means used have been blessed: numbers have been converted, Churches have been formed, places of Divine worship have been erected, and, in several instances, ministers have been settled. Here, then, is a vast amount of good, which surely counterbalances the evils we have deplored.

With encouragement like this, the Committee have, from time to time, been looking forward, but in vain, for an increase of their funds, to enable them to discharge the several grants made to the stations. Under these painful disappointments our stations have laboured year after year, unable to pay their current expenses. The ministers have become involved in their temporal affairs, and the people, in many instances, have suffered greatly for want of means to pay the interest due upon their places of worship. Repeated and urgent requests have been made, both by ministers and people, for the sums granted, which are, doubtless, as just a debt as the salary of an individual minister is from the Church for which he labours. It should further be remembered, that these places *cannot be kept open* without a continuance of support. Thus situated, they are told, at length, that no further grants will be made until the arrears are paid! This may be very prudent if an immediate and vigorous effort be made to discharge those just *debts*. As they now stand, their state is most discouraging: not any hope for the future, nor any certainty as to the past, more than “it is hoped that the amounts will be raised in the course of another year.” Surely it will be unfeeling and unjust, to leave our brethren in such a dilemma. To see a young minister and an infant cause thus situated, and to turn from them without an effort to relieve their wants, do not comport with that tender and sympathetic feeling inspired by the doctrines of the Gospel. The injustice of this proceeding must be apparent to all who reflect upon it. The ministers made their engagements with the Churches as

Home Missionary stations, under the assurance that a portion of their small stipends would be raised out of the funds of the Institution. To the Home Mission, and the Churches connected with it, they must look, as jointly standing indebted to them. And shall they look in vain? God forbid!

It may be said that the funds have not been in a state to justify the grants which have been made. It is admitted that this has not always been the case: and if failures in some cases, and large expenses in others, have produced the present embarrassment, let justice be done to all parties: let economy and retrenchment be the order of the day. If reproof, or relinquishment, be required, let it be done openly and fairly: let justice be done to the needy, and to all, promptly, by an immediate effort to enable the Treasurer to pay all present demands. The appointment of another T. Stevenson, of Leicester, as Secretary, will be of little avail, unless the minis-

ters, officers of Churches, and the wealthy brethren, will come forward with immediate relief: but if this is done, there is no doubt that he would most cheerfully and efficiently discharge the duties of that office, the Home Mission resume its former character, and prove a most useful means of disseminating the Gospel in various parts of the country. Since the Conference I have heard some deeply deplore the present state of the Home Mission, and those who are not in affluent circumstances express a readiness to do something in the way of subscription: one a pound, another ten shillings, &c. Let all, and especially the more wealthy, cherish similar sentiments, and the infant causes thus presented to your christian sympathy will not be presented in vain. Hoping soon to hear of this business being taken up by able and active hands,

I remain, dear brethren,

Yours,

SAMUEL HULL.

Leicester, Jan. 18, 1836.

REVIEW.

MISSIONARY RECORDS. *Tahiti and Society Islands.* London: Religious Tract Society.

The mission to the South Sea Isles is universally regarded as one of the most successful enterprises of the kind made in modern times. In the wonderful change effected in the habits, morals, social Institutions, and political state of the once barbarous tribes of those lands, there are facts, which the philosopher may contemplate with intense interest, and from which he may perhaps derive new light as to the feebleness of natural instinct, and the superior strength of moral principle. We find that neither parental affection, nor sympathy, nor conjugal regard, could prevent the most unnatural murders. Children, wives, parents, friends, were inhumanly slaughtered at the instigation of passion, caprice, or superstition; and the population of the Islands was fast hastening to extinction. But what natural instinct could not do, the Gospel has done. Where darkness, terror, and the full spirit of murder reigned, there is now light, and hope, and peace, and love. The fact is made apparent that the feelings of affection, superinduced by christian principle, are incomparably stronger than those instincts which philosophers

tell us belong to us as men, and are component parts of our nature. But the Christian rejoices in the change produced in these parts as a display of Divine power and grace, which redounds to the glory of Jesus, as an addition to the amount of human happiness, and an encouragement to repose unlimited confidence in the promises of Scripture with regard to the universal diffusion of holiness and truth. Were it known that a new Island was about to spring up from the bosom of the sea, how would the men of science hasten to the shore in order to watch the gradual manifestation of the wonderful phenomenon, and with what eagerness would they afterwards proceed to examine its various productions, and the quality of the soil; and shall not the Christian be permitted to contemplate, with emotions of wonder and delight, the moral creation which God has effected in Tahiti, Eimeo, and the Sandwich Isles? It is well known that although the Moravians had pursued missionary operations for some centuries, and Dr. Coke had more recently exerted himself among the Wesleyan Methodists, it was the formation of the Baptist mission in 1792 which aroused the religious world to consider the duty of sending the Gospel to foreign parts. In 1794 the attention of the Independent de-

nomination was called to the subject, by some letters in the Evangelical Magazine; and the impression produced by them was greatly deepened by the eloquent and spirit-stirring appeals of Horne, in his "Letters on Missions." The first meeting of the London Missionary Society was held in 1795; and on August the 10th of the next year, the first band of Missionaries set sail for Otaheite in the ship Duff. We have in this little volume a delightful description of the feelings with which they launched into the deep, and the prayers and benedictions of numbers who had accompanied them to the banks of the Thames; and of the emotions excited when they first beheld the towering mountains of the benighted Islands in which they had resolved to spend their days. On landing they were providentially assisted by two Swedes, who happened to be at Tahiti; and who explained to the king the object of their mission. At the commencement of their labours many circumstances concurred to encourage them; and the prospect of success was bright and cheering. But the prince of darkness was not to be so easily dispossessed of his empire. The very men who had acted as their interpreters to the king, secretly advised him to have them assassinated. Murmurs against them circulated through the population; thefts were committed on their property, and plots formed against their lives. At the expiration of two years, eleven out of the seventeen missionaries left the Island; and they who remained were in constant danger of assassination. Amidst insurrections and civil wars they continued to struggle for several years, until they were obliged to fly for their lives; and it appeared as though the object of the mission had been entirely defeated. But at evening tide it became light. Never were they so near success as at the moment when they were about to give up all for lost. That very insurrection which obliged them to fly with the king to Eimeo for safety, led Pomare to reflect on the vanity of those idols in which he had hitherto trusted for protection and help in battle; and disposed him to listen to the instructions of the missionaries with regard to the only living and true God. He became a converted character, and a most zealous propagator of the truth. At the same time also there were others, even in the Island they had left, who had begun to feel the power of truth, and to

pray to Jehovah for light and comfort. The work went gradually but rapidly forward. Many were converted; idolatry was universally abandoned in many Islands; and Pomare, regaining his authority, became a powerful protector and assistant to the missionary cause. In the report for 1835 of the London Missionary Society, the various trials, and ultimate success of the South Sea mission, are thus described: "A series of disasters followed; some of the missionaries lost their lives in the field; in 1809, all, with two exceptions, were expelled, and success seemed hopeless. In 1811 the missionaries returned; the Lord smiled upon their efforts, and idolatry was subverted, infant murder and human sacrifices ceased, education was promoted, converts flocked around the missionaries, churches were gathered, Missionary Societies formed, and teachers sent forth. Now, the people, fast rising in the scale of nations, have, as the fruits of the divine blessing on missionary perseverance, a written language, a free press, a representative government, courts of justice, written laws, useful arts, and improved resources. An infant navy is rising on their shores, commercial enterprises are promoting industry and wealth, and a measure of domestic comfort, unknown to their ancestors, now pervades their dwellings. Besides these and other blessings of this life, multitudes have received the grace of God in truth; numbers have entered the regions of eternal felicity; and others are walking in the fellowship and holiness of the Gospel as heirs of immortality."

THE FULFILLING OF SCRIPTURE, *for confirming of Believers and convincing of Unbelievers.* By ROBERT FLEMING. *Abridged from the third edition, A. D. 1681.* London: Religious Tract Society.

The design of this work is to show that whether we consider the course of christian experience, the history of the church, the diversified conditions of men, or the changes which are occurring in the world, the fulfilment of Scripture will constantly be apparent. It contains a great deal of useful, solid matter; and though we have thought that John Flavel would have introduced a little more point, tenderness, and vigour into such a theme, we think it an edifying treatise.

THE RECIPROCAL DUTIES OF CHURCH MEMBERS. *A Discourse delivered in Mare Street Chapel, Hackney, before the London Baptist Association.* By EDWARD STEANE. London: Ward and Co., 27, Paternoster Row.

This is a very judicious discourse. The thoughts are valuable, and neatly expressed. The text is, "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another." The author offers first a few illustrative observations on the commandment itself, then points out some of the ways of fulfilling it; and concludes by suggesting such considerations as may serve to enforce its observance. The expository remarks in this sermon are discriminating, and, on the whole, just and important; but the practical observations are worthy of deep consideration. It would be well if the members of our churches would attend to the following hints on guarding the reputation of those who are in fellowship

with us. "The fair fame of my brother should be as dear to me as my own. Never suffer the character of a fellow-member to be slandered in your presence. Silence the backbiter, or leave his company. Discountenance tale-bearing, censoriousness, and all evil speaking. Indulge no sullen, obstinate, unforgiving tempers. Cultivate a frank and open carriage. Be generous, sincere, noble-minded. The spirit of Christ is a princely spirit. It never stoops to mean or petty jealousies. It lives in a region of serene and dignified sentiment, above the region of strife, debate, whisperings, evil surmisings, and envy."

—
THE ENGLISH BIBLE: *its history and results.* London: Thomas Ward and Co. pp. 24.

This is a cheap little Tract, containing a good deal of information on the subject to which it relates.

OBITUARY.

MRS. MARY TRUEMAN.—When an observant individual, passing into the vale of life, contemplates the unsubstantial nature of all earthly enjoyments, evinced by the almost perpetual changes he has beheld in human affairs, and the consequent disappointments to which he has seen, not only the profane, but the pious subjected, he may possibly be disposed to exclaim, "One event happeneth to them all,"—"vanity of vanities, all is vanity!" But when he reflects upon the support realized by the followers of Jesus under life's severest trials, and upon the calmness and confidence with which they are enabled to meet the last enemy, he then "discerns between the righteous and the wicked, between him that serveth God, and him that serveth him not;" and he arrives at the consolatory conclusion; "Verily there is a reward for the righteous; verily he is a God that judgeth in the earth."

Sentiments of the above description occupied the mind of the writer, when reflecting upon the progress, and the close, of the life of Mrs. Mary Trueman, widow of the late Rev. T. Trueman, of Quorndon, Leicestershire. She died Dec. 6th, 1835, aged 68, having been a member of the General Baptist Church 43 years. Her son and daughter, Mr. Tho-

mas and Miss Mary Trueman, survive her. Mrs. T. was the daughter of Mr. and Mrs. Allsop, of Costock, Nottinghamshire; they both died when she was a child. When she was three years old, an uncle and aunt in respectable circumstances residing at Quorndon, having no children, took her under their care, and treated her as if they had been her parents. As she grew up, she requited them by the love and obedience due from a daughter, to an affectionate father and mother. Mrs. T. was trained, regularly to attend the ministry of the Rev. B. Pollard, with her worthy uncle and aunt; she was naturally of a very sober turn of mind, but with the particular circumstances attendant on her conversion, the writer is unacquainted. She was baptized Nov. 25th, 1792, and two other females, about the same age, at the same time; one of whom died suddenly 26 years since; the other died of consumption at an earlier period.

On April 26th, 1791, the Rev. T. Trueman, was received into fellowship with the General Baptist Church, Loughborough and Quorndon, by dismission and recommendation of the General Baptist Church, Nottingham; he having previously accepted an invitation to become assistant minister to the Rev. B.

Pollard. On October 3rd, 1793, Mr. T. was left a widower, mourning the death of an amiable, but feeble wife; and shortly after her, died in its infancy, her only child. The union of Mr. T. by marriage to Mary Allsop was a procedure which had the most cordial approbation of his brethren; and by it, not only was his domestic happiness promoted, but he was also encouraged in the prosecution of his great work as a christian minister. But how often is the brightness of the morning sun obscured by a thick cloud! As Mr. T. was returning to Quorndon, from Loughborough, where he had been to deliver a week-day evening lecture, he received a blow from a horse, in consequence of which he died in a few hours, on October 10th, 1797. By this awful stroke, was Mrs. T. bereft of the most tender husband, and her two children of a not less affectionate father, her son being four months old, her daughter a little more than two years. Mrs. T. was favoured with a competency of the good things relating to this world, but from the shock occasioned by the death of Mr. T. perhaps she never fully recovered, which may account for the comparative retirement in which she passed her subsequent years. During her last affliction, her

Pastor repeatedly conversed with her, and when alluding to the state of her mind in the sermon he delivered at her interment, he stated, that she professed to see herself to be a poor unworthy sinner, and to have no hope of going to heaven, but that which was founded on the merits of the Saviour's atoning death. Not approaching to ecstasy, but raised above depression, she composedly left the world. The remains of Mrs. T. were interred on Lord's-day afternoon, Dec. 13th, 1835, in the family vault, in the ground connected with the General Baptist chapel, Quorndon, when the Rev. A. Smith delivered a very appropriate discourse, to a large congregation, from Philippians i. 21, "And to die is gain."

P. S. Waiting to attend the corpse of Mrs. T. to the house appointed for all the living, the writer reflected with solemn pleasure upon sitting in the same room, and upon the impressions made on his mind, nearly forty years before, when Mr. Trueman very feelingly gave him advice and encouragement, as an inquirer after the way of salvation. "The words of the wise are as goads, and as nails fastened by the masters of assemblies."

Dec. 26, 1835.

E. P. Q.

VARIETIES.

THE POWER OF PRAYER.

When the General Baptists had a Sabbath-school at L——, a mile from A——, I was engaged as a teacher. Though the school was not large, we had some boys deeply impressed with the importance of divine things. The duty of prayer had been strongly inculcated. One poor little boy commenced this great work when he retired to rest, and when he rose from his pillow. A thin partition was the only division between him and a room in the next house, in which a wicked woman resided. She could not avoid hearing the child pray; and the consequence was, that she felt so convicted of her sins, that she often solicited his parents to remove his bed, without assigning any reason for her desire; they, therefore, refused to do it. At last, unable to keep back the unwilling confession, she said, "O, the prayers of that child will sink me to hell." This, I have reason to believe, led her to repentance, and to seek for mercy from a crucified Saviour.

W. F.

INSCRIPTIONS.

"————— the long flat stones,
(With nettles skirted, and with moss o'er-
grown.)
Which tell in homely phrase who lie below."

Mr. Editor,

In the elevated, spacious, and thickly-peopled churchyard, to which reference is made in your last number but one, there are many horizontal and perpendicular grave-stones, with biographical and monitory inscriptions, commemorative of the dead, and instructive to the living. Some of these are poetical, others prosaic. Several of the poetical ones are (what a celebrated writer calls) "uncouth rhymes," and if they were intended to "implore the passing tribute of a sigh," they certainly are not well adapted to the purpose: for to read them without *smiling* requires a measure of gravity which I cannot always command. Several others, however, are truly excellent, and highly creditable to the individuals who composed them. Let the following be a specimen:—

"Beneath the verdure of this earthen chest,
 Are laid the garments of a soul undrest;
 A soul that (borne on angel's wings) is gone
 To put immortal life and vigour on.
 Yes—'tis decreed they for awhile shall lie,
 Amongst these hillocks of mortality;
 Till the great Saviour model them afresh,
 And frame this cast-off tatter'd garb of flesh,
 After his own (for that's the heavenly mode)
 And fit to robe a favourite of God."

Several articles of evangelical doctrine are clearly acknowledged in this beautiful epitaph, and might be commented upon to considerable advantage; but my mind was most deeply impressed with the sentiment contained in the second line. The corporeal frame of man is there represented as a mere vesture or covering for the soul; as standing in the same relation to it as our clothes do to our body: not component parts of it, nor necessarily connected with it; but assumed in accommodation to our circumstances. And this sentiment is evidently just: and if it recurred more frequently to our memory, and abode more constantly in our mind, it would moderate our desires for mere animal gratifications, and increase

our wishes for intellectual and spiritual pleasures; would make us less anxious for splendid dress and delicious diet, and more solicitous for "that living bread which comes down from heaven," and those "garments of salvation" with which the people of God are "clothed." It is chiefly attributable to our forgetfulness of the sentiment now under consideration, that we look so much at those things which are seen and temporal, and so little at those which are unseen and eternal; that we are so energetic in our attempts to accumulate worldly treasures, and so languid in our endeavours to acquire "the true riches." If we would only give full credit to the fact that our souls are infinitely more valuable than our bodies, and allow that fact to influence our minds aright, we should then discover the propriety and excellence of our Redeemer's injunctions:—"Take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? But seek ye first the kingdom of God, and his righteousness."

INTELLIGENCE.

BAPTISM AT QUORNDON.

At a baptismal service in the General Baptist Chapel, Quorndon, not often has greater interest been excited, or has the tear of sympathy flowed more freely, than at the one which took place there, on Lord's-day, January 3rd, 1836. The persons baptized were nine in number, one male and eight females; all, except one, under twenty years of age; and all, except one, either were, or are, connected with the Sabbath-school. In the forenoon the Rev. A. Smith preached a sermon highly adapted to the occasion, from Galatians iii. 27, "For as many of you as have been baptized into Christ, have put on Christ:" after which, Mr. Joseph Balm administered the ordinance of baptism. Standing at the side of the water, Mr. B., with feelings almost overpowered, gave a short address to the spectators; in which, after reminding them that they were under the inspection of the eye of Omniscience, and that baptism is an ordinance of Divine appointment, he stated, that the pleasure of which he was conscious in anticipating the duty he had then to perform, could not be equalled by any worldly elevation; especially as he should have the satisfaction, not only to baptize one of his own daughters, but also several young

persons in his daily employ. He observed, that it was not in consequence of undue influence on his part, that any of these had come forward to identify themselves with the Baptist cause; and though it was a standing rule with him, that those he employed should attend some place of worship on the Lord's-day, yet he had not said to any one, do you attend the Baptist chapel. In reference to the instruction of their children, he admonished parents, "in the morning to sow their seed, and in the evening not to withhold their hand;" to be careful to set a proper example, and that in so doing their labour would not be in vain.

In the afternoon, the Rev. A. Smith, in the presence of a large congregation, addressed the newly-baptized, in a very instructive and affectionate manner, and in the name of the Church, gave to each the right hand of fellowship; after which, he administered the ordinance of the Lord's-supper to the members of the Church, and the meeting closed by singing a hymn.

To all the young we recommend the advice of the poet:—

"Dearest youth, in life's fair morning,
 Walk Religion's pleasant fields;
 There collect, for your adorning,
 Choice flowers Religion yields."

January 7th, 1836.

E. P. Q.

BAPTISM AT ARCHDEACON LANE, LEICESTER.

Dec. 6th, the ordinance of believers' baptism was administered to ten persons, by brother J. Tyers, in Archdeacon Lane; when brother Stevenson, the pastor, preached to a crowded congregation from Matt. xxviii. 19. The newly baptized were received into full communion at the Lord's table, by the pastor's giving to each the right hand of fellowship. The Lord grant them grace to persevere, and remain steadfast and unmoveable: seeing the promise is only to such as endure to the end who shall be saved.

S. H.

LINCOLNSHIRE CONFERENCE.

On Thursday, Dec. 3rd, 1835, the Lincolnshire Conference met at Boston. After several brethren had engaged in prayer, business was commenced. The verbal reports of the churches, with few exceptions, were encouraging. Since the last Conference, some had been baptized, and several were standing as candidates.

On the re-assembling of Conference after dinner, first, a case was presented from Stamford, respecting ministerial supplies, &c.; respecting which it was agreed,—1st. That the subject of supplies be referred to the Academy Committee. 2nd. That Mr. Peggs be requested to go to Stamford, when convenient to himself, to receive into Church fellowship the persons he intends to baptize; and that Mr. Hardy supply Bourn. 3rd. That the Conference is pleased to learn the agreeable state of things at Stamford; and would recommend the friends there to be as careful as possible in expending money in fitting up their place of worship.

Secondly. Two cases were presented from the Church at Boston: one respecting Temperance Societies, and the other requesting ministerial supplies. In reference to the former it was agreed:—That this Conference, approving of the resolution of the Association in 1834, respecting Temperance Societies, recommend the ministers and members connected with this Conference to show their approval of the above resolution, by using their influence to promote the object of the Society, in their respective Churches and neighbourhoods. In answer to the case respecting supplies, the Church at Boston was recommended to apply to the Academy at Wisbeach, and to neighbouring ministers for assistance.

The next Conference to be held at Tyd-St. Giles, on Thursday, the 3rd of March. Mr. Thompson is appointed to preach, on "The fruits that are meet for repentance."

In the evening Mr. Judd opened the meeting, and Mr. Everard preached from the first clause of 1 Peter ii. 7. J. J.

MIDLAND CONFERENCE AT WIMESWOULD.

The Midland Conference assembled at Wimeswold, Dec. 29, 1835. Mr. Hunter supplicated the throne of grace, and Mr. Lacey, the minister of the place, *pro temp.*, presided.

It appeared, from the reports of the states of the Churches, that peace generally prevails, and that the work of conversion is still progressing: as seventy-seven persons were reported to have been added to the Churches by baptism since the last Conference, and that ninety-five candidates were waiting to obey and imitate their Lord in that Divine ordinance.

In reply to the appeal from the last Conference, nineteen Churches, including most of the largest Churches in the district, expressed, either by letter or by their representatives, a willingness to support the Home Mission.

The brethren appointed at the last meeting to make inquiries respecting Ashford, Bradwell, &c., received the thanks of the Conference for the promptitude and zeal manifested in that business: at the same time the meeting expressed regret, the improbability of rendering our friends at these places any effectual assistance at the present.

After a very long and (considering the painful nature of the subject) friendly discussion, the Conference approved of, and agreed to act according to, the tenour of the three following resolutions, or recommendations of the Home Mission Committee:—

1. "The Committee recommend the withholding further grants to the stations till the arrears, up to the 1st of Jan. 1836, are paid: which, it is hoped, by exertion, may be effected within a year."

2. "That the Conference send a respectful letter to the trustees of Manchester chapel, stating that from this time they decline being responsible for the interest: and recommending the trustees to make arrangements on that subject with the Manchester friends, which, they apprehend, there is a fair

opportunity of doing; or to adopt such other proceedings as they judge most eligible." Mr. Pike to write the letter to the trustees of Oak Street chapel, Manchester.

3. "That Mr. T. Stevenson, of Leicester, be affectionately requested to take the Secretaryship of this Society for the ensuing year."

The representatives present were strongly advised to urge the peculiar circumstances of the Home Mission upon the attention of the Churches with which they are connected, and to urge them to make the most vigorous exertions to remove the present encumbrance from the Society as speedily as possible. The newly-elected Secretary of the Institution was also directed to send a circular to the Churches, embracing the same subject, and withal explaining, more at large, the reasons for suspending any

further grants to the Home Mission stations for the present.

In the morning Mr. Derry opened the service with reading and prayer. Mr. Ayrton preached from Psalm xxxi. 24, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Mr. Stocks concluded with prayer. A collection was made for the Home Mission amounting to £1, 19s. Mr. Bannister introduced the evening service by reading a portion of the sacred Scriptures, and supplicating the Divine blessing: and Mr. Yates preached from Neh. ii. 20, "The God of heaven, he will prosper us: therefore we his servants will arise and build."

The next Conference to be at Derby, Sacheverel Street, on Easter Tuesday, 1836. Mr. Wigg, of Leicester, to preach in the morning.

RICHARD STOCKS, *Secretary.*

POETRY.

THE BROKEN-HEARTED.

BY JOSEPH MOSS.

Amid this changing scene that brings
Its flourish and decay,
Old Time with me, on flowery wings,
Has gently sped away.
My hours with wreathy fragrance fraught,
Like golden dreams departed;
A stranger to the painful thought
Of dying Broken-Hearted.

My quiet home had constant charms,
Which music deign'd to grace;
I clasp'd an infant in my arms,
The image of my race.
My bosom heaved with rapturous swell,
The lovely scene imparted;
While oft perchance the passing bell
Toll'd for the Broken-Hearted.

All heaven above, all earth below,
I mark'd a power Divine;
And humbly seeking such to know,
I found that blessing mine.
And should no work of sculptured fame,
E'er trace the word Departed;
Alive in Him, 'tis all the same,
Though dying Broken-Hearted.

Thus homeward bound in wane of life,
Long crown'd with locks of grey,
I lost my loving, faithful wife,
My partner in the way.
Then first I felt the weight of grief,
With strength of mind departed;
And from despairing sought relief,
And mourn'd the Broken-Hearted.

My son, (in mercy left behind,
I thought thereon and wept;
Whose children stay'd my wavering mind,
As round my heart they crept.)
Then follow'd soon, but is not dead,
Though for a time departed;
I feel a swimming in my head,
I feel I'm Broken-Hearted.

Yet once of late methinks I saw,
The mattock and the spade,
And second coffin resting low,
Where my dear wife was laid;
And heard a widow ask relief
From such as never smarted;
Hope's springs dried up through age and
grief,
Sure that is Broken-Hearted.

Around my neck the orphans bend,
And sportive tricks display;
While on their smiling cheeks descend,
The tears I cannot stay.
Unconscious through my aching breast,
The hidden pang has darted;
While praying we my all be blest,
I die the Broken-Hearted.

Though like ripe corn, when tempest
swept,
Bow'd down thy fruit appears,
A record of thy faith was kept,
A bottle for thy tears.
Unmarr'd amidst that tempest's shock,
Unscathed when lightnings darted,
Thy hopes were founded on that Rock
Which heals the Broken-Hearted.

MISSIONARY OBSERVER.



REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

(Continued from page 31.)

WE now proceed to view the principal scenes of the Society's operations.

BALASORE.

This town has not yet been reoccupied, as a station by the Society, for want of more Missionaries. It has however been visited, the Gospel preached and tracts distributed. On one occasion, Mr. Lacey, when visiting the neighbourhood, met with a proof of the care with which some of the Religious Publications distributed by Mr. Sutton have been preserved.

"Three men arrived of the character of inquirers, carrying with them a gospel and two tracts, which they received years ago from Mr. Sutton, while he resided in Balasore. To converse with these men, therefore, I wished Rhadoo to remain. The men at present manifest great respect, and declare their readiness and determination to worship the true God."

Though further acquaintance with these men, whose advantages had been so few, convinced the Missionary that they were not decidedly Christians, yet the effect that had been produced on their minds was not unimportant.

The house Mr. Sutton occupied has been completely swept away by the repeated inundations this town has experienced. A terrific account of one of these inundations, given by a friend of the Mission, in the service of Government, may not be deemed irrelevant.

"As a district, we have been much favoured this season in the harvest. For four years preceding, there was much distress, and children were sold publicly for from two to five rupees each. Thousands poured into the town to avoid starvation; and the dreadful gale of 1831, which swept away about sixty thousand people, and about one hundred thousand cows and other cattle, was succeeded by a second in 1832, and by drought in 1833. I was at Hunsora Gola in 1831, surveying the salt vessels on the part of Government, when the gale commenced, and was obliged to take refuge on an immense mound of salt, with eight feet water all over the country, and no eminence excepting this mound of salt about thirty feet in height; and there I remained exposed to the fury of the gale fifteen hours, through a dismal night, without any light or change of raiment, and yet a kind Providence preserved me from injury. After this I was ordered to inspect the devastated country, and I went to one village, Talekoo, inhabited by one hundred and four persons previous to the gale; I walked through, but all was silent as death; at last one man came up, and on inquiry, I found him to have been a native of this village. He took me to a tank from which the villagers procured water, and on its banks eighty bodies were stretched, old and young. 'There,' said the man, 'is my wife, my mother, my two children, and I only escaped. I saw the wave coming through the twilight, and I had just time to jump up into a tree. The inhabitants were some cooking, some smoking, some talking, and some sleeping, when the wave passed over their houses and removed them for ever.' I gave the man two rupees, but he shed no tear, nor seemed to be affected; what would make your heart bleed, would not move a muscle in his face."

BERHAMPORE.

This town has long demanded attention, and offers some encouraging promise of future success. The account respecting Erun, the first Hindoo your Missionaries baptized, is gratifying. Two other persons, Indo-Britons, have been baptized. Of one of these the following account is given by Mr. Lacey, when recording the baptism of three converts, two of them Hindoos, the wives of native members, and the third this young man.

"The Indo-Briton is a young man belonging to the band of the 49th Regiment native Infantry, Berhampore; and his case is the most hopeful, except one, that I ever met with from that class of people. I like him because he has read much of the word of God, refers to it, and it appears to be his life. This I think a very pleasing trait in his character. I was you know at Berhampore in the summer of last year, and had preaching there. My first opportunity was in the European Barracks, where a few hearers collected. I preached from Psalm cxxx. 4. "But there is forgiveness with thee that thou mayest be feared." I had some pleasure, and it appears this sermon was the means of leading the young man to think about his eternal interests. He said that he was convinced then that God would forgive sin, and he determined that he would seek it. The following conversation which I had with him, will show the effect of the grace of God on his heart and conduct; and does, I think, speak well for his sincerity so far. When you thought God would forgive your sins, how did you feel? 'I felt that I loved God.' And what did you do then? 'I prayed to God to grant me pardon, and praised him for the hope of his goodness.' And how did you feel regarding God's people? 'I loved them and went to them.' How did you feel when you hoped God, through Christ, had pardoned you? 'I felt that I loved him, and was full of joy.' What did you think about baptism then? 'I read the New Testament, and soon became convinced that immersion was the proper mode, and was principally convinced of that by reading Rom. vi. 3, 4, 5.' He addressed two letters to me on the subject of religion, and baptism; and the result was, that he came over to Cuttack, was unanimously received, and baptized as above stated."

Last December, Mr. Goadby visited Berhampore, and spent some time in that neighbourhood. He arrived there on the 18th, and was received with much kindness by Serjeant Mac. Marquins. Of his proceedings while there he writes,—

"19.—After arranging my few articles, the young man (J. Cadogan) whom we baptized in July last, came to visit me respecting his wife, who wishes to be baptized; in the evening, while Gunga and Bamadeb went to the bazar and to visit Erun, I went to see this young woman. I found she could not speak much English, and no Uriya,—with some difficulty we made out the following dialogue. When did you first think about religion and the salvation of your soul? 'A little more than six months ago.' What led you to think about it? 'I don't know, only I read the Scriptures, and liked very much to read them.' What did the Bible tell you? 'That I was a sinner.' Any thing else? 'Yes, that Christ came to save sinners.' How will he save them? 'He died for them.' Do you love Jesus Christ, and wish to keep his commandments? 'Yes.' Can you do it of yourself? 'No, only with God's assistance.' How can you obtain his assistance? 'By praying to him.' Do you pray to him? 'Yes often, every day.' Do you think he has forgiven your sins? 'Yes, and I feel happy, and love him, and wish to obey his commandments as long as I live.' You wish to be baptized, you say: why? 'Because Jesus Christ said all who believed on him should be baptized.' Do you believe? 'I hope I do.' Our conversation continued more than an hour; I felt quite satisfied with what she said. Her parents are Catholics, but she says she never confessed to the priest, but was much wished to do so immediately before her marriage; she is about eighteen years old.

"20.—Went early this morning to visit Erun; he has been ill, and unable to work for several months, but is now nearly recovered. After spending about an hour and a half with him in christian conversation, returned home; and about eleven, A. M.,

called upon the Colonel, commanding the regiment here, and proposed having public worship to-morrow; he promised to look out for a suitable place, and inform me of it to-day, so that I shall have time to make it known. Have now heard the mess bungalow is to be prepared. Went to a large market in the town, where several hundred people heard the Gospel. In general the attention was good; Gunga and Bamadeb spoke alternately; we then distributed tracts to all standing near us, afterwards went round the market-place till we had disposed of all we had with us; as we had only in two languages, Uriya and Telooqoo, many persons went away without being supplied, because they could only read Gentooor Malabar. Were fully employed nearly three hours; the perspiration ran from me all the time very rapidly, so that I felt quite exhausted, and Gunga became very hoarse. Returning, we called upon a Rajah who is a prisoner here, to whom Gunga preached nearly an hour, illustrating beautifully the parable of the husbandmen and the vineyard; we then returned home quite fatigued.

"In the evening, our friend Cadogan came to me with his wife, with whom I had some further conversation,—agreed to baptize her the next day.

"21.—Preached this morning in the mess bungalow; nearly all the Europeans at this station were present; text, 'The redemption of the soul is precious.' All paid great attention and seemed to be pleased with the opportunity. At half past four, P. M., baptized Mrs. Cadogan in a large tank near their house. Afterwards administered the Lord's-supper; only six communicants, Gunga, Bamadeb, Erun, John Cadogan, his wife and myself; had a refreshing opportunity.

"22.—Began to prepare for my return to Cuttack. Dined and spent part of the evening with the military officers, who have behaved towards me in the most gentlemanly manner; the Colonel called upon me this morning to request me to dine with him to-morrow, but having resolved to leave Berhampore early in the morning, I could not. Mr. Cadogan and his wife visited me again this evening; after some parting advice, had worship, and they left me. I like the young man much; very humble, and not less sincere; he has had much to suffer, but has borne it with christian fortitude.

"23—Gunga told me, yesterday Mrs. Cadogan's mother became reconciled to her, she threatened to discard her altogether if she were baptized; but only the day after her baptism the parties are reconciled, and thus one source of persecution is stopped; the old lady is a Roman Catholic. Reached Ganjam about half-past three, P. M., not a little fatigued, after a ride of sixteen miles on a wretched road. Went with Gunga into the town at five, where he preached about three-quarters of an hour to sixty or seventy people, chiefly brahmians; they heard very well: twice before Gunga has preached here, but could scarcely obtain a hearing from any one; he was much pleased with the attention; distributed tracts and returned; it was quite dark."

Of Berhampore as a station he remarks,—

"It appears highly important that a missionary or two should be stationed at Berhampore; it promises better than Cuttack, because brahminical influence is not so great; it would also be a good station for an English school if one could be established, but that must remain till some person or persons are stationed there permanently. I deeply regret being obliged to leave Berhampore after so short a stay, as, by remaining there a longer period, we might have visited the neighbouring villages; but duties equally important require my return to Cuttack. O that the Lord would raise up and send forth into this part of the field many more labourers! men after his own heart, holy, self-denying, persevering, and indefatigable; whose labours should be continual, accompanied by prayer, incessant; while the church at home seconded them by fervent and frequent prayer for the outpouring of the Spirit from on high! then would the wilderness rejoice, and the desert blossom as the rose."

POORE.

This town has not been regularly occupied through the year; but has been visited by Mr. Brown, and some of the native brethren. Of the last grand festival at this scene of horrid abominations, Mr. Brown has furnished an account much resembling those which have already met the public eye.

CUTTACK.

At this the Society's earliest station, the cause of Christ has continued to advance. Between January 1833, and September 1834, twenty Hindoos were baptized and gathered into the Redeemer's fold. Of the proceedings at this station various information is communicated.

On the fourteenth of August, 1834, the brethren had their annual Conference; of this Mr. Brown remarks,—

"Our Conference passed off with much union of feeling and sentiment as regards the different matters of public business which came under our consideration, the substance of which is contained in the minutes."

At this time resolutions on a variety of subjects were adopted.

"It was then resolved, 1st.—That Guuga Dhor and Ramara be set apart as preachers of the Gospel to the heathen, on the 11th of next month.

That Doitaree be received as a Native preacher, but that his ordination be deferred till a future time.

That written instructions be given to each of the Native preachers; these to be furnished by brother Lacey.

That all property that is now, or that may hereafter be in our possession, be legally conveyed to the Committee of the General Baptist Missionary Society, and that the Missionaries conjointly be trustees.

That the Tracts now on hand be adopted, but that in future no Tracts be ordered except by the Conference, or the unanimous consent of the Missionaries.

That the thanks of this Conference be given to the Calcutta Tract Society, for their liberal grant of last year.

That five thousand new Tracts be ordered on the History of Christ, from Serampore.

That the thanks of this Meeting be given to Dr. Marshman and the Serampore brethren, for their offer of a new edition of the New Testament in Oriyah, and we request brother Lacey to superintend the proof sheets as suggested by Doctor M.

On the application of Ramara for an increase of salary, it was thought that the present salary, if used with economy, might be found sufficient.

In consequence of Mrs. Lacey's health having been for some time in a declining state, it has been thought necessary that she should return to her native country; we therefore agree to her returning."

NATIVE CHRISTIANS.

The little band of Native Christians at Cuttack, has, during the period included in this Report, been favoured with several additions. Some of the members have died in peace and hope.—A few, as announced in last Report, had declined from their steadfastness, but thirty-five Hindoos *besides other persons*, were, by the last account, united in Christian Fellowship. These doubtless form the first fruits of Orissa to God, and are the earnest of the triumphs of the Gospel, through future and distant years. On the Native converts, Mr. Goadby makes some encouraging remarks.

"The general aspect of things here connected with the Mission, I think is of a very encouraging nature. The Native Christians, in the purity of their morals and their general conduct, I believe exceed the expectations of any one acquainted with Hindooism. When we behold persons who have been brought up without any moral consciousness, nay, instructed by their religious books, and by the example of their spiritual guides, in every abomination from their earliest infancy, not only professing, but practising godliness, evincing great tenderness of conscience, and manifesting by their walk and conversation, an ardent attachment to the Saviour, and an earnest desire to follow his holy example by complying with his precepts, and delighting in his ordinances, we cannot doubt their sincerity, we cannot but say, 'It is the Lord's work and wondrous in our eyes.'"

Would Christians estimate correctly the value of that success, which crowns missionary operations, they must connect in their view, eternity with time. The supporters of this Mission must not look upon the converted Hindoo, only in his present state of poverty and defective civilization, but must stretch their view forward a few years, and view that now humble and obscure individual as a saint in light. Now the glories and excellence of that precious jewel, the immortal soul, are veiled from observation by the meanness of the tabernacle in which it exists. But when all the dishonour and defects of mortality shall have vanished; when all the remains of Hindoo degradation shall have passed away; when feebleness of mind, and poverty in circumstances shall no longer debase; when this mortal shall have put on immortality; and the lowly mud-built hut shall be exchanged for a mansion in the skies; then will be seen the value of these first triumphs of the Gospel in Orissa. And when every individual of these earliest Oorea disciples, that they may be faithful unto death, and rise to celestial blessedness, is viewed, but as the sure earnest of hundreds and thousands, that in future years shall, according to God's promises, possess the same blessings, then may we in some measure appreciate the value of the *first* Church that is formed in a heathen land—a land that paganism has covered for thirty centuries, with spiritual desolation.

Various particulars have been received respecting different baptisms. At one of these sacred services, which took place a little before your last Anniversary, four Hindoos were baptized; one of these, the mother of Sindoo, is stated to have been full one hundred years of age. After this baptism, a practice, frequent in the English Churches, was adopted. A friend writes,—

“The ordinance of the Lord's-supper was administered to the new members and the church, and we enjoyed some sacred delight. Between the conclusion of the English service, and the commencement of the ordinance, the four new members, and one person who was restored, were seriously addressed on the importance of maintaining spiritual religion, without which baptism and union with God's people would be of no avail; and then were formally received into communion. This form of receiving members we have not adopted till now, but as it is calculated to impress the heart, not only of the candidates, but also of the members themselves, we shall in future always receive the members in this manner. It produced much good feeling on this occasion.”

Of a subsequent baptism, when but one convert was added to the Saviour's flock, Mrs. Lacey stated :—

“Our last baptism took place on Sabbath-day in the tank at Christianpore. The candidate was a female, sister-in-law to Ram Chunder, who is now a widower, and keeps his house. She dates her first good impressions from a sermon Lacey preached in the little chapel at Bogerpore last February, when on his way to Balasore. A goodly number of natives and professing christians were present, and it was a solemn and pleasing sight to see Europeans, Hindoo Britons, Mussulmans, Oreahs, and native christians, a goodly band, surrounding the water, under the shade of a tree, to witness such an interesting ordinance. Mr. Brown gave out a hymn in English, Gunga Dhor prayed in Oreah, and Lacey addressed the spectators and prayed, after which he descended down the steps into the water, and performed the ordinance. There were many spectators, and I think I never saw the natives more still and attentive than on the present occasion. We afterwards partook of the ordinance of the Lord's-supper in the chapel, and as most of the professing christians were present, we were almost a chapel full. Mr. Goadby preached in English, and Mr. Brown administered the supper in both languages.”

Some circumstances that pleasingly illustrate the spirit of the Native

Christians, and that have been incidently mentioned, may gratify the friends of the mission.

Mr. Goadby states,—

“I frequently have an hour’s chat with Gunga; I understand him, and can make him understand me better than any of the native Christians. I received your letter, enclosing two from Ashby. I told Gunga that Mr. Sutton intended to return: never did I see delight evinced by a human countenance more than in this case; his eyes sparkled, and tears of joy ran down his face, his joy seemed more than he could bear, and he sat some time silent with his hands folded, and eyes raised to heaven, while his heart seemed to swell with gratitude to God more than he could express. It was a scene not to be described. His feeling choked his utterance. When he became calm, he began to recount the journeys he had been with that good man (as he called him); I told him also that my father had informed me that Mr. Sutton remembered my telling him, a little before he left England, that I intended to follow him. Gunga asked how long that was ago; I said nearly ten years, and that I was then sixteen years old. He thought we Englishmen were strange people to think of a thing and pursue it for so long a time. After making many inquiries about the people in England, he went home with his heart full of love to his brethren and sisters, or, as he commonly calls them, his fathers and mothers in England. I find these conversations very useful, as I obtain more of the vernacular language from them than from books, and also more of the idiom.”

Hurree Poree was mentioned in the last Report, as a convert from the territory of one of the Native Rajahs. Of him the following circumstance is related.

“When Hurree sowed his land, his neighbours told him that his not having had the brahmins to bless his field, his crops would certainly fail. He replied that he trusted to God’s blessing, and had now no faith in their brahmins, and besides he did not feel disposed to feed their idle bodies; and as to his having no crop, the event would prove it. Hurree was industrious in weeding his field, and so in the time of harvest it was full and heavy, while some of their brahmin-blessed fields are much less so; and now Hurree points them to their mutual crops in proof of God’s blessing, and disproof of their brahmins’. Hurree’s land produced more than five hundred fold.”

Mrs. Lacey, in writing to a female friend, has given an encouraging account respecting the opportunities now offered for female exertion.

“There never was such a hopeful field of labour for a missionary’s wife as now among the native female Christians and their children. The women are all learning to read as well as the children, and some of each read and understand the New Testament very well indeed. One of the female scholars is about fifty years of age, and she is nearly ready to be put into the Testament class.”

At the time Mr. Lacey left Cuttack, there were three hopeful inquirers. Besides the Native Christians, there were about forty nominal Christians, persons who had lost caste, and received christian instruction, though not united to the Church of Christ.

(To be continued.)

RECENT LETTER FROM CALCUTTA.

Calcutta, July 31st, 1835.

I HAVE received several hurried notes from you, and if I really could not, as I wished, write you a long letter in reply, I ought to have sent you at least a hurried one.

I would, however, assure you, that whenever you have sent any parcels or single volumes, they have been promptly sent to their designation;

and I hope that you have received, from different people here, acknowledgements of them.

I did not neglect the disposal of the copies of your "India's Cries." We reviewed it in the Calcutta Christian Observer; I waited on the Bishop to get his patronage. He generously subscribed for twelve copies, and Mr. J. Carey for ten. Neither wanted so many copies, so I sent one each to different influential people. I hope the influence of them will be beneficial. Had I enjoyed more leisure, I would have done more; but I was quite unable to go, and writing does not effect any thing. I now send you a bill of exchange for £12, 7s. 6d.,* on Mr. Dyer, for the amount of 110 rupees, with allowance for interest, and many apologies for the delay.

To know about India, you must get a sight of *The Calcutta Christian Observer*, published now regularly in London by Parbary, Allen, and Co. You must get your Book Society to take it; the profits go to the Tract Society. You will see in the number for February this year, an excellent paper on Infanticide, by a very intelligent civil servant, Mr. Wilkinson, (not your friend at Pooree) who has done very much to put it down. In a new edition of your work, you may, from this paper, open up a new and most affecting scene of Infanticide hitherto unsuspected.

We fully imagined that British connexion with Idolatry would have ceased, when the very satisfactory orders from the Court of Directors on the subject came out. Full publicity was given to it by the friends of Christianity here; but to the present day nothing is done. We shall wait for the new Governor General, for Sir C. Metcalfe will take no *new* measure of importance while he is merely a *locum tenens*, and hence effort would be in vain. English education, without religion, is rapidly spreading, through the influence of Government; and this will undoubtedly destroy idolatry. We long to see more Missionaries, who, with the truths of the Bible, will not merely supplant idolatry, but implant the blessed principles and practices of true Christianity in its stead.

I heartily rejoice in the restoration to health of your dear wife. May the Lord give you reason to rejoice in every relation. How does your Church go on, and the cause of Christ among the General Baptists? Is the missionary spirit alive? Your friend, brother Goadby, is an excellent Missionary, and we have got him an excellent American wife. How singular! We long to see the Suttons', and more brethren with them. We need more men: openings of the most promising kind all around, but none to enter upon them without leaving present engagement. Most officers of Government are glad, liberally to aid education; and many, real christian effort. The other day, the agent to the Governor General at Assam, subscribed for the establishment of a mission in his district 1000 rupees, and promised 1000 more when a press is established! The American Baptists are coming, as I have written in the August number of the Observer a paper on this subject, which see.

I remain, yours affectionately,

W. H. PEARCE.

* The entire proceeds of this edition are devoted to the debt on Coventry Chapel.—ED.

GENERAL BAPTIST MISSIONARY SOCIETY.

MR. GOADBY'S JOURNAL.

(Continued from page 37.)

FOLLY OF IDOLATRY.

Jan. 25th.—Set off early this morning to Mahakala, where we made known the Gospel of salvation to an attentive audience of about twenty. Distributed books, and proceeded to Pogala, where we again made Christ and him crucified for sinners, the subject of conversation to from fifteen to thirty persons, and left with them a few books. Passing through this village we saw a man offering the first-fruits of his rice. The Hindoos are very particular in this respect; grain, fruit, spices, are offered in the first place to their gods, then freely used by themselves. This poor man had placed on the ground about three quarters of a pound of rice; one third of it in one heap, and the remainder in about twelve or fourteen small parcels, having a small flower on each lot. He was sitting before them when I first saw him, repeating some unintelligible jargon, and waving his head to and fro—then backwards and forwards, and touching, with a bundle of peacock's feathers, the largest lot of rice; suddenly he stopped, placed the bundle of feathers over the back of his neck, laying hold with each hand, the back of his hands being on his shoulders, and commenced heaving very deep sighs; at the same time twisting his body as if in convulsions. This continued about three minutes, when Gunga and Ram Chundra began to laugh: he immediately recovered from his apparent agony, and joined in the laugh as heartily as possible, so that it was evident his sighing and contortions were a mere trick of his own. I suppose they form part of the prescribed service; but it was evident enough that he expected nothing from his deity; fear was the stimulus—nothing but superstitious fear of some danger, which they are taught will be averted by thus making offerings to the gods.

MOTIVE TO LIBERALITY.

Christianity does not prescribe any sacrifice of worldly treasure specifically, and how many come behind, in zeal and devoutness, even these poor and half-barbarous Uriyahs. Would Christians present their first fruits, the garner of the Lord would be replenished, and they themselves peculiarly favoured by Him

who has said, "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

LABOUR AND PERIL.

We next went to Teli Saihi, and there directed about twelve or fifteen persons to the Lord Jesus as the only Saviour: they listened very attentively at first, but afterwards laughed at us, saying, Juggernath was true, and by repeating "ram" they should find absorption; they also contended very strongly for transmigration. We gave them tracts, and moved on to Kalyani—sat down under a tree. We found that the inhabitants of this village were refugees, who formerly lived in the Durpun Rajyary, (Kalyani is in the Maddhapur Rajyary,) but were obliged to desert their homes because of the tyranny and cruelty of the Rajah. Here, to three men, all we could collect, we spoke of salvation through the blood of atonement. They heard attentively, took books, promised to read them, and think seriously (literally, applying the mind) on what they had heard. We next came to Totasingi; here Ram Chundra and Bamadeb stayed, while I and Gunga went to Rampan; at these two villages Christ was preached, and books distributed. We then altered our course to return to our rural abode, and passed through Chapala, where we found about twenty people, to whom we spoke about eternity and heaven, and how we must get there—gave them books, and proceeded to Kampala, and thence to Karakanta, in both of which the Gospel was preached. In the former books were given away, but in the latter we found no one who could read. We reached our home at Durpun about five, P. M., having performed a journey of not less than fifteen miles, all in the jungle; and made known the Saviour's name and love in nine villages, in none of which it had ever before been heard. About six o'clock, my bearer, who was going to a village just by, came running back in a terrible fright, saying he had seen a tiger, and dare not go forward, as it was just in the way, and had two cubs with it; not knowing where the animal might go, or whether he would not pay us a visit during the night, I took my gun, having double charged it, and went with four natives in quest of it, but could not find the brute. Whether

the man saw one, or whether it was only a jackal, which his fears magnified to a tiger, I cannot tell, we heard no more of it. There are many tigers in the neighbourhood.

26th.—Left Durpun this morning for Thangay, on our way to Cuttack, (which, in future, I shall write Kuttock, as it corresponds with the native orthography, and is pronounced exactly like the English word buttock, merely changing the *b* for *k*.) On our way we attended a market at Champapur: I and Gunga stayed there, while the other two went to another about half a mile distant, at Gothamuba; at each of these not less than two hundred persons heard the Gospel. We reached Thangay about five, P.M.

27th.—Brother B. met me, bringing some very unpleasant news. We attended the market at this village, and returned to Kuttock in the evening. Thus ended my second journey, during which the Gospel was preached in fourteen villages where it had never been heard before; and, altogether, to not less than four or five thousand people. We distributed about two thousand tracts. May the blessing of the Lord rest on the seed sown, that it may bring forth much fruit. Amen.

Feb. 10th.—Having prepared a boat, went on board this morning early, intending to go down the river for a few weeks, taking the villages on each side; Gunga Dhor and Ramara being with me. Had not proceeded half a mile before I received a note from brother Brown, accompanied by a palanquin, requesting me to return immediately, having some business of importance to transact. I accordingly returned, and stayed with him the day through, and returned to the boat at sun-set, to be in readiness next morning—went down a short distance by moonlight.

11th.—Early this morning arrived at Satabatia; went into the village—raised a congregation of about thirty persons, who heard pretty well, to whom the two native brethren spoke with much feeling and force. Left tracts with them, and returned to our boat to breakfast; then proceeded to Madubar, and again proclaimed the glad tidings of the Gospel in this village; the people seemed to have no idea of sin or holiness. It is a small village with very few persons who can read in it. Leaving a few tracts, we went forward to Nimisapa. We met about a dozen persons, to whom Gunga and Ramara spoke about half an hour. This is quite a scattered place, and we

had to thank Gunga's enormous voice for our congregation: he placed himself under the shade of a tree, and began to sing the jewel mine of salvation, when several were attracted to the spot, more, I should think, by noise than melody. After speaking, and giving them books, we went to Aitpur. This is a large village, but we obtained only a small congregation, ten or twelve brahmuns, one or two of whom could not read—they told me the village contains two thousand inhabitants. After spending an hour with them, we returned to the boat, it having come down near to us while we were walking among the villages. After a little rest, we again started for Barda, where we had a very coarse reception, and as coarse an assembly, as is almost always the case when our congregation is composed of Brahmuns, as it was here. They told us plainly they would not regard any thing we said, nor would they receive books. I doubt not there has been some conversation for months, if not years past, in this village, respecting the Gospel. Its distance from Bateswara Bhagabat is short, and I recognised several I saw there a month ago. Was much pleased with one of Gunga's similes to-day: he said, when addressing one of our congregations, Suppose you make in this village a wooden figure of the judge, and make your complaints to it, instead of going to Kuttock: will you obtain redress? Answer: No, ("Kichhi bhala nahi:") it is of no use. Neither can you, he continued, obtain the pardon of your sins by worshipping a wooden god; but you may if you will worship the true God.

12th, Thursday.—Stayed in the tent this morning, but was fully occupied in writing for four hours, and the remainder, read Brainard's life, and was for the first time interested with it; though a man eminent for holiness and devotion to the cause of Christ, the view he gives of religion is of the most gloomy kind; in some few places, however, he rises, and presents the loveliness of piety very forcibly. Sent Gunga and Bamadeb to two villages; the former, Markanda, which a year ago was a considerable village, but is now in ruins; the October flood swept it away. They found only one man remaining in it, to whom they spoke respecting Jesus Christ, and salvation by him alone; the latter Boloiampur, in which they obtained a small assembly, and having spoken and given tracts, returned to me. In the afternoon we went to Amiapatana, where forty or more heard the words of eternal life, and

received books: thence we proceeded to Dambarpur, where ten or twelve persons heard pretty well, till a Brahmun came and tried to laugh away seriousness; there we left a few books, and went to one of the hamlets adjoining: this was quite an unprofitable addition; we found a few, but they were indisposed to hear or receive books; they laughed at every thing serious, and plainly showed that God was not in all their thoughts. Their conduct and inquiries were just such as I should expect from professed infidels. How striking this testimony to the truth of Scripture, that the "carnal mind is enmity against God;" still we labour not as those without hope, the work is the Lord's, and he has promised it shall go on till all his enemies shall be his footstool. My heart yearns over the poor misguided creatures, and it is a great grief to me to be unable to speak to them myself; I can only pray for success on our labours.

(To be continued.)

MR. BROWN'S JOURNAL.

EXAMINATION OF SCHOOLS, ETC.

May 26th.—Attended this evening at the Bhagabat house where many people were going and coming. Doitaree and Bamadeb were there and both spoke to the people. I, attended by brother Brooks, had, at a little distance, also a company, whom I addressed. After speaking of man's lost condition by nature and practice, I pointed out Jesus Christ as the Saviour. One man heard with considerable attention, and I asked him if he believed these things; upon which, pointing to a Brahmun present, he said he should leave the matter to him to determine. He, (the Brahmun) was his gooroo, (teacher) and he should follow him. I felt sorry I had not been more successful, but this is often the case that we are disappointed where we hope the most.

27th.—I examined the children at Baptist School, and fully intended to have spoke in the bazar opposite, but I was prevented doing so. I hope to be there this evening soon, and I trust we shall have an assembly and pleasant opportunity by the Lord's blessing. I heard much of our inquirers over the water, and an application for a school was also made from Chaghar. This is the place whence Bamadeb and other native Christians came. The people have been

peculiarly excited against us in consequence of these people leaving caste, but they seem now to be in a better mind. I pray that they may be enlightened by the Gospel they have resisted and despised. Prevented going out this evening by excessive rain.

29th.—Much conversation with the native Christians: they are sometimes long and sometimes annoying when we are busy, but we ought to hear them with patience; they have no advisers or friends but ourselves. Visited Buxee bazar and Tali Sahe schools. The assembly was pretty good at both places, although several were reported absent. I heard some of the boys read, but I felt anxious to join Ramara in Mongolabaga. I found him surrounded by a number of people who had been very abusive. They were much more civil after I arrived, which is frequently the case when a European is present. A Brahmun said God was in him. On my asking him whither this god would go at his death, he replied, he would mix with the mind. Such confused ideas have these people on every subject, even of the most important nature, such is the darkness of the understanding, unenlightened by the Spirit's influence. The opportunity was not remarkable for any thing. I afterwards went to the prayer-meeting at Christian-pore, where many people were assembled for worship.

30th.—Was detained at home by sickness amongst the children of the school. They have the worst coughs I ever heard. Mrs. Brown is from home at Pooree, and I have now a pretty considerable variety of employments in my charge.

31st.—My mind has been severely tried; a letter announces the illness of my beloved and only daughter. I have besought the Lord with many prayers and tears that, if it be his will, she may be spared. What a loss in this distant and inhospitable land, to lose so affectionate a companion. I pray to be prepared for all the dealings of Providence, but it is hard work; I want Divine strength. Without higher aid than my own resolution under such a trial, I feel I should murmur. I want to feel like Job; "The Lord gave, the Lord has taken away; blessed be the name of the Lord." I was, through mercy, pretty comfortable preaching to the brethren this day.

June 1st.—Went to Bhyrapore to visit the schools in that neighbourhood. There are people who are manifesting signs of turning to the Lord. I trust

there is an awakening in the minds of many at this time. One woman addressed me as I was riding past a field. She came out and spoke to me, and said, lifting up her hand with much apparent fervour, "I am giving my mind to the Lord." I spoke a few words of encouragement, and told her to associate with the people at Lakhara, who would instruct her in the right way. It is not so much what the children at these schools absolutely learn, which however is very important, as the effect they have in awakening attention in places where they are established. Our books are almost sure to be read by those grown up, amongst the relations and friends of the children. Doitaree had a large congregation on Sunday at this place, where we have a chapel and preaching. We have thus two congregations, and that at Bhyrapore is often the largest. I returned in the evening much pleased with the journey. The Lord is, I trust, in a particular way owning his own work, and giving us expectation of much success amongst the people of this neighbourhood. O may the Spirit be shed over them abundantly, and may this wilderness blossom as the garden of the Lord.

2nd.—Had an encouraging opportunity in two places this evening: at Dagaropoda and Bara Bazar. Ramara and Doitaree were at the former place, and Gunga at the latter. The attendance was considerable at each place; there was much attention, although there was some disputing and disposition to be awkward. I feel how gracious the Lord is in this strange land; a letter informs me that my daughter is better: may she be long preserved, and be made abundantly useful, if that is the Lord's will.

3rd.—The examination of two native schools took place to-day. Baptist school passed in a superior way: the boys read and answered, with great facility, the chapter proposed for examination; and they explained, by the use of Sutton's Geography and the globe, the cause and figure of an eclipse of the moon, as produced by the earth's shadow falling upon it. These things, to children, are really more important here than even in England, because every phenomenon in nature is bound up with some polluted notion of their mythology; and by exhibiting these things in the proper light, you undermine Hindooism even without attacking it. I was much pleased with this school, and returned from the examination much encouraged, and, I trust, thankful. May the blessings of

the Most High be upon the labours of our hands.

4th.—This day two more schools were examined, one of which, Nim Sahi, passed very well, and I was much pleased; the other, Hurrepore school, manifested a degree of inattention, which was not of the most satisfactory kind. It is often difficult to say where the fault is, when any really exists. The scholars of these schools are children of heathens, who care nothing for their improvement beyond learning the rudiments of Oriya; they are not, therefore, likely to second the exertions of the masters where the knowledge of our Scriptures is concerned. Under all these disadvantages, there is, nevertheless, much done; and the children of our schools exhibit a very different appearance, in point of christian knowledge, to those who have not been taught in them.

CONVERTS.

The Lord is opening a door for us, I trust a wide and effectual one. Two more from the heathen have embraced the Saviour, and, I expect, will, together with a long-standing candidate, be baptized. Some particulars of these two men will be furnished by one of us. Amongst some discouragements, how great a cause of thankfulness the Lord smiles upon our labours, and our hearts rejoice. I expect our young brother Brooks will be requested to baptize these people; this must be to his mind an encouraging beginning.

5th.—Finished examining the schools, and am glad to see a general advancement in the attainment of our object: the impressing of the mind with useful knowledge, and more especially the knowledge of our Redeemer and of his Gospel. At night, attended a Church-meeting, and admitted two into fellowship: one of these is of nyke, the other a writer-caste. I have desired to see some Christian school-masters. I hope the Lord is now opening a way to this most desirable object. What an advantage to all the youth of our schools it would be, could they be supplied with earnest, pious, and judicious teachers, who felt an interest in the moral and spiritual interest of the children committed to their care. This has not yet been the case, but I pray that this may be the case shortly—it would be a blessing. The other man who is admitted is a devotee. I do not like this caste, they are usually lazy, quite incapable and good for nothing. However, this man seems to be

spiritual in his conversation, and in his deportment humble. He was first led to think of Christ under the following circumstances. Satan is thus defeating his own ends. The other inquirer, whom I mentioned, being driven from his own village, and finding no place in which he could quietly pursue the study of our books, on which his mind was anxiously fixed, he retired to a Mata, (religious establishment) situated in a retired spot, where he might, uninterrupted by his heathen neighbours, read and meditate. This person, who was the principal at this place, observing the nyke reading and meditating with much attention, inquired the subject of his studies; and thus, by frequent intercourse, became, I trust, savingly acquainted with the truth of Jesus.

BAPTISM.

7th.—This day three persons were baptized at Christianpore. The assembly was very large: all the native Christians were present, and a multitude of the heathen. Their conduct was usually quiet and orderly, and it was a delightful opportunity, such as cheered my heart, and made me truly thankful. Brother Goadby gave out a hymn, Pike's Selection, and spoke and prayed in English. Several Europeans, and country-born people, were present. Gunga Dhor gave out an Oriya hymn; I followed, and spoke and prayed in Oriya, and brother Brooks baptized. It was his first time, but he performed this part of the service in a very satisfactory way. May the Head of the Church send us many such days as this, and give us a large increase.

HUMAN SACRIFICES IN INDIA.

To the Editor of the Missionary Observer.

Dear Sir,

Among my letters and papers relative to India, I found the following account of human sacrifices in the hand-writing of our valued brother Lacey. The gentleman who communicated it to him resided at Balaspore, in the Mahratta States, the late station of the excellent Colonel Moxon. Human sacrifices are more frequent in India, than is generally apprehended. The late Colonel Walker, who exerted himself so much to abolish Infanticide in Western Hindostan, observes, "It is melancholy to add to the list of human infirmity, by citing the *Kalican Pooran* as an evidence of the barbarous rite of human sacrifices being sanctioned by the Hindoo Legislature. It was not only enjoined, but in the ancient rites of the Hindoos was frequently practised, under the denomination of *Mur, Med, or Wur*, the sacrifice of a man. There is, at this day, a numerous class of Brahmuns who are accused of this practice. They are called Kurrada, and are inhabitants of the Concan. The object of their worship is Maha Lukshmee, to whom human sacrifices are acceptable; and the more so if the victim be a Brahmun, learned in the shastras. The public performance of this sacrifice has long since fallen into disuse; but a sect of the Kurrada Brahmuns are accused of effecting by the secret operations of poison, that object which they dare not avow."—See an affecting account of one of these sacrifices in the General Baptist Repository, Aug. 1831. The sanguinary character of Idolatry shows its origin to be from him, who "was a murderer from the beginning, and abode not in the truth." May the progress of Christianity in India speedily abolish every unnatural and murderous custom, and the absurdities and atrocities of Hindooism be speedily "buried midst the wreck of things that were."

I am, in the service of the Mission,

Yours, in Christ,

Bourn, Dec. 17, 1835.

J. PEGGS.

HUMAN SACRIFICES, No. 1.

Few persons are aware that the horrible practice of offering human sacrifices to the gods is of frequent occurrence in India, and many I believe doubt the fact altogether; but unfortunately it can be proved.

Whilst superintendent of the Chanda district, in the Nagpore dominions, I heard that such sacrifices took place every third year in the neighbouring principality of Bustar, which is tributary to the Raja of Nagpore. Being anxious to ascertain the truth of these reports, I sent a man in the disguise of a cloth merchant, in the year 1822, to procure the necessary information, and he brought me a detailed account of the sacrifice of which he was an eye-witness. I sent the statement to Mr. Jenkins, late Resident at Nagpore; he remonstrated on the subject with the Raja of Bustar, who did not deny the fact, but promised that it should never again take place. Whether he kept his promise or not, I do not know, never having made any inquiries since. I give the account brought to me by my messenger, as nearly as possible in his own words. "I arrived at Dhunbwarra on the 19th of September. The fort of Dhunbwarra is of mud, and has two gateways; within it is the temple, and five huts belonging to the officiating priest. The temple is dedicated to Dabe, or Dhunteswuree, some name or incarnation of the goddess Kali. It is built of cut stone; it is a square of fifteen feet, and is eighteen feet in height. In front is a portico. About six weeks before my arrival, Mypal Dab, Raja of Bustar, had marched from Jugdulpore, taking out with him one large car, (Ruth) ornamented with pewter, and four others covered with strings and garlands of flowers. His train consisted of one hundred matchlockmen, 20 horsemen, and one elephant. On the 23rd of September, at eight o'clock, P. M., the following sacrifice was offered in the portico in front of the temple, the Raja being present, viz, —

- 5 Gossyns,*
- 10 People of different castes,
- 600 He Goats,
- 10 Male Buffaloes.

The victims were killed by having their heads cut off with a large sword. As a conclusion to the sacrifice, in the Deesh-

*The name of a tribe of Natives.

ra, the 25 Sept. the image of Vigna Dabe (another name of Kali) was placed in the upper platform of the large car, and the Raja and his wife sat on the lower one; they were in this manner dragged by 300 men to a spot near the village, where the Raja performed the sunga pooja. The sacrifice takes place every third year, and the number of human victims should be fifteen. Should it be impossible to procure *any* victims by the seizure of travellers, or others not inhabitants of the Bustar territory, the Raja, in that case, causes *one* of his own subjects to be seized for the sacrifice."

Human sacrifices also occur in the Rizam's country. Mr. Fenwick, who was an agent of Messrs. Palmer and Co., of Hyonabad, who lived for many years at Madispoor, informed me, that in the neighbourhood of that place, there is a small tract of particularly fine land, to keep the fertility of which, the natives conceive it necessary to offer a human victim yearly if possible.

The statement of Cukya Pudlivar would, of itself, appear sufficient to prove that human sacrifices do take place, but not a shadow of doubt can remain as to the fact, after knowing that Mr. Jenkins wrote to me, saying that the Raja, in an interview with him, did not deny it. Besides, such sacrifices are quite agreeable to the Hindoo religion; and in the Kalika Pooranu, minute rules are given upon the mode of making such sacrifices. It is there said, "that the blood of a tiger pleases the goddess for 100 years, and the blood of a lion, a rein-deer, or a man, 1000; but by the sacrifice of three men, she is pleased 100,000 years." I have related the above, thinking that it might be generally interesting, and particularly so to the readers, in England, of the Bengal Annual.

G. R. C.

Bellaspore, Sep. 12th, 1829.

HUMAN SACRIFICES, No. 2.

January 1828, Mr. Wilder, Resident at Nagpore, came to Chutteesgur, and the Raja of Bustar went to pay his respects to him; he had previously vowed to Davi, that if he had a favourable meeting with the Resident, he would offer up twenty men. He returned to his own country satisfied, and in Sep. 1828, twenty men were sacrificed; some of

them inhabitants of Bustar, labourers employed on his own fields, and others, travellers from Hyorabad and Chanda. Jugdulpoor, the capital of Bustar, is distance eighteen kos, or fifty-four miles, from Dhunteewarra, in which is the temple of Dhanteswarree. Beyond the village is the junction of two small rivers, called Dhunkinee and Shunkinee; between it and the village is a neem tree, close by which is a hole, and on the edge of it the sacrifice was performed. When the intended number of victims is completed, they are kept without food for three days; on the fourth day they are entirely shaved, bathed and rubbed with oil, after which they are led to the image of Dabe, and made to worship it. Then they are taken to the tree, and, when there, the grand Poojaree* takes the knife out of the temple of Dabe, and cuts off their heads. The inhabitants of Dhunteswarra, and the priests of the temple, immediately take up the bodies and bury them. For three days afterwards the door of the temple is shut up, and no worship performed. There is no particular day fixed for the sacrifices. In the time of Durneeon Deo, the father of the present Raja, one man only was offered up every third year, but now many are sacrificed.

In 1828, apparently at the time they were collecting the victims for the above mentioned sacrifice, two brothers, Bunjarees, halted at a place called Rondua, where an agent of the Raja seized one of them, and sent him to the Raja, who had him taken to Dhunteswarra. The other, in the mean time, took 200 rupees with him, and went to the agent, asking him to receive them and let his brother

go, or if he would not, to send him also to the Raja. The agent refused either to take the money or to meddle in the affair, and told him that if he went, he would only meet with a similar fate. Upon this the man went away in great distress to his Bunjaree brethren, who assembled to the number of 100 or 125, and went in a body to the Raja at Jugdulpoor, threatening to complain to government (meaning the Resident) if their comrade were not given back to them. Seeing that the Bunjarees were so determined on the subject, the Raja went in person to Dhunteswarra, and gave up the prisoner to his friends.

Both these statements, though differing a little from each other, fully prove that human sacrifices do take place very frequently. I have also others: one given by a man who was himself seized in Colonel Agnew's time, but who escaped by showing a paper with the government seal upon it, and a bit of old English newspaper, which he succeeded in making them believe would occasion inquiry to be made after him. He mentions that four more men are also murdered, one at each corner of the car, (alluded to in number one) when the Raja mounts it. Numbers of buffaloes and goats are killed at these sacrifices; he adds that they are particularly fond of killing men of the Junjum caste, esteeming the smallest portion of their bones or flesh to be very efficacious when buried in their fields, and that the Jonteeas, whenever they can find a safe opportunity, seize and sacrifice human victims. These details he received from the people of the country, who warned him to fly.

G. R. C.

Bellaspore, Oct. 23rd, 1829.

*The principal officiating priest.

TO A MISSIONARY.

Go,—be thy course free as the winds,
Commission'd from above;
Breathe and disperse o'er barren lands,
The seeds of faith and love.

Go,—and sweep forth sin's pestilence,
The mists of doubt remove;
Like them bear purest blessings hence,
Like them unwearied rove.

Go,—be thy voice strong as the waves
That beat the rock-girt strand;
Loudest where ignorance enslaves,
Sweep boldly o'er the land.

Break thro' the caves of heathen gloom,
And show upon the sand,
The priceless pearls whose light illumines
The shores where freemen stand.

Go,—be thy pathway like the star
In yonder glorious sky,
Where not a vapour comes to mar,
Or night-wind sweep it by:
Like his, thy light distinct and pure,
To earth's dark scenes be given;
Like his, thy station ever sure,
Fast by the gate of heaven.

From the Leicester Chronicle.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 27.]

MARCH, 1836.

[NEW SERIES.

MEMOIR OF MR. THOMAS RADFORD,

Late of Nottingham.

MEMOIRS of good men are generally acceptable to the religious public; and it will perhaps be admitted, that the piety and zeal of a private Christian, which enables him to live to God in the midst of the cares and distractions of worldly business, will present an example as instructive to the generality of readers, as the history of eminent and useful ministers of Christ. The life of Williams of Kidderminster is very valuable in this point of view, and deserves to be more generally known. The subject of the following brief memoir, though not so eminent for spirituality of mind as Williams, was a Christian above the common standard.

Mr. Thomas Radford was born in Nottingham, Oct. 9th, 1764. His parents were Church-people, but they seldom attended any place of worship; and the subject of this memoir enjoyed none of the advantages of a religious education. But when a child, he was very early impressed with the evil of intemperance, the shocking effects of which he beheld too frequently in the conduct of his father. When engaged in his childish sports, it would come into his mind, "My father will perhaps come home drunk." This thought spoiled all his pleasure; for at those times his father behaved in an outrageous manner, and caused his mother to shed bitter tears.

At this early age, he felt much fear and concern lest he should become a drunkard, like his unhappy father; but this fear was salutary, and was one means of his preservation from that hateful and destructive vice.

His father dying when he was about fourteen years of age, he was put out apprentice to a relative, who was a stocking-maker. Being destitute of friends who could render him any

pecuniary assistance, and anxious to make a respectable appearance, he was remarkably industrious: and though afflicted with a distressing pain in his side during nearly the whole period of his apprenticeship, yet he performed more labour than others who were in perfect health, and frequently continued at work till he was ready to faint. Thus, early he evinced that decision of mind, which was a remarkable trait in his character through life. Mr. Radford was now growing up to man's estate, and was living without hope and without God in the world. Though he saw the injurious effects in this life of drunkenness, and perhaps of some other vices, and therefore avoided those evils, yet his mind had never been visited with any conviction of the evil of sin as an offence committed against God; indeed, God was not in all his thoughts.

He pursued worldly pleasure as his chief good; taking much delight in visiting the theatre, in attending horse-races, and dancings, and other things of a similar or worse description. The time however was not far distant, when it pleased God to bring him to the knowledge of the truth. One of his companions had become a constant hearer of Mr. R. Smith; and the subject of this memoir could not but observe a great change in the language and conduct of this young man, and he thought if there was a necessity for the reformation of his companion, there was the same necessity for his own reformation. He resolved, therefore, to go to the same place of worship, expecting to hear something that would improve his morals, but anticipating no higher benefit. But the word of God which he heard, was "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and joints and marrow," and revealing to him the wickedness of his heart, as well as the sinfulness of his life.

He saw himself a sinner, ready to perish on the very brink of ruin; and his anxious inquiry was, "What must I do to be saved?" Multitudes of sins, which had been forgotten, or thought of no consequence, recurred to his recollection, and alarmed his guilty conscience. He was also deeply affected with a view of the desperate wickedness of his own heart. For a considerable time, he was in the greatest distress, and on the border of despair. The writer has often heard him refer to this dark season—for he remembered the wormwood and the gall. His soul had them still in remembrance, and was humbled within him. He agonized to enter in at the strait gate; he wept and prayed in secret; he was willing to forsake all for Christ. He laid his case open with great simplicity to several of the brethren, who were pleased with the marks of sincerity which he exhibited, and explained to him the way of salvation by faith in the Lord Jesus Christ. He saw there was hope for him, although he was a great sinner, and deserved to perish

everlastingly; for he could not doubt the truth of those words of Christ, "*Whosoever* believeth in him shall not perish, but have everlasting life." Still he was far from being satisfied that he was a believer; he rather concluded that he was not, but that he was still under the curse of the law. But one night as he was sitting alone, mourning on account of his sins, and lamenting his sad condition as a sinner, those words of St. Paul suddenly came into his mind, "He loved me, and gave himself for me." Immediately his imagination pictured to him the Lord Jesus Christ hanging on the cross, and he felt persuaded that Christ loved him, and gave himself for him, and had put away his sin by the sacrifice of himself. He trusted in this atoning sacrifice appointed by God, for the remission of sins, that he might be just, and the justifier of him that believeth in Jesus. All darkness and fear were now removed from his mind. Being justified by faith, he had peace with God through our Lord Jesus Christ. He felt that he loved God, and the remainder of the evening was spent in gratitude and praise.

He was baptized July 30th, 1786, in the river Trent, by his beloved minister Mr. R. Smith, along with thirty-one other persons; and we may observe that only one of this great number now remains in the Church below. Many thousand spectators were present on that interesting occasion. On the same day, these happy converts were added to the Church, and perhaps there was not one amongst them all, who sat down for the first time at the table of the Lord, and received the memorial of his dying love, with greater solemnity of feeling, and with a more lively faith and sacred joy, than our departed brother.

As a member of the Church, Mr. Radford was humble, affectionate, and useful; constant in his attention upon all the means of religious instruction and edification which the Church and congregation enjoyed. The Church was his home; and those beautiful lines of Dr. Watts's might be appropriately applied to him,—

"There would I find a settled rest,
While others go and come;
No more a stranger, or a guest,
But like a child at home."

He loved the truth and peace. When any angry disputes arose in church-meetings, it wounded his spirit. But the truth of the Gospel he valued above all price; and on all subjects he was immovable in his regard to truth, and always spoke and acted according to the conviction of his own mind, but at the same time was very careful not to wound the feelings of his brethren. The prosperity which the Church enjoyed for many years, was a great source of pleasure to his mind; and he, with many of his brethren, cordially united their efforts with those of their valuable minister for the furtherance of the cause of Christ.

In prayer-meetings, Mr. Radford was very useful. There was so much seriousness and such a savour of piety in his prayers, as rendered them very delightful, as well as profitable to his fellow worshippers. By the improvement of his mind in useful knowledge, he qualified himself to be serviceable to the cause of religion in various ways. For though he was always diligent in business, and constant in his attention upon the more private as well as the public opportunities of religious worship, yet he found time to read many valuable works in History and Divinity. But the Bible was his constant companion. His delight was in the law of the Lord, and he meditated therein day and night. His knowledge was not confined to detached portions of the word of God, but he travelled over that sacred field in the length of it, and in the breadth of it. He was therefore well qualified to speak a word in season to him that is weary, to direct the inquirer, and to administer consolation to the afflicted.

On account of these excellent qualities, he was chosen by his brethren to the office of Elder, or "Ruling Elder," as the office was generally denominated, to distinguish it from the pastoral office. The important duties devolving upon him in this capacity, he discharged with fidelity and diligence for a long period, indeed till the close of life. For though he entertained the opinion for several years before his death, that there is no scriptural authority for the office of "Ruling Elder," as distinguished from the pastoral office, yet he was prevailed upon by his brethren to continue to take an active part in conjunction with the Pastor and Deacons in the management of the affairs of the Church.

In 1812, our brother suffered a severe loss in the death of his wife, with whom he had lived very happily for about fourteen years. She was the widow of Mr. William Farmer, and carried on the trade of grocer and druggist. By the blessing of God upon his labours, he was enabled to realize sufficient property to satisfy his moderate desires, so that shortly after the death of his wife, he relinquished the trade. Whether he did wisely in retiring from business when only fifty years of age is perhaps difficult to determine, but it showed at least that he had learned the rare art of being satisfied with little; and there is reason to believe that he was influenced by religious considerations in withdrawing from the cares and temptations of trade, and securing to himself more leisure for the improvement of his mind and heart.

It is allowed on all hands that frugality is a virtue, but there is danger of this habit degenerating into covetousness, or the love of money for its own sake. This, however, we think was not the case with Mr. Radford, although he was habitually frugal. An aged mother he supported by the labour of his own

hands in the stocking-frame as long as she lived, and afforded her every comfort she could desire, although his brother, who was quite as able as himself, refused to bear any part of the burden. Thus religion taught him to fulfil that first commandment with promise, "Honour thy father and mother." He subscribed liberally towards the erection of both the General Baptist chapels in Nottingham, and was a generous supporter of all our public Institutions from their commencement. He also did much good in distributing to the necessities of the saints in a more private way, and when he could no longer walk out, he employed an active female friend to distribute his bounty to the poor.

By his will, he has left £400 to the General Baptist Foreign Mission; £100 to the Academy at Wisbeach; £100 to the Church in Broad-street, of which he was a member; legacies to two daughters of his revered Pastor, the late Mr. R. Smith: nor was his beloved brother and friend, Mr. Rogers of Fleet, forgotten, who laboured for many years in conjunction with Mr. Smith in Nottingham and its vicinity.

Mr. Radford was a Christian of that excellent stamp, that the more intimately he was known, the more he was esteemed and beloved.

1. He was remarkably circumspect in his conduct, and abstained from the very appearance of evil. He was holy in all manner of conversation.

2. He laboured after purity of heart, and was humbled before God, because he was too frequently conscious of a great deficiency in his love to God, and that the motives by which he was influenced in the performance of good actions, were not entirely pure and holy. He would say with Job, "Behold, I am vile; what shall I answer thee?" His views of the righteousness and holiness of the blessed God were such, that he could see no possibility of a sinner's salvation but through the atoning sacrifice of the Lord Jesus Christ. From the beginning to the end of his christian course, Christ and his cross were all his theme. As he was habitually humble before God, so he was clothed with humility in the presence of his brethren. He always seemed to esteem others better than himself.

3. As a friend, he was faithful, judicious, and sincerely affectionate. The writer can speak from long experience of the value of his friendship. No secret was ever revealed; no selfish views ever mingled with his friendships. He did not, like many artful men, regard his friends merely as instruments by which to accomplish his own purpose, but he was as much pleased to promote their happiness as his own.

4. Mr. Radford possessed considerable firmness and decision of character. You might always safely rely upon his acting agreeably to his avowed sentiments. His nervous system ap-

peared to be weak, and his spirits were not unfrequently depressed, but he displayed none of that irresolution of mind which is so common with persons of the nervous temperament. But it was owing perhaps to the weakness of his nerves, that in reference to his own salvation, he looked too exclusively on the discouraging side of things, and had not much skill to look through the perspective glass, and survey the gate of the celestial city.

He possessed the full assurance of faith, having the most steadfast and unwavering belief in the truth of the Gospel of Jesus Christ, but did not possess the full assurance of hope; indeed he was often exercised with painful fears, lest he should come short of the promised rest. He found however encouragement in the promises of the Gospel; and, by daily reading the Scriptures, and private prayer, which he habitually practised, he was enabled to pursue his christian course with comfort if not with joy.

Mr. Radford passed through life with fewer outward troubles than Christians in general; but the few last years of his life were embittered by considerable bodily indisposition. He was afflicted with the asthma, which confined him to the house in the winter season, and not unfrequently the cough, a constant attendant on that disease, was very distressing, especially in the night. But he submitted without a murmur to the chastisement of the Father of spirits, and was an eminent example of patience under long-continued afflictions. During this trying season, he possessed an humble trust in the mercy of God through our Lord Jesus Christ, and as he drew nearer to the grave, his mind became more peaceful and happy. A short time before his dismissal, he said to a friend, "I know in whom I have believed, and am persuaded he is able to keep that which I have committed to him against that day."

He died on 24th September, 1835, peacefully resigning his spirit into the hands of the Lord Jesus Christ.

His funeral sermon was preached from 1 Cor. xv. 57, to a large and respectable congregation. N. H.

ON THE SINFULNESS OF CHRISTIANS HAVING ANY UNION WITH THE CLUBS OF THE VARIOUS CLASSES OF ODD FELLOWS.

(Concluded from page 52.)

The system of Odd Fellowship is further a system of wickedness, as it sanctions and promotes the desecration of the Sabbath. On the religious observance of that holy day, depends, in a great degree, the welfare of individuals and nations. An habitual Sabbath-breaker is a rebel against his God, an enemy to his country, and the murderer of his own soul. But the system of Odd Fellowship, in many instances, encourages the profanation of the Sabbath. An individual, that once

professed religion, known to the writer, has formerly been seen going to attend an Odd Fellows' Meeting, at the very time when the members of the Church, from which he has been excluded, were assembling to commemorate the Redeemer's dying love. That desecration of the Sabbath is extensively connected with Odd Fellowship, is evident from the Odd Fellows' Magazine. In the number for June, 1834, p. 407, a writer proposes the erection of rooms for their meetings. He notices how many Lodges one such room might accommodate; and how many nights they would have for lecturing and committees, and then he adds, "EXCLUSIVE OF SUNDAYS, UPON WHICH THE GENERALITY OF LECTURING IS DONE." What this lecturing is, of which the generality is done on the Sabbath, it may not be easy for persons not admitted into the secrets of the system fully to explain; but that it is not the worship of God we may feel the fullest confidence, from the very nature of the Institution as already exhibited. Men do not gather grapes from thorns, nor figs from thistles: nor will a system that encourages its admirers to take their "cheerful glass," and sing "foolish songs" on the week-day, inculcate religion on the Sabbath. Something, however, respecting the nature of this lecturing, of which, let it not be forgotten, most is done on the Sabbath, may be gathered from the Odd Fellows' Magazine. Several papers appear that are denominated lectures. One of these is on atmospheric air, another of them a kind of moral tale, neither of them very objectionable in itself at a suitable time, but both of them utterly unsuitable for occupying the sacred hours of the Sabbath.

It is pretended that Odd Fellowship is favourable to morality. In the extract from the introduction to its rules, already quoted, "the improvement of morals" is specified to be one of its "primary objects." And in the preface to those regulations, as already mentioned, it is said of an Odd Fellows' Club-room, "You can pass your leisure hours there, and enjoy a cheerful glass, the company and conversation of your friend, without the fear of having your ear wounded with noise, indecency, and profaneness." Perhaps the rules of these Societies may repress, *in their lodge hours*, the more open outbreaks of obscenity and profaneness. If this be so, still, however, according to an Odd Fellows' testimony, the spare time of these leisure hours is mostly spent in "singing foolish songs," and verily, that is a strange kind of morality, that is promoted by "singing foolish songs."

The fact however is, that the morality inculcated by Odd Fellowship is antisciptural, and antichristian, and will no more bear examination than the other parts of the system. Its own publications furnish proof of this. The Odd Fellows' Magazine for June 1830, p. 235, contains a memorial from the Loyal Rock of Hope Lodge, to the officers of the Loyal Rock of Horeb Lodge. This memorial abounds with ridiculous and fulsome trash. The members of one Lodge say to those of the other, "You have acquitted yourselves of that arduous task, (training their Lodge) with that resplendent honour, and renown, which will shine forth in the orb of Odd Fellowship as the meridian sun in all its splendour; stamp your everlasting fame to all around you; and stand as a monument of your greatness to ages yet unborn." Some complimentary lines, in what is professedly verse, answer this. This verse is so highly valued that it is ordered to be printed in letters of gold, and enclosed in a rich gilt frame; it concludes thus,—

"May Hope and Horeb's Rocks ne'er split asunder,
Till the last trump shall rouse the world from slumber;
Then if we live in friendship, truth, and love,
'Twill be a pass-word to the Lodge above."—Page 238.

To represent heaven under the figure of an Odd Fellows' Lodge seems to border on profaneness, yet sometimes even good men have appeared so irreverent in the figures they have used, that it might seem invidious to lay much stress on this. But observe what is Odd Fellow morality. We have seen what is the object of their Institutions, what, in their dialect, must be meant by friendship, truth, and love; the friendship, truth, and love, of a company of merry companions, whose wives and children are perhaps pining at home, while they are sitting at an alehouse, enjoying their "cheerful glass," and singing "foolish songs," and this friendship, truth, and love, is to be a pass-word to heaven. Miserable and pitiable indeed are the men that drink in and honour such delusions, though printed in letters of gold, and hung up in rich gold frames.

But these, it may be urged, were the sentiments of a part of the body; take then what is general to the order. The following extracts from songs, which, from their application, must be in frequent use among them, illustrate the spirit and the morality inculcated by their system:—

At the admission of a brother.

2nd verse.—Brothers, you've nought to fear,
True honour's court is here,
Love, mirth, and joy;
Loyalty here abounds;
Reason our evening crowns;
While every voice resounds
Long live the king.

At a visit.

Welcome, Odd Fellows, all,
This is true honour's hall,
Where friendship's found;
Here mirth and harmony,
Honour and loyalty,
Love and sincerity,
Ever abound.

Introducing the noble.

Hail, chief elect! Odd Fellows' pride,
We'll hail thee welcome to the chair;
May'st thou with honour here preside,
Promote our mirth and banish care;
All Odd Fellows shall be then
Bless'd by God, and loved by men.

The Vice.

Our laws defend, our rights maintain,
Preserve our fame and unity;
Let mirth and order ever reign,
Throughout our great community;
All Odd Fellows shall be then
Bless'd by God, and loved by men.

Of these songs it may be confidently asserted, that, excepting the single scriptural sentiment of honouring the king, they foster and strengthen no feelings that the religion of Jesus, the only source of true morality, inculcates. We have already seen what is the nature of their "mirth and joy," and that taking a "cheerful glass," and "singing foolish songs," is the way in which "Reason" their "evening crowns." Their songs harmonize with their system, and display its nature. It is a system suited for jolly and merry men of this world, that live without God, then die and are undone. The latter two of these songs, which are used at the introduction of their officers, display the nature of their morality in exact accordance with the views already given of its quality. The promoting their mirth, and banishing care, and keeping order, are represented as the means, by which all Odd Fellows shall secure the blessing of God, and the love of men. The nature of their mirth, and their way of "banishing care," have been already described, and thus, according to the doctrine of their songs, the way to heaven is not by repentance towards God, and living faith in our Lord Jesus Christ, evinced by self-denial and general holiness, but it is by mirth, and balls, and singing songs, and driving, by jovial merriment, dull care away. Whatever may be the views of some members of the order, these are evidently the sentiments inculcated by the order, in their acknowledged formularies.

It may be further remarked, that the profanation of religion, which, so far as it can be learned, is connected with initiation into the order; and the foppery and foolery connected with medals, sashes, aprons, titles, &c., &c., and the extreme secrecy of the order, all unite to forbid a Christian from taking their unhallowed oaths, and entering into their secret.

One of the objects of Odd Fellowship, as stated in the preface to their laws, is "some useful end to continue them." This end has been aimed at in their fund for relieving the afflicted. Doubtless the inducement that has led some pious persons to join them, has been the supposed advantages of this fund. But even the advantages of this fund, if there were no objections to the system, are very questionable; and, from what can be gathered, it appears that by no means as much dependance can be placed upon this fund, as upon many well-conducted benefit Societies. T. S. Rowlandson, in the Magazine for June, 1834, states that the independent order of Odd Fellows numbers nearly 40,000 members. (Page 405.) In the same Magazine, (page 424,) the total worth of the general fund on April 1, 1834, is announced to have been £2941 12s. 7d. There was not therefore in this general fund a reserved sum of one shilling and sixpence per member. How poor would a sick or benefit Society be esteemed, that had not in hand a fund equal to eighteen-pence a head! Many of these Institutions have some pounds per member in hand.

The nature of Odd Fellowship being so opposite to that of Christianity, it is plainly unlawful for Christians to be connected with Odd Fellows' Clubs. Christians are enjoined to come out from the men of the world. The Lord says, "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. vi. 17, 18. "Have no fellowship with

the unfruitful works of darkness, but rather reprove them," Eph. v. 11. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful," Psalm i. 1. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away," Prov. iv. 14, 15. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed," Prov. xiii. 20. On this text let it be remarked, that fools, in the word of God, designates not persons of small mental powers, but the worldly and unconverted. Indulging the spirit thus inculcated, the Psalmist said, "I have not sat with *vain* persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked," Psalm xxvi. 4, 5. So much stress does God lay on obedience to such precepts, as are here brought forward, that when his favoured servant Jehoshaphat formed a league with Ahab, a prophet was appointed to reprove him. "Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord," 2 Chron. xix. 1, 2. Many other precepts have a bearing on the subject. "Be not conformed to this world: but be ye transformed by the renewing of your mind," Rom. xii. 2. "Abstain from all appearance of evil," 1 Thess. v. 22.

Some persons will plead that connexion with these clubs is no injury to them; that they merely dispatch their business in business hours; and avoid all other meetings. Suppose it be so, yet they are *acting sinfully*, for they are supporting Institutions that are calculated to ensnare and ruin others, though themselves may escape the snare. This is utterly inconsistent with the spirit of religion. The Apostle said that he would debar himself of so lawful and necessary a part of food as meat, while the world stands, sooner than he would injure the soul of another, 1 Cor. viii. 13. Yet some professors of religion will support worldly clubs, whose tendency it is to ruin others; and because themselves avoid the snares these clubs furnish, will plead that they are doing no harm. God will not admit such a plea. Sin is committed, and evil done, in various ways, by professors of religion that unite with such clubs. By the union itself they sin against God, as it is in direct opposition to the conduct inculcated in his word. Instead of avoiding the worldly and the dissipated, and, like the Psalmist, not sitting with the *vain*, they unite as closely as they can, with a number of persons of this description. On the closeness of the union between the members of Odd Fellows' Clubs, in the preface to their laws, it is remarked, "*They call each other brothers from the strong union that subsists among them, in every thing connected with themselves individually and collectively.*" A strange set of brothers has that professor of the Gospel, who is united to one of these clubs. The keeper of the lodge house, in almost every case an ungodly man, and in many a drunkard, is a brother. The frequenters of the alehouse, who prefer spending their leisure hours there, in taking a cheerful glass, and singing foolish songs, to any thing really beneficial to themselves or families, are all brothers. Shame upon the man that having the guilt of this union exhibited to him would class himself with a Christian Church, and at the same time be a member of such an opposite community.

The sin and evil end not here. Such connexion is further sinful

from the sanction and support it gives to a baneful worldly Society. A Christian united to an Odd Fellows' Club, helps to support it by his money, *and sanctions it by his influence and example.* Thoughtless young men may thus be allured into a snare, from which they will never escape. They may reasonably argue, "Such a one professes religion; he is deemed a pious man, but he belongs to an Odd Fellows' Club, surely I may join it." Perhaps he whose example influences in such a case, may escape the snare: not so those of less experience, who follow his example. They drink into the spirit of the system, and live and die under its effects; and the everlasting ruin of such persons may, in a great degree, be ascribed to the example of him who drew them onward.

So far as its benefit fund is concerned, the system of Odd Fellowship is represented to give an advantage to its members, in consequence of the ease with which, through its extensive ramifications, its members may obtain the aid on which, in time of sickness, they have a claim. Were its advantages however in this, or other respects, ten times greater, this would form no justifiable reason for union with it. To do evil for the sake of a little worldly convenience or advantage, is utterly alien from the spirit of religion. Of those who do evil, that even *good* may come, it is said their "damnation is just," Rom. iii. 8. Such is the nature of the Odd Fellows' system, as we learn from even their own publications, that the imperative duty of every one, who would act as a Christian, in reference to it, may be expressed in the Apostle's words, "Touch not, taste not, handle not."

ADDRESS AT THE GRAVE OF MR. W. LIGGINS,

Late of Hinckley.—By Mr. Yates, sen.

AMONG the inhabitants of this spot, there is profound silence. Every tongue is dumb, every ear is deaf, and every eye is closed. They have all done with the agitating concerns of time, and rest from their labours. But that conscious and active principle which once moved these material machines is still in existence, and still in motion; either ranging the realms of ethereal bliss, or wallowing in the lake which burneth with fire and brimstone. And could it reanimate its sleeping dust, and move its tongue to speak, what tales it would tell, what scenes it would describe, such as would make the sinner tremble and the saint leap for joy. But silence is imposed upon the dead, because, if Moses and the Prophets are not heard, one from the dead would fail in the production of that feeling which terminates in the conversion of the soul unto God.

Amongst the number of the silent dead, we have just deposited the remains of a much esteemed and valuable friend. He was suddenly arrested by the mighty hand of death, and now he is brought to this gloomy cell: but he will not lie there long, for his Deliverer is coming, and his redemption draws nigh. The grave must resign him at the command of Christ, who will raise and change his vile body, and fashion it like unto his glorious body; then it shall no more see death, but eternally live in the enjoyment of health, of peace, and of pleasure. O Death, had we the direction of thy darts, we should sometimes strike

those whom thou sparest, and often spare those whom thou strikest. We should generally shoot at the aged, to whom the grasshopper is become a burden; or at the sick, who, for months and years, have wearisome nights appointed them, and being ripe for heaven, are crying, "O that I had wings like a dove, for then would I fly away and be at rest." But we should pass by the men who are usefully employed in business, or frequently engaged in acts of piety and benevolence, whose families know not how to do without them, and by whose removal the Church would sustain a grievous loss; but the direction of thy darts is not left to such short-sighted beings as we are, but is in the hands of Him, who, though clouds and darkness surround, yet righteousness and judgment are the basis of his throne.

If human life may be spoken of under the similitude of a wheel, permit me to say, the life of our deceased friend was strikingly represented by it. Is a wheel frequently in motion?—so was he. Does a wheel consist of many spokes?—so had he many concerns in his hands. Do these all centre in one cistern?—so did his actions originate in one broad principle of love to God and man. Who that knew him could charge him with inactivity? Who that knew him need be told that he was often engaged in obtaining employment for the labourers; in collecting for, and giving money to, the poor and afflicted; in conveying the ministers of the Gospel from place to place; in attending meetings to promote the spread of the Gospel at home and abroad; in worshipping God in the sanctuary, and leading his own house to serve the Lord? These varied acts of piety and benevolence originated in one broad principle, the love of God and man.

We have seen this wheel long in motion, and of late, we have seen with sorrow, its spokes decaying and its rim wearing away. But little did we think a week ago, that its Great Author would, while at Leicester, break it suddenly at the cistern: but so it was. "O the depths of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

The transition of our friend out of time into eternity, was not only sudden, but great and glorious. Here, he was pent up in darkness; Death burst the involving cloud, and all was day. The things which he had heard of, he saw, not through a glass darkly, but face to face; he exchanged his labour for rest, and his sorrows for joys.

With these views of his present happiness, let us check these flowing tears, and wipe our weeping eyes. He is only gone a little before, as an addition to the general assembly, and to supply us with another motive to seek with ardour the attainment of eternal bliss.

Ye children, supposing he has met your dear departed mother, and she has asked him how he has left the dear children, could he say, "I have endeavoured to bring them all up in the nurture and admonition of the Lord, and they all regarded my counsel, they all received my reproof, they all have set their faces Zion-ward, they have all joined the Church, they all shine as lights in the world, and being on the way to heaven, they will soon be here." I say, could he give this account of you to your dear departed mother? Then she has sung a new song, and is now anticipating a joyful meeting with you at the right hand of Jesus, when he comes to judge the world. A meeting you will soon have before the judgment seat of Christ; will it be to remain together, or im-

mediately and eternally to divide?—important question, and the proper answer belongs to you.

As you die penitent or impenitent, believing or unbelieving, justified or not justified, sanctified in part or not, so will you be found among the sheep or goats, and be on the right hand or on the left in that day. May you think on these things, and be aspiring towards heaven, where your beloved parents are gone, and be preparing to meet them, so as to be ever with them and the Lord.

I hope, my young friends, now you are bereft of both your parents, and are participating in sorrow occasioned by their departure, that you will cleave to one another in love. Let there be no envyings, no strife among you, except it be a striving to console and assist one another. If your parents can see you, it will add to their happiness to see you walk in love. And I entreat you, while indulging in your sympathies, to let your surviving mother have a share. She has been a helpmate to your father, and a friend unto you: as such, I hope you will show respect to her on every proper occasion, and in every useful way. Remember, she is once more a widow; she has lost her protector, her adviser, and her best earthly prop. But while you show friendship to her, and she looks for it at your hands, I hope she will look higher than you, even to Him who liveth for ever and ever, and who has promised to be a husband unto her.

Yes, my bereaved friend, you are lately become entitled to some additional promises; may they be the joy and rejoicing of your heart; present them with the hand of faith unto him that made them, and they shall all be fulfilled. You have been subject to more vicissitudes than many, because you have been connected with mortal men who have been torn from you by the relentless hand of death; but your best Husband is alive for evermore; he changes not, and he hath said, "I will never leave thee nor forsake thee." Cleave therefore unto him with full purpose of heart, and cast your every care on him, for he careth, and ever will care for you.

But this striking and afflictive event, does not only call for an address to the surviving relatives of the deceased, but also to those who were fellow-members with him in the same Church. Ah, my christian friends, you sustain a heavy loss. You have lost one of your most active and useful friends; one who would sympathize with you when in trouble, relieve you when necessitous, direct you when embarrassed, comfort you when cast down, warn you when in danger, preserve you when falling, and bring you back when driven astray. But he is gone, and his departure will be extensively felt; for the town has lost an honourable inhabitant; the Church, a valuable member; the widow, a faithful partner, and the children an affectionate father. Can such perish and no man lay it to heart?—rather do not all around cry, O cruel Death! Well may man's Redeemer say, "I will be thy plagues."

Our deceased friend had been a member of the General Baptist Church in this town, upwards of thirty years. He had seen it sinking and rising; without, and with a Pastor; but he stood always by it; let who would depart he remained steadfast, and he was faithful unto death. And will not his Lord say, "Well done?" Will he be unrighteous to forget his work and labour of love? No, never! no, never! Wait awhile, and you will see his sleeping dust awake, arise, and go through the gates into the city. "An abundant entrance shall be

ministered unto it into the everlasting kingdom of Jesus Christ its Lord." Would you, my christian friends, share in the same honour and enjoy the same felicity, then follow his example, abide in Christ, abide by his cause, his ministers and people, and do so till death, and then there will be a crown of righteousness for you also.

Before we separate, let us indulge in a few reflections that may be useful to us all, and they arise out of this afflictive event, which has brought so many now together. Last Lord's-day, we had no idea of standing round the grave of William Liggins this morning—but so it is. And perhaps we have as little thought of others standing round our grave next Sabbath—but so it may be. Well, on the supposition, that so it will be, how should we begin to act? Why, like men that thought we had almost done with temporal things, and ought to apply our thoughts to eternal things. We should settle our worldly affairs as soon as possible, and then say, Now I have done, and now I will apply my heart unto wisdom. I want no gold, I want grace. I resign my treasure on earth, I want to find some in heaven. It is of the greatest importance for me to know, that, before my body drops in the dust, I shall not drop into hell; and that before I am turned out of my tenement of clay, I have a building of God, a house not made with hands, eternal in the heavens. Well, and how can I know these things? Why, only by knowing that I am a real penitent before God; a real believer of the Gospel of Christ; a real depender on Christ for salvation; a real comer unto God by him. Knowing these things, I should know from the Word of Truth that I should not perish, but have everlasting life. Then I could see death, though only at the distance of one week, and feel no fear; but, in view of the contest triumphantly exclaim, "Thanks be unto God who giveth me the victory, through Jesus Christ my Lord." Amen.

T. Y.

EPISTLE TO CHURCH MEMBERS.

(*By a Missionary.*)

Dear brethren and sisters,

Will you allow one who wishes well to your souls, to address you on the subject of your christian profession? The importance of the subject is my only reason for addressing thus publicly many who are much older than myself. Convinced that religion is a matter of infinite import, you have attended to its concerns, and are, I hope, enjoying the blessedness of which the Psalmist speaks, Ps. xxxii. 1, 2. But, situated in a world like this, we have to encounter many difficulties and trials; independent of that natural propensity within us to go astray from God, our situation is by these circumstances frequently rendered imminently dangerous. Our immortal souls are at stake, and foes within and without perplex and annoy us; we have to guard against the first motions of sin, even the thought of it, lest while we are tampering with the enemy he make sure of a victory over us; we have to maintain a continual conflict with our own corrupt hearts, to fight the good fight, to run the race, to strive to enter in at the strait gate; and are assured if we overcome, we shall be raised to glory, honour, immortality, and eternal life, and that they who endure to the end will be saved. There is nothing in the word of God which will warrant our supposing our work, our conflict, is ended, till we lay down our load of clay. Knowing, then, our own inherent weakness, and the willingness and ability of our heavenly Father to afford us all requisite aid, it becomes us to live near to him, to cultivate feelings of the

warmest attachment to him who died for us and rose again; to be anxious for greater conformity to his will, and devotedness of heart to his service; to remember that God is a perfect being, and as he cannot but delight in his own perfections, so he can only love us in proportion to our resemblance to himself; and, feeling this conviction, to press forward and never to rest satisfied till every thought of our heart is brought into subjection to the mind of Christ, and being assured that there is no other name under heaven given among men whereby we or our fellow creatures can be saved, it is our duty to labour and pray for the salvation of mankind. Much may be done by you both at home and abroad, if you will but exert yourselves; and remember you are under obligation to God to *do all you can* for the advancement of his glory, and the salvation of sinners; there is no exception, you are all professedly his *servants*, and are required to improve the talent committed to your care in the service of him who gave it to you. Think not that ministers alone are to labour for the glory of God, it is your business as well as theirs, and your obligation to God and man is as great as theirs; you enjoy the same benefits, are rejoicing in the same hope, and expecting the same heaven. The Lord Jesus, in dying for sinners, has done as much for you as for them; and though you are not set apart for the work of the ministry, there are many, very many ways in which you may advantageously employ yourselves for God and his Church. Talent, requisite for a minister, is not necessary in many branches of employment in the household of our Divine Redeemer, and much that must be done, ministers cannot do for want of means, which many of you possess. It is true indeed they are set apart for the more public engagements and labours of the Lord's house, but their exertions will not supercede your own; it belongs especially to members of Christian Churches to pray and labour for the peace and prosperity of Zion; and the great head of the Church has made your individual prosperity to depend, in a good degree, upon the prosperity of the whole body. It is yours to pray for your minister, that he may be directed in his studies, and successful in his labours; that the influences of the Holy Spirit may accompany the words he delivers, that sinners may be converted to God, and Christians built up in the faith; to watch for those who appear seriously disposed; to lead them forward by example and precept, by anxiety for their souls' salvation; to manifest your love to their souls, and your conviction that none can be truly happy without an interest in the atoning blood of the Lord Jesus Christ; to pray constantly and fervently for the conversion of your friends and acquaintance who are still afar off from God; to set apart times for especial prayer for them. Think not that prayer will be unavailing, but rather, in the fulness of expectation, bow before the throne of grace; you have the promise of Christ himself, that "If two of you shall agree touching any thing;" to pray, "it shall be done for you," and success must attend the use of the means in connexion with prayer. You are not your own, having given *all* to God; you cannot now hold any thing back; your talents, your time, your property, all belong to him, and should be devoted to his glory. "Honour the Lord with thy substance, and with the first-fruits of thine increase; so shall thy barns be filled with plenty, and thy presses burst forth with new wine," said the wise man. This line of conduct is invariably blessed: the more we devote to God, the more we shall have to serve him with; and the opposite of this is equally true, "There is that withholdeth more than is meet, and it tendeth to poverty."

You are able to do much at home by your prayers, exertions, and subscriptions; but more than this is to be done: the world is to be converted to God, and this is to be accomplished through the instrumentality of those who, enjoying the blessings of the Gospel, have given themselves to God and his Church; and the only rational way of accounting for the prevalence of infidelity in professedly christian countries, and the awful extent of heathenish idolatry in the world, is the indifference of Christians, and the disposition to secularize the Church. This we must believe so long as it is written, "Thus saith

the Lord, I have no pleasure in the death of the wicked." Had all succeeding Christians imitated the example of Apostles in zeal and holy devotedness to the glory of our Lord and Saviour, the world would not have presented the alarming picture it does at the present time. How many early in the Church had "a name to live but were dead?"—were "neither cold nor hot?" How many sought their own aggrandizement, more than the glory of God and the salvation of immortal souls? While we censure them, let us be careful not to imitate their example; but what they neglected to do, let us, as far as possible, accomplish. The command of Christ is still binding, "Preach the Gospel to every creature;" support it at home, but do not neglect it abroad; let not your prayers and labours for the heathen be the result of temporary excitement merely, but of deep conviction of your own obligation and their necessities; of the truth that Christ died for the salvation of the whole world; of the happiness of heaven, for which the Gospel prepares all who receive it, and of the misery of all who die destitute of its blessings. With these subjects fully and deeply impressed upon your minds, you cannot be insensible to the responsibility of your characters as servants of the Lord Jesus Christ, nor will you by any means rest satisfied with exertions at home; but you will extend the desires of your hearts to the remotest habitations of men, and will contemplate nothing less than the conversion of the world; and O how great will be your joy, as every succeeding year bears testimony to the power of divine grace, in renovating the human heart, humanizing the brute, and spiritualizing the human; in elevating the lost and ruined children of men, and preparing for heaven those who were children of wrath, and heirs of hell. In attempting so great a work, depending on the co-operation of the Holy Spirit, how energetic should be our exertions! how frequent and fervent our prayers! Remember "prayer moves the hand that moves the world;" and in answer to prayer, what may we not expect? nothing less than that God will open the windows of heaven, and pour out a blessing, till there will not be room enough to receive it.

One word to you, my dear sisters in Christ, and I have done. Think of the wretchedness and misery, the degradation and slavery, of your sex in this land of idolatry and death; and cannot you adopt some means to ameliorate their condition? I will point out one that seems at present to promise the greatest success. Great numbers of female children are left destitute, left to perish by their parents; greater numbers are, in times of scarcity, and such we have had, offered for sale to any one; many have been offered to me. Now could not you form Societies among yourselves, for the support of these friendless children, so that they might be brought up by your Missionaries, and thus reclaimed from idolatry, and made blessings to their native country? A kind of orphan asylum might be formed for children of both sexes, under the superintendance of the females of the mission, who would, I doubt not, feel much pleasure in instructing them; all that is wanting is support, and this, on the small scale of £4, or at most £5 per annum each for the first year, and probably less afterwards, as it would be proper for them to be brought up in the native style, as far as living is concerned. Girls could be taught all that is requisite to make them useful members of society, and boys instructed in various trades, so that when grown to years of maturity, they should be able to obtain a respectable livelihood. Thus, a blessing of incalculable extent would be conferred upon the country, a large society would soon be formed, which would make caste no longer a barrier to a profession of Christianity, which we have reason to believe is, with many at the present time, the only thing that prevents their coming forward; and were it thought desirable, if any benevolent lady or gentleman would engage for the support of one or more male or female children, they might be called by their names, or any the individual would wish. This plan has been adopted to a considerable extent by our American brethren and sisters, and shall they be more benevolent than those of England? you can prevent it. Provoke one another to love and good works; thus will you bless mankind, and glorify that Saviour who died to save, and whose servants you

are. May the Lord bless you, make you to enjoy the light of his countenance, make you eminently useful in the Church and the world, is the prayer of

Yours, my dear brethren and sisters,

In the bonds of christian affection,

Cuttach, May 25, 1835.

JOHN GOADBY.

LETTER TO A SON, ON LEAVING HOME FOR LONDON.

My dear boy,

As you are now leaving the village where you have hitherto lived, to enter on a scene so widely different, listen to the parting counsel of one who wishes you well for ever. You are going to a place where wickedness abounds, and where millions have been undone for this life and the next: attend then to the advice which this paper contains.

Be obedient, diligent, obliging; be not self-conceited; make your master's interest your own; be strictly honest; never violate truth; avoid bad company, and remember your Creator in the days of your youth.

Be obedient. Listen to the directions of your superiors. Much of your comfort now, and of your success hereafter, will probably depend on your behaviour to those above you. Think how you would wish them to act if they were in your situation, and you in theirs: you would wish them to attend to your instructions; they, then, must wish you to attend to theirs. Should you, hereafter, have others placed beneath you, you would love and value those most who were most willing to obey; and you may be sure, that those to whom you are going, will do the same. If you are dutiful and obedient, you may secure their favour; if disobedient and undutiful, you will most probably incur their dislike.

Be diligent. Without diligence, you must not expect to please others or benefit yourself. Idleness is the source of the worst of evils. If you would escape poverty in this world and ruin in the next, avoid idleness. Numbers, who have come to an untimely death, have had to ascribe their destruction to indulging an idle disposition. Too slothful to attend to their proper business, they have, instead of it, run into crimes that have brought them to the gallows. The hand of the diligent maketh rich, but idleness and beggary go together.

Be not merely obedient and diligent, but *obliging*. An obliging disposition is always lovely. Show a willingness to attend to your duty. Let your master, or other superiors see, that you are not actuated only by fear, but that you love to please them. Show the same disposition to all about you; this will be the way to secure their affection. You cannot be loved by too many, if they are persons of good character, and know not of what advantage the friendship of your equals, or even of your inferiors, may be hereafter.

Be not self-conceited. Do not entertain too high an opinion of your own judgment or ability. Self-conceit, though in the most eminent characters, is hateful. "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." You do not suppose that an infant of two or three years old can judge as well or know as much as you, yet it would be as reasonable to suppose this, as that you know as much as those who are two or three times as old as yourself. Be always ready to receive advice, and when you have been wrong, be willing to have your errors pointed out. Those act as our best friends, who tell us of what is amiss in ourselves.

Make your master's interest your own. Act when he sees you not, as if he always saw you, for a greater than any here, the God of heaven, will see you. Be as careful to avoid injuring your master, as you would of injuring yourself. Attend to his advantage as you would to your own. Were you engaged in trade, you would, no doubt, highly value an apprentice, or other person, that you observed acting thus: act so then yourself. If your master is of an agreeable disposition, this may much endear you to him; if he be of a bad temper,

still do your duty, and that person must possess a bad temper indeed, who can be angry without any cause.

Be strictly honest. If intrusted with your master's property, never, on any account whatever, suffer yourself to misuse the smallest portion; not even a single farthing of it. Dishonesty, it is feared, is too general a vice among young men in London. Avoid it; fly from its first approaches, as you would from the sword of a murderer. A dishonest action, hidden from man, cannot be hidden from God; and will not always from man. He that can take a penny which is not his own, would, if opportunity offered, take pounds. Never then, on any possible account, make use of the most trifling sum which is not your own. Though the sum might be trifling, the crime would not be trifling. It is as wicked to steal a penny as a thousand pounds: though the beginning might be small, none could tell what would be the end.

Attend to truth. A liar is hateful to God and to man. Nothing can justify a falsehood. A lie is one of the worst of sins. It is that for which the devil himself is most distinguished. The Lord tells us, "He is a liar, and the father of a lie." A person given to lying is not believed when he speaks the truth. Nothing in our dealings with the world can justify a lie; nothing in your dealings with your companions or superiors. If a fault is committed, a lie doubles it; and a person who can lie in joke, may too soon do so in earnest. All liars, we are told, shall have their part in hell. Maintain, then, the strictest regard to truth. A single falsehood might, in this respect, ruin your reputation, and make your word distrusted for years.

Avoid bad company. You are going to a city where there is abundance of the worst. Though at first you may have few temptations to join it, yet, if you live there for a few years, you will find, that you can hardly pass through the streets at night without invitations to join the worst of company, where compliance would bring upon you disease and pain, and probably early death for this world, and misery for the next. Avoid bad companions of every kind; they can do you no good, and would do you much harm. Bad companions are the surest guides to hell. Do not trust those who love not their God; if they love not Him, why should you think them capable of real love to you? Though their company should seem pleasing, the remembrance of it on a death-bed would be bitter; and, after death, those who have been companions in sin here, will be companions in misery, and each others' tormentors for ever. They may laugh at you, but do not go to hell with them for the sake of escaping their laugh. They may tell you they possess happiness, but they would deceive you; thousands have been thus led astray, and repented when too late.

Attend to these few hints and they may be of lasting benefit to you. If you properly regard them you may expect to be valued, esteemed, and loved. Persons from very low situations, who have thus regulated their conduct, have often risen far above those with whom they entered on the world; while in an inferior station, they have been valued as prizes by their superiors; and when they became their own masters, have prospered greatly, with the blessing of God: while those who have acted in a contrary way, who have been disobedient, idle, disobliging, self-conceited, careless of their employer's interests, given to falsehood, &c., have sunk to beggary, instead of rising to prosperity.

And now, my dear boy, having given you these hints respecting your conduct, if you would prosper in this world, let me remind you of one thing more, "*Remember your Creator in the days of your youth.*" Here, you must live but for a few years at longest, but in the next world for ever, and ever, and ever. Young as you are, even now you are going forward to heaven or to hell; one of these is reserved for you, and it depends upon yourself which. Endless happiness, or endless sorrow, is at no great distance before you: you must soon meet your God, and how will you meet him if you forget him? Remember your God; he gives you every thing, should you not love him in return? He has given his beloved Son, the Lord Jesus Christ, to die for your

sins, and to suffer in your stead as well as for others, and it is only by believing in Christ, that you can reach heaven. Do not forget your soul; it is worth ten thousand times more than the world. Do not forget your Saviour, he has not forgotten you. Heaven is the only place that is worth a thought. O do not refuse it; do not as good as say, "I will never enter there." Remember your Saviour, and remember your God: remember that God always sees, and will at last bring you into judgment, a strict and solemn judgment. Mind these things now: it is in your *youth* that you should attend to them; you may never live to old age, and if you should, unless you regard them now, it is not likely that you will then. Besides, it is most commonly early piety that becomes eminent piety, and whom should God love best, but those who begin soonest to love him? Whom should the Lord Jesus love and value most, but those who soonest begin to serve him? Remember it is your own soul, your own everlasting happiness or sorrow which is at stake; be not cruel to yourself by ruining even your own soul. Think, it is to eternity that you are going: there are more thousands of years in that, than there are drops in the sea, or grains of sand in the world; and you must live with God in heaven, or with the devil in hell through this eternity. Study the Scriptures daily; they will teach you the way to heaven: if you have not much time for reading them, still contrive to get a little. The Bible is God's message to you, and will you not attend to his message? Attend to private prayer; never neglect it: God requires it of you. Try to pray in your own words, and try to pray as you would if you saw God, for he sees you as much as if you saw him. An eminent Christian formerly, who rose to much consequence in London, when he was apprentice, and had no better place to pray in, used to go into his master's cellar. My dear boy, think of these things; you will not repent of doing so when you come to die: and, if you ever reach heaven, will not repent of it then. But if you forget these things, like many others, you will wish when it is too late, that you had minded them. God will not forget you, if you forget him; you must meet him. May he give you a new heart, and prepare you for it. Amen.

CORRESPONDENCE.

ON QUERIES.

Gentlemen,

I have, for some time past, been a constant reader of your valuable Miscellany; and on taking up one evening lately, the volume for the past year, I observed that in pages 218, 384, and 415,* there were Queries which remain to the present *unanswered*.

Now I suppose many of the persons who propose queries in your Miscellany, are, like myself, such as feel their need of instruction, on the subjects respecting which they inquire. Is it not then a pity, that these inquirers, who so humbly sue for instruction, should be neglected, and left to wander in ignorance? Are they not liable to form conclusions,

which most probably are very erroneously conceived? That is a very useful and important department of a Periodical Miscellany, in which questions are proposed and answered, as it affords means at once inoffensive and effectual of instructing the ignorant, directing the doubtful, and admonishing the wandering, and gives a greater completeness to the work.

I have also thought, the want of attention to this matter may have a tendency to diminish the number of your correspondents and subscribers.

We live in an age of improvements; an age in which there is a great thirst for knowledge; when the press is teeming with publications, with different objects in view, but each allows not any means to escape notice, in order to engage, arrest, and interest their readers.

I humbly hope my interference will be pardoned, and the above hints favourably received, as I am a sincere well-wisher of your valuable Miscellany. Should the above scattered thoughts be

* An excellent and lengthened reply to this query has been received from W. C. since the following article was prepared; but as the subject has so often been discussed, and a general notice of these queries is taken by the Editors in reply to this letter, W. C. will kindly excuse its non-appearance.

deemed worthy of insertion in your next number, it will indeed oblige,

Yours, very respectfully,
Jan. 8th, 1836. Z.

ANSWERS TO QUERIES.

With regard to the queries so kindly and respectfully adverted to by our correspondent, we have one or two remarks to make. If A. G. B. had wished the Editors to answer his inquiry, he would have intimated as much; but from the manner in which he has worded his communication, we thought it was not his desire. We are still of the same opinion.

As to the query of S. T., page 415, it appeared to us to be too general and vague. He asks, "What works may a minister perform before ordination?" Now it would give him no satisfaction, although it would be strictly an answer to his question, were we to say, "All the works enjoined in the sermon on the mount, every personal duty of piety towards God, and every relative duty in his family and civil society." Nor can we imagine that S. T. needs to be informed that an unordained minister may preach, pray in public, visit christian friends, and exert his talents in thousands of ways for the edification of the Church, and the conversion of sinners. It would occupy a very large space to state all the works he may perform.

It is asked also, "What works does ordination qualify him to perform?" No one imagines that ordination confers either moral or intellectual qualifications. When it is said to be irregular for an unordained minister to administer the Lord's supper, the meaning is, we suppose, that such a practice does not accord with Scripture precedent. It is not asserted that there is any express and particular law, forbidding the practice; but that the general rule of conforming as closely as possible to the order observed in the primitive churches would lead to the employment of ordained ministers at the sacred supper. Experience has also shown, that when the apostolic constitution has been departed from on this point, serious mischiefs have ensued: ordination itself has been neglected, contentions have, we believe, risen among leading members who should be the administrators, and Churches have been split up into small parties, each having its own separate table. Some

have maintained that in no circumstances whatever ought an unordained person to administer the ordinance; but we question whether we could go so far. We view the practice as an irregularity which Churches ought to prevent when they are able, and which it is proper to check in the use of scriptural means. The subject having often been ably discussed in this Miscellany, we do not deem it necessary to enter further into it; and we hope our affectionate correspondent S. T. will be of the same opinion.

An inquirer, in page 384, asks, "Whether are *public* or *private* baptisms the most scriptural, and which are calculated to produce the most beneficial effects?" If the meaning is, ought spectators to be *prevented* from being present, our answer is, No; it would be entirely unscriptural to prevent them. Although we are not specially commanded to invite them, yet the general direction to let our light shine before men is an encouragement to do so; and we have no authority from the word of God to use so much privacy in administering the ordinance as will necessarily exclude them. We read of no instance of baptism in which means were used to prevent witnesses. John baptized in the view of the multitude; and it is hardly reasonable to suppose that when Philip baptized the Eunuch there were no spectators. "A Eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasures," had surely a few servants with him. But if he had not, still the ordinance was administered in broad daylight, without the least attempt at concealment. The strongest case in favour of private baptisms is that of the jailor, of whom it is said, that he took Paul and Silas "the same hour of the night, and washed their stripes, and was baptized, he and all his straightway." But observe, 1st, Here were several present. Connected with the jail of so large a city as Philippi, there were doubtless a considerable number of attendants and servants, who had all been roused by the earthquake, and to whom Paul had preached. 2nd, No means were used to secure secrecy. At the time of the excitement, and while probably numbers were present, the sacred ordinance was administered. It scarcely comports with the pure and candid spirit of Christianity to have any secret rites and ceremonies. Were baptism to be practised in private, some of our opponents would say we are ashamed of it, and others would say

much worse things of us. If the baptism of the Son of God be a pattern for our imitation, publicity in administering the ordinance is required. As to beneficial effects, it is often found when this institute is rightly attended to, that a salutary awe circulates through an audience, that persons are convinced of the consistency of our practice with the Scriptures, and even that sinners are converted to God.

Hoping that these hastily written thoughts may not be totally unacceptable to our correspondents, we are, &c.,
THE EDs.

QUERY ON THE MILLENNIUM.

Mr. Editor,

As there appears to be a difference of opinion, among some of the members of our Churches, concerning the *nature* of that knowledge which shall universally prevail in the millennium, might not a friendly discussion of the subject, guided by the light of revelation, be useful to your readers?

I beg leave, therefore, to propose to your correspondents, through the medium of your periodical, the following Query.

“How far will experimental Christianity extend in the millennium? Will mankind, at that time, all know the Lord savingly? Or will some of them only know him *speculatively*?”

Hinckley.

Yours, &c.,
W.

QUERY ON THE LORD'S SUPPER.

Is it more strictly in accordance with Scripture, to administer the Lord's supper in the evening, than at any other time of the day?

A reply to this inquiry will much gratify,
JANE.

Lincolnshire, Feb. 12, 1836.

APPLICATION FROM BOURN.

To the Editors.

Bourn, Feb. 12th, 1836.

Gentlemen,

We beg to request, through the medium of the Repository, the kind assistance of our friends at a distance, in aid of the funds of our new chapel, opened Oct. 22nd, 1835.

We have lately formed a Working Society, and are daily disposing of useful and fancy articles kindly contributed; we doubt not, but friends in various places, will feel pleasure in aiding the cause of our great Master in this way; and trust, that by your making it known, we shall receive the assistance we anticipate.

Yours, on behalf of the Committee,
MARTHA BINNS,
JANE ELIZABETH WHERRY,
MARY WHERRY,
MARIA ROBERTS,
ELIZABETH MAWBY,
ELIZABETH PEGGS.

REVIEW.

THE CHRISTIAN MINISTER. *A Discourse occasioned by the death of the Rev. W. Newman, D.D., Pastor of the Baptist Church, Old Ford. By the Rev. GEORGE PRITCHARD. To which is appended, the address delivered at the interment, by the Rev. W. H. MURCH. Sold by George Wightman, 24, Paternoster-Row.*

The late Dr. Newman was equally distinguished by unbending integrity, exalted piety, and uniform consistency of character. The lustre of his intellectual accomplishments was concealed beneath the attire of humility, and in consequence of a partial deafness with which he was afflicted in his latter years, the playfulness of his fancy was enjoyed by those only who were favoured with opportunities of private conversation with him. He loved the Baptist denomination. He

wrote, preached, prayed, and laboured for its prosperity. There was a definiteness about his character and profession. His principles being fixed, he was one of those on whom you might safely calculate as to the side he would take on any controverted question; and though, in opposing what he deemed the wrong opinions of others, he was never vehement, rude and overbearing, yet he was always decided and steadfast. He belonged to what is called the old school. He looked back with veneration to the character of Fuller, of Booth, and especially of the late Mr. Ryland of Northampton; once his companions in labour, and his fellow-soldiers in the kingdom and patience of Christ; and it was probably his most fervent desire to be associated with them in the pious remembrances of his brethren. But his attachment to the maxims and measures of past years was not combined

with moroseness or a scorn of the rising generation. It was the adherence of firm principle, and was ever attended with a catholic spirit, a meek and loving temper, and a disposition to do full justice to those who, from conscientious motives, might wish to vary the mode of religious enterprise. He was a man of extensive reading, varied learning, and solid judgment. The memorials of his zeal and diligence will, it is believed, long remain; nor will the inhabitants of Old Ford pronounce his name for many future years without a deep feeling of veneration.

Mr. Pritchard's discourse is founded on Daniel xii. 3. Like all the other productions of his pen, it is judicious and instructive. He proposes to notice the *character*, the *employment*, and the *recompense* of christian ministers. The most striking part of the sermon is under the third division. "To assist our contemplation," he observes, "on the brilliant imagery in our text, it is not required of us to select a dark, wintry, or even a cloudy day; but a bright and glorious summer noon, when, with all its meridian effulgence, the orb of day is shedding forth in every direction its illuminating and quickening influence,—when the dazzling brightness of the firmament is too intense to admit the continued gaze of the human eye. We are also quite free to behold 'this midnight glory' when it appears in its greatest majesty. When the moon, attired in her silvery robes, is shining in borrowed magnificence with all the strength her distant sire is empowered to communicate; and when the stars, while mutually reflecting their mild radiance on each other, send down their streaming light on this our otherwise dark abode. We are quite at liberty to select such a day and such a night, that, by these figurative expressions, we may be strengthened in conducting our meditation on the blissful state of those who were wise, and turned many to righteousness, and are now shining like the sun in the kingdom of their Father." Following out this train of thought, Mr. Pritchard enlarges on the glory to which such persons are introduced after death, on the estimation in which they are held, the happiness to which they are raised, and on the mutual influence they will perpetually exert in their felicitous state. The last idea, considered in connexion with the imagery of the text, is by no means commonplace. A brief delineation of the character and labours of Dr. Newman forms the conclusion of this interesting sermon.

The address by Mr. Murch, though short, is exceedingly appropriate. The style is distinguished by elegant simplicity; and the tribute which he pays to the virtues and attainments of our departed friend is very expressive of his real character.

HINTS ON THE REGULATION OF CHRISTIAN CHURCHES; adapted to the *Present State of their affairs*. To which are added, REMARKS ON THE VOLUNTARY SYSTEM, considered in relation to its *Spiritual importance*. By the REV. C. STOVEL. Published by Jackson and Walford, 18, St. Paul's Church-yard.

The author of this work is well known to be an ardent and steadfast advocate of the Voluntary Principle; and it has given us pleasure to observe, that, while he is strenuous in asserting the freedom of the Church from the control of civil governments, he is equally earnest in inculcating the necessity of submission to the laws of God. The human mind is prone to go to extremes, and to suppose that because we are not to be compelled by man to support the cause of Religion, we are therefore at liberty to neglect it altogether. Aware of this fact, Mr. S. is anxious to show, that, though the interference of human legislation is unnecessary, we are still bound, by the sovereign laws of God, to uphold and carry forward his kingdom; and that these laws are complete, embracing every particular respecting the constitution of a christian Church, the privileges of membership, the election of officers, the treatment due to them, the support of the ministry, and the general union of Churches for the purpose of extending the Gospel throughout the world. In order to render the work more useful, he has added an appendix, containing directions for the formation of church-books, and for the best way of keeping minutes of business, and accounts of subscriptions for the ministry, for the poor, and for incidental expenses. By persons belonging to well-organized Churches, and possessing habits of business, the contents of the appendix may be thought unnecessary; but it is probable they may be of service to many small country Churches.

As reviewers, it is our duty to mention both excellencies and defects. We often meet in these pages with beautiful enlargements of thought, valuable admonitions and directions, and acute observations as to the springs and sources of

evils, acknowledged to be prevalent in some dissenting congregations. Speaking of the universality of Divine laws, he says in the first chapter, "The heavens declare the glory of God, and the firmament showeth forth his handy-work; simply, because in them we see uninterrupted obedience to the law of God. All the spangled mystery moves, and still shall move, just in the orbits which He has described, without one single deviation; and hence their movements never clash, and the forces which propel them bring no destruction. It is just the same with things most perfect on earth. The crystal, which is most clear, derives its brilliancy from the perfect execution of the Divine law. The cause of vegetation proceeds by the same rule. Every flower opens its beauteous form, displays its colour, sheds its fragrance, and prepares its fruitfulness, by the law which the Creator has decreed; and all the art of vegetable cultivation consists in the discovery and observance of his will." Where, as in this chapter, there is room for excursions of the imagination, and pictures of thought, the author appears to considerable advantage. But the best part of the work is that which relates to the support of ministers, to the causes of its being neglected, to the treatment which is due to officers of the Church; and especially the development of those vices in a people which tend to lower the dignity and prevent the efficiency of the christian ministry. These he considers to be, 1. The habit of confounding religious liberty with licentiousness in spiritual affairs. 2. An aversion to study on the part of hearers. 3. A false view of ministerial faithfulness. 4. A love of flattery. 5. The love of power. The causes which prevent ministerial support he considers to be, 1. A non-consideration of the duty. 2. An evasion of the obligation by transferring it to those who are thought to be rich. 3. A neglect of it, through depending on external resources. 4. The allowance of a selfish and worldly ambition. Notwithstanding the author's earnest advocacy of the Voluntary Principle, the friends of the Establishment will appeal to the sad disclosures he has made, as evidence of its tendency to depress and degrade christian pastors. We are of opinion, however, that painful as is its working on the minds of some of the best and most devoted men, it is still preferable to an alliance with the State. Its evils, by quickening activity, and exercising christian virtue, often work their own cure

while, on the other hand, it is the acknowledged prerogative of the compulsory system to repress christian enterprise, and stop the progress of improvement. The efforts made several years ago, by the high-church party, to crush the Bible Society in the infancy of its existence, and the recent opposition to the City Mission, are proofs sufficient of the numbing and baneful influence of State Patronage on the Church of Christ.

It would be invidious to mention little defects where there is so much to approve. We shall, therefore, only point out, in the structure of the work, one error, by the removal of which, in a second edition, its utility would be greatly increased. We would advise that the seventh chapter, which occupies considerably more than half the book, should be divided into five or six chapters, each of them treating on a specific subject. As it now stands, it embraces too many topics; and as there is neither index, analysis, nor a table of contents, we should find it difficult to advert readily to the author's views on any particular point. Besides, in its present form, we feel, while reading it, as if we wandered through various subjects, without unity of design, and without clearly seeing at what point we may stop.

(By a Correspondent.)

POPULAR GUIDE TO PHRENOLOGY; or, a concise view of its History and Principles, with ample directions for attaining a knowledge of that science. With illustrative plates. By the REV. J. BURNS, London.

This work is, we believe, what the author intended it should be,—“a popular guide.” It does not pretend to give us the full *contour* of the science; but simply presents us with those outlines by which we may form a rude notion of its claims upon our regard. The question of Phrenology is still a “*lis sub pudice* :” the present volume, by directing the attention of readers perhaps for the first time to the subject, and exciting so much interest as will lead them to peruse the more voluminous, and (we are sure the author will forgive us if we say) digested works of Spurzheim, Combe, and other masters of the science, may be serviceable to his advancement. Here the reader will find the phalanx of argument, by which this science is supported, arranged to the best advantage: as to the way in which he will thus subsequently dispose

of his suffrage, we have nothing to do; but we are inclined to surmise that, whether he decide with its friends or its opponents—whether he deem it truth or error, he need not entertain any suspicion that the doctrines of revelation will be liable to interference from any of the tenets of Phrenology.

As “a guide” then, the volume has our approbation.

BRIEF NOTICES.

ADVICE TO THE CHURCHES on the subject of Prayer-meetings. By JOHN MORRISON, D. D. London, sold by Westley and Davis.

In this interesting work, Doctor Morrison clearly shows, that an attendance at prayer-meetings is at once a great personal duty, and a valuable privilege; that in order to be present at them, arrangements ought to be made in the management of business and domestic affairs; that, to secure this privilege, workmen would do well to work a little beyond their usual hours of labour; that masters should encourage them in such a line of conduct; and that children should be trained up to the habit of being present on these sacred opportunities. His thoughts are arranged into six chapters, of which the subjects are, I. Nature of prayer-meetings. II. Divine authority of prayer-meetings. III. Regulation of prayer-meetings. IV. The numerous advantages of prayer-meetings. V. Hindrances to an attendance on prayer-meetings. VI. Encouragements to prayer-meetings. When we consider that social prayer is required both by the precepts and example of Jesus Christ and his Apostles, and that it abundantly blesses all those Churches in which it greatly prevails, it appears wonderful that any professing Christians can be found habitually to neglect it. Animated with the hope of contributing something to promote a revival of Religion throughout the land, Dr. Morrison calls upon all the Churches to use means for promoting a better attendance at regular meetings for prayer; and, as we wish to further this design, we request our readers to take the subject into serious consideration, to cultivate the gift of prayer, to be short, fervent, and judicious in their supplications; and, while we would guard them against the folly of substituting devotion for activity, we would entreat them to begin,

continue, and end every effort in prayer. The arguments advanced in this book are judicious, and forcibly expressed. We cordially recommend them to the notice of the religious public.

THE BIBLE COLLECTORS. Sold by Ward and Co., 27, Paternoster-Row.

This is an instructive and encouraging tract. Bible collectors will find it useful in suggesting, not only consolatory and encouraging ideas, but hints as to the best manner of carrying forward their philanthropic operations.

EMILY ROWLAND; or, the Young Christian contemplated in life and death. By J. SUTCLIFFE. Religious Tract Society.

This is an interesting little memoir, well written, and calculated to benefit young people.

WORD IN SEASON, both to the serious and thoughtless; or, considerations on Man's present and future state. Sold by ditto.

The precise line of thought here pursued is on the evidences of man's enmity to God, the nature, necessity, and proofs of regeneration, and the condition of man beyond the grave. The work is intended to be put into the hands of sick people; but we think that some of the remarks, and especially the questions, will require more intellectual effort than invalids are generally able to put forth. The book is, however, worthy of serious regard.

PASTORAL CAUTIONS. By the late REV. ABRAHAM BOOTH. Sold by Ward and Co.

This is a cheap edition of one of the most judicious, savoury, and weighty addresses we ever read. It was delivered at the ordination of Mr. Thomas Hopkins, over the Church in Eagle Street, in 1785. Every pastor might profit by the perusal of it. The word *not* should be erased in page eleven, and line ten.

THE ART OF DIVINE CONTENTMENT. By THOMAS WATSON, of St. Walbrook, London. A. D. 1653. Religious Tract Society.

A most excellent treatise, written with considerable vivacity, and the various

relations of the subject judiciously traced. The nature of Christian contentment is opened; the various circumstances in which discontented feelings arise in the heart are particularized, and preservatives applied to secure the soul, and then the motives to the duty itself are forcibly advanced.

ILLUSTRATIONS OF THE NEW TESTAMENT, from *Original Paintings, made expressly, by RICHARD WESTALL, Esq. R. A. and JOHN MARTIN, Esq. the Painter of Belshazzar's Feast. With Descriptions by the REV. HOBART CAUNTER, B. D.*

It is no small praise to assert, that these engravings equal in merit those which we formerly noticed on the Old Testament. We cordially recommend them.

SKETCHES AND SKELETONS OF SERMONS. *By a Dissenting Minister. Parts I. and II. Sold by G. Wightman, 24, Paternoster-Row.*

The divisions in these Sketches and Skeletons are natural, and the thoughts advanced are in general well supported by Scripture references. In works of this kind, should not the ideas suggested be of a fruitful nature, admitting easily of enlargement, and the Scripture references be both numerous and pertinent? Fuller's Skeletons have another excellence, that of often illustrating evangelical doctrine by the narratives of Old Testament history. This publication may be found useful to those who avail themselves of it as a help merely; but in our opinion, as the use of skeletons has often prevented the exercise of original thought, it should not be too much encouraged.

OBITUARY.

MARY SMITH.—The word of divine truth affirms, "Ye know not what shall be on the morrow," and asks, "What is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away." These solemn truths were strikingly illustrated in the sudden death of an interesting female, in the nineteenth year of her age. Mary Smith, a native of Leicester, and a member of Archdeacon-lane Church. Her parents are connected with the Primitive Methodists, where Mary was sent to the Sabbath-school in her eighth year; and by the punctuality of her attendance, she invariably obtained the quarterly reward. Affection and obedience to her parents endeared her to them, and an inflexible regard to truth, an unvarying course of regular industry and demeanour, a mild and affectionate disposition, gained her many friends.

In 1833, she became acquainted with a young man, who, like herself, was at that time in a carnal state. One of his habits, however, greatly pained her mind. Residing in Derbysbire, she addressed a very respectful letter to him, requesting him "to spend his Sabbaths well, as mine are chiefly spent in the chapel to which we went."* When her friend came again to Leicester, he found her much altered in her habits, and having but little relish for conversation.

except on subjects that related to the welfare of the soul. Here was a painful task to be encountered, as her friend had embraced some strange and almost deistical notions; these were overcome, and by her affectionate and urgent advice, with the loan of "*Alleine's Alarm*," by a friend, under the divine blessing, he was brought to see his error and lost condition.

In 1834, she visited a female member of Archdeacon-lane Church, who had laboured under a long and painful affliction; this deepened her convictions. The affliction of our friend, Lucy Hickling, being terminated, and the mortal part consigned to its native dust, brother Stevenson preached a funeral sermon, October 5, 1834, from a text of her own choice; Zech. ii. 2. This subject awakened her again to see more of the dangerous condition of sinners destitute of the Saviour; she became a more diligent inquirer after the way of salvation, and in the early part of 1835, she found peace and joy in believing.

About Whitsuntide, the young man before alluded to, again became a resident in Leicester, when he found his faithful and affectionate friend pursuing a christian course, and become a candidate for baptism and fellowship with the Church. Her former excellencies were now heightened in their lustre by the power of christian principles. Her ad-

*They had once been to Archdeacon-lane.

mirer became a regular hearer, and it is hoped a real Christian. She was baptized in October. Her earnest solicitude was the means of leading some of her acquaintance, with her most intimate friend, to devote themselves wholly to the Lord; and she had the satisfaction to see him baptized and united to the Church, on the 6th December, 1835. Thus, in the vigour of youth, in the enjoyment of religious connexions, possessing all the sympathy of the female heart, as a Sabbath-school teacher, as a neighbour, as a Christian, the tender feelings of her soul stimulated her in the discharge of those duties which at once render the exercise a blessing, both to the giver and the receiver. On the 25th December, our esteemed friend arose in perfect health, and spent most of the day among her christian friends. In the evening, in company, conversation turned upon the christian course, and perseverance in the cause of God, and upon death. One friend, being of a delicate constitution, remarked, she believed she should not be a long lived person; and

our friend observed that "persons living in the fear of God often thought so, every slight affliction may terminate in death, indeed I often think I shall not be a long lived person myself." About a quarter to ten, Mary, in company with her lover, reached her father's house, where they entered into conversation about their future prospects, having resolved to enter into the marriage state as soon as might be convenient. Here, contemplating the duties of families, in prayer, &c., the subject of a sermon recently heard was reciprocally applied, "Is thine heart right?" each answered, "I hope it is." In a few minutes she was taken with a deep sighing, no apparent pain was felt, not a struggle or groan was heard, but the vital fluid ceased to flow, and she expired amidst the tears of her parents, and relatives, and intended husband!

The event was improved to a crowded congregation, by brother Stevenson, from the passage above quoted, "Is thine heart right?"

S. H.

INTELLIGENCE.

ORDINATION OF MR. BURNS.

On Friday, December 25, 1835, the Rev. J. Burns was publicly recognised as the Pastor of the General Baptist Church in this place. Mr. J. Wallis, of Commercial Road, opened the morning service with reading and prayer, and delivered an appropriate introductory address on the nature of a Christian Church. After which, Mr. W. delivered a very solemn and faithful charge to the minister, and offered up the ordination prayer.

In the evening, Mr. J. Stevenson, of Great Suffolk Street, delivered a very impressive discourse to the newly-elected Deacons and the Church. The day was exceedingly cold, which prevented many who reside at a distance from joining in these interesting services.

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.

H. W. P.

P. S. We have baptized sixteen within the last five months, and have now eight more candidates waiting for baptism. May the Lord multiply them ten-fold.

LONDON CONFERENCE.

The next Conference of the Southern Churches will be held (D. V.) at Enon Chapel, New Church Street, Paddington, on the Wednesday in Easter week. Mr. Hobbs is requested to preach on the Tuesday evening; and, in case of failure, Mr. Pickance. On Wednesday evening it is intended to hold a Revival Meeting, when addresses will be expected from the ministers present. Conference business to commence on Wednesday, at ten o'clock in the forenoon.

The ministers and churches are requested to accept of this general invitation, that trouble and expense in writing may be avoided.

YORKSHIRE CONFERENCE.

The Yorkshire Conference assembled at Heptonstall Slack, Dec. 25th, 1835. The public worship commenced at half-past ten in the morning. Mr. T. F. Hudson opened the service by prayer, and Mr. Thomas Smith, of Staley Bridge, preached from 2 Cor. iv. 5. The church at Lineholm presented a state and case to the meeting, and desired its influence in obtaining Mr. H. Astin as a stated minister. The Conference declined exercising its influence in this way, but

arranged a supply of ministers till the next meeting, and desired this church to look out for a stated minister. The church at Bradford, applied again for supplies and assistance in erecting a new Chapel. The meeting ordered the rent of the room to be paid, and the interest on the money owing for the ground; and the other business occupied the meeting for a considerable time. Advice was finally given on the expense of the building, the names of the committee mentioned again, and a Secretary and Treasurer appointed. It was recommended to the ministers and others in the Yorkshire district, to do what they can to increase the number of subscribers for the Repository. Mr. James Hodgson received the thanks of the meeting for past services as Secretary for the Conference, and he was desired to continue in office the ensuing year. The next meeting to be held at Halifax, on Easter Monday, April 4th, 1836; the preacher, Mr. W. Butler. Inn, the Bridge Tavern.

BAPTISM AT TARPORLEY.

Gentlemen,

Being a constant reader of the General Baptist Repository for almost 30 years, and being a thorough General Baptist, I have been frequently much pleased by reading accounts of public baptisms. I hereby transmit to you another which took place October 11th, at Beeston Brook, near Tarporley, Cheshire, when four persons, on a profession of faith, were solemnly baptized, as the Rev. John Wesley observes on Rom. vi. 4, according to the ancient manner of administering the ordinance. The weather being very unsettled, a large warehouse adjoining the canal was kindly offered, into which hundreds repaired to hear what could be said on this subject. Nearly a thousand persons were present. Brother Gathorpe commenced by giving out a suitable hymn and prayed; and the Rev. Mr. Phillips of Whitchurch, in a very suitable and convincing manner, delivered a discourse from John v. 39. After singing and prayer, we repaired to the water-side; the boats upon the canal and the margin was crowded with persons, all anxious to see the novel scene. Brother Cooper offered up a fervent prayer for the divine blessing; and part of that hymn beginning with "Jesus, we come," was sung; brother Gathorpe descended into the water, and having received the candidates, he buried them by baptism,

from which they arose to newness of life. From what was seen at the time, and has been said since, we are decidedly of an opinion that open-air Baptisms are highly calculated to do good, and are much more scriptural than baptis-tries. Several persons said it was the grandest sight they ever witnessed. We are willing to hope that this is the beginning of better days; our prayer is that God would be merciful to us, and bless us, and make his face to shine upon us, that he would make us glad according to the days wherein he has afflicted us, and the years wherein we have seen evil; and that the beauty of the Lord our God may be upon us, and that the labour of our hands may be established. D. G.

Mr. BILLINGS, a member of the Church at Bourn, has accepted the invitation of the Church at Gedney Hill, to supply them for twelve months. He commenced his labours on Lord's day, Feb. 14th. Mr. B. was a member of the General Baptist Church, Friar Lane, Leicester, and was invited to Bourn, as a Tract Distributor, about six years and a half since.

MIDLAND HOME MISSION.

At the request of the Committee, the Editors of the Repository have kindly consented to publish the following balance sheet. The Committee is aware that it would have been more orderly, and probably more grateful to some of the subscribers, to have printed a regular report, but on account of the pecuniary embarrassments of the Institution, it was deemed advisable not to incur the expense.

Treasurer's account up to Jan. 1st, 1836.

	<i>Dr.</i>	<i>£.</i>	<i>s.</i>	<i>d.</i>
Association Collection	-	4	5	0
Barton, Barlestone, &c.	-	12	19	2
Broughton -	-	0	17	6
Castle Donington, Sawley, and Shardlow -	-	9	6	7½
Legacy by Miss Duunicliffe	-	5	0	0
Conferences,--Leicester	-	1	11	0
Packington -	-	3	9	0
Kegworth	-	2	13	10
Wimeswold	-	1	19	0
Disworth -	-	0	16	4½
Hugglescote, Ibstock, &c. 1834	-	4	6	9½
Ditto, 1835 -	-	5	13	10½
Kegworth -	-	1	17	5½
Leicester, Archdeacon-la. 1834	-	6	4	6
Ditto, 1835 -	-	9	10	7
Loughborough -	-	22	4	5

Melbourne - - -	9	10	0
Normanton - - -	0	15	6
Nottingham, Broad Street -	14	2	6
Ditto, Stoney Street -	17	4	7½
Sawley - - -	2	9	5
Thurlaston - - -	1	3	0
Ticknall - - -	2	10	6
Wimeswold, Leake, &c. -	8	7	9
Wirksworth, Shottle, and Cromford - - -	7	0	7
	<hr/>		
	£155	19	0

	Cr.	£.	s.	d.
Balance of last Account -	-	11	4	5
Ashbourne - - -	-	20	0	0
Coventry - - -	-	14	0	0
Manchester, to Mr. Ingbam -	-	14	2	6
Macclesfield - - -	-	5	0	0
Northampton - - -	-	24	1	0
Syston - - -	-	12	5	0
Secretary, (half year's salary)	-	12	10	0
Printing - - -	-	6	10	0
Expense of Deputation to Manchester - - -	-	5	0	0
Travelling expenses and Postages. - - -	-	6	5	1
Balance in hand - - -	-	25	1	0
	<hr/>			
		£155	19	0

P. S. The Secretary feels it his duty to announce, that the Society is responsible for £212 15s. 11d. This sum is owing chiefly to stations that urgently need immediate relief. Certainly this is a discouraging and discreditable position; but the answers that have already been received from the Churches of the district to the call of the last two Conferences, and the assurances of co-operation that have been given by many ministers and influential members, leave but little reason to fear, that *most*, if not *all* of the deficiency, will be made up in the current year. He begs to state, that the balance sheet is published instead of a *circular*, as proposed by the Conference; conceiving that it will be a more forcible appeal to the christian sympathy of his brethren, than any other he can make.

Collections and subscriptions, in aid of the Society, are requested to be forwarded to Mr. T. P. Hull, Messrs. Pares and Co., Leicester, who, at the solicitation of the Treasurer, Mr. Soar of Shardlow, has consented to act as his Deputy for the present year.

POETRY.

THE GRATEFUL CONVERT.

Addressed to her late Pastor.

FRIEND, allow the grateful feeling,
Now diffusing through my heart;
While the power of language yielding,
Offers to perform its part.

Oft my thankful bosom trying
To express the debt I owe,
Found the project end in sighing,
From the pressure of my woe.

Sad the providence and trying,
Since the last farewell was given;
Every earthly hope destroying,
Kindly points my soul to heaven.

Tears bespoke no agitation,
On the night we met to part;
Sighs betrayed no palpitation
Of my too afflicted heart.

Yet I felt, but why did sorrow
O'er my feelings have such sway?
'Twas the thought that on the morrow
Those I loved would be away.

O may he who kindly made you
Instrumental to my good,

With a hundred-fold repay you,
For your undeserved love.

This my prayer at eve when bending
At the throne of heavenly grace,
When the sun in course descending,
Bids the day to night give place.

Mid kind friends your worth esteeming,
Spend the remnant of your day;
Hours, days, weeks, months, years, all
teeming
With the sweets such scenes display.

Thus I view you in the distance,
Blest with many friends and true;
While you're favour'd with existence,
Be such friends reserved for you.

Friends, still mindful of your kindness,
Bid me send their love to you,
To individuate were needless,
'Take the love of all as due.

Accept the same from one who ever
Will retain a grateful sense,
Of your care forgotten never,
Till it meet its recompense.
C.—August, 1835.

H.

MISSIONARY OBSERVER.



REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

(Concluded from page 72.)

ORDINATION OF NATIVE PREACHERS.

A new and interesting feature in the progress of the Mission, during the past year, has been the solemn ordination of two of the native brethren* to the work of Evangelists, or Missionaries to their countrymen. The day of their ordination is represented to have been highly delightful. The most ample account that has been received of these interesting services is contained in a letter from Mrs. Lacey, to Mrs. Sutton, which cannot but gratify the friends of the Mission.

"I make no doubt but that you would much like to be present at such a very interesting scene as this. Two heathen worshippers of Juggernaut and all the filthy idols of the Hindoos, two converts to the Redeemer's cause, solemnly set apart to bear the glad tidings of Redemption through the blood of Christ to their idolatrous, fallen, perishing fellow countrymen. We expect to have a high day, and I trust it will prove a day of good to some poor perishing souls, as well as to all of us who are more particularly interested in it.

"Well, my dear Sister, our great day is over, and I now sit down to finish my letter according to promise. I did think of doing it last night after the business and pleasure of the day were over, but was so completely worn out that I could not sit down to write, it being very late when our visitors left us; I suppose eleven o'clock.

"Mr. Brown began the service by giving out a hymn which we sung in English. He then prayed in Ooreah for a few minutes, and then a few verses of another hymn were given out and sung. Mr. Goadby next ascended the pulpit and delivered an address in English, stating our reasons for dissenting from every establishment, and in particular that of the Church of England. It was a very able address, and the remarks very just. After this we sang another verse or two of a hymn, and then the two native preachers knelt on two besses before the pulpit, and Brown, Goadby, and Lacey, all standing round, Lacey offered up the ordination prayer, all laying on their hands on the heads of the two Brethren. This prayer of course was in Ooreah. Lacey now proceeded to the pulpit, while a verse or two were sung, and then delivered the charge to the two Native Brethren. You will acquit me of boasting, I hope, if I say I think the charge a very superior one, exactly suited to the occasion, and calculated to do much good, delivered as exactly in the Ooreah idiom and attitude as if a Brahmun had been the speaker. I know it brought forth feelings which produced tears more than once. Text, 2 Tim. iv. 5, "Do the work of an Evangelist." After this Mr. Brown gave out a hymn, and concluded the opportunity by a short prayer in English, after which we were dismissed in the usual way.

"A few European Officers were present, a good number of Writers, all the Native Christians with their children, the Schoolmasters, &c. and a good many Ooreahs and Mussulmans round the doors all the time. I think a good deal of interest was felt, and, considering the very low state of religion here, it certainly was a dawning of better days, and resembled the first glimmering of an Eastern sun after a long dark night. May the refulgent Sun of Righteousness gloriously shine forth to his meridian strength, till the hearts of this people are all warmed with love to the God who made them, and the Lord Jesus Christ who bled and died for them."

Besides the two brethren ordained on this interesting day, Doitarec is also employed as a preacher, so that there are three Native preachers in

* Gunga and Ram Chundra.—Ed.

constant and active employment. One of the friends gives an interesting account of an opportunity for Native worship, conducted by Doitaree.

"Last Sabbath morning but one, we were at worship at Christianpore.—Doitaree was the preacher, and this opportunity of worship is held in his house. You would have been delighted to have been present, to have witnessed between fifty and sixty of us, all natives except Lacey, Mr. B. and myself, all prostrate while the preacher was addressing the Christians' God in prayer. We were there rather early, and it was very English and pleasing to see them come in one after another, Rama Chundra and his family, Gunga Dhor and his family, Krupa Sindoo and his family, &c., and then the Christians from the country, dropping in one after another, all to hear the word of God, and bow the knee before him."

In addition to the Brethren thus already employed as Native preachers, Bamadeh has also commenced addressing his benighted countrymen on the glorious themes of the Gospel.

He accompanied Mr. Goadby, in December last, to Berhampore; of him Mr. G. writes,—

"I think he promises fair—he is a very modest man, and I hope a sincere Christian. We all entertain a high opinion of him."

This Native Brother is understood to be about thirty years of age. His mother perished in the flames of the funeral pile, whose fire was kindled by his own hand. How great the change between the Hindoo standing by his dead Father's funeral pile, and lighting the flames that shall consume his living Mother, and the same individual in his right mind, sitting at the feet of Jesus, and then standing up to proclaim to his infatuated countrymen, the unsearchable riches of Christ. Truly man thus changed is a new creature in Christ Jesus. A being brought from some other world would not differ more from what he is, than he from what himself once was.

From Rama Chundra, an interesting letter, addressed to the supporters of the Mission, has been received. In it, with much simplicity, he discourses on the truths of the precious Gospel; represents the Saviour as the ground of their hope; says to his friends in England, "O my beloved brethren, this glorious Gospel we have obtained by your means;" entreats them to continue to send the bread of life to India; and expresses his hope, that, when time shall have ended, themselves and their Hindoo brethren and sisters shall meet in heaven, and serve God together for ever. He concludes, "O our crown of joy, brethren and sisters, these are the thoughts of our hearts, and this the Lord knoweth. Again Salutation to you all, from every one of us. To our heavenly Father, to Jesus Christ and the Holy Spirit, be everlasting glory. Amen."

TRACTS.

During the year about twenty-eight thousand tracts have been distributed. The American Tract Society has voted a second grant of five hundred dollars to assist the Missionaries in the wide distribution of Religious Publications. The Religious Tract Society has continued its annual grant of paper for the printing of tracts. That grant this year is forty-eight reams of paper. In addition to this the Committee of the Tract Society has voted fifty pounds towards the printing of the Pilgrim's Progress in the Ooreah language, for the use of the native Christians. This work is now in hand, and Mr. Lacey hopes to be able to proceed with the translation, during his stay in England. This estimable work has, for almost two centuries, amused the young, and delighted and instructed

the more mature, in its once persecuted Author's native land. It has instructed many in other European countries; and now begins to speak in the languages of India to guide the pilgrim in his way to God.

Many of the converts to the Saviour in India have received their first Christian light from Religious Tracts. These are still on many occasions eagerly received. Mr. Lacey's journal records the following incident.

"Set out for Kyada market, distant four coos (ten miles) and preached for three hours, and then commenced the distribution of tracts. The people rushed upon me, and it was very soon impossible to distribute them with any discrimination. I therefore climbed up into a tree, and sat in a branch thereof. I gave away a large number of tracts to advantage. The people were almost mad for tracts, and heeded not the loss of cowries, loss of caste, loss of their malas, or a trampling underfoot, in order to secure a book. Many more could have been distributed. Just as we were setting off for Banogur the three men arrived and joined themselves with us. They said they had a commission for one hundred books, and begged to be favoured with them. I however had but five or six left which I had reserved for the way; gave them these. They came some distance with us, and at parting said they would never leave us, for that we were the teachers of the world sent by God himself."

SCHOOLS.

Mr. Brown has forwarded an annual Report of these Institutions, from which they appear prosperous.

STORM.—INTOLERANCE.—FUNDS, &c.

In October last, Cuttack was visited by a dreadful and destructive inundation. The waters of the Mahanuddy rose higher and higher, till at length, the lofty banks, that guard the city, were overflowed, and gave way, and the waters deluged the neighbouring country. Many lives were lost. Beasts of various kinds, as elephants, cows, sheep, together with men, women, and trees, washed from the hills, were seen floating down the torrent. The lives of the Missionaries were graciously preserved, but much damage was done to the Society's premises. Mr. Brown states,—

"The storms which are so frequent here have unroofed the English School House, and left me almost in ruins. The great flood which happened in November inundated all the lower places of the district, including the town of Cuttack itself. Many thousands of poor people are, by this sad calamity, rendered houseless and destitute. The water rose several feet in our yard, and was for some days in the house. We took refuge with brother Goadby, till the water subsided. The same flood which was so destructive in other places destroyed our Chapel, which is now being rebuilt. We sent a circular to the Europeans, and they have generously enabled us to rebuild the Chapel in an improved form. Thus, amidst judgments, the Lord remembers mercy. I trust the whole of the Mission property will be restored without any assistance from the Missionary Funds."

In the last Report reference was made to the intolerent proceedings of a European magistrate. In reply to some observations on this subject, addressed to Mr. Brown, he gives the following information, under date of July 25, 1834.

"Gunga Dhor and another were bound in a bond of fifty rupees, not to baptize any Hindoo woman, who is married, if her husband does not consent to it. I have since received your letter, got a copy of the bond, and the translation is as follows: "You shall not, under a forfeiture of fifty rupees, baptize any married woman forcibly." It could not be supposed by the magistrate, at the time this bond was given, that these women had been forcibly baptized against their own consent, because the women were present in court to state the truth; and they contradicted so

ridiculous an idea, and said they wished to be baptized, and become Christians. The force spoken of in the bond, I apprehend, has a reference to the mind of the husband, and not the wife only, who in Hindoo law is the property of her husband, and consequently not supposed to have any will independent of the man. To do any thing that will break a Hindoo married woman's caste, or deprive her husband of her society and services in any way, is the same in law, as taking away any other species of property; if done without his consent, it is done forcibly and illegally. To talk of our compelling these women to be baptized is so ridiculous a story, that I trust our friends in England, will not for a moment believe a tale so improbable."

After these remarks, Mr. B. adds,

"We understand that if we baptize any more women without their husbands' consent, we are liable to another prosecution."

Should another circumstance of this kind occur, surely Christians in England, will not silently witness so atrocious an infringement on the rights of conscience. In disregarding all such persecuting regulations, let the Missionaries display the spirit of the martyrs and confessors of early times; and that of puritans and nonconformists, who, in latter ages, fearless of losses and prisons, vindicated the religious liberties of England; and that of Brother Missionaries, who, undaunted by perils and persecutions have won, for the negro in the West, the precious prize of religious freedom.

An application to engage in Missionary service has this year been received from a young man, who is a student for the Ministry under the care of your estimable friend Mr. Jarrom: this case is still before the Committee.

In reference to the funds of the Society the statement of the Committee cannot be gratifying. The Society's income is less than it was last year. By comparing the lists of the present year and the last, it will be seen that from various places which contributed them, not one farthing has this year been received. In some other cases there is a material declension. The misery, darkness, and ruin of millions abroad often seem to weigh but an atom if put in competition with some unspeakably minor object at home. Hence frequently when some additional exertion is required for a home object, the Missionary cause is the first to suffer. While, there is reason on these grounds, to apprehend that in many places zeal required for the diffusion of the Gospel is deplorably feeble, it is cheering that this is not universally the case. From several associations it will be seen that there has been an increase of contribution. That in any case there should be declension is lamentable, and peculiarly so because it is nearly so much clear loss to what would be employed for foreign objects, as the home expenditure of the Society cannot be proportionably reduced. The expense of travelling, printing, &c. is the same, or nearly the same, whether the contributions of the various associations are large or small. In some cases these contributions are not more than half what they were a few years ago, but on the expense of visiting them and supplying them with information, there has been, and can be, no material diminution. The following sums have been paid to your Treasurer.

	£.	s.	d.		£.	s.	d.
Austrey &c.	2	0	0	Birmingham	37	3	0
Barton and Barleston	36	0	9½	Boston	25	5	10
Beeston	16	13	9	Bourn	34	2	10
Berkhamstead	21	3	9½	Broughton and Widmerpool	8	3	6
Billesdon	12	13	0	Burton-upon-Trent	5	0	0

£. s. d.			£. s. d.				
Butterwick, Epworth & Crowle	4	11	3	Long Whatton	3	11	9½
Castle Donington	21	10	6	Loughborough	50	0	0
Association Collec. at do.	15	3	7½	Lowth	10	1	0
Sawley	8	1	4	Mansfield	5	0	0
Shardlow	6	0	3½	March	19	17	1
Cauldwell	3	12	0	Meibourne	19	4	0½
Chesham	19	7	8	Ticknall	8	13	3
Coningsby	10	3	6	Nottingham, Broad Street	57	6	7
Coventry	2	0	3	Ditto Stoney Street	90	3	6
Derby, Brook Street	66	11	10	Peterborough	0	7	0
Duffield	7	3	4	Portsea	15	11	0
Edmonton	9	13	0	Quorndon	17	9	6
Fleet	37	2	8	Ripley	1	18	0
Gosberton	4	12	7	Rothley (two years)	2	13	0
Hugglescote	29	10	8	Sevenoaks	22	6	4
Ibstock	3	13	0	Smalley	4	19	9
Ilkinston	17	0	4½	Spalding, 1834	22	17	6
Kegworth	3	14	0	Sutterton	7	6	0
Kirton	7	4	6	Sutton Bonnington, for 1834	4	8	6
Knipton	5	8	2	Ditto for 1835	4	1	8
Leake and Wimeswold	11	5	9	Tydd St. Giles, 1834	2	0	0
Leicester, Carley Street	1	15	3½	Ditto 1835	6	7	1
Archdeacon Lane	24	16	0	Wheelock Heath	12	0	0
Dover Street, including				Whittlesea	6	1	10
14s. by Miss Horsepool,	25	17	9	Wirksworth and Shottle	14	3	9
London, Commercial Road	10	4	6	Wisbeach	34	15	9
London, Suffolk St. Collec.	15	0	0	Wolvey	7	3	6
London, Paddington ditto	8	5	0	Interest	20	0	0
Longford	8	14	0	Sale of Books	0	6	0
Ashby, Measham & Packington	37	0	6	Sundries	5	13	0

Already have nineteen years elapsed since this Society was formed, and fourteen since its Missionary operations commenced. This period forms a large and important part of active life. And while it has been passing away, not only have some of the Society's Missionaries finished their labours, but many of its earlier friends have also concluded theirs. Ministers that used to plead its cause have ceased to plead, because their tongues are silent in the dust. Many that were once subscribers are now the inhabitants of the eternal world. Many that were once collectors have long since finished their last round; received their last subscription, and ended all their labours of love. Thus the friends of the Gospel die, but the Gospel lives. It will be the joy of millions yet unborn, as it has been the joy and treasure of many that now are numbered with the just. For a little while longer the Saviour calls upon some to occupy till he come; and summons others for a little while to support his holy cause and to occupy the places of the sainted dead. Let it be impressed on the heart that these important labours, though their influence will extend through all eternity, can be pursued but for a short and transient period in time. Whatever we can do for the Saviour's glory must be done quickly. Whatever duties or delights engage the spirits of the just, their opportunity for proclaiming salvation to the lost has ended; and soon will ours also finish. Eternity will afford no opportunities like those we now enjoy, for communicating the glad tidings of salvation to perishing immortals. A brother in India remarks, "We cannot, if we are Christians, suppose that the only object of our lives is to secure our own salvation. This undoubtedly is the first, but why do we live after our sins are for-

given if it be not to extend the blessings of the Gospel, and to glorify our divine Saviour by making known his love to men."

Pursue this object. Live to the Lord. Let the Saviour's love excite unwearied efforts to advance his glory in the salvation of dying men. All who pursue this course will, ere long, hear the approving sentence of the Lord of Glory, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make the ruler over many things; enter thou into the joy of thy Lord."

MISSIONARY ANNIVERSARY.

On Lord's-day, January 31st, Mr. Lacey preached a sermon on behalf of the General Baptist Foreign Mission, at Hartshorn, in the afternoon, in the Methodist Chapel. Collection, £1. 7s. 6½d; and at Ticknall, in the evening, in the Baptist Chapel. Collection, £2. 0s. 6d.

On Monday evening, February 1st, a Missionary Meeting was held at Ticknall. As it was expected our Chapel would be too small, we borrowed the Methodist Chapel for the occasion, which was crowded to excess. Mr. Yates, our minister, presided, and the meeting was addressed by Mr. Pike of Derby, the Secretary; Mr. Lacey, Mr. Stocks, Mr. Hales, (Methodist,) and one of the New Connexion Methodist Ministers for Derby. It was a very good and interesting meeting. Collection, £5. 17s. 3d. The total amount of Collections at Ticknall and Hartshorn was £9. 5s. 3½d. J. B.

EXTRACTS FROM A LETTER FROM MR. J. GOADBY.

Cuttack, Aug. 11th, 1835.

My dear Parents,

I received, on the 17th of July, your very welcome present of a ham and cheese, safe and sound; and, in a small tin box, a packet of letters, in which was your sixth; all have come safe to hand. I cannot describe to you my feelings when I saw what the box contained. Home, with all its scenes, flashed upon my mind, and I was as one that dreamed; nor were the letters less welcome than the eatables. Present my best thanks to all who kindly remembered and wrote to me. They were John, Charles, and William Orchard, Mrs. Heffer, Mary Chapman, Jane Newton, and Elizabeth Tunnicliffe. I should much like to reply to all of them, but really at present have not time; my hands and head are full.

On the first Sabbath in this month, I delivered, or rather read, an address in Oriya, when administering the Lord's Supper; it was my first attempt in a regular way. In the language, I hope I am going on well, but feel about preaching in it, just as I did when I first began to preach; but this feeling will wear off, and I hope, by the end of the next cold season, to be perfectly at home in Oriya. I have, like all other men, much to trouble me, but the Lord is faithful to his word; every day brings new mercies and blessings, and increases my obligation to live to his glory. Indeed there is nothing else worth living for.

"I would not breathe for worldly joy,
Or to increase my worldly good;
Nor future days, nor years employ,
To spread a sounding name abroad."

Oh no! this would be poor compensation for a life of toil and pains; rather let me live poor, but laborious, for the glory of God, and the salvation of men. For this, angels might desire to live, since the brightest, the most exalted of beings, deemed it worthy of his regard, and, for its accomplishment, took upon him our nature, and died on the accursed tree. I have not forgotten your charge, nor am I likely to do; many times have I read it through, and it always operates as a cordial to my heart, a strengthener of my hands, and a stimulus to exertion. Those are my happiest days when most engaged in the best of all employments. But sin still lurks within. I have still to mortify the flesh, and deny this sinful and perverse "self;" it too often pleads weakness, and frames excuses. During the last month or more, I have been unable to go out much, and have been but poorly; but I think I never enjoyed so much confidence in God as now. Indeed, such have been his dispensations, that I feel I cannot doubt his protection and guidance, without being guilty of the most flagrant injustice. All my burdens and cares I can bring to him, and feel assured that he will do with me and for me what will be best. Oh! how sweet it is to lie passive in his hand, and know no will but his. Notwithstanding, I sometimes feel dull and dispirited, and ready to faint, yet a reference to past mercies and favours speedily cheers the gloom. But I am writing all about myself. Well, I don't know whether any subject will be more grateful to you. In other correspondence I write about the general state of things, so that it would only be repetition to write them in private letters. * * *

Present my kind regards to all the friends, and believe me,

Your affectionate Son,

JOHN.

EXTRACTS FROM A LETTER, DATED CUTTACK, SEPTEMBER 8, 1835.

My dear father and mother,

I received yours on the 11th of August with very great pleasure, as it was the first communication received from home for more than twelve months. Our suspense, previous to its arrival, was very harassing, and we feel relieved as from a mighty burthen, now we know that all is well with you.

We are now blessed with a lovely little girl, who is more than two months old. She is an exceedingly good child, and thrives very fast. My dear Selina enjoys as good state of health as she did in England. We cannot take exercise here in the middle of the day, or from 8 A. M., to 4 P. M. About six in the evening we generally go out. Walking much in the hot season is entirely out of the question. We have recently removed from the house we took first to one a little larger and more convenient. I suppose there is about half an acre of land adjoining the house. The roof is a projecting one, supported by six pillars in front, which in a great measure screens us from the hot glaring rays of the sun. When the weather is the hottest, we are obliged to close all the doors, and have the punker going most of the day, to produce a little coolness. Our food is much the same as in England. We get a little beer which comes from Burton-on-Trent, near Ticknall, about twelve o'clock. Bless the Lord, we have not wanted any good thing, except it be a grateful heart for the rich mercies we enjoy.

We have been rather alarmed a few days, expecting to be surrounded with water. Cuttack lies between two rivers, or rather branches of the same river. There has been a very great influx of water, flowing from some neighbouring mountains, but all appears right now. About this time last year, many native houses were washed away, and the chapel destroyed by the water.

We have occasionally severe tempests, which seem to threaten destruction to every thing. In five minutes, after a dead calm, the heavens are blackened with clouds, and the air is filled with sand and dust. I should take it as a very great favour, if you could obtain and send me a copy of James Parsons's sermons. We cannot obtain books nearer than Calcutta. Give my kind regards to all the brethren. It will be pleasing for you to know, that since our arrival, we have had three baptisms. I baptized three, Mr. Brown one, and, last Lord's-day, Mr. Goadby baptized three more; one of them had been a Catholic, and a kind of deputy priest. We are expecting more candidates shortly. This is good news from a far country. Tell my dear mother not to be at all uneasy about us. We have at least escaped one danger, that of the stormy seas, and I hope we shall be preserved to finish the work appointed us. My dear wife unites with me in love to you all. I was pleased to hear of the increase, though small, to the Church. Mr. Brown remembers your going on board the vessel at the time he was leaving England, and wishes to be remembered to you very affectionately. We shall be very happy to hear from any of our dear friends in England.

Depend upon my prayers for you all, as I do upon yours. You have pledged yourselves to pray frequently for us. May the Lord bless you all with the communications of his Spirit. Love to all in one word; have not room for names.

Your affectionate son,

J. BROOKS.

EXTRACTS FROM A LETTER FROM MRS. BROOKS TO HER MOTHER.

Dated Cuttack, May 21st, 1835.

WE arrived here safely on the 1st of April, and continued at Mr. Brown's a fortnight, while a Bungalow was preparing for us.

The heat now is very oppressive, we are obliged to have the punker going night and day. We have one in each of the rooms. The perspiration pours down us like water. The heat does not effect my husband so much as myself. I am obliged to change my clothes several times during the day. We rise before five o'clock in the morning, and go out before sun-rise; when we return we bathe and put our feet into warm water, which is a great preservative of health. Then we have family worship and breakfast, after which, the Pundit comes. I take my turn with Brooks in learning Ooriya. The language is very difficult, and a great barrier to our exertions. We find considerable advantage arising from our having paid some attention to the language during our voyage from America. We are able to make use of a few common words. We find it necessary to keep every thing we can locked up, for the people here are devoid of every thing like principle or honesty. I can

assure you we have need of the prayers of our friends in England, that we may be enabled to endure all things with patience and resignation, and as good soldiers of the cross of Christ.

I feel much interested in the Native Christians, though I cannot converse with them. There is something very simple and happy in their appearance. I feel anxious to acquire a knowledge of the language, that I may go amongst them and the idolatrous heathen, to tell them of the love of God in giving his Son to die for them, that they may be everlastingly saved. Saved in this world from all the horrors, cruelties, and superstitions of idolatry, and saved in the world to come with an everlasting salvation.

It is thought missionaries make great sacrifices in leaving their near and dear friends and native land: but what are the sacrifices we make, when compared with the sacrifices made, and privations endured, by the natives who break caste and become Christians. They even leave their wives, husbands, children, fathers, mothers, property, and all for the sake of Christ and his holy religion; and are removed from all society as outcasts. They are even mocked, insulted, and treated with contempt as they pass along the road. What, my dear mother, should we think of such treatment as this? Does not all this, which is endured by the native Christians, deserve our utmost exertions and warmest prayers, that the time may soon come when these poor deluded, idolatrous, superstitious and cruel people shall come to the knowledge of the truth? when the Son of God shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession?

I am happy to say prospects in Cuttack are of a very encouraging nature, the cause of Christ is flourishing a little, still the harvest is very great, and the labourers are few. Pray ye, therefore, that the Lord of the harvest would send more labourers into the harvest.

We have seen a few of the superstitions of the heathen. Though I had read of them while in England, I could not have conceived of their nature had I not been an eye-witness. I was out one evening with Mrs. Brown, when we observed what we were told was a wedding. Two children, not more than seven or eight years of age, and their parents dressed in red calico worn in the native fashion, followed by a train of others, with a band of their tom-tom music. To gratify our curiosity, we passed the temple where they were, and there was a young goat ready to be slain. I inquired what the children would do on their return. Mrs. Brown said they would go to their respective homes and be shut up separately, till eleven or twelve years old, when they would live together as husband and wife. This is the native way of marrying. While in Calcutta, we expected to have lived with Mr. Goadby, as he was alone, but as he has married Miss Davis, who accompanied us from America, we live in a house next to Mr. G.'s, which makes it very pleasant for us all.

I am very happy to inform you, that Brooks and myself are enjoying a very good state of health. He has not been at all unwell since we came into India, and I have been much better since I had the violent bilious attack in Calcutta. I am enjoying the best of health just now; appetite very good indeed. We stayed at Calcutta a month, and made our home with a Mr. Biss. We met with the kindest of friends; and to tell you of the very kind and hospitable treatment we received, would

fill a sheet of paper. Indeed we have been, and still are, crowned with lovingkindness and tender mercies on every hand.

We long to hear from you, and all our friends in England; do let us hear from you as frequently as possible.

MR. GOADBY'S JOURNAL.

(Continued from page 76.)

Feb. 13th.—Last night, about ten o'clock, had a visit from a tiger of a very large size. He came stalking across the sand till very near our boat, when my dog ran out towards him, but took his stand at a very respectful distance. The tiger stood quite still for a little time, and, at length, alarmed by the noise we made, trotted off into the jungle. He came again, however, in an hour afterwards: my people went out after him, and drove him away. This morning, attended a market at a village called Lambbala, where two hundred heard the Gospel, and nearly that number received tracts. We then went into the village, (the market is half a mile from it,) and there, to a dozen people, Gunga spoke for some time: returned to the boat for dinner. Between three and four o'clock went out again to Unjanga, where we had about thirty persons to hear the word of life. They also received books. One Brahmun passing by tried to draw away their attention, but a severe rebuke from Gunga silenced him, and he walked off: they then heard well. Several women also heard, standing at their doors. Thence we proceeded to another village about a mile distant. We raised another assembly of about thirty, who heard attentively, and were eager to take tracts. Was much pleased with the native brethren to-day, they having adopted a more affectionate style of address than usual.

DISCOURAGEMENT.

14th.—Went this morning to Jagurnath-poor, where we met with about twenty persons, to whom the Gospel was preached and books given: may the Lord make them useful. Nothing to encourage in this Assembly: the blessings of eternal life are treated by them as not worth hearing. Returned to the boat to breakfast with a heavy heart. Next proceeded to Asearswana and obtained, after much ado, about eighty persons. Ram Chundra spoke first, but could not succeed in getting a hearing. Gunga sat down on a little mound, upon which was planted one of their sacred

shrubs: he was ordered to remove; but, instead of obeying, he broke off a leaf, and put it under his shoe, saying, "If it be able, let it punish me; if it be not, I have done it no injury." After Ram Chundra had spent himself to no purpose, Gunga began. They were soon silent, except an occasional laugh, and heard for half an hour tolerably well. This is a wretched place for us: rupees are every thing, and are thought by these people more valuable than their immortal souls. Sometimes when a good and attentive congregation is disturbed by a meddling Brahmun, I feel angry: but poor hardened wretches, by this craft they get their wealth, and care not for the souls of the people whose appointed teachers they are. Many of them cannot read, and many who can are little better than idiots; and, to make the matter worse, think themselves very wise. So much for an hereditary priesthood: this is much worse than hereditary legislators.

15th.—Felt exceedingly low and unhappy this morning; so lonely and desolate and unable, personally, to do any thing, though perhaps, after all, what is done under my direction, is better done than it would be were I to do it; yet, I have my doubts about it. Our native brethren have not, in general, the most happy method of address. Immediately after breakfast, went to Shishua, where fourteen persons heard of a Saviour's dying love, and received books. My spirits began to rise, and before we left this place, my distracted mind was at rest and happy in our work, and ventured a word or two which were understood. I only requested them to read the books attentively and consider well what they contained, as well as what they had heard. We next went to Balisan, where twelve persons heard the words of eternal life, and received books: thence to Indali; here thirty soon collected and listened attentively while Gunga and Ramara spoke. After giving away tracts, we went to another part of the village, where thirty more heard, but not quite so well, and only a few took books. Thence to Harriauh, where we had fifteen persons; they all took tracts, and seemed pleased: we then returned to the boat. In the evening, we set off

ngain for Prakhota: in two parts of this village we had from ten to twenty hearers: books were gladly taken. In this place, I read the catechism, and said a word or two in answer to questions. It is much like Dr. Watts's first set, first part. This is my first direct attempt, and was made without any design. I felt surprised at myself afterwards, but I know not why: every word was understood. None can be at a loss to know whether he is understood or not, who watches a Uriya's countenance.

Monday, 16th.—Were this day in thickly populated neighbourhoods, but to my disappointment I was obliged, by violent headache and a slight fever, to keep in the boat. The two native brethren, however, went out and found abundance of work. During this day, they preached the Gospel and distributed tracts in thirteen villages; in three of them, in two places each. Many of the villages are divided into two, three, and some into four parts, from half a mile to a mile asunder: this was the case with the three above mentioned. I will give you the names of all of them in order;—Surasia, two places; Annapoida; Harripur; Baiyakona, two places; Mirijapur; Bandapada, two places; Nursingapur; Jinkaradiba; Indalamachadia; Bandila; Hatamana, and Atapur; Jamnula, (this should stand before Bandila.) Our boat lay near Prakhota in the morning, and in the evening at Atapur.

17th.—Was a little better this morning, but dare not venture out on account of the dense fog. Gunga and Ramara, however, went to Surtipur, Jalapoka, and Pusasana, and obtained altogether about seventy hearers. In the evening, or rather afternoon, I went with them to Panakara: we had there a very discouraging time of it. While Gunga was speaking, a Brahmun came up who was Gooroo to one or two of his hearers; one of whom, immediately worshipped him with most profound reverence. I never saw Gunga so moved before: he seemed filled with holy indignation, and gave utterance to such a volley of rebuke as I never heard; but was not at all abusive. The poor Brahmun stood thunderstruck, with a most idiotic grin playing over his countenance, and his disciple appeared quite ashamed of what he had done. Just then another of his disciples arrived, bowed at his feet with his head to the ground, striking two or three times; he then touched his great

toe, kissing the finger which he had used for that purpose, then rubbing it up his forehead and over to the back part: this quite turned the tables against us, there being three that could keep each other in countenance, and the fellow who arrived last became abusive. Gave them a few books and proceeded to Basantapur, where we had about twenty hearers, but so wretchedly ignorant and dull of apprehension, that they gave us no encouragement. It is a question, whether three out of the number remember even the name of the Saviour of whom they heard. Oh! how different is this to preaching to a congregation in England, where the sparkling eye and glowing countenance tell the speaker of the interest felt in what he says, and the same time assure him that it is acceptable. Yet, we labour for the same master, in the same cause; you in the fruitful field, we in the wilderness; you are collecting the fruit, we sowing the seed, from which, probably, others will gather the harvest. It is, however, a pleasing thought, that they who sow, and they who reap, will rejoice together.

18th.—Was prevented going out to-day by sickness, but the native brethren went and preached the Gospel in seven villages. Their congregations averaged twenty, of which they had eight. Villages,—Karilo, Badakarilo, Telinapada, Thantapada in two places, Pusasana, (not the same mentioned yesterday,) Basapur, and Narilu.

19th.—This morning Ram Chundra left me to join Brown in his journey to Kapilas Jatra. We went a little farther down the river to Balirampur, where Gunga spent the day. This village contains about five hundred inhabitants: it is divided into seven parts, in all of which Gunga preached the Gospel. Was unable to go myself, having taken Calomel the evening before, but hope now to be quite well in another day or two.

(To be continued.)

RAMARA'S JOURNAL FOR MARCH, 1835.

1st.—I made the worship in Doitaree's house; Epp. v. 13.

2nd.—At Chowdree bazar, I spoke to forty people; I read and explained the ten commandments; the people heard, and then disputed, and quarrelled.

3rd.—Boroo bazar. I preached from the nisterrutnekur; the people in great numbers heard as they passed on, but none stopped near me.

4th.—Went to Goadby's house; there six or seven brethren made prayer, and he went to Culcutta. I did not go that evening into the bazar.

5th.—Boroo bazar. Here fifty people heard my teaching; for some time they heard with steady minds, and then laughed at me, and went away.

6th.—Left Cuttack; went to Jugata-pore. I spake here to twenty people; some heard well, others gave gale, (abuse) and tried to make angry. I went to Casipore, and met Brown Sahib; and we prayed in the tent, and went to sleep.

7th.—Went to Lakhara with Brown Sahib, who taught the school children, and afterwards went with him to Bhyrapore. He read the Dhurma Shashtra, and made a prayer. I saw Suudra Dass, talked to him, and had much talk with Seboo about his baptism.

8th. *Sabbath*.—Early in the morning I worshipped with the christian people, and heard Brown Sahib teach in the middle of the day. At evening time he baptized Seboo; about two hundred people were at Christianpoor to see.

9th.—At Boda bazar, I taught about the nisterrutnekar; many people heard with good minds, and gave me good words, and said, You have spoken a true word.

10th.—At Chowdree, fifty people heard my words, and we questioned and answered much about the Gospel, and they seemed asbamed of their idols.

11th.—Went out to the people; they walked going and coming, and thus heard my teaching.

12th.—Went to Thangee, and stayed there the day.

13th.—Went out very early, and saw the multitude. There were fifty Bibara, (small cars with idols;) there were thousands of people. I preached against sin, and about the holiness of Jesus Christ; we gave books, but they tore them up and threw them away.

14th.—I was sick, and did not go out.

15th.—I preached in the morning; Brown Sahib was in the country.

16th.—Boda bazar. Fifteen people heard; they confessed with their mouths. I gave them four books.

17th.—Chowdree bazar. Ten or twenty people heard. I said many words

about Christ delivering from sin; gave five books.

18th.—Teliuga bazar. One hundred people; I spoke against sin, and told them of the righteousness of Christ, how it saves from hell. They heard me well.

19th.—Sixty people were near me; I said this verse, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." I taught many words about this, and they were pleased to hear.

20th.—In Boda bazar, forty people were with me; I spoke this verse, "At what time people cry Peace, peace, behold sudden destruction cometh upon them, as upon a woman in travail." I said much about this, and I was heard in peace.

21st.—Preached from nisterrutnekur.

22nd.—I preached to the brethren early in the morning; I heard Brown Sahib preach at mid-day.

23rd.—Khananagara market. Fifty people heard me. They confessed my words, and I gave books.

24th.—I was engaged this day about this world's work, going to the court and other places.

25th.—Chowdree bazar. Twenty people. I said, You have forsaken the true Juggernath, and have worshipped one of wood, and commit all manner of sin; for this you are liable to fall into hell, but believe in Christ, and you shall be saved. Gave eight books.

26th.—I found one hundred people to-night in the street: Hindoos and Mussulmans; they gave me much grief, and abused me much.

27th.—This evening eighty people heard my word. I talked about leaving sin and false hopes and taking hold of Christ for salvation. Some said, Good; some laughed and reviled me.

28th.—I talked with Hurree Samuel about a new mind, but he did not understand all my words. I had to go to the court to-day, and found much trouble of mind. I am sinful, but Christ is my Saviour.

29th. *Sabbath*.—Worshipped with the brethren, and heard Brown Sahib preach. I taught at four o'clock from I John v. 4.

30th.—Chowdree bazar. Thirty people heard my teaching; they heard me about the holiness and sacrifice of Christ. At night we had a prayer meeting at the school-house.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 28.]

APRIL, 1836.

[NEW SERIES.

THE BEST TEACHER.

“NEVER MAN SPAKE LIKE THIS MAN.”

THE office of a teacher is one of distinguished importance, requiring talents of a peculiar description, and those habits and dispositions of mind, which will give weight to his counsels and effect to his instructions. A teacher may be rendered a great blessing, or a signal bane to society, according to the qualifications he possesses, or the lessons he inculcates. In ancient and in modern times, there have been teachers of science and of morals, who have deserved well of mankind; they have lived usefully, have died honourably, and have been gathered to their fathers in peace. Their memories would we cherish with every demonstration of respect, and the fruits of their instruction would we impart to all around us, that they may grow in wisdom as they grow in years. But our wish at this time is to exhibit a teacher, who combines in his person every excellence and virtue, who possesses every qualification for his work, and who has exemplified in his life the importance of the maxims he enjoins, and the duties he recommends. Christ is the Sun in the moral firmament, round which inferior luminaries revolve, and from which they derive all their light and glory. He is the *fountain* of light, while men, however profound as to their learning, distinguished as to intellect, or brilliant as to genius, are but as *the streams*. Let us then, for a few moments, abandon the streams and come to the fountain: let us lose sight of inferior planets, and contemplate him who is emphatically denominated, “*the Sun of Righteousness—the Light of the world.*”

What treasures of wisdom and knowledge are found in the great Redeemer! No subject is too profound or comprehensive for the powers of his mighty mind: he sees at one glance the

merits of every topic, and the bearing of every subject. "He setteth an end to darkness, and searcheth out all perfection: he understands all mysteries and all knowledge, and the thing that is hid bringeth he forth to light." His mind comprehends every subject, both in earth and heaven: he surveys, every moment, every part of his vast dominions; he rides on the circuit of the heavens, and his eyes run to and fro throughout the earth. Hell itself is open before him, and destruction hath no covering; darkness is his pavilion, the earth is his footstool, and he sees the end from the beginning. He perfectly comprehends all the wonders of matter and of mind, of time and eternity, of heaven and of God. His knowledge is so wonderful that man cannot attain to it: he is the source and fountain of intelligence. "In him are hid all the treasures of wisdom and of knowledge."

How important are the *lessons* which the Saviour teaches! He does not amuse his scholars with airy trifles or visionary speculations, but instructs in those things which are connected with eternal peace. He exhibits the perfections and the glory of the Great Supreme; he develops the true character of man; his depravity and danger, his habits and desires; he shows what man is, what he may be, and what he *must* be. He tells us who are our enemies and who are our friends, what we must seek and what we must shun; what are the doctrines which must be embraced, and what are the errors that must be avoided; what are the dangers which attend our course, and where to apply for succour and support. He explains the end of piety and the end of sin; the joys of heaven and the pains of hell. These instructions are adapted to every character and every circumstance: here the learned may add to their stores of knowledge, and the illiterate may find their way to heaven. Here the king may be taught how to govern, and the subject what to obey: here the rich are taught how to employ their riches, and the poor how to be rich in faith. These instructions are adapted to inform the mind and sanctify the heart; to make "the man of God perfect, thoroughly furnished unto all good works." The instructions of Christ are *living seed*, that yields abundant fruit; a *light*, that disperses the moral darkness of the world; a *sword*, quick and powerful, living and energetic, "piercing even to the dividing asunder of soul and spirit, of joints and marrow." The words of Christ are an *arrow*, which penetrates the hearts of sinners, the rod of Jehovah's strength, the *sceptre of his power*, which maketh the nations bend before him; they are a *fire*, which illuminates and warms; a *hammer*, which breaks in pieces the hard and flinty rock of the human heart. These lessons of instruction are destined to overturn every system of error, to break the iron rod of despotism; to beat swords into plough-shares and spears into pruning-hooks; and to change the desert into the garden of the Lord.

With what *simplicity* and *plainness* does our blessed Lord instruct mankind! He has used great plainness of speech. In his instructions there is nothing declamatory or irrelevant, no high sounding phrases, no words without meaning: the truths whose importance eternity must develop, are brought down to the capacity of a child. His discourses, though fraught with doctrines of the profoundest wisdom, and sentiments of the highest sublimity and beauty, appear still, as if neither the words or the thoughts were the result of the least study, but sprang up spontaneously in his mind. Look at the *parables* of Christ, and you will find that the subjects are chosen with supreme felicity, and the allusions are conducted with the utmost skill. Look at the *imagery* he employs, to convey and to impress his ideas upon the mind; his illustrations are peculiarly happy. His figures are natural, but forcible; every where to be found, and every where beautiful: familiar, yet dignified; replete with interest, yet easily understood by men in every situation of life. What an admirable sermon of the beautiful and sublime, we have in our Lord's inimitable sermon on the mount! Here we find power and pathos, fulness and perspicuity, grandeur and simplicity, the profoundest truths in the plainest garb—"Never man spake like this man!"

What fidelity and affection are apparent in the teachings of the Saviour! He is emphatically denominated "*the Lamb of God*," to denote his gentleness and patience; but in his dealings with impenitent sinners and pretending hypocrites, his addresses are singularly bold, pungent, and faithful. How powerful are his attacks on the Scribes and Pharisees; the men whose influence was so great in the Jewish government and nation. Their religion was a form, their observances a shadow, their pretensions hypocrisy: their professions were at variance with their practises. To these men the Saviour opposed himself with unvarying firmness, their conduct he gave no quarter, but exposed it, with such clearness of evidence and such pungency of reproof, as made them to shrink from detection, and to tremble for the very existence of their principles and power. See his addresses to them, Matt. xxiii. 13—33. But his *affection* is quite as apparent as his fidelity. "He opened his mouth with wisdom, and in his tongue was the law of kindness." How tender are his addresses to the penitent, the afflicted, and the broken hearted! "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Over Jerusalem, the seat of so much guilt, the scene of so much bloodshed, where

the prophets had been martyred, and the place where he was about to be slaughtered, he wept with inexpressible tenderness and said, "O Jerusalem—how often would I have gathered thee, as a hen gathereth her chickens under her wings, but ye would not. If thou hadst known, even thou, at least in this thy day, the things which make for thy peace: but now they are hid from thine eyes!" Could any thing be more tender, more pathetic, or affectionate? Well might the children sing, "Hosanna to the Son of David: blessed is he that cometh in the name of the Lord: Hosanna in the highest!"

How unwearied was the patience of the blessed Redeemer, in his efforts to instruct the children of men! This is an essential qualification in the character of every teacher, and was possessed in an eminent degree by our adorable Lord. His disciples were dull of hearing, and slow of heart to believe the things which are connected with life and salvation. Their foibles were very palpable and their prejudices very unreasonable, and yet the patience of the Saviour was unwearied. He taught them gradually, as they were able to bear, without weariness, without fretfulness, without reproaches, and without intermission: There were times, indeed, when he reprovèd them with some degree of severity, but always with tenderness, kindness, and good will. He never broke the bruised reed, or quenched the smoking flax: he pitied the weakness of our nature, and dispelled the darkness of our ignorance with such patience and kindness, as command universal admiration. Christ is the best teacher.

Then let us sit at his feet, and attend to his instructions: they commend themselves to the conscience and the heart; they will make us wise and happy; will qualify us for the right discharge of every duty, and sustain us under every trial. We may study the Saviour's lessons both by day and night, and discover in them something always wondrous, always new. They will afford us ideas the most rational, the most consistent, and the most sublime. In all our difficulties, they will give us the best directions; in all our troubles they will impart the most permanent support; they will smooth our passage to the tomb, and lead us to triumph through a vast eternity. Let us imbibe the spirit and exhibit the temper of our great Redeemer, in the efforts we employ to instruct our fellow creatures. Never let us deal in empty trifles, or in tinselled vanities, but let a due regard to the soul and eternity induce us to dilate on those topics, which are inseparable from man's immortal interests, and the glory of the great Supreme. And, in all our efforts to instruct mankind, let us evince that simplicity and affection, that fidelity and patience, which were so conspicuous in the conduct of our blessed Master, and then we may calculate on the Divine blessing. Men will be instructed, knowledge will be promoted,

peace will flow as a river, and righteousness as the waves of the sea.

What a privilege will it be to dwell with our Divine Instructor in the kingdom of heaven! And this is the privilege of all the pious: "If any man serve me, let him follow me: and where I am, there shall also my servant be." O the bliss of seeing him who is "the root and offspring of David, the bright and the morning star!" To be near to him who bore our sins in his own body on the tree; to sing *his* praises, who took the cup of suffering, that we might take the cup of salvation; who wore a crown of thorns, that we might wear a crown of glory; and to reflect his image whose presence fills immensity! This must be the very summit of felicity and the perfection of joy. A glimpse of the Saviour, in this polluted world, inspires the soul with rapture and delight; but in heaven, we shall be constantly viewing his glorious perfections. Yes, we shall behold his glory and be satisfied with his goodness. No flaming sword will be there to prevent us from partaking of the tree of life, but we shall eat freely of it and live for ever, and shall drink of the rivers of pleasure, which the Lord has prepared for the pious; yea, we shall swim in an ocean of unmingled delight; for, "in his presence there is fulness of joy, and at his right hand are pleasures for evermore."

"Divine Instructor, gracious Lord,
Be thou for ever near;
Teach us to love thy sacred word,
And view our Saviour there."

W. B.

ACHIEVEMENTS OF PRAYER.

CONFIDENCE in God is an essential attribute of acceptable prayer. The language of prayer may be very unadorned and grammatically incorrect, yet if it be the effusion of a sincere and devotional spirit, and in accordance with the revealed will of God, the blessing sought shall assuredly be supplied. There is nothing better calculated to establish our confidence in the Divine Word, and to encourage us to constancy and perseverance in devotional exercises, than a contemplative review of what prayer has achieved in former ages. For it is a blessed truth, that with God there is no variableness, nor the least shadow of turning; that his disposition to hear, and his power to attend to the prayers of his people are analterably the same. His word of promise is as full, and free, and rich as ever. If we are straitened, it is in our own contracted desires, and not in that infinite and exhaustless fountain of beneficence, which, though ever flowing, yet remains ever full. If we have not, it is because we ask not, or because we ask amiss. For Christ said, "Whatsoever things ye desire when ye pray, believe that ye (*shall*) receive them, and ye shall have them," Mark xi. 24. Let us then glance at some of those striking instances, in which the Divine promises

have been so fully verified, in answering the prayers of his people. We have a striking proof of the power of prayer in Abraham, who stood before the Lord pleading for the cities of the plain; and had there been ten righteous persons in them, Sodom might have remained until this day. He prayed also for Ishmael, and, although he was the son of the bond-woman, in answer to his request, God engaged to make him fruitful, and multiply him exceedingly; Gen. xvii. 20. Jacob prayed and vowed to the Lord, and God engaged to bless and keep him in all his ways, and to make his seed as numerous as the dust of the earth, and as the stars of heaven. He also prayed and wrestled with the Angel of the Lord, and he was henceforth known as Israel, because he had power with God and men, and had prevailed. Moses prayed, and the red sea was divided, so that the hosts of Israel passed through as on dry land. He prayed again, and the bitter waters of Marah were made sweet. By prayer, he melted the flinty rock, so that streams gushed forth which supplied the thousands of Israel in the desert. By prayer he prevented the hot displeasure of God from consuming the people, when they were worshipping the golden calf at the foot of Sinai. By prayer, quails were obtained abundantly to supply six hundred thousand persons in the wilderness. By prayer he also stayed the mortality arising from the bite of the fiery serpents, when the simple, yet efficient remedy of the brazen serpent was appointed. When Moses prayed, Israel overcame Amalek; but when his hands through weariness fell down, then Amalek prevailed. His hands being held up, Amalek was entirely discomfited. Joshua prayed, and victory was obtained over Ai; and Ai became a desolation for ever. He prayed again, and the sun stood still, and the moon in the valley of Ajalon. Gideon and his little host prayed, and the Lord spread terror in the camp of Midian, and every man's hand was lifted against his fellow. Samson prayed, and God gave him the spirit of might, and he pulled down the pillars of the house of the Philistines, and he slew more at his death than during his life. Solomon prayed that God would give him wisdom, and he gave him wisdom, and riches, and honour. Elijah prayed, and the widow's son was revived, and delivered alive to his mother. He prayed, and the heavens, which had been as brass for three years, became as the soft fleece, and copious showers descended upon the earth. Elisha prayed, and the child of the Shunamite was restored to life. Hezekiah prayed, and Sennacherib and his army of a hundred and four score thousand perished by the Angel of the Lord in one night. By prayer he caused the shadow of the sun to go ten degrees backwards, and his life was extended fifteen years. Manasseh prayed, and notwithstanding he had supported idolatry, observed times, and enchantments, and witchcraft, and had filled the streets of Jerusalem with blood, yet God was entreated of him, and forgave all his sin, and brought him to his kingdom again. Daniel prayed, and the angel Gabriel revealed to him the mind of God. And what shall we say more? in the days of Christ's dwelling upon earth, the blind prayed, and received their sight; the lame prayed, and leaped for joy; the sick prayed, and were healed of all their maladies; the possessed prayed, and devils were expelled; the disciples prayed, and the tempest was hushed and there was a perfect calm; the publican prayed, and went down to his house justified; the thief prayed, and was translated from the cross to paradise;

the Apostles prayed, and the Holy Ghost descended upon them as cloven tongues of fire; Peter prayed, and the lame man was healed; Stephen when dying prayed, and heaven was opened, and he saw Christ sitting at the right hand of God; Paul prayed, and Ananias was sent, and he received his sight; Cornelius prayed, and an angel appeared; the Church prayed, and Peter is delivered from prison; Paul and Silas prayed, and at midnight the doors of the prison were thrown open, and every man's bonds were loosened; Paul prayed, and Eutichus, the sleeping hearer, who had fallen from the third loft, was brought to life. These are a mere selection from the numerous instances of the achievements of prayer, as recorded in the Word of God. What encouragement to pray! for the God who answered the prayers we have enumerated, is still the same. His promises are the same; he delighteth in mercy, is rich in grace, and is mighty to save. Do any want wisdom, let them pray; pardon, peace, or holiness, let them pray; Providential direction or supplies, let them pray. Let prayer be the fervent offering of the soul; let it be humble, earnest, and importunate. Let prayer be connected with faith, associated with thanksgiving, and followed by watchfulness. In health and sickness, pray; in the closet and family, pray; in retirement and in the house of God, pray. Let duties be performed in the spirit of prayer; let sacrifices be made with prayer; engagements made with prayer. Pray always; be instant in prayer, and in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds by Christ Jesus.

Paddington.

J. BURNS.

THE PRESENT MODE OF KEEPING THE PASSOVER.

(Written by a converted Jew.)

THE passover is kept, as all readers of the Scriptures know, on the fourteenth day of the first month. No sacrifices being allowed out of the land of Judea, the dispersion of the Jews has necessarily caused an alteration in the mode of this part of the commemoration; but, as there is no occasion to make any change in any other part, we may suppose that, in other respects; it is celebrated now in the same way as it has always been: there is at least strong reason to believe, from the narrative in the Gospels, that in the days when our Lord Jesus Christ partook of it, the mode was the same as that at present in use.

In order to make some of the customs I shall mention more easily understood, I must inform my readers that the word *homitz* has a wider signification than is generally attached to the word *leaven*, by which it is rendered in the English Bible. *Homitz* signifies the fermentation of corn in any shape, and applies to beer, and to all spiritous liquors distilled from corn. While, therefore, there are four days in passover week on which business may be done, being, as it were, only half holidays, a distiller or brewer must suspend his business the whole time. And I must do my brethren the justice to say, that they do not attempt to evade the strictness of the command, to put away all leaven, by any ingenious shift, but fulfil it to the very letter. I know an instance in trade of a person who had several casks of spirits sent to him, which

arrived during the time of passover: had they come a few days sooner, they would have been lodged in some place, apart from the house, until the feast was over; but during its continuance he did not think it right to meddle with them; and after hesitating a little time what to do, he at length poured the whole out into the street. About the time of harvest, the pious Jews who keep a watchful eye over the less scrupulous of their brethren, go often into the fields to watch the first ripe wheat; and no expense is spared to get in a sufficient quantity as quickly as possible, wherewith to bake unleavened bread the ensuing spring. This is carefully kept in a dry place, lest any moisture should fall upon it, and cause fermentation. About three months before Easter, the Jews in different towns hire a mill, for which the Gentile proprietors generally make them pay a large sum of money. They take a whole week to clean it, so that not the least mark of the old flour is to be seen. When the time of the feast draws near, a baker's oven is also hired; which must be heated several times before they consider that the old "leaven is purged out." The night before, the master of the family searches the house with candles, removing every crumb of bread that may be lying about; blessing the Lord who has commanded his people to put away leaven. The day before the feast begins, all the first-born males among the Jews fast, in commemoration of God's goodness in sparing them, when he smote the first-born of the Egyptians; and before sun-set, they assemble in the synagogue to pray for deliverance from the hands of their enemies through the Messiah, the Son of David.

The solemn evening having come, the master of the house on their return from the synagogue, sits down at the head of the table, the whole family, including servants, being present around it. On the table are placed three plates; one contains three passover cakes; another, horse-radish and bitter herbs; and a third, a bone of lamb, or a piece of roast meat, and a roasted egg: the two last are in commemoration of the paschal lamb, and the offering that accompanied it. The three cakes are put in a napkin; one at the top, one in the middle, and one at the bottom. Besides these three plates, there are two dishes; one containing vinegar or salt and water; the other, a mixture of various ingredients worked up to the consistence of lime, in remembrance of the lime in which our fathers worked in Egypt. Each individual at table is furnished with a glass or small cup, for wine; which is filled four times during the service. Among the older and more devout Jews, it is customary for the master of the family to sit exactly in the manner prescribed in Exodus, his staff in his hand, and shoes on his feet, just as if he had gone out of Egypt yesterday.

The service commences by the repetition of several blessings, and then they drink the first cup of wine, called the wine of sanctification. The master of the house then dips some of the bitter herbs in vinegar, and gives a small portion to each one at table. He then breaks the middle cake, leaves one half in the dish, and hides the other until after supper. This hidden part is called the *Effiekoumen*, and is in commemoration, as it is supposed, of the hidden manna. They then lay hold of the dish containing the passover cakes, and the bitter herbs, and say, "Lo this is as the bread of affliction which our ancestors eat in the land of Egypt; let all those who are hungry come and eat thereof, and all who are needy come and celebrate our passover. At this time we

are here, next year we hope to be in the land of Israel. Now we are servants; next year we hope to be free children." The youngest in the company then asks:—"Wherefore is this night distinguished from all other nights?" To which the whole of the others reply:—"Because we were slaves unto Pharaoh, in Egypt, and the Lord our God brought us out from thence, with a mighty and stretched out arm." Then having rehearsed God's mighty acts, a portion of unleavened bread is received and eaten by each, as a mark of freedom. They again eat bitter herbs, dipped in the mixture that represents the lime. This concludes the first and greater part of the service. Supper is then put on the table, and is a meal of social rejoicing.

The supper being ended, two large cups are filled with wine. One of these is taken by the master of the house; who, having offered up a short prayer, invoking the appearance and reign of the Messiah, gives it to all those who are sitting round. He then brings forth the hidden cake, and distributes a piece to each. The second cup of wine, called Elijah's cup, is then placed before him, the door is opened, and a solemn pause of expectation ensues. It is at this moment that the Jews expect the arrival of Elijah will take place, to announce the glad tidings that Messiah is at hand. Well do I remember the interest with which, when a boy, I looked towards the door, hoping that Elijah might really enter; for notwithstanding the disappointments year after year, his arrival is still confidently expected. Of this cup of Elijah no one partakes, but it is looked upon as sanctified. The ceremony concludes by singing the hymn of "Lord, build thy temple speedily;" at the end of which the head of the family says, "This year we are here; may we be next year in Jerusalem."

CORRESPONDENCE.

RULES FOR TRANSACTING THE BUSINESS OF THE ASSOCIATION.

THE brethren whose names are hereunto subscribed, have met, according to the appointment of the last Association, and agreed to submit the following Regulations to the candid and deliberate consideration of the Connexion, preparatory to the next meeting.

1. Let the persons composing the Association be the regular, stated, and approved ministers of the several Churches constituting the Union, and such other brethren as each Church shall depute to represent them, according to a ratio already in force; and let them meet on the last Tuesday in June, at six o'clock, P. M.

2. Let these Representatives sit together in some appropriate part of the building in which they may assemble, and let them proceed to the dispatch of business according to a plan hereafter recommended. Let other members of sister Churches be permitted to be present as hearers or spectators, on condition that they take their seats in the places assigned them by the Association. But let no person who is not a member of the Connexion be allowed to be present without the leave of the Meeting, expressed by a vote.

3. For the purpose of order and dispatch, let the brethren constituting the Association elect one Chairman, two Moderators, and one Secretary. Let the three first of these officers be chosen annually, and continue in office till the close of each annual Meeting; but let the Secretary continue in office three years. Let it be the business of the Chairman to preside at all the Meetings

of the Association; to receive, read, or cause to be read, and hand to the Secretary for future use, all States and Cases presented to the Meeting; to see that the Regulations be duly observed, and the discussions fairly and candidly conducted; let him be the person through whom the Meeting shall be addressed; and let him take the sense of the Meeting on any Case or Resolution submitted to its decision, and order it to be recorded accordingly. Let the Moderators sit at a convenient distance from the Chairman, one on his right hand, and the other on his left. Let it be their duty to assist the Chairman in maintaining order, keeping the brethren to the point in debate, promoting a fair and equitable discussion, securing a strict observance of the Rules, supporting the authority of the Chair, and occasionally filling the Chair in the unavoidable absence, or for the relief, of the Chairman, and at his desire. Let the duty of the Secretary be to make an immediate list of the Representatives for the use of the Chairman, that it may be called over after every adjourned Meeting, and absentees noticed. Let him also receive, preserve, and arrange for future use, all papers handed to him by the Chairman, minute down each of the Resolutions when adopted, keep a faithful record of all the transactions of the Meeting, and publish, after its close, such parts as the brethren present shall have appointed. When his three years shall have expired, let another be chosen in his room.

4. Let the following be the order in which the business shall be transacted. Let the Meeting commence with singing and prayer, and let the States be read as heretofore. Then let the Cases be taken up in the following order.

I. Cases arising out of the Association, or belonging peculiarly to it. These will be, 1. Cases of Churches requesting admission into the Connexion; 2. Cases standing over from the last year; 3. The Academies; 4. The Home and Foreign Missions; 5. The Monthly Publication; 6. The Circular Letter, with the subject and writer of the next.

II. Cases from Conferences. Let these be considered according to their alphabetical order.

III. Cases from Churches. 1. Such as request ministerial aid, or advice about obtaining a minister; 2. Such as request advice or pecuniary aid in erecting Meeting-houses, or liquidating their debts; 3. Cases on miscellaneous subjects. N. B. Let the priority under each of these heads be determined alphabetically.

IV. Cases from individuals belonging to the Connexion. Let these Cases, as well as the others, be submitted in writing, and let them be signed by the persons in whose name they are submitted. Let no verbal or anonymous Cases be received.

V. Make the following inquiries, and transact the business which may arise out of them. 1. Are there any Churches which have not complied with the conditions of the Union? 2. Where shall the next Association be held, and who shall be the preachers? &c.

VI. Inspect the list of Churches for the purpose of benefiting such as need advice or assistance, though they may have sent no Case.

5. Let each Representative stand up while speaking, and address the Meeting through the Chairman; let freedom of discussion be allowed; let no person speak more than once to a single Case save in the way of explanation, excepting the mover of a Resolution, who shall have liberty to reply to opponents; let all the discussions be carried on fairly and uprightly, and the business be conducted in a spirit of meekness and love, of equality and brotherhood, with a single eye to the glory of God, the good of the Connexion, and the welfare of the Redeemer's cause. Let the rules and maxims inculcated in the New Testament on the members of single Churches, in managing the affairs of their several communities, be considered binding on the members of the Association; and let unanimity, as far as possible, be sought in all the conclusions that may be adopted. Let no measure be carried into effect, in which the minority is considerable, and incapable of acquiescing.

6. Let the public services be held as follows:—

On Wednesday, preaching at eleven, A. M.; Missionary Meeting, at half-past two, P. M.; a public Prayer Meeting in the evening, at half-past six. Preaching on Thursday evening at seven.

N. B. Let any Committees that may be necessary, be appointed on Wednesday morning. Let them hold their sittings in the evening of the same day, in such places as they may deem eligible, while their brethren are engaged in prayer. Thus, the whole of the business will be ready for transaction on the morning of Thursday.

7. Should the Regulations for the government of the Connexion be adopted, let there be no collection at any of the public services except at the Meeting for the Foreign Mission. And should the size of the Minutes be increased, let it be agreed that the Minutes shall not exceed forty pages, and that the price shall continue to be four-pence each. In order to reduce the matter within the prescribed limits, let the Secretary have power to abridge the States; or let the Churches be limited to a certain number of lines or words in drawing up the State which they wish to be printed; or (which we recommend in preference to either) let none of the States be printed, but let the Secretary give a condensed report of the state of religion generally through the body, and let the particulars inserted in the list respecting each Church, suffice for publication. By this means, a dull, monotonous, and useless repetition will be avoided, the essence of each report preserved, and room secured for the insertion of more interesting and useful matter. It might be prudent also to limit the Circular Letter.

8. Let each Motion be submitted to the Chairman in writing, and let the exact words of each approved Motion be entered in the Association Book, and inserted in the printed Minutes.

9. Let each adjourned Meeting be begun and ended with prayer; and when the business shall have been finished, let the Chairman conclude with singing and prayer.

10. Let the Representatives adhere to, act upon, and promote, through their several Churches, a scrupulous observance of the Rules agreed upon for the government of the Connexion, and the resolutions and recommendations of the Association.

11. It is suggested, whether the minister of the place where the Association is held, should not be Chairman during the Tuesday evening, and the Chairman be chosen on the Wednesday morning, when, it is presumed, the friends generally will have arrived.

Signed by

W. PICKERING.
R. INGHAM.
H. HUNTER.

R. Ingham further avails himself of this opportunity to make two or three observations:—

1. He conceives it an oversight in the last Association, that brother James Taylor, of Hinckley, was not included in the nomination of persons appointed to the above business. It is well known that he has thought much on the subject; more, perhaps, than any other person in the Connexion; and has delivered his thoughts verbally and in writing on more occasions than one. See General Baptist Repository for 1818, August No. Would brother J. Taylor communicate to the next Association his thoughts on

the above Recommendations, and also on the Rules proposed in the Minutes of last year, it would gratify many.

2. In the Regulations submitted to the last Association, there was one for assisting needy and deserving Churches in the erection of their meeting-houses. This has been one object contemplated by the General Baptist Connexion and Association from its very commencement, and one that was intended to be perpetuated in the said Regulations. The revising Committee thought proper

to expunge the Rule. Of this he does not complain; but he does conceive it very desirable that some regulations on that subject should be adopted, and thinks that it is not too much, to request those who discarded his Rule, to substitute a better.

3. R. I. begs further to say, that, if any persons think he intends to infringe upon the rights and privileges of individual Churches by any thing he has recommended, they make a great mistake. His desire is to preserve them inviolate, and he humbly conceives that this will be most effectually done by defining and limiting the powers of the Association, and rendering the conditions upon which Churches enter into the Union, plain, equitable, and impartial; distributing the burdens and the benefits equally on all. This he conceives to be the tendency of the proposed Regulations. They possess no force but what the Churches shall give them. The Churches are at liberty to adopt them or not adopt them, as they think proper. Should they adopt them, and act upon them for a time, and afterwards desire a release, they will have full liberty to withdraw; and all the power which the Association will have, will be to say to a Church belonging to the Union, but which has not fulfilled, and will not fulfil, its conditions, "We cease any longer to be united to you. We can no longer reckon you among us, since you will not fulfil the conditions upon which our Union is formed." Now, what injustice is done to such a Church? would it not be absurd to allow such a Church a voice in distributing funds to which it did not contribute, and to reap advantages, while it studiously and obstinately refused to join in bearing the burdens? If Churches will be completely independent, let them keep themselves to themselves. Let them support their own cause, build their own chapels, manufacture their own ministers, issue their own publications, trust to their own resources, employ their own single efforts as well as they can for the benefit of themselves and others, and hug themselves upon their beloved independence; but let them say nothing about laws, compulsion, coercion, force, and the destruction of liberty, if others should unite. Nothing of this is either intended or proposed. May the Lord give us a right understanding and a right disposition in all things, for his name's sake.

R. INGHAM.

Nottingham, March 2nd, 1836.

Mr Editor,

I have by me, in my father's hand writing, about sixty or seventy years ago, a short account of the first beginning or founding of our Churches. It was wrote at the request of that worthy minister, Rev. William Thompson, of Boston. It is an article which I think would gratify some of your readers, and if you see no objection, its insertion will oblige,

Yours, &c.

JAMES SMITH.

"An account of the gathering and first founding of the several Churches of the GENERAL BAPTISTS in Leicestershire, Derbyshire, &c.

"Grave Sir,

"According to your desire, have sent you an account (so far as we can now recollect) of our first awakening, and of our gathering together as a Church of Christ.

"About the year forty-five or six, an alarm was made in our parts, viz. about Barton, Hugglescote, &c., villages in Leicestershire, concerning some persons who appeared in the character of ministers, who preached in houses and other places which appeared convenient for that purpose.

"Some of us, who are now in being, went to hear, and what we heard, served, in some degree, to convince us that our spiritual state was dangerous. Something also was advanced concerning Christ, and of knowing the forgiveness of sins, which excited in us warm desires to know and experience these things, and moved us to search the Scriptures diligently to see if those things were so. So doing, we got more knowledge of God's mind. By the light of his word, we saw (though but darkly) some glimmerings of that grace that brings salvation.

"Desires being strong, and zeal warm, and perceiving that mankind in general, as well as ourselves, were all involved in spiritual death, some few of us more especially resolved, in the name of the Lord, to exert ourselves in the best manner we could, to inform our ignorant neighbours of the dangerous state they lay in.

"Accordingly, appointed times for meeting together to read the Scriptures, and to speak what we understood of them; to sing psalms and hymns, pray, &c., &c.

"In this manner we went on for a little while, until it pleased the Lord to send amongst us a person who had a better discovery, and clearer understanding of the history of the Gospel. After he had preached some little time amongst us, and some persons brought (as we believed) to the knowledge of the truth, we thought of forming ourselves into a visible body, which we accordingly did, which consisted of about nine persons. By this time, two or three of us had ventured to go forth to preach the word in several places about the country, and continued so doing, observing and doing the will of the Lord, according to the best light we had, being desirous to be taught of God, and to receive farther light as it should please the Father of light to reveal himself to us.

"We did not, for some years after our first formation as a Church, discover the true nature and necessity of christian baptism, but according to the prevailing custom, sprinkled our infants. After a few years had passed in this way, there arose a doubt in our minds concerning the validity of this practice. Searching the word on this head, our scruples grew yet stronger; finding nothing to support our former custom, we changed the mode but not the subject, and for some short space immersed our infants. But by diligent search into the divine Oracles, we found our mistake in this also, and that believers, and them only, were the proper subjects of baptism, seeing we could not find either precept or precedent in all the New Testament for the baptizing of infants; and having at this time no acquaintance with any Baptists, we were left to wade through a sea of prejudices, both of education and custom.

"Notwithstanding, being fully convinced by the testimony of God, that it was the practice of the Primitive Churches to baptize by immersion, we followed our convictions, and gave up ourselves to God in the ordinance according to his word.

"This is, so far as we can now remember, a true relation of our beginning, of the means and manner of our being brought together as a Church, and of our embracing the ordinance of believers' baptism.

"As to our being awakened by Mr. Wesley, or Whitefield, we believe that two or three of us who are now in the ministry, were at first stirred by hearing some who were sent out by them. But we are persuaded that not one, either

Minister or private Christian, who either hath been, or is now amongst us, was ever converted to God by their means."

If I had been capable, I should have made a few remarks upon this account; I think something might be learned from it, but as I think I am not, I will not attempt it. J. S.

ON TRACT DISTRIBUTION.

To the Editors of the General Baptist Repository.

Dear Sirs,

Believing as I do, that many of the readers of your valuable Miscellany are engaged in tract distribution, I have often thought it would be interesting and profitable, if a few of your pages were occasionally devoted to the purpose of imparting suitable advice, pointing out the best methods of procedure, and stating instances of success for the encouragement of persons thus employed. Should the following desultory remarks find a place in your columns, and be the means of leading some of your more able correspondents to take up the subject, I shall be amply rewarded.

As was said of Sabbath schools, so I have thought it might be said, in reference to the founders of the Religious Tract Society, that "the thought was from heaven." It is valuable whether we consider the cheapness, the variety, or the excellency of its publications. There is scarcely any subject, on which it has not issued some publication, or any vice that may not be reproved by means of a tract. That it is an institution for which many will praise God throughout the rolling ages of eternity, is amply demonstrated, from the united testimony of many, both in heathen, and professedly Christian lands. I think I have heard of not less than twenty instances in which the tract called the "Swearer's Prayer," has proved the means of reforming its readers, and in most cases it has proved the power of God to their salvation. It is a fact that deserves to be known, that the amiable Legh Richmond had the satisfaction of hearing from thirty individuals, who acknowledged that his "Dairymau's Daughter" had been instrumental in their conversion. If it was thus blessed during his life, (and we cannot suppose he became acquainted with all the good it effected,) we may infer that it will have been blessed to hundreds more, ere

and only one tract of each sort ; a village containing one hundred houses may be supplied for two years, for four or five shillings.

Allow me to conclude this paper with some advice to tract distributors ; principally gleaned from an address I once heard delivered, by a minister whose venerable form, and locks of silvery hue, seemed to add weight to every sentence he uttered. "Ever keep in view the great object contemplated in the distribution of religious tracts ; viz. the salvation of deathless souls, compared with which, every other shrinks into nothingness. Be very careful in the selection of your tracts. By circulating some kinds, you would only be propagating error. It is highly desirable that you should become acquainted with their contents ere you lend them to others. Begin and end your labours with fervent prayer ; and while going your rounds, lift up your heart to God for a blessing to descend on the tracts you distribute : other things being equal, the most prayerful will be most successful. On suitable occasions, converse with the persons whom you visit, on spiritual subjects : try to learn something of their character, which will enable you to impart reproof, instruction, or consolation with more advantage. You will find some persons very ignorant ; endeavour to ascertain whether they can read, and whether they understand the tracts you take ; if you find it necessary, read and explain them. When you meet with persons who do not attend a place of worship, invite them to the house of God ; endeavour to show them the fallacy of their excuses ; but be not discouraged if you fail in your first attempts. If you can induce them to attend at first on particular occasions, such as Sunday-school sermons, funeral sermons, &c., they may, in time, become regular hearers of the Gospel. Endeavour to obtain the co-operation of your minister, in visiting the sick and afflicted you may meet with. Much benefit has resulted from this practice. While you endeavour to be faithful in reproofing sin, let the persons whom you address, see that you have their good at heart ; speak to them affectionately. Souls cannot be driven, they must be drawn. 'He that winneth souls is wise.'"

Perhaps some who read these remarks, and who could engage in this and other good works, are ready to excuse themselves because they fancy they do not possess an ability for it. If you would

only try, you would find that an ability to do good is greatly increased by using. It was the little word *try* that so powerfully impressed the mind of Raikes, and induced him to commence Sunday-schools. Take for your motto the language of the Apostle, "I can do all things through Christ which strengtheneth me," and resolve that you will do all you can to evangelize a fallen world. As a motive for exertion, frequently reflect on the love of Christ, the worth of souls, and the solemn realities of eternity : remembering that what is done to promote the glory of God, must be done speedily, "for the night of death cometh when no man can work."

A TRACT DISTRIBUTOR.

January 22nd, 1836.

ON THE STATE OF IGNORANT VILLAGES.

Dear brother,

Yesterday I visited the village of H—, notorious for its opposition to the Gospel. I have not been at it since some unpleasant circumstances occurred, of which I wrote to you at the time. Our friends, (our female friends I should say, for they are "valiant for the truth in the land,") have visited the place as one of our tract districts ; and I was rejoiced to see one of our tracts at the house of a sick person, whom we visited. The mother of this individual did not hide her dislike to the chapel. She did not want her daughter to visit her friends, lest she should go to the chapel. On a former visit, I was painfully interested with her ignorance and prejudice. A Bible, that her youngest daughter had purchased, was considered, "*A Culey-mite Bible!*" What could be the reason of such an opinion, I was desirous of ascertaining ; and it appears to have arisen, either from her ignorance of its contents when read by her daughter ; or rather its not having the Apocrypha. How painful it is to see what numbers are "sitting in darkness, and in the region and shadow of death."

I took up a book, lying on the table of the sick person, which proved, "An Explanation of the Church Catechism," &c., given by the clergyman of the parish. The writing caught my eye, and I have borrowed the book to transcribe the old Gentleman's sentiments, as a specimen of the divinity too generally taught in the village churches of this country. "Whoever habitually neglects the Holy Sacrament, which is adminis-

tered here at the four striking periods of the year, Christmas, Easter, Whitsuntide, and Michaelmas, clearly disobeys the affectionate injunction of Him, who came, not to call the righteous, but sinners to repentance. 'This do in remembrance of me.' Such inconsiderate persons are not fit to die; of course they are unfit for heaven. Perfection is not the lot of man in this state of trial, for 'we are sinners all' in a greater or less degree: still, if we endeavour to do our best, and to improve after the example of our blessed Lord set before us in the Gospel, forgiving one another as we hope to be forgiven: if we try as far as in us lieth to live in peace and charity with all men: if we sincerely repent of our former sin and are determined to lead a new life, no one so well inclined need fear the pestilence that walketh in darkness, nor the sickness that destroyeth at noon-day. No one under such good impressions need despair of pardon, through the merits of his Redeemer, who, the very night before his crucifixion, instituted this sacred ceremony for our sake; a ceremony, tending to promote our temporal happiness; but what is of infinitely greater consequence, it will not fail to conduct us, if performed as it ought to be, to eternal glory in a future and better world!"

Such is the exhibition of the Gospel found in many pulpits in Britain. Here is no conviction, repentance, faith, regeneration, &c. inculcated upon the sinner. Alas! "if the light that is in thee be darkness, how great is that darkness!" From the sick person I learned that nineteen persons had died in the village in thirteen months! Ah! how many have been called away since its inhabitants rejected my message of the Gospel, and drove me and my friends away! How affecting the thought, that the inhabitants of dark, unevangelized villages are thus passing out of time into eternity, at the rate of four or five in a hundred every year! Let this thought suitably affect the hearts of serious Christians, that their motto may be the words of Christ on a certain occasion, "What thou doest, do quickly." I may add, that our sick young friend is very thoughtful and anxious, and readily purchased one of Mr. Pike's admirable little books. Let serious Christians consider what they can do for poor benighted souls in almost heathen darkness. Let the churches improve their resources, that from them the Word of the Lord may "go forth as brightness, and salvation as a lamp that burneth."

Feb. 10, 1836.

A PASTOR.

REVIEW.

THE SEA. By ROBERT MUDIE, author of "The Heavens," "The Earth," "The Air," "The Songs of the Prophets," &c., &c. London: Ward and Co., Paternoster Row.

The fact of a universal deluge is established, not only by the express declarations of Scripture, but by the concurrent testimonies of various heathen writers, and by the discovery of marine productions on the tops of mountains and under the surface of the earth, at all distances from the sea. These are not to be accounted for by volcanic eruptions; for not only does it remain to be proved that marine productions are emitted in this way, but it should be recollected that they are found in countries totally free from volcanoes, and hundreds of miles distant from the ocean. Grotius, "De veritate," mentions several pagan historians who corroborate the scriptural account of the deluge. But as it is a popular objection of infidelity that the Mosaic narrative on this

subject is inconsistent with the principles of philosophy, we were desirous on taking up this well-written and instructive book, to ascertain the author's views on this point; and we were gratified to remark the clear and sober manner in which he exposes the emptiness of this infidel cavil. It did not come within his plan to enter on the historic evidence of the deluge, or to treat it in any degree as a theological subject. He writes as a philosopher; and while noticing with great ability, and considerable beauty of language, the many interesting phenomena connected with the sea, he devotes a few pages to show that there is nothing in the scriptural account of the flood inconsistent with philosophical principles. But as ours is a religious periodical, it is not improper to call the attention of our readers more particularly to this one topic.

It has been objected that the water of the globe is not sufficient to cover the earth to the extent mentioned by Moses. Mr. Mudie is very cautious and guarded

in his statements; and he says, that though he does not pretend to speak as if from exact measurement and calculation, there is reason to believe that the sea occupies seven-tenths of the entire surface of the globe; and that taking the surface at two hundred millions of miles, there would of course be sixty millions occupied by land, and one hundred and forty millions by sea. He then remarks, that though we have no correct knowledge of the average depth of the sea, yet it is certainly under the truth to average it at one mile. Now it is clear from these proportions, that were the solid parts of the earth collected together in the form of a spheroid, of the same shape as the present entire globe, and submerged beneath the waters, they would be covered all over by the liquid element, not only a little more than twenty feet as mentioned by Moses, but three thousand seven hundred feet, or seven-tenths of a mile. This is mentioned in order to show, that the waters of the ocean, estimated at this low scale, would suffice to drown the world; and if we admit that there was a special agency of Omnipotence in bringing them up from their beds, it is not necessary to inquire whether they were moved, as Mr. Whiston supposes, by the instrumentality of a comet, or by earthquakes, or as others have imagined, by an enlargement of the ellipticity of the earth's orbit, producing a flux and reflux of prodigious tides. A little difficulty still remains. Moses says, the waters prevailed fifteen cubits above the highest mountains: and some of these are more than three-miles above the level of the sea. But,

1st. It cannot be proved that the mountains which existed before the flood were as lofty as those which now appear. How probable, nay how certain it is that the violent eruptions of water which produced the deluge, would throw up many lofty peaks, and totally alter the shape of the earth! And,

2nd. The hidden stores of water may be much greater than we have estimated them to be, or than we may be disposed to conceive. Indeed, when we reflect that our earth is eight thousand miles in diameter, why may we not conclude that in the southern hemisphere, the sea is several scores of miles deep! This has been the opinion of acute philosophers. Admitting its correctness, a rush of waters from the Southern Ocean would be amply sufficient to produce the effect described by Moses; and there is some

reason to believe that it was produced in this way. "The south, and south-east sides of all great mountains," says Mr. Kerwan, "are much steeper than their north and north-west sides, as they necessarily would be if the force of a great body of water fell upon them in that direction." But ignorant as we are of the depth of the oceanic waters, and of the vast stores of them that may be deposited even thousands of miles from the surface of our globe, it is the grossest absurdity to hesitate as to the truth of the Mosaic account of the flood, just because some of our mountains are between three and four miles in height; especially when we reflect that the form, size, and materials of the antediluvian mountains might have been very different from those of the present earth, and that it is most certain the very fabric of the world would be considerably dissolved "by the breaking up of the fountains of the great deep," and by the violent torrents of rain.

Mr. Mudie does not treat the subject in this theological way. His object is to bring before his readers various interesting phenomena connected with the sea; and we confess that the perusal of his work has given us both entertainment and instruction. After some pleasing introductory remarks, he notices the quantity and composition of the sea, the geographical distribution of it, and then dwells more at large on the causes, variations, and disturbances of the tides; endeavouring always to render his observations subservient to the interests of piety and virtue. His statements and arguments cannot be understood and appreciated without a little knowledge of geography.

THE FOUNTAIN OF LIFE OPENED; or, a display of Christ in his essential and mediatorial glory. By JOHN FLAVEL. A. D. 1671. London: Religious Tract Society.

Though differing from the pious and popular writer of these sermons on some theological tenets, we have been both edified and instructed by the perusal of several of them. The same pathos and energy of style, the same plainness of speech, acuteness of discrimination, vigour of illustration, and appropriate use of Scripture, which characterize his work on Providence, and on Keeping the heart, are apparent in these discourses. They are forty-two in number. After

the first three or four, we began to feel at home; and though not exactly assenting to every proposition advanced, yet enjoying the sermon as a whole, and being particularly pleased with certain parts of it. While enlarging on the primeval glory of Christ, Mr. Flavel, in common with many other theologians, departs, as we conceive, too much from the principle of the Divine Unity; representing Him as enjoying a felicity, not self-derived, and independent, but arising from the Father's smiles and embraces. To speak of Him as never wounded before his incarnation by the frowns of his Father, but always kindly treated, is not to exalt the Redeemer; it is not to describe that glorious Person whom Isaiah saw in vision, surrounded by adoring hosts of cherubim and seraphim, whom he denominates the Jehovah, and one ray of whose glory struck the prophet to the earth. It is certain there is a three-fold distinction in the Divine Nature; but it is not for such diminutive darkling worms as we are to know or speak much about it. While we venerate the name of Flavel, and trust his writings will be extensively read, we are afraid that the same error of departing too widely from the solemn truth of God's unity, has led him to degrade the covenant of redemption, by representing it as a sort of business transaction between the Father and the Son. This is surely too low a representation, and objectionable in many points of view. It is infinitely preferable to speak of God as one all-pervading mind, subsisting in a three-fold mode incomprehensible to us, and executing all things according to his own counsels; of which one was that His Eternal Word should become incarnate, and suffer for sin, and another that His Spirit should exert an internal influence on the mind of the sinner. The language of the Scripture expressive of federal engagements with Christ is intelligible when viewed as developing the principles on which He acted as a man, the encouragements given to Him, and the objects He had in view. Having offered the above remarks because we think them of some importance, we take pleasure in bearing our testimony to the impressive character of very many passages in these sermons. Take the following on the sufferings of Christ.

"Ah! Christian, canst thou look upon Jesus as standing in thy room, to bear the wrath of a Deity for thee; canst thou think on it and not melt? That when thou, like Isaac, wast bound to the

altar, to be offered up to justice, Christ, like the ram, was caught in the thicket, and offered in thy room. When thy sins had raised a fearful tempest, that threatened every moment to bury thee in a sea of wrath, Jesus Christ was thrown over to appease that storm! Say, reader, can thy heart dwell one hour upon such a subject as this? Canst thou, with faith, present Christ to thyself, as he was taken down from the cross, drenched in his own blood, and say, 'These were the wounds he received for me; out of these wounds comes that balm that heals my soul; out of these stripes my peace?' Oh you cannot hold up your hearts long to the piercing thoughts of this, but your souls will be pained, and, like Joseph, you will seek a place to vent your hearts in."

But the merit of the work lies not in detached passages, but in the orderly and comprehensive view which it gives of the whole subject of redemption. Not one of our readers, however, will agree with him in understanding John iii. 16, to mean that God so loved his elect in the world as to give his only-begotten Son. The words of Christ contain no such limitation; and while the context clearly distinguishes between those who obtain the benefit of his mediation and those who do not, it ascribes the condemnation of the latter, not to the narrow extent of divine love, or the want of a provision of mercy, but to their own perverseness and unbelief.

BRIEF NOTICES.

HEAVEN ANTICIPATED; or, *Present Time influenced by the prospect of Future Felicity.* By JOSEPH FREEMAN. Sold by Ward and Co., Paternoster Row.

On reading the first of these seven essays, we were afraid that the views of the author were not sufficiently evangelical, but on proceeding further we found reason to change our opinion. The heaven of Mr. F. is blessed with the manifestation of Jesus Christ's glory; and the character of its inhabitants is formed under the influence of redeeming love. The subjects are heaven anticipated, I. In the season of Youth. II. In the activities of life. III. In adversity. IV. In bereavement. V. In the decline of life. VI. In the

period of dissolution. VII. The necessity and influence of faith in anticipating heaven. VIII. Concluding remarks.

STRONG CONSOLATION: *or, the Penitent Sinner encouraged.* By the REV. J. K. FOSTER, *Classical Tutor of Cheshunt College.* Sold by Ward and Co.

We cannot say that this strong consolation has consoled us so effectually as we should have been by a vigorous illustration of the richness of some Divine promise to a penitent believer, or by an exhibition of the virtues of atoning blood, as securing the salvation of all who receive the truth in the love of it. The object of the writer is to show that the certainty of the elect coming to Jesus Christ and being saved by Him, affords the anxious sinner very strong encouragement to approach him for this inestimable blessing. Is this equally encouraging with the doctrine which unfolds the infinite extent of Divine benevolence in the intervention of Jesus, and promises a full and free salvation to every one who believes? Certainly not: for however much an anxious inquirer, while under the influence of Mr. F.'s system, may try to put down the previous question, "Am I one of the elect?" it will obtrude itself, and impede his approaches to the throne of mercy; while, on the other hand, the doctrine of universal love in Christ, will encourage him to come boldly to the throne of grace.

CHRISTIAN MELODIES; *Home and its Scenes.* Sold by Ward and Co.

This little hook consists of a number of poetic effusions, by various distinguished authors; portraying the charms, endearments, pleasures, and sorrows of home. Of course it will be read with much interest.

THOUGHTFULNESS. Sold by Westley and Davis.

This little work is the production of a vigorous mind. We have read it with more than ordinary pleasure. It is divided into two parts; thoughtfulness in reference to ourselves, and in reference to others. Under the former division we have some striking and elegantly expressed remarks on piety, the employment of time, self-control, and the use

of money; and under the latter, we have some pertinent reflections on the ways in which we may be accessory to the injury or the welfare of others. The ideas contained in this book are so valuable in our estimation, that we wish it was ten times its present size.

THE EVIDENCE FOR INFANT BAPTISM* EXAMINED, and the DISTINGUISHING TENETS OF THE BAPTISTS DEFENDED. By F. CAMERON. *Wightman, 24, Paternoster Row, London; J. Noble, Boston; Hull, Harvey, and Co., Leicester; and Marshall, Louth.*

This able pamphlet, (the publication of which would have been mentioned last month, had the notice of it arrived in time,) is an examination of "proofs" in favour of Infant Sprinkling, very courageously offered to the public, in the shape of a scornful and pompous sermon. We are sincerely obliged to our worthy friend, that he has not chosen to permit such a production to pass without rebuke; and hope that Mr. R. S. Bayley will receive his castigation in good temper, and learn, at least in future, not to offend against the laws of truth and propriety, the observance of which is essential to the character of a gentleman and a scholar, to say nothing of the higher attributes of a Christian and a minister. We are thankful that Mr. C. has not condescended to notice the abusive epithets, the unchristian and malignant accusations, and the obscene allusions, so freely employed by this champion of pædobaptism, but has confined his attention to the "evidence" which is offered; being entirely of his opinion, that the character of the Baptists is "above the reach" of such aspersions, or "unworthy of defence." The course of argument pursued by the author of "Notitiæ Ludæ" pertains first to the *subject* and afterwards to the *mode* of baptism; but we do not discover under either of these branches any thing that deserves the name of a new argument, except we mention the random and daring assertions, that, "it was the custom of the primitive Church for the first four hundred years† to baptize infants;" and that "the metaphorical uses of the word

* By R. S. Bayley, author of "Notitiæ Ludæ."

† We have just seen a small pamphlet by P. K. (Kegworth), which outstrips this,—he states, that the practice of Infant Baptism was not objected to until about the middle of the 17th century '11

[baptizo] and allusions to the baptismal practice disfavors (query, *disfavor*?) the idea of immersion." These, and his other "proofs," about "circumcision," "households," "all nations," and "Greek prepositions," &c., are very ably disposed of by his "humble" antagonist, who, though he is not ambitious "to vapour through life with a few Greek and Latin sentences," has acquitted himself, as one amply competent to prostrate his magniloquent and veracious assailant.

The baptismal controversy is old, and for that reason uninteresting, but we assure our readers that the pamphlet before us is one they *will read* if they obtain it. There is a spirit and pungency in it which is interesting, a closeness of pursuit which impels us forward, and a range of authorities *fairly* quoted, which gives security to every step. Even Mr. R. S. Bayley has added materially to its attractions, by the novelty and recklessness of his mode of attack. We are

almost inclined to offer him our thanks for being the cause of the publication of this well written and comprehensive manual, which we have very much pleasure in recommending to our readers.

PRUDENCE, A PRESERVATIVE FROM EVIL, *in respect to this life, and that which is to come.* A Sermon. By T. ROGERS. Hull, Harvey, & Co., Leicester.

This short discourse was preached at the sixty-third Anniversary of the Fleet and Long Sutton Christian Fund or Friendly Society, and is printed with an abstract of the Rules, at the request of the members of that Society, with the hope that it may be useful in promoting the establishment of similar Institutions. The text chosen is Prov. xxii. 3, "A prudent man foreseeth the evil, and hideth himself." It is a judicious and suitable discourse. We have no room for extracts.

OBITUARY.

JOHN GOODMAN, OF BARTON.—"God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." And of the ways of God it is written, that "The way faring man, though a fool, shall not err therein." It is thought, few instances have occurred in modern times, more truly illustrative of the above Scriptures, than what have been seen and felt in the living and dying experience of the late John Goodman, of Barton in the Beans, Leicestershire, who departed this life on the 5th of November, 1835, full of faith, and hope, and pious resignation to the will of Him, in whom, for the space of about seventy years, he had lived, and loved, and had his being. With the earliest part of his history, none in this neighbourhood are sufficiently acquainted to furnish any thing like accurate information. He has often been heard to speak of sitting, in his youthful days, under the ministry of a Mr. Atkins, of Ilson, uncle to the present esteemed Mr. Jarrom, of Wisbeach. Under Mr. Atkins's ministry, he was brought to know and love that precious Saviour,

who, to the latest moment of his earthly existence, was his glory and his joy. He was soon afterwards baptized by the late Mr. John Deacon, of Leicester, united in fellowship with the Church in Friar Lane, but how long he continued with the friends there, is unknown. In the year 1791, he was received by a letter of recommendation into the General Baptist Church at Barton, and in 1797, dismissed from Barton to Longford; there he continued some years, and was again joyfully received by his old friends, in whose fellowship he closed his earthly career. It appears the earlier part of his days were spent in farmers' service; and though his ability for husbandry could not be said to reach mediocrity, yet by industry and frugality he accumulated, ere he had attained the meridian of life, considerable property. But while comparatively a young man, he left farmers' service, and though he never married, took to housekeeping. About this period of his life he obtained a licence for hawking, and for a short time travelled with a basket of small wares; but, alas! his qualifications for this new employment were far inferior to his ability for husbandry. It is true he could walk a great way without food, and without much fatigue; but in his anxiety to recommend to the attention of his customers that Saviour in whom his own soul delighted, he frequently forgot both

the names and the prices of his different commodities, and as he could neither read nor write, his difficulties of this kind were not easily removed, and his mistakes often proved more injurious to himself than amusing to others. But another difficulty occurred, which to the conscientious mind of poor John, seemed insurmountable. No one, it is believed, could have a greater dread of sin than he had, and he began to fear, to use his own words, "that his new trade would injure his soul," by tempting him to speak more favourably of his different wares than stern truth would justify. He therefore laid his new trade entirely aside, and supported himself for many years previous to his death, principally by keeping bees, collecting honey, and taking and bleeding with leeches. In the latter of these employments, he was for some time very successful, and thereby considerably increased his little property; and had his prudence been equal to his piety and industry, his last years would have been spent in more competency and comfort by far than they were; but being of a somewhat speculative turn of mind, and too innocent and unsuspecting to suppose any one who used smooth words would ever defraud him, he often suffered himself to become a dupe to the crafty artifices of wicked and designing men. He lent sums in more instances than one or two, to the amount of five or ten pounds, under the pleasing hope to his benevolent soul, of doing his fellow creatures good. But how degrading to human nature to state that, he sometimes received nothing in return but the most insolent and disgusting abuse. This circumstance is the more to be regretted, as it was the delight of his heart to spend his money in supporting the cause of Christ. But the most improvident step our esteemed friend ever took was that of his purchasing part of a Lace Machine; this took his all, and but for the interposition of five of his kind Barton friends, would have taken him to prison. Thus was this devoted servant of God, in the evening of life, when unable to perform much hard labour, when he needed good support, reduced to complete poverty; his all was not only gone, but he was actually fifty pounds in debt; nor did he ever receive a single shilling in return, from his newly-purchased machine. It was during the first winter after the aforesaid property to the amount of upwards of £200 was thus exhausted, that the good man began to sensibly feel the effects of his own imprudences.

Poverty, to which he had previously been a stranger, together with the appalling thought of being fifty pounds in debt, and entirely unable to contribute with his wonted liberality to the support of the cause of Christ, produced an effect upon his mind fully known to none but God and himself. It is probable too, that his unhappy sensations were more acute from the conviction he felt that in the whole of this affair, he had acted in opposition to the earnest advice of his best friends. No one, however, could be further from repining or even from complaining than he was, and had not the writer have seen with his own eyes, the wretchedness to which our friend was reduced, it would never have been known by any complaints from the lips of the patient and pious sufferer; and here it ought to be recorded, that when all this was come upon him, he could not, nor would not be persuaded for some time, to give up his annual subscription of a pound a year to the Foreign Mission; to several other things connected with Zion's prosperity, he was equally liberal. During the last four or five years of his life, his circumstances, through the good hand of his God upon him, began to improve, and the pleasure he evidently felt, in being able at different times to re-pay his friends a part of what they had lent, was even more perceptible than his pain at the loss of the whole of his property. And never can such as witnessed them forget his pleasing looks, and grateful expressions, when he found that what he had paid, and what goods he had in his possession, would entirely prevent his friends from sustaining any loss. The language of his heart on this occasion, seemed somewhat like that of Simeon, when he cried, "Now, Lord, lettest thou thy servant depart in peace," &c. From what has here been stated, it will be apparent that integrity and uprightness were shining traits in the character of this holy man; but that which shone the most conspicuously, was *love to the souls of his fellow men*; this led him, like his divine Master, frequently to "go about doing good." And though he could never read a chapter even in the New Testament, in less than an hour, yet he had so treasured up the Word of God in his heart, and it dwelt in him so richly, that he could always find a word in season for either the careless trifler, the seeking soul, or pilgrim towards Zion. Nor was he ever backward in imparting what he knew. Love to souls made him instant in season and out of season.

In every place where his different avocations led him to make any stay, there are many living witnesses to the pungent and heart-stirring appeals he was in the constant habit of making to the consciences of his fellow men, and to the fervour and frequency of his prayers for the prosperity of the cause of Christ. How often, when going to the house of God, which was usually as frequent as its doors were opened, has he been seen hastening before all the different ministers under whom he regularly sat, begging, praying, and expostulating with his neighbours to induce them also to wait upon the Lord. Nor did that gracious God who knew the desire of his humble servant's heart, suffer him to labour in vain; there is good reason to believe several will be his crown of rejoicing in the day of the Lord Jesus, who were brought to the knowledge of the truth through his instrumentality here.

His efforts were far from being confined to one neighbourhood, or to one method of doing good. Once every year, he has long been in the habit of visiting Cheshire for the purpose of taking leeches, and even some parts of Wales. In each of these places, he soon made himself known to some of the followers of Christ, of whom he often spake with much affection, and for whom he often prayed with much fervour. The friends at Tarporley, &c., showed him no small kindness, and he in return felt no ordinary gratitude; often has he dwelt upon their kindnesses till his flowing eyes have best expressed the emotions of his glowing heart. It was his constant practice when visiting the above mentioned places, to take with him a goodly stock of religious tracts and pious books; Pike's Persuasives were his greatest favourite; of these many copies were disposed of every journey, and he frequently regretted his not having taken more, and especially when he heard from time to time of fresh instances of their utility. Two remarkable cases of the conversion of two young men who had read them were brought to his knowledge on his last journey, and related by him to the writer of this memoir with joy unspeakable, and I might almost add, "full of glory."

Having learned that one of the villages through which he had to pass, in his journey towards Wales, was very unhappily circumstanced, there being neither any Christians, nor means of christian instruction therein, he determined,

previously to his last tour into those parts, to take some tracts, containing plain directions upon the plan of salvation, and leave one at every house; this he happily accomplished, and offered many fervent prayers for their success; he also sold in the same village two of his favourite books. But just as he was leaving the village, he discovered two houses in the fields that he had not visited, and being very much fatigued with the labours of the day, he hesitated whether he should pass them, or visit them, as night was coming on, and he had a great load to carry, and several miles to travel. "But at that moment of hesitancy," said our dear departed friend, "up came a 'nice fierce looking boy,' to whom I gave two tracts and two-pence to take them to the houses in question, and then," he adds, "I was satisfied."

Some of the tracts our friend thus disposed of he bought, some he begged. A large number, kindly sent him last summer by Mr. Winks, found their way into almost every village through which friend Goodman passed from Barton to Wales. It was when returning from one of his leeching excursions, and hastening to get to a place of worship on the Lord's-day morning, that he once discovered a number of people in a field, whom he imagined were Primitive Methodists, and supposing they were met for worship, concluded he would join them; but, alas! how great was his surprise and mortification, to find that instead of being met to serve God, they were met to insult him, and to serve satan, for they were actually engaged in a cricket play. John's heart was stirred within him, he warned, rebuked, and exhorted the whole multitude to desist from such horrid practices on that sacred day, and such were the effect of his efforts, that all the players, and lookers on too, with the exception of one exceedingly hardened man, followed our friend to a distance from the cricket-ground, where he made known to them, for more than half an hour, the evil of sin, the necessity of salvation, and how it might be obtained; observing, when he related the circumstance, "I believe the Lord was with me, for I was very much at liberty." The above are fair specimens of our friend's general deportment. He knew not how to suffer sin upon any man without giving him just rebuke, nor would he ever suffer, without manifesting righteous indignation, the name of his God to be taken in vain in his hearing. During the greater part of his life, friend Good-

man enjoyed an excellent state of health ; his constitution was naturally strong, and his spirits usually good. Of doubts or fears, he scarcely knew any thing, either in life or in death. "He was truly strong in faith, giving glory to God." He never seemed to doubt, but every promise upon which his eye gazed, or that reached his ear, was as much meant for him as it could be, if there had been nobody else to whom the Bible was written. His last affliction, though short, was very distressing, occasioned by an almost total obstruction of urine. His short intervals of comparative ease were always improved by expressions of gratitude for past mercies, prayer for patience, or in preaching Christ and him crucified to his medical attendant, or other visitors. While a few friends were sitting by his bed a little previous to his departure, his countenance, naturally pleasing, assumed so sweet and sacred an appearance, that none could help but notice it. One present observed, "Friend Goodman, I never saw you look so heavenly;" to which he instantly replied, "I never felt so heavenly." Upon its being further observed to him, "the struggle will now soon be over," he again replied, "When we put off this fleshly load," &c., and repeated most of the hymn. He next spoke with much feeling upon putting off the earthly house of this tabernacle, and having a building of God, &c.; surely at this moment he found "Much of heaven begun below." Fixing his dying eyes upon those around him, he blessed them, expressing the strongest gratitude for all kindnesses shown to him. "Oh!" he exclaimed, "tell all my Barton friends I love them most sincerely, but I love Jesus Christ supremely." "And what is still better," it was remarked, "Jesus Christ loves you with an everlasting love." "Adored be his name," replied the dear dying saint, "it is infinitely better." Being asked by a friend if it would not be well to spend a few moments together in prayer, he answered, "I should be thankful, it will be the last time." In this exercise, his whole soul seemed to be engaged. After again shaking his friends by the hand, blessing them, and bidding them farewell, he ceased to converse with every thing earthly, and speedily after had an abundant entrance administered unto him into the everlasting kingdom of our Lord and Saviour Jesus Christ. His remains were interred the following Lord's-day in the Barton burying-ground, and

a funeral sermon preached from Matt. xxiii. 23, "Well done, good and faithful servant," &c. The chapel on such occasions has seldom been better attended, or either minister or people more deeply affected. Were all that name the name of Jesus to consecrate the talents they possess to the glory of God and the good of souls as unreservedly as John Goodman, Zion would arise and shine, her light come, and the glory of God would arise upon her.

J. D. B.

MR. S. PICKERING.—As a falling star excites the attention of the beholder, and raises in his mind some serious reflections ; so when the lights which God has placed in the world for a season, are removed from their spheres, and drop into the grave, any person, possessed of a reflecting power, will surely indulge in serious reflections, such as, what light have I derived ; how may I improve upon it in future ; why is it removed ; and is it become extinct? Such reflections have been made by the writer of this paper, on the removal of a valuable friend by the hand of death, from these subunary to the celestial regions.

On Dec. 9th, 1834, Mr. Samuel Pickering of Turlaston, aged sixty-four, exchanged time for eternity. He was the son of Mr. Thomas Pickering, an opulent farmer in the parish of Foleshill, near Coventry. His parents were members of the General Baptist Church at Longford, and were among the principal supporters of the cause of Christ in that neighbourhood, their house being always open for the reception and entertainment of the ministers who visited them, to whom every mark of hospitality and kindness was shown. The subject of this memoir, while young, was led by his parents regularly to their place of worship, and had every opportunity at home and at chapel for learning the principles his parents had imbibed, and seeing their power and their purity exemplified in their practice ; yet it appears that they made but little impression on his mind. Like many more of the young and thoughtless, he was so far fascinated with the appearance of earthly grandeur, that he left the poor congregation with whom his parents worshipped, and attended a chapel in the neighbourhood, belonging to the Independents, where there was a richer assembly, a more elegant place of worship, and a more polite and popular

minister. As he had a musical voice, and a great taste for psalmody, he became soon acquainted with the choir, who invited and urged him to join them, which he did, and through this became a regular and constant attender at the place. His captivating motive for attending, being melody among the choir, if he found that he was well pleased, though the joyful sound of the Gospel might not always be heard.

When he arrived at age, he left home, and went to occupy a farm belonging to his father at Ibstock, in Leicestershire; and from this time he began to attend on the ministry of the late Mr. Samuel Deacon of Barton, which soon wrought a deep impression on his mind. He was powerfully affected by a sermon Mr. Deacon preached from the parable of the ten virgins, and from this time he applied his mind closely to religious subjects; and having discovered his wretched state as a sinner, he listened with attention to the glad tidings of the Gospel, whence he found there was an all-sufficient and willing Saviour sent from above, and that he had obtained eternal redemption for him. This eased his troubled mind, for he soon found peace and joy in believing. The fruit of his faith was love to his Saviour, and possessing this principle, he showed it by keeping his commandments. He was baptized and received into the Church at Barton, and continued a member of that Church till the division between Barton and Hugglescote took place, when he, and most of the Ibstock friends, joined the Hugglescote Church.

In the year 1817, he took a farm in the parish of Thurlaston, and wishing to enjoy the privileges of christian fellowship, he applied to the Church at Hugglescote for a dismission. This was granted, with an accompanying recommendation of him and his wife, in consequence of which they were cheerfully received into the General Baptist Church at Thurlaston, on the 14th day of July, 1817, and both continued honourable and useful members till death. Mrs. Pickering was translated from earth to heaven in the most triumphant manner the writer of this account ever saw, and this gave fresh energy to her surviving partner, causing him to press on with greater ardour after those, who through faith and patience inherit the promises.

As a member of the Church, our deceased friend set before his brethren a noble example; never did he miss any of its meetings when able to attend;

he was always ready to give counsel, and to take any part in the execution of its appointments which the church wished him to take; and never does the writer recollect one instance of negligence when any business was confided to him. He was also very cheerful in contributing to the support and extension of the cause, and for this end he paid much attention to the Lord's-day school, and exerted himself from year to year in supplying its funds. Before our charity sermons, he went among those who could give, and invited them to attend, and encouraged them to give; and now he is gone, the school sustains the loss of a very useful friend.

About the latter end of February, 1834, without any previous indisposition, he received a stroke, which greatly affected his speech, and paralyzed his other powers; while this excited alarm in the family, he bore it with composure and fortitude, considering that his times were in the hands of his heavenly Father, and that he had the mixing of his cup. From the effects of this stroke he never recovered, yet his life was prolonged for several months, during which period he was often visited by the writer and others, who had much conversation with him, and found him in a state of peaceful reliance on him who is mighty to save. His views concerning the way of salvation were clear, his confidence in Jesus strong, and his hope lively; though he was not the subject of high elevation, he never sunk in despondency, for he knew in whom he had believed, and that in him there is no variableness nor shadow of turning.

At last death came on him suddenly, for on the day before, his minister visited him, and thought he was better; in conversation he seemed cheerful, and while talking about a fair at Leicester on that day, a fair which he had been accustomed to attend, it was asked whether he should not like to be there; to which he replied, "I had rather go to the general assembly," meaning that which is in heaven. At this period he expressed his confidence in Jesus, and his resignation to the will of God. On the morning of the day on which he departed, he was raised from his bed and dressed, when he made some observation on the pleasantness of the morning, and very soon after, he was seized by the hand of death, and bid a final adieu to a vile body, and a vexing and wearisome world. His remains were interred in the General Baptist burying-ground at Thur-

laston, on the 12th of December, and the funeral sermon, from 1 Cor. xv. 26, was preached by his minister on Lord's-day following.

May his surviving children follow him so far as he followed Christ, and stand at last in the congregation of the righteous.

BRIEF NOTICES OF DEATHS.

MARY ANN STEVENSON, departed this life February 29th, aged 21. Blessed with a religious education, she became, early in life, a subject of Divine grace, and "having first given herself to God, she also gave herself unto us according to the will of God," in the year 1833. She highly estimated and duly improved the means of grace, and on all occasions evinced a strong attachment to the ordinances of God's house. Receiving good to her own soul, she wished to do good to others. She solicited and was employed in the important office of Missionary Collector and Sabbath-School Teacher. About fifteen months ago, she exhibited symptoms of pulmonary consumption, and shortly after became confined to her room. The opinion of her medical attendant as to the probable termination of her illness, she heard with the feelings of a Christian. Nature recoiled for a moment, but grace soon became triumphant. Her sufferings were severe and painfully protracted, and frequently the enemy of souls was permitted to assail her; but she was graciously supported and delivered. She frequently said, "Christ is my Saviour, and I wholly depend on him. He will save me, I will hang on Him for ever." As her weakness increased, she said to her afflicted mother, "I do love him, and he will never leave me nor forsake me. I wish I could love him more, but I know that he loved me and gave himself for me." In this happy state of mind death found her, and though her final struggle was severe, she died triumphant in the faith. S. W.

February 24th, at Leicester, SAMUEL HACKETT, in his 66th year, who had been a member of the General Baptist denomination thirty years. He had followed the course of this world till he had nearly arrived at the noon of his life, but being earnestly solicited by his wife, now his sorrowful widow, to accompany her to the house of God; he at first refused, but followed after, and heard Mr.

Brewin, the assistant of the late Mr. S. Deacon, of Barton, under whose sermon he received his first religious impressions, and shortly after united with the church of Christ in that place. He entertained a high regard for the ordinances of religion, and was exemplary in his attendance on all the means of grace. His attachment to the General Baptists was sincere and cordial, and continued without intermission or abatement to the end of life. He was a pattern of industry, order, and regularity; and the removal of so sincere a christian, must be a great loss to his surviving family and friends. About three years ago, he removed from Barlestone to this town, and was regular in his attendance on the means of grace in this place of worship. Last Lord's-day week he was in his place, but felt himself unwell and retired; a friend advised him to go home; "No," said he, "I must go in again, it is quarter-day." He did so, gave his mite, and hastened home. He shortly after took to his bed, where several of his christian friends visited him. To one who said, "let not your heart be troubled;" he replied, "I know there is a mansion prepared for me." To another he said, "I trust in the blood—" but was prevented from finishing the sentence. On another occasion, a friend conversing with him on future happiness, quoted the words of the Poet,—

"And let the prospect cheer your eyes,"

When he instantly replied,

"While labouring up the hill."

In his last illness, which was short, he never seemed to be troubled with doubts or fears, but sweetly fell asleep in Jesus, in the delightful anticipation of that eternal rest that remaineth to the people of God. S. W.

Died, Jan. 7th, 1835, at Kibworth Beauchamp, THOMAS ALLEN, a member of the General Baptist Church at Fleckney and Smeeton. As a man and a Christian, our departed brother was respected by all who knew him. He lived and died humbly, yet firmly, relying on the atoning blood of Christ. His death was sudden and mysterious. His beloved partner died a few months previous equally sudden, and they have left three orphan children to deplore the irreparable loss they have sustained. May they trust in the orphan's God. His death was improved in the chapel at Smeeton

to an overwhelming congregation, assembled from numerous villages to testify their respect for the memory of departed worth.

H.

MRS. CREATON.—Died on Friday, March 11th, 1836, Mrs. Creaton, of

Billesdon, Leicestershire, in the forty-fourth year of her age. She was the wife of Rev. W. H. Creaton, the respected General Baptist minister in this place. We hope to be furnished with some account of this excellent and amiable lady for a future number.

VARIETIES.

A SINNER RECLAIMED BY HIS CHILD.

In one of the schools in A—, M—, an interesting girl, attracted the notice of her teacher, who often spoke to her on the nature and necessity of prayer. Her observations made a deep impression on the child's mind. She sometimes spoke on the subject to her mother, who was a moral character, but not religiously inclined; she appeared not to regard her daughter's words. She thought she would next speak to her father, who was a man attached to liquor. One night as he sat at home, she said, "Father, do you ever pray to God?" He made no reply. "You must pray, or you will go to a bad place, and be burnt for ever and ever," continued she. He loved his child though partial to drink, and he inquired, "Do you pray yourself?" "A bit, a bit," she answered. As she retired to rest, she said, "Father, the bad place, the bad place." The expression made a deep impression on his mind; the words, "bad place," kept sounding in his ears, and prevented him from sleeping for some time. At length he fell asleep, and dreamed the following remarkable dream. He thought he was walking with his drinking companions, when satan appeared, and seizing hold of him, hurried him towards the mouth of a pit, from which proceeded a great smoke. This greatly alarmed him, and he called to his wicked companions for assistance, but they all fled and forsook him. He found satan too strong to leave him any hopes of escape, and he was on the very point of being hurled into the yawning abyss. At this moment, when all seemed lost, and he was in an agony of despair, Christ appeared, took him by the hand, and conveyed him from the pit. He was bidden to look up, when he beheld suspended above his head a sword. "That," said the Saviour, "is the sword of justice, and if thou repentest not, that sword will be sheathed in thy bosom!" He then left him, saying, "Remember." He awoke

covered with sweat and filled with fear, he arose from his bed, and called on the Lord; he sought him, obtained mercy, and was accepted. He is now a zealous Christian, and is often heard to bless God for Sunday Schools, attributing his first impressions to the entreaties of his child. "Cast thy bread on the waters," &c.; "sow thy seed in the morning," &c.

P. S. This statement comes from his own sister.

F. W.

THE THREE SERMONS.

A person, residing at P—, went to the Cathedral in the morning, and heard a sermon from the parable of the Prodigal Son; in the afternoon, she went to the Parish Church, and heard the same subject; and in the evening of the same Sabbath, she heard the writer, who was discoursing on the same beautiful parable. This took place more than twenty years ago, but the facts were stated in conversation this morning. The individual acknowledged that the sermon at the Baptist Chapel was the best. How little the clergymen at the Cathedral and the Church could be aware that a young Baptist preacher would take the subject of *their discourses*, and give the most satisfaction to a hearer. Let this coincidence lead ministers to labour that they may be "workmen that need not be ashamed, rightly dividing the word of truth."

Feb. 10th, 1836.

PRÆET.

THE FAVOURITE PREACHER.

A little girl, aged seven years, was asked by her mother, "Betsy, which is your favourite preacher?" To which she replied, "Mr. P—." "Why, child!" said the Mother. "Because he says pieces." "That is," said the mother, "Anecdotes." "Yes, mother." May not preachers learn from this little incident, that a pertinent anecdote, told

in a familiar manner, may interest children, and ingratiate them in their esteem and affection? "A glance is enough for the intelligent."

Lincolnshire. A MINISTER.

THE DEACON'S HOSPITALITY.

There is a practice adopted in this town, which I never saw any where else, and which I think is worthy of imitation. The newly baptized friends, and sometimes several who attend them, meet at the house of our venerated deacon to tea on the Lord's day afternoon. I have been present on these occasions, and have much enjoyed the flow of feeling and exhibition of christian hospitality. The last occasion, a few weeks since, I congratulated my venerable friend on the frequent increase in his family, to which he gratefully responded. The minister meets his friends on these occasions, and after tea a suitable hymn is sung, and prayer offered, with special reference to the baptized friends; and he then retires to his studies. The effect of such intercourse must be beneficial. Might it not be adopted in our Churches generally? The primitive christians had their love-feasts, or feasts of charity, in which some unworthy persons intruded, of whom Jude speaks, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear." May Christians cultivate the love of the brethren, and may it be often remarked as of old, "See how these Christians love one another."

A BAPTIST.

TRUE COLOURS OF INFIDELITY.

One morning as I was taking a walk, I met with my neighbour Mr. M——, and as we passed from one subject to another in our conversation, we came at last to "evening walks," and the following colloquy took place:—"I do not like to walk in the evening," said Mr. M——. "Why, what are you afraid of?" "I don't know." "Are you afraid somebody should kill you?" "I don't know

about that, but the thoughts of dying is dreadful to me; I would rather suffer any thing than die." "Why, Sir, this rather surprises me, to believe, as you say you do, that there is no God, or if there is He minds not how we live, and to be afraid of death!" "Oh, S——," exclaimed this learned gentleman, "I would rather suffer all the accumulated miseries of mankind than die; I would rather suffer to be chopped up into the smallest particles, if I might but live, than die; yes, Sir, I would rather undergo all the pain and misery that men have felt, do feel, and will feel to the end of time, than die." "If this is being an infidel," said I, "I do not wish to embrace your sentiments." "No, Sir," he replied, "you are better as you are."

How striking and instructive is this testimony! how desolate are they who are without God! how painful are their misgivings! and how infinite is the advantage of the humble Christian!

Lincolnshire. A FARMER.

CONVERSION OF AN INFIDEL.

From the Home Missionary Magazine, October, 1835.

"BEHOLD HE PRAYETH!"

As an instance of the power and freedom of divine grace, a clergyman recently recited the following lines, written by W. H., once an infidel associate of Carlile, and a member of the infamous Corresponding Society. They stand inscribed in his Bible, at the date of the last anniversary of his birth-day, and indeed are an encouragement to labour and pray for the conversion of infidels.

The proudest heart that ever beat,
Hath been subdued in me;
The wildest will that ever rose,
To scorn thy cause, and aid thy foes,
Is quell'd, my God, by Thee.

Thy will, and not my will be done!
My heart be ever thine;
Confessing Thee, the mighty "Word,"
My Saviour, Christ,—my God, my Lord!
Thy cross shall be my sign.

INTELLIGENCE.

BAPTISM AT RETFORD.

The ordinance of baptism was administered, Jan. 17, 1836, to eight persons, five of whom surrendered themselves to

Christ in the "eleventh hour;" their ages being *seventy-five, sixty-six, sixty-four (two), and sixty*. It was an interesting season. May the Lord send prosperity!

BAPTISMS AT MANCHESTER.

The cause of Christ at Manchester has experienced a pleasing revival. On Lord's-day, March 6th, six females, and thirteen males, were buried with Christ by baptism. Every part of the chapel, where there was room for a person to sit or stand, was occupied, and hundreds had to return who could not gain admittance. In the afternoon, the Church assembled around the table of our once crucified, but now risen and glorified, Redeemer, and the newly baptized were received into the Church by the right hand of fellowship, along with one other restored.

On Feb. 7th, two were baptized, and four received, making the total increase to our number the last two monthstwenty-six, and at present we have a goodly number of candidates, waiting with anxious desire for the first Sabbath in April. The seed has been sown, the word preached, and it has not returned void. We, as a church, are realizing more than our most sanguine expectations led us to anticipate. Our chapel is often on ordinary occasions well filled. As a Church, we enjoy peace. Shall this station be neglected by the Connexion?

R. B.

BAPTISM AT GEDNEY.

A short time since, the North-Level was honoured for the first time, with Christian Baptism; through want of water, the Church at Gedney-Hill made choice of this river for the occasion. The river had been finished but a short time; there was plenty of water, and clear as crystal. The bank on the side on which the ordinance was administered, was twenty feet high, so that more could see the ordinance than is usually the case. Mr. Ewen, of March, addressed the people by the water side, in a plain and scriptural manner, and not without some good effect; and then baptized three persons. In the afternoon, Mr. Billings, from Bourn, preached at Gedney-Hill, and Mr. Ewen admitted to fellowship the candidates, and administered the Lord's Supper.

M. S.

CHAPELS, REMOVALS, &c.

ARCHDEACON-LANE, LEICESTER.—The Church here have determined to enlarge or re-build their place of worship. Premises adjoining the chapel have been purchased at an expense of

£500, to make room for future operations.

BRADFORD, YORKSHIRE.—Final arrangements have been made for the erection of a good substantial General Baptist Meeting-house in this populous town. The size is sixteen yards square within, with galleries; the expense estimated at £1100. We have not room for the appeal to the Churches on this case this month, the whole or a part will be inserted in the following number.

LOUTH COLLECTIONS.—We were very happy to learn from the newspapers, that the collections made a short time since at this place, towards the debt on the General Baptist chapel, after sermons preached by Mr. Cameron, amounted to £215 9s. 6d. This is the right way to demonstrate the efficiency of the voluntary principle.

GENERAL BAPTIST CHURCH, PORTSEA.—About twelve months since, you kindly inserted in the Repository, a communication from one of our friends respecting the successful exertions of the General Baptist Church in this place, in reducing the very oppressive debt resting upon their meeting-house. That communication stated, that besides the sum of £50, then in the hands of the treasurer, £100 had been kindly lent for one year without interest: that year has just expired, and I am thankful to say that the whole of the £100 has been subscribed and paid. Thus, within the brief space of little more than fifteen months, the noble sum of £150 (truly noble, if the circumstances of the people are considered,) has been raised by the spontaneous liberality of our Church and congregation. To compare the present state of this Church with its state about two years ago, might seem invidious, and perhaps to some ostentatious; it may, however, serve to stimulate and encourage other Churches, to know that while the friends here have been making extraordinary efforts for the liquidation of their debt, they have done considerably more for the Sabbath-school, for the support of the ministry amongst them, and for other public institutions, than at any former period of their history. I am aware that the above statement merely respects temporalities. But I hope the Great Head of the Church is also blessing us with some good degree of spiritual prosperity. The Sabbath-school is certainly in a very pleasing condition. We have had two baptisms since the last

Association, and there are now standing about ten or twelve candidates.

Portsea.

E. H. B.

NORTHAMPTON CHAPEL DEBT.—Permit us, through the medium of your valuable publication, to acknowledge the receipt of £5 towards reducing our chapel debt, from unknown friends at Chesham. The donation was accompanied by the following kind and interesting letter, which you will do us a favour by publishing with this in the next number.

W. B. T. T.

Chesham, Dec. 21st, 1835.

Dear Sir,

Having read in the General Baptist Repository for November, your statements of the difficulty you are in as a Church, and deeply sympathizing with you, a few friends have taken the matter into consideration, and feel pleasure in sending you £5, praying that the Lord may continue to bless your ministry in the conversion of many souls, who may prove your joy in this state of probation and trial, and your crown of rejoicing in that world of glory where I trust we shall have the happiness to meet.

I remain,

Yours in christian bonds,

E. D.

BARROWDEN.—Mr. Maddeys, of Yarmouth, is expected shortly to remove to the General Baptist Church at Morcott and Barrowdeu, as their stated minister.

MARKET HARBOROUGH.—Mr. J. S. Thompson is announced as finally to leave Gosberton, so as to commence his labours in Market Harborough on the first Sabbath in April.

WIDOWS' FUND ANNIVERSARY.

The annual Sermon, on behalf of the Society for the relief of the necessitous widows and children of protestant dissenting ministers, will be preached on Wednesday, the 6th of April next, at the Presbyterian Chapel, Little Carterlane, Doctors' Commons, by the Rev. Joseph Hutton, LL.D., the minister of the chapel. Service to begin at twelve o'clock at noon precisely.

“CHRISTIAN SKETCH BOOK,”

And the Perth Cause.

Mr. Buras desires thankfully to acknowledge the kindness of the following persons who have exerted themselves in disposing of the “Sketch Book,” and as the profits of the work will be required for the cause in Perth, by May, he would still feel obliged by the friends of the connexion exerting themselves in extending the sale of the remaining part of the edition.

To Revds. Messrs. Wallis, and Stevenson, London; to Mr. Morgan, London, who has sold twelve copies; Mr. Wingate, fifteen copies; Mr. Hailes, six copies; the Misses Makins, seven copies; Miss J. Ludford, six copies; Right Hon. F. Maule, M.P., six copies; Mrs. Neal and Mr. Neal, six copies, also for Donation of £5; Mr. Todd, for Donation of £2; J. S. Prockter, Esq., six copies; Mr. Walker, six copies; Mr. Wileman, one hundred copies, and to all others who have devoted any influence to this object.

March, 1836.

POETRY.

THE EXCELLENCY OF SCRIPTURE.

O blessed book to mortals given!
That brings intelligence from heaven!
The truths that on its pages shine,
Proclaim its origin divine.

Its glorious doctrines shed their light,
To chase the clouds of mental night;
And make my Saviour's mercy known,
To all who trust in Him alone.

Its wise and holy precepts give
The purest lessons how to live;

Its history furnishes beside,
The best examples for my guide.

Its precious promises impart,
The sweetest comforts to my heart;
And cautions stand recorded here,
To warn my feet of danger near.

Lord, may I love this volume more,
And all its hidden wealth explore;
Here may I trace the shining way,
From this dark world to endless day!

Bosford.

J. BURCH.

HEAVEN AND HELL.

HEAVEN is a place of perfect bliss,
Of love, and peace, and happiness;
Where saints and angels round the throne
Adore the Holy Three in One.

HELL is a place of endless woe,
Where devils dwell and sinners go;
In darkness and despair they lie,
L longing for death, but cannot die.

Our EARTH's a stage midway between,
That world of joy, and *this* of pain;
And all the actors (strange to tell)
Must rise to heaven, or sink to hell.

Let us be wise while on this stage,
Oft read our Bible's sacred page;
There learn the path—the only road,
Which leads from earth to heaven and
God.

PUER.

LINES

*On the REV. HENRY MARTIN, departing
as a Missionary to the East.*

WRITTEN BY MISS GRENFILLE.

"Lo! we have left all and followed thee."

Jesus! I my vows have taken
All to leave and follow thee,
Naked, poor, despised, forsaken,
Thou from hence my all shalt be;
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet, how rich is my condition,
God and heaven are still my own!

Let the world despise and leave me,
It has left my Saviour too;
Human heart and looks deceive me,
Thou art not like them, untrue;
And whilst thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may scorn me,
Show thy face, and all is right.

Lord, resigning fame and pleasure,
Mine be trouble, scorn, and pain,
In thy service pain is pleasure,
With thy favour, loss is gain;
I have call'd thee Abba, Father,
I have set my heart on thee,
Storms may howl, and clouds may gather,
All must work for good to me.

Men may sadden and distress me,
'Twill but drive me to thy breast;

Life with trials hard may press me,
Heaven will bring the sweeter rest!
Oh! 'tis not in grief to harm me,
While thy love is left to me;
Oh! there's nought in joy to charm me,
Were that joy unmix'd with thee.

Soul, then know thy full salvation,
Rise o'er sin, and fear, and care;
Joy to find in every station,
Something still to do or bear;
Think what Spirit dwells within thee,
Think what Father's love is thine,
Think what Jesus did to save thee;
Child of heaven, canst thou repine?

Haste thee on from grace to glory,
Arm'd by faith, and wing'd by prayer,
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim days,
Hope soon change to full fruition,
Faith to sight, and prayer to praise!

IN MEMORY OF A FRIEND.

His spirit's fled!—and he has paid
The debt to nature due;
And nought is left, save mouldering clay,
Our weeping eyes to view.

His spirit's fled!—and he was cropp'd,
Just in the bloom of life;
Scarce youth he'd seen ere he was call'd
To leave this world of strife.

His spirit's fled!—his dire disease
Defied Physician's skill;
The mandate came,—he must obey
His mighty Maker's will.

His spirit's fled!—and now we'll drop
For him a mournful tear;
For, while on earth, our hearts were bound
In holy friendship dear.

His spirit's fled!—and let us now
Renew our zeal for heaven;
And strive to live more holy lives,
And prize each moment given.

His spirit's fled to heaven we know,
Where joys for ever reign;
We hoped that there we all should meet,
And sing a Saviour slain.

Nottingham.

W. M.

MISSIONARY OBSERVER.



THE PROPORTION OF CHRISTIAN LIBERALITY.

It has been remarked by the Rev. J. A. James, of Birmingham, in one of his valuable writings;—"There appears to me to be yet wanting, a *proportionate liberality* on the part of the rich." A proportion in liberality! and what is the proportion to be observed by those who would obtain the Divine plaudit?—"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord." I have often thought, though the rule of proportion in arithmetic be known, this rule, as applicable to christian liberality, is not sufficiently considered. "For the divisions of Reuben there were great thoughts of heart;" and again it is said, "For the divisions of Reuben there were great searchings of heart." Judges v. 15, 16. At the commencement of the present year, I began to read the Bible in order, and the conduct of Jacob after "the visions of the Almighty" at Bethel, particularly arrested my attention: "Of all that thou shalt give me, I will surely give the tenth unto thee," Gen. xxviii. 22. Reflecting upon this subject, the nature, propriety, and advantage of proportion in christian liberality, very powerfully affected me. The desire of a gracious soul is,

"O that the Lord would guide my ways
To keep his statutes still;
O that my God would grant me grace,
To know and do his will."

The Lord lead his people into all truth, and make them "willing to communicate, ready to distribute, laying up in store a good foundation against the time to come, that they may lay hold on eternal life."

The proportion of liberality adopted by Jacob, was "the tenth" of all that God should give him. The circumstances in which this vow was made were very striking, and the appropriation was the grateful exercise of an enlightened and pious mind. In what manner Jacob devoted the tenth of the produce of his numerous flocks and herds, it is difficult to determine; but we may presume the necessities of the poor, the services of Religion, &c., amply demanded all that was set apart for benevolent and sacred purposes. The Scripture frequently refers to this proportion. The earliest reference is Gen. xiv. 20, when Abraham gave to Melchisedec of "high renown," "tithes of all." Hence, probably, arose among the Jews the appropriation of a tenth for the support of the interests of Religion: see Lev. xxvii. 30. Numb. xviii. 20—32. Deut. xii. 17; xiv. 22—29. It is evident that tithes are not enjoined under the Gospel. Christians are taught, "Ye are not your own, ye are bought with a price; glorify God in your body and your spirit which are his." The Gospel inculcates and implants the grand principle of devotedness to God, and leaves the Christian to its full exercise.

This being acknowledged, the question returns, May not some proportion be deduced from reason, Scripture, and the necessities of mankind? Is not the tenth of income the *minimum* which the powerful influence and genius of the Gospel allows to its votaries?

Ten is a number of perfection. Its recurrence in Scripture is very frequent. Abraham prayed and pleaded by tens; and if ten righteous persons had been found, five cities would have been saved. Jacob's wages were changed ten times; there were ten omars of manna gathered; ten commandments; Gideon took ten men to destroy the idol and cut down the grove; Naaman gave ten talents and ten changes of raiment, &c. There were ten virgins went out to meet the Bridegroom; ten talents; ten days of persecution, &c., &c. May not serious Christians safely set apart one-tenth of their income, as the Lord's; to be devoted to the poor, to religious institutions, and the support of the cause of Christ in the world? Is not the subject worthy of serious thought?

The propriety of this proportion is worthy of prayerful consideration. Some rule, some proportion, appears highly desirable. Because there is no law, are we to be lawless? We cannot act properly "without law to Christ." "The law made nothing perfect, but the bringing of a better hope did." Let the influence of the Gospel exceed that of the law, and especially the awful influence of heathenism in its unhappy votaries. "All people will walk every one in the name of his God, and we will walk in the name of the Lord our God, for ever and ever." Micah iv. 5.

In some minds a question will arise, Is not this proportion too high? In other minds, who possess "enlargement of heart as the sands of the sea," it will be asked, Is not this proportion of the patriarchal and Mosaic dispensations too small under the economy of the Gospel? It cannot be considered too high for those in comfortable, affluent circumstances, and many a warm-hearted pious Christian would not shrink from the consecration. Yesterday, a poor friend said to the writer, "When I was at Mr. M.'s, I had twenty shillings a week, *that is two shillings!* and I used to spend four or five shillings that did no good." Truly, "That which would maintain one vice, would maintain ten virtues." Such was the ingenuous conviction of my poor friend. In reference to every good work, let the Christian remember, "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully; for God loveth a cheerful giver," 2 Cor. ix. 6, 7. Do not the necessities of mankind demand "liberal distribution to all men?" Who can contemplate the poverty, wretchedness, and sickness of those around, without feeling the propriety of the precept, "Remember the poor?" Who can go forth and "look upon these slain," who are "lost in ignorance and misery, unprincipled, untaught," without "going about doing good?" Who can look at the state of the heathen, "sitting in darkness and the region and shadow of death," without high consecration to God? And what does not the Christian owe to Divine Providence and grace? Has he property, "the inheritance of fathers," or the produce of his own labours; how much does he owe to a special Providence?" "Riches are not for ever, neither does the crown endure to all generations." But how much more does the child of grace owe to "the Father of mercies and God of all grace?" What can he render to the Lord for all his goodness? Let "the love of Christ cou-

strain," and what shall we not be able to do for Him, who "hath loved us and given himself for us?"

The advantage of a due appropriation of what God bestows being devoted to him, is evident. It affords means of usefulness. For want of this, many imagine they have little or nothing to give to the interests of humanity, and of our common Christianity, who have "to give to him that needeth," but "withhold more than is meet." Are there not many who do not give a tenth, or even a twentieth to the cause of Christ at home and abroad? Let such ask, "Lord, what wouldst thou have me to do?"

Liberality is adapted to bring the blessing of God. "A little that a righteous man hath, is better than the treasures of many wicked." Job would not "eat his morsel alone." "The liberal soul shall be made fat." The Apostle Paul exhorts, "Let ours learn to maintain good works." How important it is for Christians to come "with their silver and their gold," and consecrate all they have and are to the service of God.

How great are the evils arising from a parsimonious spirit. Do such consider, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty?" There is no enjoyment without the Divine blessing. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put into a bag with holes." Hag. i. 6. How does the piety of many languish through the influence of a carnal, illiberal temper. The late Mr. Scott, the Commentator, observed from his own experience, "There is no risk in expending money in an urgent case, and from good motives; and that penurious prudence springing from weak faith, is impolicy as well as sin." Let the friends of Christian Missions, both at home and foreign, reflect upon this sentiment.

Let serious Christians cultivate a spirit of liberality. The Apostle highly commends it in the Macedonian Christians. "In a great trial of affliction the abundance of their joy and their deep poverty, abounded unto the riches of their liberality. For to their power, yea and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take the fellowship of the ministering to the saints." 2 Cor. viii. 2—4. The necessities of our fellow-creatures appeal powerfully to our sympathies as men and as Christians. Let the genuine influence of the Gospel be cultivated in the churches of Christ, and home and foreign missionary societies will be abundantly supported. Of old, the Lord complained of his people; "Ye have robbed me, even this whole nation." And when they inquired "Wherein have we robbed thee?" they were answered, "In tithes and offerings." Mal. iii. 8, 9. Let us not withhold from God that which his cause requires. Behold the liberality of the heathen. "They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship." Isa. xlvi. 6. Let the ignorance, prostration, and devotion of the heathen speak to the Christian's heart. "Remember these, O Jacob and Israel, for thou art my servant." What can we render to Him, who has done so much for us? Who, but must respond to the sentiment,—

“ My life, my strength, my heart, my tongue,
 My soul, my flesh, to thee I give:
 All these to thee of right belong,
 O let me to thy glory live!”

May the animating language of an excellent writer awake the Christian Church to liberality becoming its high destiny. “The day in which we live is pregnant with events, the precise character and bearing of which, no mortal can divine. It becomes us to cherish, not a spirit of exultation, but of prayer; to be found, not lulled in fancied security, but with our ‘loins girded and our lamps burning.’ The ‘conflict of great principles,’ which all parties agree is coming on, will be severe and searching. To be faithful throughout, will require many unexpected and painful sacrifices. A time of ‘plucking up’ is not less trying to faith and love, than a time of ‘planting.’ For the result we have no fears. ‘The Lord God Omnipotent reigneth.’ Let us but be true to our principles, and our children and our children’s children will reap the benefit.”

Lincolnshire, Feb. 2, 1836.

ANXIETAS.

MISSIONARY SERVICES AT CASTLE DONINGTON, &c.

ON Lord’s-day, March 13th, two sermons were preached at Donington and Sawley, for the Foreign Mission, by the Rev. H. Hunter, of Nottingham: in the afternoon at Sawley, and in the evening at Donington. The congregations were very good.

On Monday morning, a prayer-meeting was held at seven o’clock. A good number of persons attended, and the Lord was present to bless the meeting.

In the forenoon, the services connected with the revival meeting commenced. Rev. H. Hunter commenced by reading and prayer, and the Rev. J. G. Pike, of Derby, preached a faithful and very impressive sermon from 1 Cor. xv. 58. “Therefore my beloved brethren, 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.” This opportunity was concluded with prayer, by Rev. W. Moor, Wesleyan Methodist.

At two o’clock in the afternoon, the Public Revival Meeting commenced by singing and prayer. The meeting was successively addressed by Rev. Messrs. Stocks, Yates, Hunter, Pike, and Moor: Mr. Underwood concluded with prayer. Many felt it good to be there: deep impressions were made, and much sacred feeling excited, which was evinced by the silent tears that stole down the cheeks of many of the worshippers. A spirit of lively devotion pervaded the whole assembly. We hope and believe impressions were made which will never be forgotten. These opportunities served to prepare the mind for the Missionary meeting in the evening; and ere the hour had arrived for its commencement, the people from all directions were seen bending their steps towards the chapel, with quickened pace and interested countenances. The chapel soon became quite full. The service was commenced with prayer by Mr. Hunter, and the Meeting was addressed by Messrs. Stocks, Yates, Hunter, Moor, Pike, Lacey, and Bamford.

Between each address, a verse or two of an appropriate hymn was sung, which added much to the life and interest of this happy meeting.

We have witnessed many good Missionary meetings, but we must say that a more interesting and delightful one we have never attended. There could not be less than 800 persons present, who listened with the deepest attention during the whole of the meeting. At the close of the addresses, a little East Indian girl made her appearance, dressed in the costume of India. She took her stand upon the table on the platform, and repeated a little piece which she has committed to memory: the most complete silence prevailed while she spoke, and every eye seemed to say, God bless this little Indian girl! More than £10 were collected at this meeting, which, with the collection on Lord's-day, amounted to £15. The congregation departed, while the friends sung,

“Hail sweetest dearest tie that binds
Our glowing hearts in one,” &c.

On Tuesday evening there was a Missionary meeting at Sawley. The night was unfavourable, but a many friends came together. Messrs. Stocks, Hunter, Ayrton, Pike, and Lacey, addressed the meeting. One of the friends, Mr. Keetley, presided on the occasion. Collected at this meeting, and sermon on Lord's-day, £6; making on the whole about £21.

Wimeswold, March 18th, 1836.

C. L.

LEICESTER.—On Lord's-day, Feb. 28, 1836, sermons were preached in the several General Baptist chapels in Leicester, on behalf of the Foreign Mission, by Mr. Pike, Derby; Mr. Stevenson, Loughborough; and Mr. Lacey. A very interesting Missionary meeting was held in Archdeacon-lane chapel, on the following evening. Mr. Stevenson, sen., presided. Mr. T. Gamble prayed, and addresses were delivered by Messrs. Simmons, A. M., (Particular Baptist,) J. Goadby, Lacey, Pike, T. Stevenson, and S. Wigg. The proceeds of the year amounted to £75, a sum larger than on any former occasion, showing a pleasing increase in Missionary zeal.

BILLESDON.—A Public Meeting was held at Billesdon, on Tuesday, March 1st, 1836. Speakers, Messrs. W. H. Creaton, T. Stevenson, Lacey, Pike, and J. Goadby. Mr. Pike preached in the evening. Collections, &c., about £14, being an increase on any former year.

ANOTHER MISSIONARY ACCEPTED.

At a Committee Meeting of the General Baptist Foreign Missionary Society held at Loughborough, March 2nd, 1836, it was resolved, that the application of Mr. Stubbins, now a Student at Wisbeach, be accepted; and that the Academy Committee be solicited to give him up to the Society, in order that he may spend a little time with brother Lacey, to receive elementary instruction in Oreeh, previous to his departure IN JULY NEXT.

Mr. Lacey's return was decided upon, but as he fears his health will not be sufficiently restored by July, he is to embark sometime in January or February, 1837.

ON MISSIONARY OPERATIONS.

To the Editor of the *Missionary Observer*.

Sir,

In the intercourse I have enjoyed with persons who take a decided interest in christian Missions, I have often been struck with the absence of correct knowledge which has been displayed of Missionary operations, as conducted by the various Missionary Societies now in existence, in different parts of the world. Numerous reasons may be assigned for this. Many sincere christians are not persons of much geographical knowledge, nor have they opportunities for reading, or becoming acquainted with, the publications which are issued by the several denominations of christians that are engaged in this divine and holy enterprise, in which these operations are given in detail. But they invariably display a pleasure in listening to statements which are intended to increase their knowledge on this subject. I have therefore thought that it might be of service to some of your readers, if a brief and rapid glance at the chief Missionary Stations were given in your *Missionary Observer*. It would enlarge their ideas, and furnish them with sources of gratitude for what has already been done, and lead them to be more comprehensive and intelligent in the prayers they offer up to God, for his blessing to descend on his Missionary servants, and for the coming of the period when all flesh shall see his salvation. Every pious Missionary, of every denomination, has a claim on every christian for his prayers to heaven; and it is only in answer to prayer, fervent, effectual prayer, that we are warranted to expect the pouring out of the Spirit from on high.

I have therefore purposed, with your permission, and that of your readers, to be their pilot. If they will travel with me to Portsmouth, we will, in imagination at least, enter into a little boat, tow off to the Downs, to the ship's lofty side, and embark in the "Adventurer," with a view to make a voyage of observation, not of the strong fortresses of the great enemy merely, but also of the forces of him who is King in Zion. We will, where we can, discover what inroads have been made on the strong holds of our adversary, what are the names of the chief soldiers employed, and what are any peculiarities, either in the positions themselves, or the movements of either party. This, I say, shall be done "where we can," for I confess to you, I

should have been very glad if my means and intelligence had been more complete; if some more experienced navigator and traveller had undertaken this task, or one who was more amply furnished than I am, with "instructions" as to the best course to be pursued.

I am very sensible, Mr. Editor, that my "voyages and travels" will add but little to the instruction of those who have been much given to the reading of this kind of literature, and indeed that they may deem my observations very defective and imperfect; all I request from them is help and corrections. If they will kindly furnish any hints as to topography, dates, names, or numbers, I shall be much obliged, provided they are forwarded to you *post free*, for I do not wish your kindnesses to me to be expensive. My object, as I said before, is to give a little enlargement to the minds of your most un instructed readers; and if this end is secured, and they are enabled to know more of the benevolent operations of christian missions than they now do, and to feel a greater interest and prayerful concern for them than they have done hitherto, I shall be amply repaid.

There are, however, two or three classes of your readers, whom I shall especially solicit to be my companions in these missionary voyages and travels, and lest they should any of them imagine themselves overlooked, or mistake the object that I have in view, I will specify them distinctly. The first and most interesting class is the "Missionary Collectors." These are always interesting. They are many of them active, enterprising (and may I not say beautiful?) young females. I would hope they are pious; but if they are not decidedly so, let me entreat them to reflect on the incongruity of their conduct, in labouring to send to the heathen the blessings of salvation, the best blessings of heaven, while they do not receive them themselves; and implore them to seek with all possible and prayerful earnestness, this "pearl of great price," and thus complete their consistency of character. Seek the Lord, and consecrate your hearts to the Saviour in your youth. He has said, "I love them that love me, and they that seek me early shall find me." This engaging class of companions will, I imagine, not only be interesting to me, but, I would fondly hope, they will feel their sympathies toward the millions of perishing heathen enkindled, their gratitude to heaven for their own favours

awakened, and their ardent zeal impelled to increasing and persevering devotedness in the furtherance of the gospel of Christ. That they may increase their subscribers is my earnest desire.

Another class is perhaps less interesting, but equally important, and it is the younger persons in our families, who I hope will take their maps and follow the course of the "Adventurer," so as to form an idea very early in life, of the nature and extent of Missionary effort. For I wish them to grow up under the kindlings of a Missionary spirit, and to subscribe of their "pence" occasionally to this good cause. "The widow's mite" and the school-boy's penny will both do good.

But there is still an unmentioned class of persons, who are painfully interesting to me at all times, and whose company I fear I shall not secure; and therefore I have had some doubts whether I should seek it, being rather more partial to volunteers, than pressed men, and also being of a turn of mind rather independent; I mean professors of Christianity, and members of our Churches, who are able, but do not contribute to the Mission at all; or who are accumulating property, and contribute a mere scantling of their large income to the cause of God. *Nil desperandum* shall this time be my motto, and willing to become "all things to all men," I will ask, entreat, yea implore them to go with us. I should like to show them what is doing in the cause of the Redeemer, and ask them if they can be happy not to join in it. I should like to unfold to them the vast expense of the present operations, and ask them if they contribute their share. I should be glad, if I could, to picture to them the claims of the heathen, the infinite value of immortal souls, and their untold obligations to the Great Redeemer; and ask them, if in giving their annual or weekly mite, while they are hoarding up their hundreds or even thousands, they are evincing the formation of a just estimate of these claims and obligations. But I will hope they will go with me, and if by their observations, they are led to contribute according to their ability and the merits and wants of the case, I need not say that I shall be gratified, but I will say, I am sure they will be benefited, and perhaps in eternity will look back on this voyage of observation, with thankfulness, and love, and praise.

As our voyages and travels will be rather considerable, I will just glance at

the rout I mean to take. I purpose, then, with your permission, when we have obtained our complement of men, our outfit, &c., to weigh anchor, and sail through the channel into the wide Atlantic, and first to direct our course to Africa, to touch at Sierra Leone, proceed afterwards to the Cape, and, doubling it, take a glance at Madagascar as we pass; and then having taken notes of the several stations in Western and Southern Africa, to pass by Cape Guardafui, through the straits of Babelmandeb into the Red Sea. From thence we will look into Abyssinia. Thence we may go over land to the coasts of the Mediterranean, where convenient shipping will be ready; and having made a few inquiries at the numerous stations on its coasts and islands, &c., return to our "Adventurer," and proceed to India, where we shall find much to engage our attention. Thence we may proceed to Birmah. We may then pass through the straits of Malacca, round to China, and having looked on the margin of the "celestial empire," we may pass southward to Van Dieman's Land, thence to New Zealand, and turning our course, proceed to the South Sea, and Sandwich Isles. We may then change our course, and doubling Cape Horn, sail by the eastern coast of South America, come to the British plantations on its north-eastern coast, spend a little time among the apprenticed negroes, and then proceed by the United States' coast to the settlements of the United Brethren in Labrador; and if we do not some of us make some discoveries, I am willing to admit that I am for once deceived. If you, Mr. Editor, are favourable to our enterprise, I hope you will insert this paper in your next, and you will hear again from

Yours, &c., GUBERNATOR.

MR. BROWN'S JOURNAL.

(Continued from page 78.)

June 8th.—Accompanied brother Goadby to Thangee; he has some thoughts of changing his principal residence, and fixing here; I do not know that his mind is quite decided. The country is desolate, and what little strength we have in the province is all concentrated in Cuttack; this is one evil, and it has much impeded the cause. We ought to spread out as much and as wide as possible.

14th.—Had worship this morning with a few people; one of the company read Job xxxviii., and I prayed. What a

mercy to be enabled to raise a temple to the living God where all around is idolatry and pollution. May I ever have a lively and sympathizing sense of the sad condition of those around us, and pray and strive to promote their salvation. Preached this evening in English; the congregation was small, as was expected, but I was happy in preaching the Gospel here in my native tongue. I trust the opportunity was profitable.

15th.—Visited Indradrainmond school, which still lingers, at least in name, but for want of a Missionary at this station, it is in a miserable state; only one boy could read well, four or five moderately well, and none seemed to understand any thing of what they read. I wish Goadby would fix here, it presents a wide field of usefulness; it appears to me still to open to an active Missionary a good prospect. Multitudes of people are in the town. I saw about two hundred women going in longam ordinam to the temple of Juggernath to worship, bearing lights in their hands. Whether this was in commemoration of any particular event, or whether it was a common act of worship, I could not make out. The Ruts were preparing for the great festival, and all is bustle in the town and neighbourhood. When will this disgusting and loathsome idolatry be brought to an end? We understood that the Pilgrim Tax was abolished by order of the Court of Directors, but no appearance of carrying this law into effect, if really passed, is yet manifested by the local authorities.

16th.—Visited and examined the other schools; they appear to advantage after the first, but all indicate the want of a European Missionary.

22nd.—Good news are brought to us almost daily of some one's mind being awakened. Ramara has just returned from the country, and gave the following account of a woman who is sick, and supposed to be in dying circumstances. He found means to visit her, and she made the following confession. "I have for a long time believed in Jesus Christ; I know I am a sinner, and that Christ is the only Saviour of lost men; but though I have long believed in Christ, and loved his name, yet, through fear of my husband, I have never till now confessed him; I now wish to confess him, and if I die, you (addressing Ramara) have it in charge to proclaim it to the world that I died trusting to Christ for salvation, and humbly hoping that he will forgive my fearfulness in not con-

fessing him, and receive my spirit to eternal glory." She then intimated, that in consequence of this confession, her cast people would not bury her, and requested Ramara to ask the Christians of the neighbourhood to perform the last offices for her. Her husband was present during this conversation, and manifested some surprise, but no resentment; his mind seemed deeply affected by the scene, and deeply touched with Ramara's exhortations. I have not yet heard whether she is alive, but this is another instance of the power of the Gospel to penetrate the heart even under the most unfavourable circumstances. Grace is all-conquering: "My word shall prosper in the thing whereto I send it." Mrs. Brown sent this woman some medicine, and we wish, if it is the Lord's will, that should she live, she may glorify the Redeemer in her future life and conduct.

23rd.—Went to the Bhogabot-house, and met a small company as usual. I spoke, being unaccompanied by the native preachers. I explained a portion of the Bratama Sackhya, the advice to a son on keeping God's commandments. Any thing like regular discourse at these exercises is usually impossible; the volatile nature of the hearers commonly prevent this. One man pestered me with questions about whom the Bara Sabeba at Pooree worshipped, and if Juggernath were not God. I of course told him he was mistaken, in supposing that any Sahib worshipped their deity. He said, in proof of what he had advanced, that the Sahib made his nomuska (respects) when he passed the temple. I replied that if he did this it was not worship, but in deference to the Hindoos, to whom he was very complaisant. Still the man insisted he was right, and I turned the conversation as much as possible, and pressed the subject in the book. Many of the words used in our tracts are not understood, not because they are not proper, but because they are too high; but the living preacher, after a little practice, has no difficulty in finding suitable expressions such as are understood. The opportunity was, upon the whole, not discouraging.

24th.—Went to Katabuna Sahi school, and saw the boys write Oriya in the English letters, according to the new system. They seemed to succeed pretty well. I afterward spoke from the parable of the sower, in the place opposite the school; the congregation was

considerable, and one man seemed much struck with these parables. They are so eastern, that they are a form of instruction likely to strike.

25th.—Doitaree and Bamadeb spoke in Telinga bazar; it was a stormy, and I fear unprofitable time. Doitaree spoke with much energy and effect. This is jattrra time, and the people are always worse then; most excited and most difficult to manage. May our patience not fail us in the midst of these insults and trials, but they are sometimes hard to bear; we want more sanctifying grace, more zeal, more simple devotedness to the work of the Lord.

28th.—A day of rebuke and trouble. O "how unsearchable are his ways!" Poor Ramara, I know not how I shall comfort him; his second wife, after five days' labour without being delivered, expired this day in the arms of Mrs. Brown, who had scarcely left during the whole time. We are anxious to keep this melancholy circumstance from our dear friend Mrs. Brooks, who expects to be confined every day. Last night, at family worship, the secret escaped me whilst praying for poor Ramara, but I hope Mrs. Brooks, who was present, did not perceive it. Ramara had been married about ten months to this wife. She was of a peaceful and gentle disposition, a meek and quiet spirit. She has never given us any trouble by being involved in disputes of any kind. Her hopes were placed on the true rock. She expressed to Mrs. Brown the experience of a dying Christian. After sending her last nomuska (salutation) to the Missionaries, and to all the Church, she committed her soul solemnly into the hands of her Redeemer. Her last words

were, "Lord Jesus, into thy hands I commit my spirit." She expired about two o'clock in the afternoon.

29th.—This morning early we committed to the silent grave the remains of our friend, Ramara's wife. Several of the Church went to the funeral. Every thing was done decently and in order. I spoke at the grave, read a portion of Scripture, and prayed. Poor Ramara feels his loss exceedingly. May he derive that consolation from religion which he so much needs. He seemed deeply affected, and I felt deeply and severely; I spoke to him seriously and affectionately, and I trust not without good effect.

30th.—This day we had a visit from the lady of the magistrate, who looked over the school, and expressed much gratification. I have lately introduced the British and Foreign system in part, and I hope it is an improvement, and that it will be productive of considerable advantage.

July 1st.—This day nothing has been done in the bazar, the rainy season has set in, and much rain has fallen to-day, so that we could not go out. I received a letter from Porusatum, the man from Vizagapatam, and also from Mrs. Knot, the widow, I believe, of a Missionary. This letter speaks highly of the young man, of his humble, industrious, and pious disposition. His heart seemed in a good state when he wrote the letter; it was filled with expressions of affection for his brethren at Cuttack. He is alone where he is, there being no other native covert but himself in these parts. He seems to desire much the society of this place, where he was made very happy the time he stayed with us. I trust he is a sincere and exemplary Christian.

BIRMINGHAM MISSIONARY ANNIVERSARY.

ON Lord's-day, March 20th, Sermons were preached on behalf of the Mission by Mr. Lacey, and on the Tuesday evening following, a very interesting Missionary Meeting took place. John Greene, Esq., in the Chair.

After the Report had been read by Mr. Cheatle, the Meeting was addressed by Messrs. Morgan, J. A. James, Hooper, Brook, Lacey, and Pike. The Meeting was numerous and respectable, and the various addresses produced a powerful effect. The Collections on the Sabbath and at the Meeting, amounted to £24. The income of the year amounts to £52.

We have been favoured (observes the Birmingham Philanthropist,) with the following account of the Mission, and gladly give it insertion:—

“Orissa, is the seat of the General Baptist Mission. It is a large and populous province in the South of India, extending in length on the Western coast of the Bay of Bengal for 250 miles; and in breadth, from the coast inwards, for about 75 or eighty miles. The population of the inhabitants is estimated at about 3,000,000, besides which the province is annually visited by about one million of pilgrims from all parts of India to the celebrated temple of the idol Juggernaut. The influx of so many people from such great distances to this celebrated place of idolatry, is productive of indescribable misery, and a vast destruction of human life. The bones and skulls of the unhappy pilgrims who have fallen there in many parts, literally whiten the sandy plain in the vicinity of the horrid temple. The idol is a large piece of nim wood of the most ugly shape and frightful countenance, without arms or legs, well fitted to inspire terror into the minds of his trembling devotees. There is a very large festival held in his honour once a year, which takes place about the 1st of July. In 1825, there were present at this festival, no less than 250,000 pilgrims; and that year, 20,000 persons perished within the first fifty miles from the temple, on the line of the large Juggernaut road. Sacrifices under the wheels of the idol's car are still frequent. In 1835, two men sacrificed themselves in this manner to the bloody deity of the place, and were cut in two by the murderous wheels.

“The General Baptist Mission commenced its labours in this important sphere of exertion in the year 1822.

“Through much discouragement and opposed by formidable obstacles, those labours have been continued. For some years little probability of success appeared, but at length appearances improved, and a Brahmin of high caste, after six years of anxious inquiry, threw off his sacred thread and other idolatrous appendages, and was baptized on a profession of Christ. By this occurrence, the temple of the idol Juggernaut, received a shock which reached to its centre and foundation, and which it is never more to recover; it then commenced a progress of ruin, which will not stop till one stone shall not be left upon another. There are, besides nominal Christians, fifty native converts, who are united in orderly Christian fellowship; of these, five are preachers; and two of the five are men of first rate talent, and of eminent piety. They have been regularly ordained, and produce a powerful effect on the minds of their fellow countrymen.

“One important result which has arisen from the labours of this Society, is the abolition of the Suttee rite. The Rev. J. Peggs brought this abominable sacrifice of the Indian widow before the Governors of India at home and abroad, and the result of his labours was that Lord William Bentinck abolished the rite by an Order in Council, and has made its perpetration punishable as murder. The consequence of this order already is, that at this moment there are 3,000 widows living in British India, blessings to their fatherless children, who, but for the labours of this Society, would have perished in the flames of the funeral pile. The Pilgrim Tax, moreover, is on the eve of being abolished; which, as well as the Suttee, has been mainly brought about by the exertions of the General Baptist Missionary Society.”

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 29.]

MAY, 1836.

[NEW SERIES.]

ON ACCUMULATING MONEY.

“THE wicked man blesseth the covetous, whom the Lord abhors;” while he stigmatizes as a fool every one who employs a portion of his time and property in works of piety and benevolence. In his opinion, acuteness of intellect and practical wisdom are displayed in those acts by which payments are evaded, which others feel themselves compelled to make, or by which the unsuspecting tradesman is duped out of his property. But there are many Christians who, though they do not proceed to fraud and extortion in accumulating property, are destitute of public spirit. Their plan is to part with as little as possible, in support of religious and charitable institutions, to stand at a distance from them, to throw out insinuations against their claims, to lower the tone of feeling which is in their favour, and to represent other objects, for the support of which they know they shall not be importuned, as incomparably more worthy of support. At the same time they are laying up considerable sums every year. Is not this hoarding? Is it not covetousness?

It is difficult to state precisely to what extent provision may be made for future contingencies. That we are permitted to provide against the day of adversity is, we conceive, a dictate of scripture. “The prudent man foreseeth the evil, and hideth himself.” We are expressly commanded “to lay by as God as prospered us” for the purposes of piety and charity. It is also the duty of a Christian to guard against being burdensome to his friends, “to owe no man any thing,” and “to provide things honest in the sight of all men;” not only doing right, but making every one see that he has done right. Moreover, as there are some businesses, which not only require a large floating capital to conduct them with credit and honour, but a considerable amount of ready money to meet unexpected demands; it is obviously the duty of the christian moralist, to be very cautious

in his statements, with regard to the restrictions which ought to be placed on the accumulation of money. The prophet Isaiah gives us a little light on the point.—“Woe unto them that join house to house, and lay field to field, till there be no place, that they may be placed alone in the midst of the earth.” The malediction is not directed against the honest man, who, having one field or house, has by industry and economy added another to it, but against the greedy, insatiable monopolizer, who never knows when he has enough, and is anxious to appropriate every advantage to himself. There are those who hasten to grow rich, who hoard money without any object of piety or benevolence in view; who, though they already possess more than enough to meet all the reasonable wants of themselves and family, are ambitious to increase their stores. They love money for its own sake, or for the sake of that importance which they consider it gives them in the eyes of society. Their pleasure they find not in spending, but in saving; not in adorning their persons, or splendidly furnishing their houses, or purchasing the luxuries of life, but in increasing the amount of their bank-stock, or enlarging the extent of their landed or house property. Persons of this character are certainly pursuing a very sinful course. While the minister under whom he sits is, perhaps, exceedingly straitened in his income; and Bible Societies, and Missionary Societies, are restricted in their operations for want of pecuniary means; he, a professed servant of God, refuses to supply those means, just because he wants to see the heap of his money exceedingly magnified. Is this conduct using our Master's talents for the purposes for which they were given? Yes, reader, if the object for which Jesus Christ spent a life of poverty, and died on the cross, was to make his disciples lovers of wealth, and skilful in increasing it, the conduct described is the part of a good steward: but if the object of the Saviour's humiliation was to wean us from the world, and make us anxious to promote the cause of religion and truth, the hoarding spirit to which we have adverted, will be severely and awfully condemned at the last great day.

The pleas by which many persons justify themselves in accumulating money, while they neglect the cause of religion, are various. One pleads that he must provide for his children. His anxious desire is to leave them a comfortable independency. Little does he reflect that the property he bequeaths may operate as a temptation to idleness, intemperance, and profligacy; and that the most virtuous part of our youthful population consists of those who, having been thrown upon their own resources, have worked their way to competency, in the exercise of ingenuity and industry. A legacy is not always an advantage to the legatee. The writer recollects a young man in his own circle, who, having suddenly come to the possession of several

thousand pounds, was induced to commence a course of intemperance, which in less than two months terminated his earthly career. To add to his guilt, in the last few days of his life a number of strangers gathered around his bed, and persuaded him to bequeath the whole of his property to themselves; while his near relatives, most worthy characters, to whom he was under great obligations, were left without a shilling. The incident is mentioned that parents may be led to reflect on the deep injury that may be inflicted on the souls of their children, by the accumulated property with which they intend to enrich them. The disclosures of the last day may exhibit many parents who have eternally ruined both themselves and their offspring, by the system of hoarding with which they thought to rise in the world, and perpetuate their greatness to future generations. "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail." The plea for hoarding urged by some persons is, that they want to spend the evening of their days in some quiet spot, and genteel cottage, remote from the noise and business of life. To a tradesman, distracted in the whirl of business, we would not deny the soothing pleasure of this day-dream. Let him anticipate the enjoyment of tranquillity and peace; but let him not be beguiled by the fair prospect, into the neglect of present duty. Reader, the cause of God and of charity makes an *immediate* demand on your liberality; and if with the view of securing some future, entirely contingent, and selfish gratification, you neglect the duty which now presses upon you, what becomes of your fidelity and consistency? Think on the uncertainty of life; the possibility of being called to give an account of your stewardship, long before the period for your retreat has arrived; and on the infirmities and diseases which, as you go down the vale, may unfit you for enjoyment. It is Satan, who, by teaching us to defer to a future period what we ought to do *now*, robs us of all the golden hours of activity. How preferable to discharge the obligations of duty, while opportunity is before us. We shall never be able, with a clear conscience, to spend a portion of our earthly existence in idleness or folly; and if our desire is to employ our concluding days in works of devotion and benevolence, that desire will prompt us to immediate works of faith, and labours of love. These remarks are worthy of the consideration of those who, though they possess a small degree of piety, are kept from a due measure of christian liberality, by the determination to lay up for old age, or prepare for a genteel retreat in the evening of life. More fearful warnings, however, more terrible denunciations, ought to be addressed to the thoroughly worldly character, the wretched miser, who steels his heart against all the impressions of pity, the appeals of benevo-

lence and philanthropy. As he has chosen money for his god, he shall have no other God to protect and comfort him, in the hour of adversity and disease. When his soul is a prey to thousands of anxieties and fears, he shall have nothing but his golden image to administer relief. In the hour of dissolution, though his heart shall be agonized and tormented with the apprehension of leaving all he holds dear upon earth, the remembrance of his past selfishness shall prevent the emotions of sympathy in those around him; and, while his worthless body is committed to the dust, his guilty, and still more worthless soul, shall have its part with other idolaters, "where the worm dieth not, and the fire is not quenched."

As the best way to check vice is to encourage the opposite virtue, we would suggest the following thoughts. Liberality is expressly commanded. On the return of the children of Israel from captivity, they were sorely harassed by disappointments and losses; but the prophet Haggai, when explaining to them the cause of their misery, said, it was on account of their niggardliness in supporting the worship of God, and added, "Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house," &c. The precise act enjoined is not to be so much noticed as the principle, which is, that God commands us in that chapter, and in very many others, to be liberal in the support and extension of his cause. Nor is He less decisive in enjoining charity to the poor. Again: liberality is encouraged by exceeding great promises. "The liberal soul shall be made fat. They shall prosper that love Zion. He that hath pity on the poor, lendeth to the Lord; and that which he hath given will He pay him again." These are only a specimen of those glorious encouragements which are given to the exercise of a liberal disposition. It is often rewarded even in this world. As God blessed the house of Obed-edom because of the ark of God, so He frequently gives a peculiar benediction on the families and secular concerns of those who are generous and self-denying in their endeavours to spread the Gospel. But above all, it should be remembered that nothing is more clearly stated in the Scripture than the blessed truth, that "works of faith and labours of love" will be abundantly and graciously rewarded on the day of final retribution. As these are points frequently touched upon in the pulpit, we hasten to observe that liberality is often mistaken. Actions are thought to proceed from this principle which are only acts of justice. If certain services are to be performed which all are not able to perform; and if one individual be engaged to perform them with the distinct understanding that he is to receive a certain remuneration, it is as much a dictate of common honesty to pay him that remuneration, as it is to pay a butcher for his meat, or a baker for his

bread. There are among our readers many liberal contributors to the cause of God; persons who are generous to christian pastors, kind to the poor, and public spirited in supporting various religious Institutions. May their numbers increase. It must be a pleasure to them to reflect that though money is a transitory possession, yet, by their manner of appropriating it, an imperishable character is impressed upon it. By employing it from right principles and motives, in the support of Bible Societies, Missionary Societies, and Sabbath Schools, they make it the means of conferring spiritual and eternal good on their species, and of connecting their own souls with promises of everlasting blessedness. Inscribed on the monument of one of the Earls of Devonshire are these words, "That we gave away, we have." The sentiment is just as applicable to christian characters. The exercise of liberality from pious and benevolent principles forms a treasure in the heavens, unspeakably valuable and eternal in duration. Happy man whose growing usefulness holds proportion with his growing wealth; the prosperity of whose secular business issues in wide and varied streams of bountifulness, the results of which will cheer his heart, and bless his eyes throughout eternity. As he succeeds in trade, he at once tastes the pleasure which attends successful enterprises, and the holy joy which springs from having increased his means of glorifying his God, and doing spiritual and eternal good. C.

REFLECTIONS ON VISITING AN OLD GENERAL BAPTIST CHAPEL IN LEICESTERSHIRE.

How interesting are the associations connected with this place, and what a train of pleasing and of painful thoughts rushes into the mind, while standing on this hallowed ground! This is the place to which I was conducted, when very young, and where I have felt emotions of exquisite delight at a very early period of my existence. Yes, I have often found it to be "the house of God, and the gate of heaven." Here have I been frequently impressed under the sound of the Gospel, and taught the way that leads to glory: the proclamation of the law has made me fear and tremble, and the exhibition of the Saviour has afforded temporary delight; but, alas! the impressions then made upon my youthful mind, bore too near a resemblance to the morning cloud and early dew, though, blessed be God, they were never entirely forgotten.

Near this place, lie the ashes of a beloved mother, whose kind care and tender affection for her only son, produced a feeling on his mind, which neither time, or change can ever efface. Often has he entered the adjoining burial ground, to shed the tear of sorrow on a mother's grave, and while standing near that sacred spot, how frequent was his wish, that he might again behold those eyes, which had beamed on him with fond delight, and hear that well-known voice, which was now for ever hushed in silence. But, alas! how vain were all his wishes; this

is "a bourn, from whence no traveller can return;" and when a few more years are come, then I shall go the way, whence I shall not return. Near this place too, are deposited the dear remains of other relatives and friends, some of them entombed while very young, and others eminent for piety, and ripe for glory. If the affectionate solicitude of kind friends could have preserved them, then they had not been mouldering in the dust; could piety or youth have screened them from the tyrant's blow, then they had lived to bless the world; but no: Death, that insatiate archer, lays prostrate in the grave the aged and the young, the virtuous and the vile. In this war there is no discharge.

From this sanctuary, I was taken while but yet a youth; and although it was painful to leave my companions and my friends, yet to me it was a *special* trial to quit this hallowed house, where I had often heard the Saviour's word, and often sung the Saviour's praise. Frequently was my situation like that of the captive Jews in Babylon, my harp was upon the willow, and I wept when I remembered Zion. Everlasting thanks be paid to God, who watched over me with a father's love, who turned my feet from sinful paths, and brought me to the fold of Christ. May he preserve me still from every snare, and make me faithful unto death! In this place, what numbers have I seen profess their love to Jesus by following him through the baptismal stream! Some of them, alas! have turned to folly, and have become "entangled in the yoke of bondage;" some still retain their integrity, and are a credit to their profession; some, like myself, have removed to a distance, and but seldom see this interesting spot; but many, alas! have been called to fill the grave; yes, they are gone the way of all the earth. Amongst these, may I never forget one dear friend, while memory retains her seat. It was in this place that he was brought to a knowledge of the truth as it is in Jesus; here he made a public profession of religion; here he delighted to meet with his christian friends, and to commemorate with them the Redeemer's sufferings and death; this was emphatically his home. His person and his manners were engaging; his soul abhorred deceit; he was ready to every good work; his piety was sincere. Flattering were his prospects for this life, and clear was his title for another and a better. But, alas! he was mortal. Sickness seized his manly frame, and laid his strength prostrate; death marked him for his prey; a few short days saw him in health, and eternity. Such is the life of feeble man. His mortal remains are deposited far from this his home, and the sepulchres of his fathers; and his clayey tabernacle has mingled with the dust of strangers. But how blissful is the thought, that these mortal bodies shall put on immortality; and the saints, though separated now, shall meet in heaven to separate no more through all the ages of a vast eternity.

This is the place where a still nearer friend, the companion of my toils, and the partner of my joys, was first led to lisp the Saviour's praises, to love his word, and to profess his name. Here, how often has she come as a scholar and a teacher of the school, and a member of the church; how has she hailed the approach of the Sabbath; with what delight has she greeted her companions and her friends; and with what interest has she received the word from the lips of her honoured pastor! It is with a melancholy pleasure that she often refers to days and joys departed; and although she has seen many places

both in size and appearance superior to this, yet as this is her spiritual birth-place, it is considered "*a dearer, sweeter spot, than all the rest.*" May she have grace to serve the Saviour to the end of life, and then may she be transplanted in the paradise of peace to bloom in immortal vigour, in a more genial soil, under brighter suns and clearer skies!

The interest I felt during the enlargement of this house I well remember, and the day on which it was re-opened for divine worship was one of uncommon enjoyment. With the sermons then delivered I was deeply impressed. May I prize the privilege of assembling with the pious; may I never receive the grace of God in vain, but may I always listen with grateful joy to the glad tidings of the Saviour's love; that saints and angels may be my companions and associates in the realms of bliss, where grace is exchanged for glory, where faith is lost in sight, where Jesus and salvation are the close of every song!

Within these walls I witnessed the ordination of our first Missionary. That was certainly one of the best days I expect to spend on this side the heavenly world. Oh what multitudes were then assembled, what prayers were offered, what tears were shed, what vows were made! Probably the benefits derived from the interesting services of that hallowed day will not be known until the annals of eternity are unfolded to our view. This has been the birth-place of many immortal souls; what numbers have been educated in the school connected with this house; not a few have been called to the work of the ministry here; some have been actively and successfully employed in preaching the Gospel to the heathen; and many have died and gone to glory. But amidst all the interesting recollections connected with this sanctuary, what do I now see? This venerable place is comparatively deserted: yes, time that has made a change in other places, has made a striking change in this. This commodious place of worship is now converted into a *school-room*; here children are taught on the Sabbath, and public worship has been discontinued; I see that some of its furniture has been taken away, but still it is an interesting spot. This, as a place of worship, is now superceded by another, whose dimensions are much larger, and whose style of architecture is much more splendid. Many may say, "The glory of this latter house, is greater than that of the former." Be it so; still, while I admire that commodious edifice, which is indeed an ornament to the town, may I never forget the *old spot!*

But I must leave this enchanted ground, and seek the place where Providence has cast my lot. Before I am again enclosed within these hallowed walls, many important changes, in all probability, will take place. Many that are now alive will then be dead, and who knows but this may be the last time that I shall ever visit this sanctuary; for what is life? a vapour, or a phantom, which appeareth for a little time and then vanisheth away. May it be my high and happy privilege to meet with those in heaven whom I have often met here, and unite with them to sing the Saviour's praises in strains the most exalted, and in a house not made with hands, eternal in the heavens.

While I have a heart to pray, my prayer shall be, that the best of blessings may attend pastor and the people connected with this place. The benedictions of heaven have hitherto attended them in a remarkable degree, and we cannot contemplate the fruits of their benevolence and

piety without instinctively exclaiming, "What hath God wrought?" May they continue to increase in numbers, and may they flourish in all the graces of the Spirit, "that they may all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

This spiritual Jerusalem I leave, repeating as I go the language of the Psalmist, "Peace be within thy walls, and prosperity within thy palaces. For my brethren and my companions' sakes, I will now say, Peace be within thee."
W. B.

THE SACRED RETREAT.

To the intelligent and pious mind, every part of the Saviour's history is invested with an interest which can never decline, and possesses an importance which can never abate. Yet in consequence of the unfrequency or inattention with which we read that history, many facts, which are only incidentally recorded, escape our observation. Some of these facts are pregnant with instruction of the most valuable kind: perhaps the following, on which the writer begs leave to obtrude on his christian friends a few reflections, may be judged by them, as well as by himself, an interesting and instructive record. "Jesus oftentimes resorted thither with his disciples."

The place of his resort was a garden, which lay between the city of Jerusalem and the Mount of Olives. It is supposed to have been the property of one of his disciples, who resided at Gethsemane, and from the name of this village it is sometimes called the *Garden of Gethsemane*. From all that is related of the fertility of eastern soil, and the beauty of eastern scenery, we may easily conceive it to have been a most delightful situation—a most romantic retreat. Above it stood a large grove of olive trees, covered with luxuriant and refreshing foliage. Beneath it was the brook Cedron; whose dark stream, except when swollen by the descending rain and the mountain torrent, glided softly and smoothly along. Into this beautiful and enchanting place, it is proper to suppose the Saviour frequently retired from the noise and burry of the busy city, and from the haunts of a prejudiced and persecuting populace. Here he could sit or walk in calm and quiet seclusion, meditating on the great work he was come to accomplish, reflecting on the glory that invested him when he dwelt in the bosom of his Father, and anticipating the many triumphs he should win, and the many crowns he should wear, when the cup of his sufferings should be drained, and the depth of his agony should be fathomed, and the bitterness of his woes should be past. The gospel history informs us that he often separated from the society of men, and from the company of his disciples, for the purpose of enjoying some seasons of solitary retirement, in which his holy mind could dwell, in solemn rumination, on the circumstances in which he was placed, and in which he might realize inviolate communion with his Heavenly Father. See Matthew xiv. 23. Luke ix. 18. John vi. 15. "He went up into a mountain *apart* to pray, and when the evening was come he was there *alone*." "He was *alone* praying." "He departed again into a mountain himself *alone*." And on the very night on which he was betrayed, having accompanied his disciples to Gethsemane, he said to them, "Sit ye *here*, while I go and pray *yonder*."

From this example of our blessed Lord, in separating himself from all human society, we might infer the importance and the utility, the wisdom and the piety of individual retirement, for the purpose of spiritual meditation and religious improvement. Stunned by the din of labour—wearied by secular engagements—harassed by world anxieties—sick of the strifes of political parties, and distracted by the commotions of earthly states—how sweet and how salutary would it be to the Christian, could he bear himself away from society,

and retire for a season to some lonely field or sequestered garden, some silent shade or solitary bower, where the heart could ease itself of every depressing care, and every corroding anxiety; where the spirit could be refreshed and purified, by communing with its God; where its confidence in His power and faithfulness could be strengthened, and where its hopes of a better country, and a brighter world, might be sublimated and almost lost in full fruition.

“From places humming with a restless crowd,
Sordid as active, ignorant as loud.”

What Christian would not, if he could, escape

“To places where, in spite of sin and woe,
Traces of Eden are still seen below;
Where mountain, river, forest, field, and grove,
Remind him of his Maker's power and love?”

Who, that possesses that lovely trace, that delightful emblem of ancient Paradise—a garden—would neglect any opportunity to walk—to read—to meditate, and to pray in it, when he remembers that *Jesus oftentimes resorted thither with his disciples?*

From the Redeemer's practice of frequently meeting with his disciples in the garden of Gethsemane, we may learn that *it is the duty of Christians to associate one with another.* Though it is very desirable, and very important for us often to be alone in our closets, or in some solitary place, performing our devotional duties, conversing with ourselves, and communing with our God; yet we should be acting in violation of Christian precept, and in opposition to Christian example, were we to *forsake the assembling of ourselves together.* Did Jesus often repair with his disciples to the secluded garden, where the malicious eye of their enemies could not behold them, nor their persecuting arm molest them?—and shall not we embrace every opportunity of meeting together in the Church of the Redeemer—the garden of the Lord—and sit under our own vine, and under our own fig tree? Did Jesus sometimes leave his wicked countrymen, and call away his chosen disciples from their offensive and noxious society, that they might enjoy the fellowship of kindred minds?—and shall not we, who are “not of the world, but are chosen out of the world,” meet together as often as we can, in anticipation of that unbroken fellowship we hope to realize, when we shall have been made “pillars in the temple of God, and shall go no more out?” Did the disciples, conducted by their Divine Leader, visit that hallowed spot to pour out their souls to God, in grateful and in suppliant strains, to thank him for the common protection he vouchsafed to them, and for the special deliverances he wrought for them, and at the same time to implore the blessings they should need in times of future danger and distress?—and shall not we, receiving so many mercies, publicly unite to “give thanks to the Lord, and to sing praises to his name?” Shall not we, surrounded with so many dangers, struggling with so many difficulties, so prone to error and to sin, meet in social harmony, and mutually solicit wisdom to guide us—power to defend us—and grace to preserve us? Did the Lord Jesus there gather around him his disciples, to pour into their minds the light of truth, to correct their erroneous opinions, and destroy their national prejudices, to premonish them of the persecutions which awaited them, and to fortify their minds against them?—and shall not we come together to listen to the exposition of the Scriptures, to be “instructed in the way of God more perfectly,” to be “fed with knowledge and understanding,” and to “*be comforted in Jerusalem.*” It is not enough that we read the Scriptures at home, and discharge our devotional duties in private; but “our feet must stand within the gates of Zion,”—we must “love the habitation of God's house, and the place where his honour dwelleth,” and “think of his loving-kindness in the midst of his temple.” “Jesus oftentimes resorted thither *with his disciples.*”

There is another very instructive, though somewhat painful lesson to be deduced from these words, as belonging to the history of the Saviour. This

lovely garden at the foot of Mount Olivet, as it was probably the scene of his highest enjoyments while on earth, so it afterwards became the scene of his bitterest agony. Even here, where, after the contumelies and reproaches and vexations which attended him in public, he could retire and solace his holy mind, even in *this* place, which seemed for a time to be an asylum from grief and violence; we are called to contemplate him as "a man of sorrows, and acquainted with grief." There he was betrayed by the treacherous Judas—hither that basest of men conducted the ruffian band of soldiers—here he sweat as it were great drops of blood, falling to the ground—here his anguish was so keen, his agony so bitter, his sorrow so overwhelming, that it was necessary for an angel from heaven to *appear unto him, strengthening him*. Thus was this hallowed and happy spot converted into a scene of moral desolation and woe.

And do not our circumstances sometimes bear a resemblance to those of the Saviour, in this respect? Has not the place, which is endeared to us by the recollection of many hours of peaceful solitude, and many days of pleasant and profitable intercourse, become the place of gloomy anxiety, corroding care, and melancholy grief? We may take our accustomed solitary walks, but the placid mind, and the woundless spirit, and the cheerful heart, are no more.—The bosom is burdened with a heavy sigh, and the eye is dimmed with the gushing tear, and the whole countenance is overspread with a sad and sombre hue. The friends of our youth, whose society and converse contributed so much to our improvement and happiness, are separated from us by the ruthless Dissolver of earthly ties; and they have left us to "mourn and be in bitterness for them." Even in the sanctuary of God too, where we were accustomed to find nothing but "joy and gladness," and from which, sorrow and sighing fled away, we have smarted under the chastening rod of our Father, and the Lord has *dealt bitterly with us*. "Is not the meat cut off before our eyes; yea, joy and gladness from the house of our God?" Where is the dear friend, the beloved brother or sister, the affectionate parent or child, the devoted husband or wife, who accompanied us to chapel, and there sat by our side? Alas! they are gone "the way whence they will not return; and never more on earth shall we exchange with them the affectionate look, the endearing smile, and the fond embrace.

It appears then that the scenes of our pure and elevated enjoyments, are sometimes converted into scenes of sadness and sorrow. And, in this respect, our experience bears some similitude to that of the Saviour in the garden of Gethsemane, whither "he oftimes resorted with his disciples."

There is, however, this striking difference between us and the Redeemer, that we are in total ignorance of that distress which the future may bring upon us. It is no less merciful and kind, than it is wise in our heavenly Father, not to suffer us to know *what a day may bring forth*. The simple apprehension of future evil, which will sometimes steal into our minds, is sufficient to embitter our enjoyments, and disturb our repose.—What then would be the effect of our possessing absolute foreknowledge of every season of affliction, and every hour of distress, through which we must hereafter pass? This would dash with bittern the sweetest cup, involve in darkness and terror the brightest and the loveliest prospect, and render this earth a region of agonies and a dungeon of torture. But the puissant eye of Jesus saw all the agony, and all the woe, with which the future was charged. He knew perfectly that the garden where he was wont to retire, was the place where he should receive the treacherous kiss; where his enemies with swords and staves would apprehend him; where he should endure the agony and bloody sweat. He knew he should be arraigned at the tribunal of the Roman Procurator; that he should be scourged and buffeted and spitted on; that he should be covered with the robes of mock royalty; that his temples would be lacerated by a thorny crown; that his body would be fastened on the torturing cross; that his hands would be perforated by the rugged nails; that his side would be

pierced by the bloody dagger; that vinegar mixed with gall would be given him to drink; and that those who passed by would wag their heads and cast upon him the bitter taunt, "He saved others, himself he cannot save."

Lastly. The words on which we have been meditating, suggest the idea that into our places of social and religious intercourse, treachery may steal. "Jesus oftentimes resorted with his disciples," and remember *Judas* formed one of that select assembly. He knew that Jesus often went to the garden *alone*—he knew he was gone to it on the night of his passion, and "having received a band of men and officers from the chief priests and Pharisees, he came with lanterns and torches and weapons. "There did he commit the foul sin of treachery, by *betraying innocent blood*."

And has it never occurred, Christian friends, that some perfidious persons have succeeded in getting into *your* community, and making themselves familiar with your most private affairs as a church, apparently for the purpose of exposing your conduct, and publishing your proceedings to the world? Such treacherous persons, however, are generally brought out to the light; their veil of hypocrisy soon becomes too thin to conceal their detestable designs, and thus when they are no longer able to practise their frauds, and to continue their deceptions, they "go out from us, because they were not of us; for if they were of us, they would no doubt continue with us: but they go out that it may be made manifest that they are not all of us." ERAMOPHILOS.

CORRESPONDENCE.

FURTHER REMARKS

On the proposed Plan for improving the General Baptist Connexion and Association.

Gentlemen,

You will probably remember, that in December last, I addressed you on the proposed plan for improving the General Baptist Connexion and Association; and that in February following, J. J. of March replied to my letter.* With reference to both these communications, will you allow me to occupy a space in the next number of the General Baptist Repository?

In exact accordance with the suggestion of J. J., I can indeed say, that I desire not by any means to "contend for victory;" but I would "earnestly contend for the faith which was once delivered unto the saints." In doing this, I must with my present unaltered views, protest against that proposition which J. J. advocates in his letter. Entertaining a very high esteem for those whose names are appended to the "plan," I shall, in this discussion, studiously avoid every expression which would betoken a want of respect; but I shall fearlessly avow the sentiments which I conscientiously hold. Your correspondent cites my view of the

"plan," and then he observes, "If this had been the view in which the proposed plan had presented itself to the Association, assuredly our friend had so much candour, and so much confidence in the piety and prudence of his brethren, as to believe that they would have rejected it at once with pious indignation." I sincerely thank our worthy friend for this concession, because it brings the matter within a very narrow compass, inasmuch as it leaves me only to endeavour to show that my former views are correct. If I succeed in this, then, according to the doctrine of J. J., the associated brethren must either abandon the plan, as being erroneous in principle, or else their claims upon my candour and confidence as to their being persons of piety and prudence will be sacrificed! To them, were it to be so, this would be a matter of no importance; but such will not be the case. Although I am fully persuaded that the proposed plan is based on error, yet, should the associated brethren adopt it, I shall merely consider the deed as another instance of good men's making great mistakes; but I will be very careful not to be entangled by their error. It is just to appreciate their excellencies; and it is wise to be cautious as to their defects.

In his paper, your correspondent very correctly represents me as considering the proposed plan an instance "of men's

* See General Baptist Repository for 1835, page 450; and for 1836, page 85.

making laws for the government of Christian Churches, and that to submit to it would be in opposition to apostolic caution, not to put on a yoke of bondage—to give up the independence of Churches—to submit to other authority beside that of Christ, the anointed King of Zion.” In defiance of all that J. J. says to the contrary, I am still under the most decided conviction that these views are correct, and, in support of them, would respectfully submit the following thoughts to his candid attention.

That the plan is of *men*, is unquestionable, and that it constitutes a proposed *law* for the government of Christian Churches, is, according to my conception of things, equally clear. Is it not here a proposed enactment, that the Churches forming this Union shall engage to make certain collections annually for specific purposes; that if the Association please to say to a Church, “The next annual meeting shall be at your place,” that Church must yield to an “exercise of all the power conceded to them;” that the Association shall have power to exercise a superintendence over the Churches; “that no public Institution shall hereafter be commenced in the Connexion without the previous knowledge, consent, and approbation of an annual meeting;” that every Church received into this Union shall be expected to yield compliance to the regulations now proposed? If these things are not suggested laws, I am not ashamed to confess my ignorance of what laws are composed. Nor can I conceive, that the softening expressions, “kind and friendly,” “admonitory and recommendatory,” found in the plan, divest it of its inquisitorial and authoritative attributes. And if the rules be altered in detail, if they be rules binding upon Churches, they constitute a law for Churches.

That subscription to the proposed rules would be in opposition to the apostolic caution, not to put on a yoke of bondage, appears to me to be so self evident, that I am surprised at any person's doubting it for a moment. In the Scripture (Gal. v. 10,) to which reference is here made, the inspired Paul is warning the Church at Galatia against sacrificing, by a submission to abrogated rites, that liberty wherewith Christ had made them free. These Christians are to “stand fast,” they are to maintain their privileges, and are not to be “entangled again with the yoke of bondage.” If obedience to Divine, but

abrogated rites is opposed to the Apostle's caution, is not submission, in church matters, to all uninspired laws equally so? The glorious Gospel emancipates us from Jewish thraldoms, so that his Churches may be preserved from the dogmas of men of like passions with ourselves, the LORD JESUS CHRIST alone is, of divine appointment, their LAWGIVER.

And I do still conceive, that a submission to the rules in question, would be to sacrifice the Independence of Churches. Here I adopt J. J.'s excellent definition of independence with respect to a Christian Church. This writer says, it “is at liberty to profess its own sentiments, and to exercise discipline on its own members, and regulate its own affairs, uncontrolled by an exterior authority on earth, but under entire subjection to the laws and ordinances of Christ.” Our friend will not attempt to deny, that the proposed rules, if adopted, will control the affairs of subscribing Churches. They do this as to collections, preachers, chapels, &c. Then I presume we must be told, so that the rules shall be entitled to practical regard, either that they are “the laws and ordinances of Christ;” or else that they do not constitute “an exterior authority.” That they are not the *former*, I am sure J. J. himself will allow; that they are the *latter*, I will endeavour to prove. By “exterior authority,” in the above definition, its author, I suppose, from subsequent remarks, intends civil rulers only. It is quite clear, that as legislators for Christ's Churches in their mere official character, they are *exterior*; so that our friend is right, as far as he goes, but he stops too soon. It is undeniable but that every interference with a Christian Church, by those who are not the members of it, is the interference of that which is *exterior*. If not in hostility to it, every individual, and every body of individuals, not in a particular Church, must of necessity be exterior to it. Then to give to any person, or to civil rulers as such, or to Conferences, or to Associations, the least authority over a Church, must be wrong in principle, because, as our friend J. J. admits, submission to exterior authority is incompatible with the “true independence of Christian Churches.”

To me, it also appears obvious, that to regard the rules now proposed, as by right demanding compliance, would be to submit to another authority besides

that of our Lord and Master. To deny the correctness of this position is impossible, unless it can be shown either that the laws of Christ and the rules before us are *one*; or that the great Head of the Church has deputed Associations to frame laws for "improving" his Churches. But none of your readers will, I am persuaded, attempt so to identify the laws of Christ and the rulers of the Association as to esteem them *one*; and I am not singular in the opinion, that the General Baptist Association is not authorized to issue church laws. In "the Circular Letter of the Minutes of the General Baptist Churches," from Longford, in 1799, we thus read: "Associations, brethren, are of ancient date, and have been, and may be, useful or hurtful, according to the design of them, and the manner in which they are conducted. If the design be to compose creeds, as the standards of orthodoxy, to form decrees, and enact laws for the Churches of Christ, and thereby to exercise a despotic authority over the consciences of men, they ought to be detested rather than encouraged. In this view they are big with mischief; they are an affront to the blessed Jesus, the Lord and King of his Church, and to encourage and support them is little less than taking the crown from his head, to place it on the head of ignorant mortals." This invaluable letter is signed by the ever-to-be-revered Dan Taylor, Wm. Thompson, and Francis Smith. These good and consistent men, however, are not *authorities*. Let the Scriptures speak as to the facts, that all human laws in religious matters are distinct from the laws of Christ, and that submission to them is rather an insult to Christ than obedience to him. The Scriptures are profitable "for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." "The law of the Lord is perfect." "One is your master, even Christ, and all ye are brethren." It was one sin of the scribes and Pharisees to teach "for doctrines the commandments of men."

Having thus glanced at the several views to which J. J. refers, as taken of the plan in my former letter, I would offer an explanatory remark as to the position which I take, relative to the Association, and to individual Churches. This remark will, it is hoped, meet what our friend says as to the admission in my December letter, of the right of the Association to make laws. I assume

the fact, that the General Baptist Churches, forming the New Connexion, are organized according to the New Testament; that Christ is their sole and sovereign head, and that their laws are the words of inspiration, as recorded in the New Testament. I suppose the General Baptist Association is a voluntary annual meeting of ministers and other friends, from various parts, whose object should be to adopt persuasive, but uncom pulsory measures to carry on the cause of Christ more successfully, and that it bears analogy to the meeting of the apostles, elders, and Church at Jerusalem, as recorded in the 15th of Acts. The *first* of these, because of Christ's supremacy over them, and because of the sufficiency of the Holy Scriptures as a perfect directory, cannot, I think, both maintain allegiance to their Sovereign, with veneration for his laws, and yet admit the interference of human and exterior authority. The *second*, because it is a voluntary union of friends, may properly admit of such human laws as the friends composing that union may, in their piety and prudence enact, so long as they do nothing to touch what has been denominated the "*beloved independence*" of individual Churches.

The above remarks, it will be seen, are offered principally in *vindication* of my former letter, against the animadversions of J. J. It now becomes me to notice some statements in his communication. Our friend says, that "no Society can be maintained without a mutual concession of a portion of individual independence;" also, that "when a person becomes a member of a Christian Church," he "becomes less independent than he was before." He next states the competency of Churches "to form one associated body;" then he argues, that, as individuals have sacrificed a portion of their independence on becoming members of society, so, on individual Churches forming an Association, each "must concede a portion of its independence." How fallacious is this reasoning! To whom, besides unto the Lord Jesus Christ, does a person, on becoming a member of a Christian Church, concede any of his independence? To no other: but to Christ, if his heart be right, he yields a cheerful and unreserved obedience. For his professors, his conduct, his opinions, he is amenable to the laws of Christ, and to his laws only. Hence the members of Churches may have their Conferenees and Associations, and yet give up none of the inde-

pendence of the Societies to which they belong. As they are not individually, neither should they be in their united capacity as Churches, subject to human legislation. And if a *portion* of individual independence should be given up on uniting with a Church of Christ, and if a *portion* of the independence of Churches should be relinquished on becoming members of the Association, forgive me for asking, how much of it is to be sacrificed? Surely there is a specific rule.

From the general tenor of J. J.'s letter, it appears to be his opinion, that because Associations are composed of representatives from the several Churches, those individual Churches thus represented, would relinquish none of their "true independence" by yielding obedience to the proposed rules. If I mistake not, this is his principle; but if it be, I deny its correctness. A Church, to maintain its independent rights, should be bound by nothing but what is done at a church meeting. As Christ has constituted it free, it would be unfaithfulness to Him for the Church definitely to arrange any of its affairs by a deputation to a meeting of persons, who are not members of that Society, and many of whom are entire strangers to its state, resources, and capabilities. And if Churches are thus to bind themselves by deputation, who are fit to constitute it? What Church would be so weak as to trust all in the hands of any two or three persons? The colloquy which J. J. introduces is not analagous, therefore it is not argument. If, instead of it, he had referred to a few passages of Holy Writ, supporting his hypothesis, the affair would have ended so far as I am concerned with his letter. He opined the failure of this mode of defence, yet I do believe that a better could not be offered. As to the apprehension of your correspondent, respecting the demands of Churches "of any religious creed" to be united with us, I would suggest, does he not fear where no fear is? The *rules of the Association*, as was intimated in my former letter, may be so constructed as to prevent this, and yet leave the Churches free.

Will it be asked, If the Association is to possess no *authority*, of what use is it? I reply in the words of that part of the Circular of 1779, which states its object, and which was written "on the subject of Associations." "We consult together, in order to give the needed assistance and advice."—"We recommend the

issue of our consultations to you, not doubting of your approbation, so far as our conclusions appear likely to answer the best purposes for the promotion of religion, and the assistance of our needy brethren"—we "concert methods, and unite in the prosecution of them, so far as your approbation and concurrence may encourage us so to do."

Permit me now, without any of the snarling propensities of a Diogenes, but with a full determination, as a member of the Church of Christ, to know no laws but His, to subscribe myself,

Yours very faithfully,

April 12th, 1836. J. KIDDALL.

A FEW INQUIRIES CONCERNING THE "PLAN" PROPOSED BY THE LAST ASSOCIATION.

To the Editors of the *General Baptist Repository*.

Sirs,

Will you permit me, through your medium, to propose a few inquiries for the serious consideration of the General Baptist Churches, relative to the Rules and Regulations recommended by the last Association for their approbation and adoption? I select the form of interrogation as most suited to lead your readers to think and reflect, and on the whole, as least calculated to expose me to the charge of indulging in "mere rhetoric." How is it then that the only communications, that have appeared in the *General Baptist Repository* on this subject, with the exception of "two or three observations" by the author of the plan, are a very sensible and well-tempered epistle from J. Kiddall, and an equally well-meant reply to it by J. J.? Are the Churches generally agreed to concede the powers required, or are they slumbering in indifference? If the latter, is it not proper for them to be awakened, that they may deliberately determine what course they should pursue?

Is there any question that the said plan calls on the Churches to surrender a portion of their independence? In the sixth observation prefixed, in the Minutes, to the Rules, we are informed, "Before the formation of such a union, the Churches are strictly free and independent; and after it is formed, they are still free and independent in all cases in which they have not bound themselves by express stipulations. So far as they have made any promises, or pledged

themselves to any conditions, so far they have relinquished their independence, and are justly liable to be called to account, and to be proceeded with in the way of authority and discipline, when they neglect to fulfil their engagements, or violate the principle on which the union is formed." Hence, then, the chief question for the consideration of the Churches is, "How much of our independence shall we relinquish? or what powers and prerogatives will it be safe and useful to confer on the Annual Association?"

Do the Churches, all of them, feel prepared, *sub pana exclusionis*, to "engage to make annual collections for the three following funds: the Academical Fund, the Home Mission Fund, and the Foreign Mission Fund," and to understand "this collection as intending private as well as public contributions, according to the ability of the several members?" Are they willing to make this pledge? I trust they are all interested in the welfare and prosperity of these funds, and the objects they are intended to promote; but may it not happen, where a Church is poor, and only able to afford its minister a scanty pittance, or where it is so burdened with debt as to be pressed down by the weight of it, that all these collections may not be convenient? Moreover, some congregations have a decided aversion to many public collections; are they then to bind themselves to make them? Suppose a Church has two collections four Sabbaths in the year for incidental expenses, four quarter days for seat-rent, two collections for its Sabbath-school, two for its Chapel debt, two for the Foreign Mission, one for the sick, and a communion collection monthly for the poor, besides a regular system of private finance subscription, occasional extra subscriptions for arrears or extraordinaries, and private subscriptions to the Academy, the Home and Foreign Mission, and occasional aid to chapel debts, is it to bind itself also to make more public collections, or else forego the felicity of a union with the Evangelical General Baptists? and to make these additional public collections too, when its best friends lament the existence of so many as injurious to the cause? And farther, who is to be the judge of "the ability of the several members?" We are told "the amount is left to the voluntary principle," but will the Churches, that give the required pledge, be exempt from official and authoritative scrutiny?

And if they are, how will it be ascertained that these contributions are "according to the ability of the several members?" If it appear at an Association, that a Church does not exert itself as it might, providing "the several members" were all in a proper state of mind, will it be agreeable to the minister or the more active members, who lament this, to receive rebuke, *ex cathedra*, on account of errors they deplore, but cannot correct? Will it be perfectly safe and useful, will it tend to "recover and preserve weak and declining Churches from extinction" to require them, on pain of separation from the body, to make annual public and private collections for the funds above mentioned? Our public Institutions are now dependent on public opinion for their support, which naturally operates as a salutary check on their management; will it be desirable to render them independent of this influence, and require the Churches to contribute to their support by virtue of their pledge, rather than by their conviction of the excellence which attaches to the Institutions themselves, and the prudence and propriety with which their affairs are conducted? Are not these questions, and many others of the like kind, worthy of calm consideration? And on the whole, is it not more Christian, more in accordance with "the voluntary principle," to abstain from requiring or giving a pledge, and for the Churches to act according to the dictates of their own consciences, and the comparative estimate they form of their individual ability, and the claims of the several Institutions of the Connection?

Are the Churches willing, all of them, to concede to the Association the "power to exercise a superintendence over them, to inspect and advise," not when solicited, but when the Association thinks proper, "to admonish, exhort, reprove, suspend, or exclude," those of them that are subject to any thing in their internal arrangements, &c., which may be inimical to its judgment and opinion? Are they disposed to hold themselves absolutely and constitutionally responsible to the annual Association for their exercise of christian discipline? If so, who will be competent to summon a Church before this "tribunal?" Will this competency rest with a repudiated member, a disaffected neighbour, or any or every member of the court of appeal then assembled? And is it possible, in

the nature of things, for the Association, in regard to disobedient Churches scattered over the kingdom, to follow the "same process that a Church is enjoined to do, in reference to its offending members?" As to the "irregularities" mentioned, (see Minutes, Rule 13, page 30.) I should like to ask, how the Association will be able to obtain information respecting the majority of these specified irregularities? Will they send an officer to inspect our church books, to see if the names of any deceased members are not erased, or whether any person is a member of two Churches at the same time? Must he attend at the Lord's-table, and inquire how long any member of a distant Church has been allowed to commune without being actually united with the Church inspected? and must he examine the deacons, the minister, the occasional preachers? &c., &c. In short, will the Association examine the Churches and their proceedings and relations *officially* and *authoritatively*, and "advise, admonish, exhort, and reprove," according as its members or deputy may deem expedient? At all events, will not the adoption of these rules involve the concession of these prerogatives? But we are told that this "superintendence" is only to be "friendly," "leaving the private freedom and independence of the Churches untouched," that is, I presume, so far as they have not relinquished it; but may I ask, how much of its independence must a Church concede that agrees to adopt this part of the plan; and how much when adopted will it retain in its own hands? This is a curious problem; is there a single Church in the Connexion that desires to enjoy an experimental and practical solution of it? Is it correct that "the Independents and Particular Baptists regret the want of such a union" with such powers, and are they "taking steps to effect this very desirable object?" If these rules are adopted, will not the Association alter its character, become a deliberative tribunal, an arena for strife, and contention, and debate?

But supposing a Church should adopt the whole of these Regulations, and act upon them for a time, and "afterwards desire a release," we are told, "it will have full liberty to withdraw, and all the power the Association will have will be to say, 'we cease to be any longer connected with you, we cannot reckon you among us, since you will not fulfil the conditions upon which our union is formed.'" It is then asked, "What

injustice is done to such a Church?" What injustice! Did it not act unjustly to itself, in conceding so much of its individual and scriptural independence, as to render such a union undesirable; and in pledging so many collections that it found the fulfilment of its pledges impracticable or oppressive? And did not that Association act unjustly that imposed these concessions and pledges as terms of union? But how do the Churches hold their chapel property? Is it not conveyed to the General Baptists of the New Connexion, and will not the alteration of the title invalidate the security by which they are held? And if not, will not a voluntary or a compulsory separation from the union produce that effect? Will there not be injustice felt in this case, when "Churches" have "built their own chapels," and conveyed them to the New Connexion, on the faith of its being perpetuated in a practicable manner, and after all to find themselves not merely expelled from union with their former associates, but compelled either to abandon the property they have procured for their spiritual accommodation, or to hold it by the connivance of their expelling brethren, or at the mercy of the heir at law? Is it not proper for the Churches to examine their Deeds, and take legal advice on these questions?

Is it a fact, too, that any "Church amongst us has a voice in distributing funds to which it does not contribute?" Are not our Academies, the Home and Foreign Missions, under the direction of Committees? And are not those persons only eligible to serve on these Committees who are subscribers, or the ministers of Churches, regularly contributing? Is not the statement that implies the reverse "mere rhetoric?" and is not all that follows after it something like it? When independent Churches are told to "keep themselves to themselves," to "manufacture their own ministers," to "hug themselves upon their beloved independence," &c., am I not justified in supposing the employment of a beautiful figure of speech?

And, lastly, allowing that all the present ministers are actuated by the best of all motives, guided only by the dictates of prudence, and capable of displaying only the spirit of meekness and love, and therefore that these powers may be safely intrusted to a body, of which they form a privileged and influential part, have we the same security for all that are to come? While no

ambitious, self-seeking, master spirit ever arise, who may abuse them to the detriment of the General Baptist interest? And is it quite certain, unless the Churches make these concessions and pledges to the Association, that its deliberations will have no influence, and its meeting be useless, and that the union itself may not be advantageously preserved, and rendered a means of promoting "knowledge and brotherly affection among ministers and members, preserving and perpetuating sound christian principles," &c. &c.? Will you, Messrs. Editors, and your readers, consider attentively all these questions, according to their various degrees of importance, and excuse the liberty I have thus taken in proposing them?

April 11th, 1836. ?

TO THE CHURCHES OF THE NEW
CONNEXION OF GENERAL
BAPTISTS.

Dear brethren,

This communication is especially addressed to you, and your serious attention is humbly solicited to the urgent and important claims which are presented to your benevolent regards, in the building of a new General Baptist Chapel in the populous town of Bradford in Yorkshire. We ardently desire the assistance of all our General Baptist Churches, active friends, and attentive hearers in our several and respective congregations, in various parts of the Connexion. While this affectionate appeal is thus made to the kind regards of all, and we should rejoice to receive help from distant Churches and friends, the immediate and benevolent attention of the General Baptist Churches in the Yorkshire district is especially requested, to the important claims of Bradford as a Home Missionary Station. The building of a new chapel at Bradford belongs to us more immediately as a district of Christian Churches, and to all our General Baptist friends remotely, as members of the same faith and order; and as this principle will be generally admitted, the liberty taken in this particular reference to all our Churches, and this special address to all our brethren in Yorkshire, will, I trust, be pardoned by our Christian friends.

Short accounts of Bradford have several times appeared in the pages of our Repository, which render it unnecessary to enter now into minute details. The Minutes of the Association record the existence, state, and numbers of the

Church; and the Yorkshire Conference has frequently noticed its progress, and assisted its operations. The congregation is encouraging, the Church has upwards of thirty members, and the Lord's-day school promises to be very useful. The town is increasingly populous, a religious feeling has been awakened, and the prospect for establishing the General Baptist interest, and promoting the salvation of souls, is increasingly hopeful. A good opportunity, therefore, is now afforded for all our liberal friends to exercise their pecuniary abilities, help the precious cause of Christ, secure, by the preaching of the Gospel, the happiness of perishing sinners, and of increasing for themselves, by the grace of God, the glorious rewards of an eternal world.

A plot of ground has been purchased for some time, and preparations have been made for erecting a substantial building for the worship of God. The Conference, and Committees appointed by it, have frequently and unanimously declared it to be very desirable to build a new chapel. Various causes have operated to delay this important purpose, but it is now finally determined to commence immediately the work, and to have it completed during the present year.

On Monday, February 29th, 1836, the building Committee, appointed by the Conference, finally let the various departments of the work, and it is expected that the workmen will commence almost immediately their labours. The masons have agreed to complete their department, connected with the chapel, in about five months. The chapel will be sixteen yards square within, and galleried on three sides. The cost, independent of the ground, will be about £1100. It will be a good substantial building, and it will stand in the midst of a large and increasing population. The Particular Baptists have uniformly, and in the most friendly spirit, encouraged the undertaking. Christians of various denominations consider it necessary, and view it with interest; and our own congregation and friends in Bradford feel disposed to exert their best abilities to accomplish the object. Dr. Steadman, and Mr. Godwin, Particular Baptist ministers, have generously recommended the case. It is, therefore, justly anticipated that our friends will meet with considerable encouragement in the town; and indeed it is altogether a case of that kind which well deserves the strenuous efforts of all the benevolent disciples of our blessed Lord.

The Conference has also recommended all the Churches in the Yorkshire district to raise subscriptions towards our new chapel at Bradford; the friends at Bradford to try to raise by subscriptions and donations as much as possible in the town itself, and to obtain what more money may be wanted in twenty pounds' shares, or small sums, at four per cent. interest. Heptonstall Slack, Queenshead, Birchcliffe, and Clayton, have engaged to raise subscriptions expressly for this object, and it is hoped they will complete and enlarge them, if possible, as soon as they can. Some subscriptions have been received, and several shares have been promised when required. The other Yorkshire Churches are affectionately requested to take up the recommendation of Conference, and seriously consider this important and deserving case as soon as possible, because the Treasurer, brother Jonathan Ingham, of Allerton, may be called upon immediately; and he will have to advance the money in proportion as the work is done. The friends at Bradford have divided the town into separate districts, and intend visiting every part of it, to obtain subscriptions for their new chapel. From the disposition manifested by the inhabitants of Bradford, and the promises of support given, considerable assistance may be rationally expected from the christian community in the public-spirited town of Bradford. Certainly, my brethren, the Yorkshire Churches have ability to support *one* Home Missionary Station; and surely we can, with the liberal assistance of others, in various parts of the Connexion, raise a new chapel in Bradford, and complete our engagements in reference to it in an honourable manner. We may be poor in pocket, and comparatively few in numbers, but if we, under the powerful influence of vital godliness, act unitedly and universally, and determine, by the grace of God, to accomplish our benevolent purpose, the work will be done, the chapel will be raised, and the glorious Gospel will be preached to hundreds of souls who might otherwise have died in sin, and gone to everlasting ruin.

I leave the case to your understanding and piety. Let all that is fleeting in time, all that is precarious in riches, all that is vain in a dying world, all that is uncertain in life, all that is valuable in religion, all that is impressive in death-bed scenes, and all that is blessed or miserable in the eternal world, urge us to exertion, and excite us "to be zealous.

ly affected *always* in a good thing." I remain, dear brethren,

Yours affectionately,
T. H. HUDSON.

P. S. Subscriptions and donations will be thankfully received by Mr. James Hodgson, Stabbing-House, near Hebden-bridge; and Mr. Jonathan Ingham, Baptist Minister, Swain Royd Bottom, Allerton, near Bradford.

MANCHESTER CASE.

To the Editor of the General Baptist Repository.

Sir,—The friends of the General Baptist cause will be glad to learn, that the blessing of the Lord still attends the efforts which are being made in Manchester to raise and establish the General Baptist interest here. Since our last communication, we have baptized nine, making the total of baptized since the Christmas Conference, thirty-eight. We have now added to the Church within eighteen months, eighty-six members, twenty-two of whom were formerly the victims of intemperance, but now they are steady, zealous, and consistent Christians. We have seven-teen candidates waiting for baptism. Our prospects were of the most encouraging kind, but the step recently taken by the Home Mission, in withdrawing the grant, has placed us in a most distressing situation, and must, if aid be not afforded, ruin the cause at M. We are now left with a debt of £990, besides £11, 2s. which we have to pay annually for ground rent. Any one may see the improbability of the cause surviving under such circumstances, our members all being of the working class; £490 of the debt must be paid on the first of June, 1836, or the Chapel is to be sold. Under these circumstances, we have resolved to attempt to raise the money, and thereby save a now most encouraging and worthy cause from final ruin. We have received about £300 towards the £490, and we hope the liberality of the friends in the Connexion will be evinced by forwarding to us the necessary assistance. If we are enabled to obtain the £490, we purpose taking all further responsibility upon ourselves, and relieving the Midland Home Mission from any further grant. Our case is a most urgent one, and I hope our appeal will not be in vain. We shall be glad if you will kindly receive any donations on our account.

Yours affectionately,
April 15th, 1836. F. BEARDSALL.

QUERY.

To the Editors of the General Baptist Repository.

Gentlemen,

Would you, or some of your correspondents, favour us with a few remarks on the following query, you would oblige.

"Is it right or scriptural for Females

to take an active part in Church Meetings, to be appointed as a Committee to converse with candidates; or to have a vote in cases of decision?" An answer to the above would be very acceptable to many, and perhaps to none more so than,

Yours, truly,

A LOVER OF ORDER.

April, 1836.

REVIEW.

AN ILLUSTRATION of the Seventh Chapter of PAUL'S EPISTLE TO THE ROMANS; in Two Discourses. By JOHN THOMAS, author of "The Challenge of a Deist accepted." London; George Wightman, Paternoster Row.

The opinion of Mr. Thomas is, that the Apostle Paul describes in Romans the seventh the case of a regenerate man, and that the mournful exclamation, "O wretched man that I am," is applicable to his state after conversion. Professor Stuart, in his exposition of this epistle, gives just the opposite view. We are inclined to believe that Mr. Thomas's exposition is, on the whole, a just one; and that the way to remove the difficulty suggested by the strong language employed, is, first to remember the spiritual sensibility of the Apostle, and second, to take some of his phrases in a limited sense. Was it not his holy abhorrence of sin which led him to bewail every tendency to the commission of it, and to describe the influence of the fleshly part of his nature as a species of hated ty-

ranny? When he says, "The good which I would, that I do not; and the evil which I would not, that I do;" the meaning must be that in some instances his purposes are thus prevented; for it is not true in point of fact, that the Apostle lived in a course of wickedness. Several of these verses will apply with emphasis to the unbeliever; but when we observe the connexion in which they stand, and the particular fact of the Apostle's applying the whole argument to himself with the reciprocal pronoun in verse the twenty-fifth, we are induced to prefer the interpretation which makes this passage descriptive of the experience of a believer, who longs to become free from sin, and bewails its remaining power over him. At the same time, we think that both preachers and expositors ought to insist on the necessity of a holy sensibility of soul, and on the fact that the Christian, notwithstanding the animal part of his nature, is generally enabled to regulate his temper and conduct by spiritual views and maxims. Mr. Thomas has displayed considerable acuteness of thought.

OBITUARY.

MISS ELIZA SUTCLIFFE.—"The memory of the just is blessed." However poignant may be the grief that is felt by surviving relatives, at the loss of their earthly friends, yet that grief is in a great measure alleviated, when we can, upon scriptural grounds, come to the pleasing conclusion that the dear departed died in the Lord, and are taken away from the evil to come. Such sentiments pervaded the mind of the writer, while mourning the departure hence, of a beloved sister, Eliza Sutcliffe, of Benthead, in the Parish of Halifax, Yorkshire, a member of the Baptist Church, at Birchcliffe, under the pastoral care of Mr. Hollinrake,

Like most young people, she spent many years of her life in thoughtlessness, and inattention to the interests of her never dying soul; not, however, without frequent misgivings of conscience, and many strivings of the Holy Spirit, which she endeavoured to put away, by

saying that it was "too soon for her to become religious;" it is, however, a matter of thankfulness that she did eventually yield to those strivings, setting her face Zionward, and inquiring what she should do to be saved. The means employed by the ever blessed Spirit, in producing that decision of heart, which marked her future conduct, and which afforded pleasing evidence of the reality of her conversion, were the happy death of her grandmother, an "old disciple," having been baptized some forty years ago, by the Rev. Dr. Fawcett; together with a letter from her brother, which urged upon her attention the necessity and importance of the one thing needful. I had some conversation with her in the months of July, 1834, and 1835, and never can I forget with what humility she spoke of her unworthiness, or with what earnestness, while the tears rolled down her cheeks, she said she only repented that she had not sought

the Lord sooner, and that she felt no desire to go back again. Her affliction was short, but severe, and in a few days her reason seems to have fled; she was not able to speak the last five days, so that her mourning relatives had but little opportunity of knowing the state of her mind in the immediate prospect of death. Her earthly course was soon run, the time of her connexion with the Church of Christ on earth was very short, but there is reason to believe that she has entered upon an immortality of happiness, and that she now joins with that great company which no man can number, in the song of Moses and of the Lamb.

The following is from the Pastor of the church of which she was a member.

“Dear Sir,—As your father’s letter has been put into my hands, I find you desire me to send you some particulars respecting your dear sister Eliza’s death. Persuaded that you, as a christian minister, will feel anxious about her salvation, I feel willing to give you all the information I can. Perhaps you may not know that I baptized her, with nine more, the 30th of last May; and I do not remember that I have baptized any for the last thirty years, with whom I have been more satisfied, than I have been with her piety, love to Christ, humility, diligence, and regularity. Religion seemed with her to be the one thing needful, and when she was discoursing on the subject, you might have seen in her countenance, that her heart was in it. She was deeply sensible of human depravity, and thought meanly of herself. The death of Christ for sinners, was the only foundation of her hope. On the 24th of January, she came to our chapel in the morning perfectly well, as far as I know, and as she was coming she said to one who was with her, “there was nothing like religion.” Her mind seemed much elevated in her conversation. It has been remarked to me, that during divine worship her eyes were fixed on the preacher, and her attention taken up with what she heard. The same night she was taken very poorly, soon after her throat was very sore, and it was thought to be the disorder of which so many have died in this neighbourhood, for several months past. The doctor was sent for, and did all he could to save her life, but the disorder went to her brain, and in a few days deprived her of her reason. On the Tuesday morning, your sister Betty read and prayed with her, and she seemed much pleased, and at her request came and wished me to go and see her. I soon perceived that her memory was affected, the inflammation in

her head was so strong I feared she would die. She seemed distressed, and was not able to talk much of the love of Christ, and the preciousness of the promises of the gospel. I went the day after to see her, but found her worse. I thought she would have said something about being at chapel, and “what she heard went to her heart,” but her mind began to wander, and she was not able to proceed, and I did not think it prudent to ask her questions. She said, ‘if she got better she had something to tell me.’ I saw her several times afterwards, but she was not able to speak. She died on Lord’s-day morning, February 7th, and I doubt not her soul has gone to heaven; and on the 12th, I committed her remains to the grave. May the Lord sanctify the stroke to the good of her parents, and all her relations! On Lord’s-day, February 21st, I preached her funeral sermon, from Psalm cxvi. verse 7. It was from these words, her mind first found relief when she set out in religion. The congregation was very large, and many tears were shed. She was much respected, and cut down in the twenty-fifth year of her age. A great impression is made upon the minds of young people; God grant it may be lasting!”

Dear reader, “be ye also ready, for in such an hour as ye think not, the Son of man cometh.” J. SUTCLIFFE.

Rochester, March 16th.

MYSTERIOUS PROVIDENCE.

DEATH OF REV. J. S. THOMPSON, late of Gosberton.—It has seldom been our task to record a more afflictive and mysterious event than that which is involved in the death of our beloved friend Mr. Thompson, late of Gosberton. Last month we announced his coming to Market Harborough for the first Sabbath in April, and now we have to record his death! Perhaps we cannot do better than give an extract of a letter we received the day after this very afflictive event.

“It is my painful task to inform you that dear Mr. Thompson is no more. He died at a quarter before twelve o’clock last night, (Ap. 10.) You will readily imagine the very peculiar situation in which this event has placed the Church, and also the family of which he was the head. *Mysterious event!* I glance back to the time when you first communicated to me, and through me to the Church, your thoughts of his adaptation for Harborough; and since that time, we thought we beheld the finger of God controlling

events, which led to his removal; but he was brought here to see the friends, and instantly depart to heaven! We conveyed himself, family, and goods from Stamford on Wednesday, the 30th ult. On Friday, he was present at a tea party; on Saturday, he and Mrs. T. visited a few friends, and were in excellent spirits, and so were we all. But at midnight he was seized with affliction. On Lord's-day morning, he came down for breakfast, and shortly afterwards returned to bed. On Monday, was remarkably low, and continued so during Tuesday. On Wednesday, was very incoherent. On Thursday, quite delirious, and since Thursday night, continued gradually to decline until the time I have named, when he fell asleep in Jesus."

He was interred on Thursday, April 14. Mr. Gough, (P. B.) of Clipstone,

prayed, and Mr. Wigg of Leicester, delivered an address on that occasion; and in the evening, Mr. Stevenson of Leicester, prayed, and Mr. Goadby preached from Ps. xcvi. 2, "Clouds and darkness are round about him."

We are extremely happy to add, that, very deep and benevolent sympathy has been displayed on behalf of the afflicted widow and her fatherless children, by the inhabitants of Harborough. A highly respectable Committee was immediately formed, to obtain subscriptions for her relief and support, and more than £100 has already been received. We hope our Churches will all endeavour to do something in behalf of this very distressing and urgent case. It is proposed, if sufficient funds can be realized, to make an investment for the benefit of the bereaved family.

INTELLIGENCE.

RELIGIOUS REVIVALS.

(From the Baptist Magazine.)

With feelings very similar to those which were expressed by your valuable correspondent, Mr. Godwin, I beg to say that it is with "considerable hesitation" that I venture to send you an account of the present state of our little Zion in this place. I feel, however, compelled to tell you what God is doing for us, from a conviction that many ministers and friends of our denomination, who, although at a distance from us, yet from a personal acquaintance with our past history, would be pleased to hear of our prosperity; and also from a sincere hope that the church of Christ generally may be stirred up to seek his blessing who has said, "Whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son."

For the past few years we have had occasions to thank God and take courage, in witnessing the gradual increase of members to the church; but within the last two or three months, we have had an unusual display of the power of God in our midst. Very many are hungering and thirsting after righteousness; and it has been our unspeakable happiness to witness numerous conversions to God. We are now happily compelled to hold meetings every evening in the week; and very frequently, after such meetings have been concluded, we have been obliged to commence another service; and, although I endeavoured to dismiss the people at a prudent hour, yet I am

persuaded that it would require no effort to detain them in the house of God until morning.

There are some instances of sound conversion in persons somewhat advanced in years; but, more especially, extensive good appears to be doing among the young. Several of the senior scholars of our Sabbath school are become our joy; some of them are already "planted in the house of the Lord;" and, if we may judge from the present appearance of this lovely field, it is white already to harvest—the first fruits of which our God has given to us. Several of the dear youths of my Bible class, that I meet on Sabbath evenings, have come to my house, and, with a sacred joy beaming in their countenances, have said, "O sir, we are come to tell you that we have found the Lord; and we know that God, for Christ's sake, has pardoned our sins." Others have met me in the street, and have not been ashamed to tell what the Lord is doing for their souls.

Indeed, for several weeks, such delightful scenes have been witnessed by us, while our excellent teachers have rejoiced over these young disciples with feelings not easy to be expressed. Our beloved young friends are, generally, from fourteen to seventeen and eighteen years of age, and some younger still, who are thus brought to God. The accounts given to us by Drs. Cox and Hoby, about the very young members in the American Churches, have tended to encourage and to strengthen our hopes con-

cerning these our babes in Christ. Yesterday they commenced a juvenile prayer-meeting. May the smile of Heaven rest on it! In the very streets we frequently hear the song of praise; while, in other instances, we often meet the desponding penitent.

On Wednesday last we had special meetings for prayer; and a more interesting day has seldom been witnessed. Our dear brethren, Clarke, from Truro, and Burchell, from Falmouth, kindly visited us, with about forty of their members. Addresses were delivered during the day by brother Burchell and myself; solemn and fervent prayer was offered by various brethren; while the soil appeared quite prepared to receive the seed. In the evening brother Clarke preached to a crowded congregation from Matt. xv. 9, "But in vain do they worship me, teaching for doctrines the commandments of men." After the sermon it was my unspeakable happiness and honour to baptize twelve persons, who, we trust, will be bright and shining lights. Others have since proposed themselves for baptism; while the arm of the Lord appears to be made bare.

Yesterday we were again blessed with a baptism of the Holy Ghost. In the evening, after the Lord's supper had been administered and the benediction pronounced, we found that there were persons, who had been spectators, who were in deep distress. Prayer was again offered; and we were compelled to exclaim, "What hath God wrought?"

Such are our present happy circumstances; and you, dear Sir, can sympathize with us, when I say, we "rejoice with trembling." I ought, however, to add, and it is with pleasure that I do so, that this blessed revival of religion is not confined to us. Among the Wesleyans and Primitives there is a gracious work going on. I should suppose that hundreds must be adding to their societies. In this "we do rejoice; yea, and we will rejoice." It is, indeed, cheering to see how old professors are quickened; they have caught an inspiration which they will not soon forget. Some of our members have already witnessed the conversion of their dear children; while others appear, also, to be determined to serve the God of their fathers.

Redruth.

BAPTISM AT MANSFIELD.

On Lord's-day, March 20, 1836, the ordinance of believers' baptism was ad-

ministered to five individuals at Mansfield. In the morning at eleven o'clock, the candidates were publicly addressed in the General Baptist chapel, by Mr. Ingham, from Broad-street, Nottingham. In the Afternoon, Mr. I. preached an impressive and convincing discourse, from John xiv. 15; after which, the ordinance of baptism was administered by Mr. James Smith, from Nottingham; who, previous to going down into the water, delivered a brief, but appropriate address to the numerous spectators present; in which he stated, he doubted not, that our blessed Lord and Saviour, whose example they were about to imitate, and whose command they were about to obey, was a Baptist, and a General Baptist: and above all he wished to impress on their minds, that it was a Baptist who would at last be their Judge. At the conclusion of the service, a number of tracts on baptism were distributed. In the evening, Mr. I. preached a useful and instructive sermon, from Eph. ii. 19, 20; after which, the ordinance of the Lord's supper was administered, when an unusual number of members were present, and partook of the emblems of a Saviour's death. This was a day indeed of good things, and of great spiritual enjoyment. Great interest appeared to be excited; the congregations were good, and in the afternoon was crowded. May all those who this day espoused the christian name be ornaments to their profession, and be faithful unto death, that they may receive the crown of life.

J. P. M.

LINCOLNSHIRE CONFERENCE.

On March the 3rd, the Lincolnshire Conference met at Tyd-St.-Giles. In the morning, J. Jones preached on "The fruits meet for repentance," from Matt. iii. 8.

The verbal reports made of the States of the different Churches in the district, were, upon the whole, encouraging.

1. A letter was received from the Church at Stamford, giving a prospect of the cause in that town; respecting which, it was resolved to acknowledge the reception of the letter in the Minutes of Conference, and that we receive with pleasure the information, that prospects of usefulness open before our friends.

2. A letter was read from brother Thompson, stating the leading circumstances which have induced his removal from Gosberton; a station to which he went by advice of this Conference, and

which he had occupied about eleven years. Respecting this, it was resolved, that so far as appears, we think brother Thompson is justified in accepting an invitation to become the minister of another Church, and that we reciprocate the feelings of respect and affection expressed by him.

3. It was deemed desirable to recall the attention of the Churches to the rule respecting the time of public worship at these meetings. The rule is, that there should be a sermon in the *morning*, by some brother nominated by Conference, and any meeting in the evening be regulated by the Church where the Conference is held. An adherence to this rule, it is hoped, will prevent inconvenient uncertainty respecting the nature and time of public services.

4. That the Churches in the district be earnestly requested to bear in mind that their collections and subscriptions for the Home Mission become due at, or before, the next meeting; and they are hereby respectfully requested, punctually to respond to this notice.

5. That the next Conference be held at Gosberton, on Thursday, June the 9th, and that brother Judd be appointed to preach in the morning. J. J.

MIDLAND CONFERENCE.

The Midland Conference assembled at Derby, Sacheverel Street, April 5th, 1836. Mr. Norton, of Cauldwell, supplicated the divine blessing; and Mr. Ayrton, the minister of the place, presided.

The reports from the Churches were upon the whole encouraging, announcing that seventy six persons had been baptized since the last Conference, and that there were one hundred and fifty others waiting as candidates for that holy ordinance. There is reason to believe that many more than the above number have become members of the various Churches in the district, in the time specified, or are now candidates for baptism and fellowship, as a very considerable proportion of the Churches, and even some of those which are large and prosperous, sent no report whatever.

A letter was read from the friends at Belper, requesting gratuitous ministerial assistance, as the brother who has kindly served them for a considerable time, has been called to his reward. The meeting expressed pleasure and gratitude at being informed that there is a prospect of good being done at Belper, and recommended

the Church at that place to make application to sister Churches, more especially to those in the neighbourhood, for the necessary ministerial assistance, and most affectionately and earnestly request the Churches and minister to comply, to the utmost of their ability, with this application.

An application was made from the Church at Manchester for assistance toward raising the sum of £490, in liquidation of the debt on Oak Street Meeting house. Considerable discussion ensued, but no resolution was passed on the subject.

It was resolved, that the question, "What can be done to render the Conferences more interesting," shall be discussed at the next meeting.

Mr. Stocks introduced the morning service with reading and prayer; and Mr. Stevenson, Sen., preached from Luke ix. 23, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily and follow me." After which, a collection was made in aid of the Home Mission. In the evening, Mr. Beardsall read and prayed; and Mr. Ingham preached from Numbers xxiii. 10, "Let me die the death of the righteous, and let my last end be like his."

The next Conference to be at Kegworth, on Whit Tuesday, 1836. The subject for the morning sermon to be, "The obligation of our Churches to exert themselves to promote the spread of the Gospel in our native land." Mr. Goadby of Leicester to preach.

RICHARD STOCKS, Sec.

The Church at Kegworth and Diseworth request Mr. Goadby of Ashby to preach in the evening.

LONDON CONFERENCE.

The seventieth half-yearly Conference for the Loudon district, was held at Enon chapel, Paddington, April 6, 1836. On the Tuesday preceding, brother Pickauce preached from 1 Cor. xv. 17. The reports of additions made to the Churches were of an encouraging nature, and the business of the day was conducted with friendship and harmony. Brother J. Stevenson was requested to invite the Churches in Wiltshire and Hampshire to connect themselves with this Conference; and brother Wallis was requested to correspond with the General Baptist Church at Twerne, in Dorsetshire, for the same purpose. Brother J. Stevenson

was desired to draw up a few lines expository of the views of this Conference, with regard to one of the proposed rules of the Association, which makes it incumbent on the Churches to collect for certain objects as an indispensable condition of union with the Body. In the evening of Wednesday, a revival meeting was held in the chapel, when addresses were delivered by brethren Wallis, Diprose, and E. Stevenson. The opportunity was considered to be both pleasing and profitable. The next Conference is to be held at Chesham in Bucks, the last Tuesday in September; and the brethren there are to give due notice of the nature of the services, and of the brethren expected to engage in them. J. W.

ORDINATION OF MR. TUNNICLIFFE.

The services connected with the ordination of Mr. Tunnicliffe, as pastor of the General Baptist Church at Longford, are arranged to take place on Tuesday, the 7th of June. Messrs. Wigg, Lacey, Cheate, Goadby, and others are expected to be engaged on that occasion.

THE ASSOCIATION AT BOURN.

The preachers for the next Association, chosen by the Church at Bourn, are, Mr. Ingham of Nottingham, and Mr. Goadby of Ashby. Information about the coaches and other conveyances in our next.

POETRY.

On the death of that dearly beloved and highly esteemed Friend,

MR. JOSEPH TRUEMAN,*
Of Odstone, Leicestershire.

Fain would my muse the worth rehearse,
Of Trueman in elegiac verse,
But ah! my muse desponds;
Her pencil faints to tell his fame:—
Love must immortalize his name
Through time and time beyond.

Good without show, his humble mind
To his own worth and virtue blind:—
Fond only to commend;
His lips ne'er learn'd to boast in pride,
Unknowing others how to chide,
Too loving to offend.

His soul, in all events serene,
No gust of ire, distorted mien
That virtue's self could blame:
Like Eden's skies where storms ne'er rose,
So none disturb'd his blest repose:—
Unmoved, his happy frame.

Behold him, saints! with thoughts refined,
Transcribe the beauties of his mind,
And let him live in you:
In him the free, the meek, the great,
The chaste, the cheerful, yet sedate—
Graces combined in few.

His heart, the portraiture of heaven,
Forgiving as he was forgiven,
Replete with tenderness:

* Our correspondent expresses his "astonishment" that no Obituary of this truly excellent Christian has been inserted in the General Baptist Repository. We fully sympathize with him in his desire, that such elevated and unobtrusive piety as Mr T. assuredly possessed, should not pass away unnoticed. We hope this hint will not be fruitless. ED.

All graces, human and divine,
Reign'd in his breast—O reign in mine!
His image there impress.

His memory long the poor will bless,
His liberal hand dealt happiness,
Where misery oft had been!
While modesty a veil would raise
Between his generous deeds and praise:
So angels bless unseen.

A husband and a father kind,
His like shall we again e'er find?
Ah never more! Ah no!
We mourn the kindest, firmest friend:
Who shall such aid to Zion lend,
Or such affection show?

Her sacred courts no more he'll tread,
Ah no! beloved Trueman's dead;
In yonder grave he sleeps:
Come, ye blest angels, from on high,
Round where his sacred relics lie,
Immortal vigils keep.

See the dear offspring of the dead
Aside the father's dying bed,
With inward sorrow pain'd;
The mother grief unrivall'd vents,
The partner of her soul laments,
Who half her care sustain'd.

But "Why weep ye?" methinks he cries,
"I've enter'd the celestial skies,
And now my Jesus see;
In robes of light and glory dress'd,
I've heard the sentence—come, ye bless'd;
Then weep no more for me."

Give me a mind, my God! as calm,
Serene and pure and free from harm,
As Trueman dear possess'd;
In peace to live, in peace to die,
Then rise with him above the sky,
And be for ever bless'd. T. J.

MISSIONARY OBSERVER.



SKETCH OF MISSIONARY OPERATIONS.

(Continued from page 157.)

OUR party of peregrinators being embarked, we sail out of the channel, and cast a longing look toward the shores of Britain, as they recede from our view, glance over to the left, and just discover the extremity of the French coast, while the Adventurer is labouring in her course, into the wide Atlantic. We then pass the Bay of Biscay, and leaving Catholic and benighted Spain and Portugal on our larboard quarter, come to the little beautiful Island of Madeira. At this Island, which has been called from its beauty, fertility, and perennial spring, the garden of the world, our first Missionaries, Peggs and Bampton, with the excellent Mr. Ward and others, made a short stay in their voyage to Calcutta, in 1821. We proceed hence, near to the Canary Isles, (so called, because the Canary is a native of them,) and discern in the distance, the peak of Teneriffe, a slender lofty mountain, which lifts its head 12,358 feet above the level of the sea, and may be seen 120 miles off, in a clear day. Then nearing the African coast, we cast anchor at the mouth of the River *Gambia*, and glance at the first stations of Christian Missionaries we arrive at in our voyage.

Here the Wesleyan Missionary Society has two stations, viz. BATHURST, on Saint Mary's Island, near the mouth of the Gambia, and *Macarthy Island*, about 300 miles up the river. The Bathurst station was begun in 1821; the present labourers are Messrs. W. Fox, and H. Wilkinson. They have chapels at Melville Town, Soldier Town, Fort Bullen, &c. The number of members is about 320; one hundred and twenty were added in one year. In 1832, the number was sixty. The other, *Macarthy Island*, was commenced in 1832. Messrs. Thomas Dove, John Macbrair, and one or two Native preachers; one of which is Pierre Sallah, a liberated Negro, who preaches to his countrymen there, (the Jalooffs) with considerable benefit. There is a general spirit for hearing among the people, and very great good is doing. The translation of the Scriptures, into some of the native languages, is in contemplation; good impressions are also made on some Mahomedan tribes, in the interior. There is a great improvement in the manners of the people, and the best friends of the cause of Christ may rejoice that the Gospel is sent to this colony and the Jalooffs by Missionaries.

Taking our leave of Gambia, we proceed by the coast about 130 miles, and arrive at Sierra Leone. This is a colony of free blacks, founded in 1787, by Mr. Granville Sharp and Mr. Smeathman. It has suffered many vicissitudes, but is now increasing in its commerce and population. Many small towns bestud the peninsula, south of the River Sierra Leone, and are most of them occupied by the agents of the Church Missionary Society. The Wesleyans, also, have one or two stations. At

has had a station since 1804. They have also stations at *Kissey*, and *Wellington, Gloucester, Leicester, Regent, Bathurst, Charlotte*, villages or hamlets within the distance of seven miles south-east of Freetown.

The climate is unhealthy for Europeans, and there is a want of more help, but much good has been done. There is also an Institution established, containing eleven students, for the purpose of preparing native labourers. The united average attendance on Divine worship at these stations, is about three thousand, the communicants about five hundred, and the number of children in the schools, near two hundred.

The *Wesleyans* have had a Mission at Freetown, since 1817. In this place, and the neighbourhood, they had, at last Report, eleven places of worship, two thousand two hundred and twenty hearers, six hundred and fifty-two members, three hundred and forty-two candidates, and about one thousand children under instruction. This Mission has been very prosperous, and the negro Christians have evinced a laudable degree of liberality in contributing to the support of the Mission.

The annual expense of these missions is nearly as follows: Church Mission, £3000; the Wesleyan, £800.

The British and Foreign Bible Society forwarded, in 1835, to Sierra Leone, *two hundred and eighty-six* Bibles and *three hundred and fifty* Testaments, and £39, 13s. 8d. was remitted thence to London. Fifty Bibles and two hundred Testaments to Gambia, with a number of Arabic Scriptures for the interior, where one person "offered three bullocks for the book of God." A number of Prayer Books have also been forwarded from the Prayer Book and Homily Society. How interesting must all these facts be to those who wish well to the injured sons of Africa!

Taking again to the Adventurer, our company will sail about one hundred and twenty miles S. E. We cast anchor near to *Monrovia*, the chief town in Liberia, a colony of liberated and free Africans, formed in 1822, by the "United States Colonization Society." With the questions which have been agitated, relative to the aspect this colonization bears to the abolition of slavery in America, we shall not interfere, but just state, that this colony is on the coast of Africa, between Cape Mount, and Cape Palmas, and is about two hundred and eighty miles long, and twenty or thirty broad. There are eight settlements, which are thriving, ten or twelve Churches, Baptist, Methodist, and Presbyterian, supported by the American Missionary Societies, and eleven Schools. This colony has a regular government, the settlers seem to be becoming familiar and friendly with the Natives. The arts and conveniences of civilized life, are enjoyed to a considerable extent, so that a delighted visiter observes, that "where a few years ago, savages and slaves would have scowled on the path of the traveller, he may now regale himself with the hum of Missionary Schools, and the lovely spectacle of peaceful and Christian Villages."

Returning to our vessel, we take our leave of this interesting spectacle, to visit another of the same kind at *Cape Palmas*, now called by the settlers "*Maryland*," because it was originated by the State of Maryland, U. S. Here, in 1834, "The Board of Missions" sent the Rev. J. L. Wilson, with a coloured teacher, who were received with "acclamations of joy" by the natives and settlers; and here, we are happy to add, both the colony and religion seem very promising. What untold benefits are these Missions on the Western coast of this vast continent, destined to pour

on the millions of people, who throng the interior! The Lord send out his light and his truth, till "Ethiopia stretch forth her hands to God."

Leaving Cape Palmas, an easterly course, with a slight northerly inclination, will bring us to *Fredricksburg*, a Danish colony, near *Cape Three Points*, where the German Missionary Society commenced a Mission in 1828, and had four labourers; but this Mission was discontinued in 1832 or 3, and Mr. Riis, the surviving Missionary, was appointed Chaplain to the colony. He has, however, since left the colony, and gone into the interior, to the Ashantees, where he has been very favourably received by the chiefs, and invited to instruct their children.

A little beyond Cape Three Points, to the East, on the map, the reader will observe *Cape Coast*. This is the principal settlement of the English on the Coast of Guinea. Here a Missionary Station was begun in 1834. Captain Potter, of Bristol, affected by the spiritually destitute state of 6000 inhabitants of Cape Coast Town, generously offered to the Wesleyan Missionary Society, to take with him a Missionary, for the purpose of making an attempt to introduce the Gospel, and to bring him back free of expense should he not be able to succeed. Mr. J. Dunweb was sent, and was prosperous, but soon died; *two* brethren have, we believe, since been sent to occupy this important station.

Though the coast of Africa, from Cape Coast to the Cape of Good Hope, teems with kingdoms, and tongues, and people, and nations, there is no point at which, as missionary tourists, we shall feel ourselves called upon to stop, till we cast anchor at the Cape of Good Hope, the southern extremity of Africa. We will therefore again embark, and as we pass the various kingdoms of half-civilized Africans, and the settlements of the Portuguese, formed for the purposes of trade, and of obtaining a *supply of slaves*,* we may meditate on the evils which sin has brought into the world, the cruelties of man to man, and pray for the coming of the happy time when all shall know the Lord. This will be a long voyage, 3000 miles at least; and the coast we pass, is not a mere barren desert, but peopled with unknown and idolatrous millions.

Having cast anchor and landed at CAPE TOWN, we shall have several general remarks to make before we proceed with our missionary observations. Cape Town was at first a Dutch colony, but is now in the possession of the English; it stands about thirty miles to the north of the Cape, and contains about 20,000 inhabitants, 5000 of whom, till very lately, were slaves. Now all are free. It is the capital of the colony, and is the seat of a British Governor. There are many towns and settlements in the colony, varying from seven to 600 miles from Cape Town; and the colony, which contains about 300,000 inhabitants, has a frontier towards the interior, 900 miles in extent. The British territory was augmented in 1834 and 1835, in consequence of an attack made on the frontier settlements by the Caffres, who were repulsed; a treaty of peace has been granted to them by the British Governor; this attack greatly disturbed some of the Missionary Stations.

It is greatly to be desired that an enlarged map of Southern Africa, and the settlements of the Cape Colonies should be published, for the

* It has been ascertained that upwards of 79,000 slaves were conveyed from Western Africa, in 1835.—ED.

sake of giving us a correct idea of its extent and localities. For want of this Gubernator fears he shall not be able to give to his companions a very clear idea in reference to all these particulars, but will endeavour, for their entertainment, to be as explicit and brief as possible. We will begin by noticing the operations of

THE LONDON MISSIONARY SOCIETY, which has a station at Cape Town, where Dr. Philip, &c., labours. This interest is not very flourishing, but it partly supports itself. At *Boschesfeld*, forty miles north of Cape Town, Mr. C. Kramer is labouring with advantage. At *Paarl*, thirty-five miles north-east of Cape Town, has been a missionary station since 1819; at present Mr. W. Elliot and several native teachers are preaching the gospel, and a considerable christian church is formed. At *Tulbagh*, seventy-five miles north-east, Messrs. A. Vos, and G. A. Zhan, (from the Rhenish Society) are labouring successfully. At *Caledon*, one hundred and twenty miles east of Cape Town, Mr. H. Helm has a congregation of three or four hundred; and some come forty miles to worship! What would British Christians say to this?

At *Pacaltsdorp*, Messrs. W. Anderson and T. S. Hood are labouring among the Hottentots, and have a congregation which averages four hundred.

At *Hankey*, near the Chamtoos River, a new chapel has been built. There are sixty-three members, three hundred hearers, and one hundred and ten scholars. Mr. J. Melville is the missionary, and Mr. W. Kelly, schoolmaster.

At *Bethelsdorp*, four hundred and fifty miles east of Cape Town, Mr. J. Kitchingman, and Theophilus Atkinson, are labouring under very encouraging circumstances; one hundred and forty members, two hundred scholars, and four hundred hearers. £54 was subscribed by these poor people last year, towards the mission. *Port Elizabeth* is an out-station to Bethelsdorp, it has about two hundred hearers, forty-one members, and one hundred and sixty scholars. Mr. A. Robson, missionary. *Uitenhage* is another out-station of *Bethelsdorp*. Mr. J. G. Messer labours here with success. A new chapel has lately been built, which will hold three hundred; it is well attended, sixty-seven members.

Theopolis is still further east, being five hundred and fifty miles east of Cape Town. These people seem much injured and impoverished by the late Caffre war. There is a good congregation, ninety-seven members; Messrs. G. Barker, C. Sass, and T. Edwards, labourers.

Graham's Town is in the Albany district, about four hundred hearers, Hottentots and Europeans. £73, 17s. 11d. were acknowledged as received from this station by the Parent Society; Mr. J. Monro, missionary.

Graaf Reinet. Here the congregation is partly white and partly coloured. Four hundred hearers. A. Van Lingen, missionary.

Kat River. This is a settlement in the neutral territory, consisting chiefly of liberated Hottentots, living in fifty or sixty locations. The chapel is forty feet by eighty; members, three hundred. The Sunday congregation is large; many come from a great distance to hear. £30 was subscribed to last report. The missionaries, J. Read, and J. Clark, were obliged to withdraw at the commencement of the Caffre war.

The foregoing stations would each of them supply *matériel* for many observations, but these are left to our company. They are all within

the limits of the colony, except the last. In all of them attention is paid to civilization, and juvenile instruction, as well as religion. Who can doubt that such efforts will, under God, do much good?

But this society too, has stations beyond the limits of the colony. To these we shall devote a few lines, and reserve our observations on the Moravian and Wesleyan and other missions in South Africa, till a future number.

Among the *Caffres* are two stations, *Buffalo River*, and *Knapp's Hill*. These were very effective and promising, though their efforts were suspended by the war. Missionaries, Messrs. J. Brownlee, F. G. Kayser.

Among the *Griquas*, *Coramas*, and *Bechuanas*, also are stations. One at Griquatown, five hundred and thirty miles north-east of Cape Town; here is a neat village built in the European style; great good has been done. With the chief of this place, the English Governor has entered into a written treaty. Missionary, P. Wright.

Tsantsaban, *Campbell*, *Phillippolis*, are stations from six to thirty miles from Griquatown. Here Messrs. J. Baillie, J. Bartlet, and G. A. Kolbe, severally labour. Their success has been great, and their prospects are encouraging. Some of these have large congregations, who travel far to the house of God.

BECHUANNA. *Lattakoo*. This is the most inland station, being six hundred and thirty miles north-east of Cape Town. Here the progress of civilization and religion has been pleasing; this station was commenced in 1817. A printing press is employed here. How many are the blessings that follow in the train of Christianity!

NAMAQUALAND. Here, on the north of the Orange River, bearing towards the western coast, are *Kommaqas* and *Steinkopff*, two useful and promising missionary stations. I. K. Schemelen, and M. Wimmer, are the missionaries. Such is a brief view of the stations of the London Missionary Society.

The annual expense connected with these various stations, according to the last year's report was, £4211, 8s. 7d.; of this sum £356, 6s. 7d. was collected by the Missionaries, and others, in South Africa. The fact that the people who receive the Gospel, and other benevolent individuals, not connected with the mission, contribute to its support, constitutes a pleasing feature in these and other stations. Here we pause, and ask two questions: What will be the results of these labours in time and eternity? And what would be the prospects of this part of the world, if these and all other similar labours were withdrawn? The finding of an answer to each of these questions, may furnish useful employment to the minds of your readers, Mr. Editor, until you hear again from yours, &c.,

GUBERNATOR.

MISSIONARY AND REVIVAL SERVICES.

KIRTON IN LINDSEY.—The annual services in behalf of the Mission were held in this town, April 1. The day was commenced by a prayer meeting at seven o'clock in the morning. Mr. Mc Pherson, of Hull, delivered an interesting and impressive discourse from Micah v. 7. H. Moore, Esq. of Redburn Hall, took the chair, at the Missionary Meeting, in the afternoon, which was very numerously attended. Messrs. Mc Pherson, Peggs, and Felkin addressed the audience. The refer-

ence to the deep interest felt in Hull, on behalf of the six hundred men, in Greenland, was well improved, to show how much we should feel and labour for the welfare of six hundred millions of people, "fast bound in sin and nature's night." In the evening, a revival meeting was held, which was addressed upon the *nature, means, hinderances, and advantages* of revival in religion. The chapel was crowded in the afternoon and evening. A new gallery is erecting, which will afford accommodation to congregation, and some of the elder children in the Sabbath school. Collections and subscriptions, in aid of the Missions, £9, 8s. 9½d. Surely these opportunities are highly conducive to the promotion of religion at home and abroad.

April 7th, 1836.

RECENT ATTEMPT AT SUTTEE.

A correspondent of *The Bengal Hurkaru*, or Messenger, under date November 10th, 1835, states the following circumstances in connexion with the murderous practice of Suttee, happily abolished in our Indian Territories, but partially practised in some of the tributary, allied, and independent states in Hindostan.

"An attempt at a Suttee took place last month, outside the walls of *Jeypore*. I was sketching at the time, and observed a great concourse of people from the town, assembled at the Murda Haita. On inquiry I found they came there to witness a Suttee. The woman placed herself on the pyre. Soon after the flames reached her she jumped off, but was thrown back. She however escaped a second time. They again flung her into the fire. She got away a third time. The Jeypore police then interposing, referred the matter to *Rawul*, who ordered them not to use any more force. The widow was accordingly released, and afterwards took refuge in one of the hospitals. She would otherwise have been turned out of the district. This is but another instance of the many we have heard, proving the sacrifice to be, in a great number of cases, deliberate murder on the part of the relatives of the sufferer. How great the triumphs of our common Christianity, when this murderous practice was prohibited by the British Government in India. Who but must join in the triumphant language of the divine writer, in reference to Idolatry and all the corruptions of true religion—"So let all thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his might."

April, 1836.

AN INVALID MISSIONARY.

ON THE EFFORTS FOR THE SUPPRESSION OF THE SUTTEE.

To the Editor of the Missionary Observer.

My dear Sir,

I have been reading the sketch of the Orissa Mission, from "*The Birmingham Philanthropist*" in your last number, and beg to make a few remarks on the undue honour awarded to my humble efforts for the abolition of the Suttee. The Apostle Paul on one occasion says—"Lest any man should think of me above that which he seeth me to be, or

that he heareth of me." It is always painful to my feelings to hear or read such statements, and it has often occurred to me to place before your readers a *chronological* account of the successful efforts for the abolition of the practice of Suttee. Perhaps the following may be interesting to your numerous readers, and place this business in a correct light.

I have the eight volumes of Parliamentary Papers on the Suttee; the first was ordered to be printed, July 10th, 1821, and the last, June 17th, 1830. All these papers, I believe, were produced in pursuance of the motions of my valued friend, T. F. Buxton, Esq., M. P.; who must be considered an important labourer in this work of mercy. The first document in these voluminous papers is dated June 18th, 1787, which marks the date of the British Government's recorded attention to the Suttee. In the year 1801 or 1802, Dr. Carey presented to government, through Dr. Buchanan, two memorials for the suppression of Infanticide at Saugur, and the Suttee. The former practice was abolished by the Marquis Wellesley, in 1802, but the latter, even his magnanimous mind hesitated to attack: though it is thought he would have abolished it, had he continued in India. In 1813 the Bengal Government issued the regulation which, while it preserved the practice from a few irregularities, established it by the authority of law. In 1815 the number of Sutees were ascertained in the Zillahs of Calcutta, Dacca, Morshedabad, Patna, Benares, and Bareilly, being 378; but this number afterwards greatly increased, like the idolatry of Juggernaut, by its connexion with a spurious Christianity. In 1818 it was 839!! My excellent friend Dr. Johns, now of Manchester, published the first pamphlet upon the Suttee, in 1816. It was printed at Birmingham, and so little was the interest felt on this subject for several years, that I believe the Doctor, like many authors, purchased his fame at some considerable loss.

In 1818, the celebrated *Ram Mohun Roy* addressed to his countrymen in Bengal, a pamphlet upon the horrid rite of the Suttee, in the form of a dialogue between an advocate for the system, and an opponent.* He also published a translation in English, for the perusal of Europeans. To this pamphlet a reply was written by a Pundit, and thus the great conflict of principles, of humanity, and of superstition, commenced. The periodical press in India, greatly aided these efforts. *The Friend of India*, (both the quarterly and monthly series,) *The Asiatic Observer*, and the daily Press, rivalled each other, in detestation of this crime against humanity, guilty of "murder most foul, strange, and unnatural."

The first petition in England, to Parliament, against the Suttee, was from Bedford, in April, 1823, originated by Dr. Johns, and the Rev. T. Grimshawe. The Doctor, before he left Bedford, had so impressed the mind of his friend, with the atrocity of the Suttee, that Mr. Grimshawe published, "*An earnest appeal to British Humanity, in behalf of Hindoo Widows.*" This reached a second edition, in 1825. I returned from India in May, 1826, and brought with me some documents for a pamphlet, the title of which suddenly came into my mind near the Cape of Good Hope, viz:—"The Suttee's cry to Britain." Dr. Johns has acknowledged that it was a happy title; but it was given me as I have stated.

* I have a translation of this little Tract, and should be happy to see it in the *Missionary Observer*. Let us see it.—ED.

Through the tardiness of my printer, my pamphlet was not published till May, 1827; my valued friend Poynder's speech at the *India House*, getting the start of me a few days. In the same year, also, was published, "The speech of Randle Jackson, Esq., at a general court of the Proprietors of East India Stock, March 28th, 1827." The Coventry Society for the abolition of human sacrifices in India, formed November, 1828, published, "*A Voice from India*," an abridgement of the Suttee's Cry; and in 1830, "*India's Cries to British Humanity*," 8vo. was published; and another edition in December, 1832, many copies of which have been circulated in India, and among the members of the Indian and British Government in this country.

By the circulation of information, letters, petitions, &c. &c., in this country, a considerable impression was made, in which India sympathized; and, on December 4th, 1829, the regulation for the suppression of the Suttee, in the Bengal Presidency, was issued by Lord W. C. Bentinck, the governor general. The Presidencies of Madras and Bombay followed the example in 1830. Thus the object was accomplished; but should the question return, by whose instrumentality, who can answer the question? Seven cities contended for the honour of being the birth-place of Homer; and some give the honours of this noble triumph of philanthropy to Lord Bentinck; others, to Ram Mohun Roy; others, to Mr. Buxton; others, to Mr. Poynder; others, to Dr. Johns; others, to the Missionaries in India; and, it appears, some to your humble correspondent; all, doubtless, promoted the great object. Perhaps the wisdom of Solomon could not give a correct judgment. But is not this the economy of Divine Providence, "by things that are not, to bring to nought things that are, that no flesh should glory in his presence." And this he does, "to hide pride from man." If, then, the General Baptist Missionary Society has, by its agents, contributed to this consummation so devoutly to be wished, let us "thank God, and take courage;" but let us not, in our holy warfare, touch a laurel that belongs to our brethren in arms.

The Pilgrim Tax abolition measure, awaits the enlightened administration of Lord Auckland, to give it effect; should we be greeted with "good news from a far country," of its adoption, if spared, I may trouble you again with my Chronological Missionary Information. The Lord work by his servants the downfall of sin and satan; and we will exclaim, "Not unto us, not unto us, but unto thy name give glory, for thy mercy, and for thy truth sake."

I am, your helper in Christ,

J. PEGGS.

Bourn, April 6th, 1836.

AN ACCOUNT OF THE CONVERSION OF GUNGA DHOR, THE FIRST FRUITS OF ORISSA TO GOD.

Gunga's first religious impressions.

The conversion of Gunga Dhor, the first Oriya convert, a Brahmun of high caste, of great respectability and influence among his own people of every class, was an event of no ordinary importance. It may in truth be said, that,

when Gunga Dhor threw off his poita, the badge of his divinity, and assumed a Christian profession by public baptism, the temple of Juggernaut received a severe shock. Then, that progress of ruin commenced, which will work till "one stone shall not be left upon another, which shall not be thrown down." Hitherto the chain of caste, which rivets idolatry, with its degrading observances, on the attention of the people, remained unbroke in Orissa, but now it was separated to be repaired no more.

The Brahmuns, in their countenances expressed all this, when they stood in the Chowdry bazar, and heard him deliver his first christian address; they gnashed their teeth upon him, and abundantly uttered their curses and imprecations, wishing most sincerely that he might die; these curses and imprecations, however, our friend had now learned properly to value; and what added greatly to their vexation, was, that they saw clearly he cared nothing at all about them. Caste is frequently forfeited either by accident or wilful violation of some of its provisions, and, as soon as discovered, the poor unfortunate delinquent is cursed and cast out. He generally pleads guilty, and sets himself to work in obtaining the means of propitiating the priests, and so restoring himself to lost favour and his proper station in society; but here was a man, and a brahmun too, who could publicly degrade his gods, who despised his caste, respected not his high character, and feared not the curses of a brahmun, before which others tremble, and which they are ready to prevent, even at the expense of all they possess on earth.

The first Christian light which entered Gunga Dhor's mind, was from a small tract entitled "Juggernatha Ruth na chullebar a kottha," or "The account of the not-proceeding of Juggernaut's car." This little tract is here literally translated, to give a more correct idea of its nature and design. The first page is occupied with a rough representation of the idol Juggernaut, under which is the title of the tract.

"THE ACCOUNT CONCERNING THE
NOT PROCEEDING OF JUGGER-
NAUT'S CAR."

"In the year one thousand two hundred and forty,* in the third month of the year, on the twenty-second day of the month, and about the middle of the third division of the day, fixing the ropes, crowds of people began to drag forward the Car of the Maha-aswer.† But the Car had not proceeded more than about the distance of one hundred measures of the arm before it stuck in the mud, and there remained immovable until the conclusion of the festival. Seeing this the people were filled with astonishment, and the Pundas were overwhelmed with sorrow, betaking themselves to fasting. In the greatest anxiety of mind, a variety of opinions was uttered as to what was

the reason of this unauspicious occurrence. Some said the Proprietors of the idol were ceremonially unclean, and therefore it had happened; or the maker of the Car had committed some flagrant iniquity, and thence it had occurred; and these were confirmed in this opinion because the Car stuck fast just before his house. Others said that the major part of the people were unclean, or that sin preponderated among mankind, and so it had taken place; and these verily expected that the end of all things was at hand. Some again were of opinion that the offerings to the idol were decreased, in comparison with former times, even, that of one hundred parts, one was wanting this year. In this manner, agitated with conflicting opinions, the people spread the ominous tidings from place to place, filling the minds of the public with the utmost apprehension and dread. But though the opinions as to the reason of this event were so various, yet all seemed to agree in this, namely, that to a certainty, Juggernaut was angry.

"O beloved Hindoos, putting cloth before both your eyes, why have ye at once darkened the organs of your vision? Concerning business ye are not fools, ye are not void of understanding: you can with wisdom and prudence transact the common business of life; but in the affair of religion your eyes appear to be completely blinded. The true Juggernaut, that is, the supreme God, can he, suppose ye, become the subject of ceremonial impurity, and thence be angry with mankind? What, can this be imagined? The true Juggernaut, that is the true Lord of the world, who is the giver of all things, what, does he suffer hunger and so become angry with mankind? Can this be, think you? But this year men are particularly sinful; thinking so, moreover, why should his anger arise? for from the front to the back of his car are there not abominable representations, in every form of actual lewdness? And do not wicked games, and other evil practices form a part of the ceremonies of his worship from time to time? For the sins of men therefore why should he be angry, while sin constitutes a part, and is the ornament of his worship?

"But why have you shut your eyes? why do you not just consider? namely, that in the time of the festival the clouds poured forth their water, why do you not see this? and because of the heavy rains many of the pilgrims ran off home, why do you not see this? and that in the soft

* Hindoo time. † A name of Juggernaut.

mud the wheels of the car sunk half the measure of the arm, why see you not this? and that the weight of the car exceeds thousands and thousands of maunds,* and so being exceedingly heavy sunk down into the soft mud; this also why do ye not consider? Hence, therefore, know, that in consequence of the great quantity of rain that had fallen, (and not because of Juggernaut's anger,) did the car stick fast. Moreover, the true Juggernaut, the true Lord of the world, who can turn a straw to a mountain, and a mountain to a straw, what, think you, can he be set fast in a little mud? Think you this is possible?

"God, the giver of rain, sent rain upon Juggernaut, that he might expose his weakness, and so prevented the worship of your lord of the world; this is the true state of the case, this is the reason why the car stuck fast. Hereby idol worship was exposed to just ridicule. God, to all mankind has said, 'Thou shalt have no other gods before me; thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy upon thousands of them that love me, and keep my commandments.' If, in this manner, God has forbidden all idolatry, then the worship of Juggernaut, who is an idol, can be productive of no religious merit; and the hope which you entertain, and for which you came here, namely, that by seeing Juggernaut, you will be delivered from future births, is also vain: so far from accumulating merit, to escape births, transgression will thereby be accumulated. Hence, therefore, we hope, as you perceive such works are strictly forbidden of God, that you will henceforth renounce such vain and sinful practices.

"But observe further, that ere long a day will come when you must die, then what will this wooden god be able to do for you? To man the day of his death is a serious time; then he becomes anxious to know how he may be saved; in that day, if you call on your wooden idol, he cannot hear you, or come nigh unto you to save you. You see plainly,

* A maund is nearly 80 pounds English weight.

that such gods cannot help themselves. The hopelessness of their being able to help their worshippers in distress is evident from the late event, for though the proprietors of the idol, in the greatest distress of mind meditated and fasted, and all the pilgrims and worshippers of the idol obtained shame in their faces, even then, the car proceeded not; and in the end, being entirely hopeless, the masters of the image got a palanquin, and in that carried the god to the temple of Rhadabolobh, for had they not done so the proceeds of his dursun would have been lost.

"Beloved Hindoos! understand your own business; behold, in the worship of a senseless block, you have well nigh spent your lives, and in covetousness of the brahmuns your money is also going apace. See therefore, that in this fruitless worship, both lives, even this life and the next, are being destroyed. Unless you have Him for your Saviour, who is Spirit, there will be no good to you. What good will you ever obtain by worshipping a senseless block of wood? When a man is sick, he calls in a living physician, and not a piece of dead wood. The Saviour who is revealed unto you in the Holy book, He is light and spirit. He bore your sins, and therefore there is no more necessity for you to bear them; on the contrary, trusting in His righteousness you shall obtain everlasting life. Therefore, the Saviour who has given his life for you, and in the time of need can deliver you, trust ye in Him; but trusting in what cannot help you, you forfeit your own salvation."

Printed at Serampore in 1818.

The consternation and dismay produced by Juggernaut's car sticking in the mud, made that a favourable opportunity for thus ridiculing idolatry, and for exhibiting the Saviour of the world to the people; and Mr. Ward hastily composed and printed this tract for this two-fold purpose, and it was pretty extensively circulated among the people. It was not confined to the Bengalee language, but printed also in Oriya, and probably in other dialects.

Gunga Sagur is a place of religious resort, much celebrated among the Hindoos, and there is an annual festival held there, numerous attended by all classes. Hither the Serampore Brethren went to preach the Gospel, and distribute religious publications, among which was the tract here translated. On one of these occasions that publication fell

into the hands of an inhabitant of Orissa, and by him was carried into the neighbourhood of Cuttack, more than two hundred miles from the place where it was received. The man does not appear to have read it, but had laid it aside among his other books. Gunga Dhor, before his conversion, was a great reader of all kind of books, and used to travel from village to village through a very extensive range, reading his Shastrus to the people in their evening or midnight assemblies of "Satsung," or communion of the faithful.

In one of his peregrinations he entered the house of the owner of this tract and begged it of him. It was soon perused, and its subject and style was just such as to suit the mind of Gunga, and he saw at once, and felt, that it clearly disproved the divinity of the Serampore Juggernaut; and he contracted a supreme contempt for that idol. But this was not all, for he felt his confidence in the large image of this god, which is worshipped at Pooree, very much weakened, and his reverence for all idols much decreased; for he could not avoid applying the same arguments to them which Mr. Ward had used in speaking of Juggernaut at Serampore. His mind was occupied with thoughts like these for some months, and he began to think seriously of renouncing the worship of images altogether.

A thought however, occurred to Gunga, which is exactly characteristic of the mau, that he would prove Juggernaut, and so give him an opportunity of evincing his right to divine honours, and the following was the method by which he concluded to put his divinity to the test; namely, to go to Pooree, and propose a question to the god, his answering which, either by dream or vision, should prove his divine power, but his failing to do so should prove his want of it. Accordingly he set out on his journey, and having arrived at Pooree, took lodgings there.

Next morning, after having attended to his ablutions and prayers, he proceeded to the temple, where, putting off his robe from his head, and approaching the presence of the idol with his hands devoutly united, he repeated his question to his god, and requested an answer by dream or vision* that night; and then he returned to his lodging without communicating his business to any one.

* The natives believe their gods communicate with them by dreams and visions.

Night came, and Gunga Dhor cooked his rice, and then laid himself down on his rushmat and slept, prepared for the appearance of Juggernaut; however, he awoke and arose in the morning without having had a dream or seen a vision, and there was none to answer.

Next day Gunga Dhor mentioned to the officiating Punda of the temple, that Juggernaut did not attend to his prayer; the priest said, "Know you not that Juggernaut is Joge a dhyae,* and requires to have his attention awakened by some peculiar and powerful means;† and he promised him, on the adoption of such means, that his prayers should be answered.

The worshippers of Raal in their extremity, inflicted punishment on themselves, by crying aloud and cutting themselves with knives and lancets, till the blood gushed out upon them, (1 Kings xviii. 28.) in hopes therefore of attracting the notice of their god; but our friend Gunga, determined to adopt the wiser and more likely method of punishing the god. To this end, he proceeded to the town and procured a piece of rod iron some inches long, and had this iron well pointed at one end. Having furnished himself with this means of awakening Juggernaut he proceeded to the temple, with his god concealed under his cloth. Arrived there, he went through the proper forms of worship in the presence of the idol; and then, unobserved by either priests or pilgrims, he stepped behind the god, and there from underneath his robe goaded and pierced the idol about the back and ribs with all his strength. After the application for some time of these awakening means, Gunga again proposed his question to Juggernaut, requesting an answer as he had done before, by a dream or vision. He laid down to rest, and expected the god, but notwithstanding having acted on the Punda's advice, and having moreover his promise of success in consequence, "there was no voice, nor any that answered," and Gunga Dhor rose in the morning divested of all reverence for Juggernaut, and left Pooree, to which he never afterwards returned an idolater.

* Absorbed in abstract meditation.

† The conviction that their gods are absorbed in abstract thought is universal, and different means are used to awaken their attention; generally the severity of devotion, or infliction of self-torture, but sometimes loud bursts of blasphemy and abuse, succeeded by adulation and praise, lest being awakened they should be angry. How contemptible!

BAPTIST MISSIONARY SOCIETY.

BURMAH.

We rejoice to state that the mission in this empire, conducted by our American Baptist friends, continues to prosper. Several new missionaries have lately arrived; and it is proposed to extend the sphere of operations considerably, by occupying Sndiya, a place of importance, situated in the north-eastern extremity of Assam, about 400 miles north of Ava, and from whence it may be hoped, at no distant day, an entrance may be found into the adjacent provinces of the vast Chinese empire. The following extract, however, will show that the jealousies and suspicions of the Burmese authorities are by no means extinct, and that our beloved brethren are engaged in a service demanding strong faith on their own parts, and earnest prayer by others on their behalf.

The extract is taken from a letter addressed, in 1834, to the Rev. Dr. Bolles, of Boston, from Mr. Kincaid, of Ava:—

Some of the ministers of government have appeared very unfriendly from the first, and the *Moa-wa-de Woongee* has shown himself particularly hostile. For ten times, he has forbidden me preaching the Gospel, and giving books. Last October, he placed a man over me as a spy. The subject has been taken up in the *Ill-woot-dau*, but it was not till the 22nd of March, that a message came, directing an immediate appearance before the high court of the empire. The *Moa-wa-de Woongee* conducted the business alone. He requested brother Cnter and myself to sit down near him. We did so. He then inquired sternly, "Why have you come to the royal city?" I replied, "To diffuse abroad the knowledge of the Eternal God."

Woongee. Dare you say the religion of the king, his princes, his nobles, and his people, is false?

"No, my lord, I do not say so; but in my own country, and in all the world, before the knowledge of the living God appeared, the people worshipped idols; and the command of God is, to go into all the world, and preach this religion."

Woongee. Stop: it is not proper to say such. It is the wish of the king, his ministers, and myself, that you should preach no more.

"If you send us away, the whole world will ridicule you. Why, my lord, are you afraid of two men?"

Woongee. We do not wish you to remain here: you may go to Rangoon.

"Are there no other towns where we can go?"

Woongee. Rangoon is a good place; go there.

Much conversation took place about our disciples, our books, and various subjects connected with the propagation of religion. In my conversation, which lasted some time, I used respectful but firm language. I told him we had no political motive, no connexion with any earthly power; that our only object was to teach the people the law of God. I observed, "Under all civilized governments, teachers of religion are allowed to preach the divine law." Towards the close, he used less haughty language than in the beginning, but utterly refused to reason with me.

We resolved to continue in our various labours, until a written order, compelling us to leave Ava, should be put into our hands. A few days after, Major Burney, the English resident at the court, having an opportunity, inquired of the *Woongees*, "Why do you wish to send them away?" They replied, "We do not intend to send them away; but we do not wish to have our religion subverted, neither do we wish them to live in the midst of the city, as they now do."

He subsequently adds—

By permission of the government, we have rented a house, standing on the spot where brother Judson lived for one year. Thus, the storm is past:—blessed be the name of God! our prospects are encouraging.

JAMAICA, SPANISH TOWN.

Extract of a letter from Mr. Philippo, dated January 5.

The work of God continues so to proceed in this island, that the scenes exhibited Sabbath after Sabbath, carry us back to apostolic times. "Who are these that fly as a cloud, and as doves to their windows?" is a universal exclamation. My own congregation has increased, I estimate, full one-half since the 1st of August, 1834; and within that period, I have added, by baptism, between 5 or 600 to my Church at Spanish Town; many of whom are young and interesting characters. Of this number, I baptized seventy-two on Sabbath-week at

Passage Fort; and last Sabbath, the first of the new year, I administered the sacred rite of baptism to ninety-five at Spanish Town. The congregations throughout the day were immense. Multitudes went away unable to approach even the walls of the spacious building, notwithstanding the late addition (providing for 500 more hearers). The communicants crowded the lower part of the chapel, the portico, and gallery stairs. I baptized in the morning at six o'clock; preached at half-past ten, previously opening the Sabbath-school. At half-past one, the service was again commenced, when the Rev. J. Thomson delivered an address to the new members, 165 in number. I gave to all the right hand of fellowship, accompanied with a few remarks; distributed the sacred elements of the Lord's Supper, and concluded by an address. The whole service occupied three hours. I was so exhausted, as to be wholly inadequate to the evening service.

RIO BUENO.

Extract of a letter from Mr. Dexter, dated January 11.

In reverting to the spiritual condition of the people under my care, during the first year of my stated labours, I find much to rejoice me, though there are some things which have grieved me. There have been baptized at the two stations, 339; excluded, five; and several have died, some of them rejoicing in the hope of the Gospel. During the Christmas holidays, there appears to have been a determined attempt among the overseers on the surrounding properties, to lead or drive our members back into their old practices of fiddling, dancing, &c. Some have stood their ground nobly; whilst four or five, I regret to say, have been unable to withstand the torrent, and will consequently have to be brought under church discipline. In some cases, the overseers have gone so far as to procure lists of all the apprentices on their properties who were, previously to their conversion, accustomed to play the fiddle; they have then by persuasion, by the exercise of their authority, or, where these have failed, by deceitful measures, drawn them to the place where dancing was going on, and insisted on their taking the instrument. Considering the influence which these men from their situation possess, it is a wonder, not that four or five have fallen,

but that so many have maintained their integrity. One overseer, after having in vain attempted to get one of our members to play for him, began in a rage to accuse his ministers with being a set of needy rascals, who came out just to get their *maccaronies* from them. The man stopped him in the middle of his abuse, by saying, "Will busha (overseer) allow me to ask him one question? Did ever busha, or any other buckra, tell me before minister come, dat we have a soul for save, and a God for serve?" On his not replying, the man continued, "If busha please, I will *arguify* with him from de Bible dat these things are no good, and that what ministers tell me is right." Another member, in similar circumstances, being told by his master "that the Baptists would all go to hell together," replied, "Busha, Baptists *may* go to hell, but the gate of hell stands as wide open for busha as for the Baptists."

Another circumstance has recently come under my notice, which is worthy of being known. The member concerned in it suffered severely during the persecution for the sake of the truth. His wife resides on a property adjoining that to which he belongs. Being sent thither one day with a letter to the overseer, the following dialogue took place:—*Overseer*. "Well, F., if it had not been for your sake I should have sent your wife to the treadmill, for her insolence and abuse." *F.* "I am sorry to hear that for true; but, busha, I am constable on our estate, and when the magistrate come up, he tell me that if any of we people abuse me, and I bring them to him, he will punish them. But him tell me that if I abuse them again before I take them up, he will punish me as well as them. And if for me wife abuse busha, and busha no abuse her again, let she be punished too." *O.* "Aye, F., you know more about these things than I do, but it's a pity you should go to hear the Baptists, who tell you not to work for your masters, nor to cultivate your own grounds." *F.* "Is it so they tell we, busha? Well, I can show you what they teach." Saying this, he took from his pocket the Tract Society's handbill, "*Our duty to the King, to Masters, and all in Authority,*" and requested him to see for himself what instructions were given them. Having read it very attentively, he said, "Well, F., while you keep to that you will never do wrong; but why don't you teach your wife this?" *F.* "Busha, 'tis

not for want of teaching; but if she will not do what I teach, I can't help it." O. "Aye, well F., you Baptists are a bigoted set after all; you think that if every body does not pray in your way, they will be sure to go to hell if they are ever such good people." F. "If busha will take him l'estament, and turn to the 18th chapter of Luke and the ninth verse, he will see what we think on that matter." He turned to the chapter, and read the parable attentively, and then said, "Well, but F., how is it you can bring chapter and verse to back all you say? You had better come over some night, and give us a psalm at the great house." F. "If busha please, I will come and bring the family (i. e., the class) with me." O. "Well, come tomorrow night." The next evening a boy was sent to remind F. of his promise. He and the whole of the class went over, and the service was conducted in the following manner:—F. gave out the hymn, beginning, "Behold the wretch whose lust and wine," and requested the overseer to read the 15th chapter of Luke, when they had done singing. F. then prayed, and made a few remarks on the parable of the prodigal. Another prayer was offered, and the assembly

broke up. The overseer expressed his surprise and pleasure, told the people that he would never disturb them at their meetings, and promised F., that if he would get on with his reading, he would give him a Bible. This promise he has since fulfilled, and he and the people are getting on comfortably. Happy would it be for masters if they would all go and do likewise.

DESIGNATION OF A MISSIONARY.

On Wednesday evening, February 24, Mr. Samuel Oughton was designated as a Missionary to Jamaica, at Surrey Chapel, which spacious edifice was completely filled on the occasion. The business of the evening was introduced with reading and prayer by the Rev. Joseph Davis, of Church Street; Dr. Cox, of Hackney, delivered the introductory discourse, and received from Mr Oughton, replies to the usual questions; the Rev. George Pritchard offered up the ordination prayer; an affectionate and animated charge was given by the Rev. John Leifchild, from Acts xxvi. 17, 18; and the Rev. Edward Steane, of Camberwell, concluded.

EXTRACTS FROM BAPTIST PERIODICAL ACCOUNTS.

PRAYER FOR CHRISTIAN MISSIONS.

We are much pleased with the suggestions in the following extracts from the Periodical accounts of the Serampore Mission, No. IX. Are they not worthy of regard as to our own Missions?

"If ultimate success be our object, it is certainly of great importance that we should occasionally, or rather frequently, put the question, 'For what purpose is it that we are favoured, from time to time, with such intelligence? Can it be simply in order that we may observe what these devoted men are doing in the other hemisphere? that we may be entertained or gratified? or that we may see and feel satisfied as to the due application of the slender aid which we have individually contributed? or would all these taken together form a suitable return on our part? Is there literally nothing else left for Christians at home to do, in the propagation of Christianity, immediately after the reception of such heart-stirring accounts as these? Would it be proper, or wise,

or comely, that any one man abroad should have his labours interrupted for our gratification, or entertainment, or satisfaction merely? Certainly not. To the consideration of this subject, let us earnestly implore the attention of the people of God in general, but more especially that of the Churches of Christ at Home.

"To the Churches of the Gentiles, all the epistles from Paul stand very much in the relation of pieces of intelligence. They occupy, it is true, a high and sacred place in the scheme of our salvation, so far as christian doctrine and precept are concerned; but it is peculiarly worthy of notice, that whatever spiritual instruction they conveyed, in almost every one of them we find intelligence blended or interwoven, with regard to his past journeys, or his intended movements, his previous or existing success, his existing prospects, or existing trials. Such were the communications which it seemed meet to the Holy Spirit should be made to the Churches, and at such a time. Now, the question returns,—'Why, or for what purpose, was

such intelligence conveyed, more especially when the doctrinal and practical parts of the epistle *could* have been conveyed without it? Was this one division of the epistle intended merely to inform, to gratify, to interest the mind for the moment? No, the supposition is altogether inadmissible; and so it is very remarkable, that in almost all the instances in which *such* intelligence is conveyed, however brief, it is accompanied by an earnest, a divinely-inspired call to supplication and prayer; not to Christians in a loose and unconnected sense, for of this the New Testament knows nothing, but to the Churches, and to them in their associated capacity. This is that peculiar species or form of supplication, which the Spirit of God there implores.

“Let but the following passages of Sacred Scripture be once read over, since they were written for our learning also, on whom the ends of the world are come:—

“TO THE CORINTHIANS. ‘For we would not, brethren, have you to be ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; *ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.*’

“TO THE PHILIPPIANS. ‘I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel—and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. For I know that this shall turn to my salvation, *through your prayer, and the supply of the Spirit of Jesus Christ.*’

“TO THE ROMANS. ‘Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that *ye strive together with me, in prayers to God for me; that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come to you with joy by the will of God, and may with you be refreshed.*’

“TO THE COLOSSIANS. ‘Continue in prayer, and watch in the same with thanksgiving; *withal praying also for us,*

that God would *open unto us a door of intercession, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest as I ought to speak.*’

“TO THE EPHESIANS. ‘Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; *and for me, that I may open my mouth boldly, to make known the mystery of the Gospel—that thereof I may speak boldly, as I ought to speak.*’

“TO THE THESSALONIANS. ‘Brethren, *pray for us,*—I adjure you by the Lord that this Epistle be *read unto all the holy brethren.*’ And again—‘Finally, brethren, *pray for us,* that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all have not faith.’

“To an attentive reader, a most interesting inquiry is naturally suggested by these and several other passages of similar import and structure. It is this—‘Whether they do not involve a fixed appointment—an unalterable rule of action? And whether the discovery is not here made of the *precise position and use* of the Church, *as such, in the propagation of Christianity.*’ These passages we know were not merely the earnest request of a human being: they are the solemn injunctions of the Spirit of God, all testifying to the necessity of one appointed link in the chain of means; or one essential, because an *ordained* form of human exertion in the first grand triumph of Christianity. For the extension of the divine glory through the heathen world, and the heartfelt prevalence of true religion; according to the revealed appointment of God (with reverence be it spoken) it was not sufficient that the Victim’s blood was shed—that the atonement had been offered and accepted, or that even His unceasing intercession had commenced; nay that even Apostles had been qualified, inspired, sent forth, and had preached! No, the last and decisive result is made absolutely to halt, or rather to hinge upon one sacred social duty, as expressed above. Yes, a *social* duty, and one therefore which the preacher, however qualified—however earnest and indefatigable, could not perform! Eager as he was, he must *write* for assistance, and the Spirit inspires him to apply to the *Church.*

“The churches of Christ at home will surely bear with us in these observances, more especially when they find such a powerful application of them in the case before us. We see our own countrymen

in India; we see these East India native labourers, and see how they are employed. Much unquestionably may be done by individuals at home, Coloss. iv. 12. Much will yet be done in answer to the general prayer offered for ages, and by so many,—“Thy kingdom come.” But neither of these come up to the law involved in those passages already quoted. They must be the prayers of the church in her united capacity, and not only so, but they must be *specific*, they must be *personal*, and directed to *particular* fields of action,—taking up the intelligence received from the spot, and founding upon it corresponding supplications. Should there be in Britain those calling themselves churches, or individuals among them, who reply.—“We have no time for such intelligence;” why, then they must go, every one to his own; but let them have a care where this will end.

Suppose then a Christian minister to read these accounts, and parts of them, to the people of his care; why not take up the labourer at *Delhi*, the ancient capital of Hindoosthan, where no such other man is yet to be found, and remember him before God, in his *daily* efforts to spread the knowledge of Christ in the regions around him? Remember him in the *spring* of the year, during his interesting annual visit to Hurdwar, and in the *autumn* to Gormucktesher! Why see these different tribes, in all their variety of colour and costume and climate, hearing the gospel from his lips, or receiving the word of life from his hands, and not implore, that at his next annual visit he may witness with joy the result of our supplications for him and them?

“Or, why not take up the ministry of Christ at *Benares*, the holy city of Hindooism, and not pray that his spirit may be more and more moved within him, on seeing the people wholly given to idolatry: or, after reading such an account of a Brahmin there, as that which is given in the present Number, would there be any presumption in imploring that a great company of such men may become obedient to the faith?

“Why may not a Christian Church at home look to *Allahabad*, and the messenger of mercy there,—that the pilgrims who bear him, and who have travelled from a hundred to a *thousand* miles, merely to bathe in the junction of the Ganges and the Jumua, may at last find the rest and the peace which they have hitherto sought in vain?

“When the eagerness of the Hindoos round *Barripore* is observed, listening for an hour, or even two, to the word of

life, why not bear the labourer upon our hearts, imploring too that all this unprecedented eagerness may end in genuine repentance towards God, and faith towards our Lord Jesus Christ?

“What a field for supplication do the *Arracanese*, with their seven or eight ministers, present? Ever actively engaged among a people who but recently were ranged by the geographer below the Hottentot. Or look at *Assam*, a new country to the north-west of Bengal, where but lately the first christian missionary entered who had ever trod the soil, and where their interest in reading, or learning to read, already is apparent. Other places and persons might be specified, but we forbear—the reader will meet with them from time to time; for the spirit of India is rising, and the instruments graciously employed in raising it, still live and head the movement.

“The stem, therefore, *Serampore*, from whence all these branches have sprung, and the brethren there employed in preparing others for the field, demand and deserve the special supplications of Churches at home; and surely they will not forget the laborious translator of the word of life, who, in his latest letter, referring to the correction of the *sixth* edition of the Bengalee Bible now drawing to a close, has said, ‘I, therefore, like Paul, when he saw the brethren from Rome, seeing it brought thus far through the press, thank God, and take courage.’ ‘The reports from the different Churches in the country are,’ he says, ‘on the whole encouraging.’ *The different Churches in the country*—yes, though yet in their infancy, what a delightful expression is this, from the pen of the selfsame esteemed and beloved individual, who, nearly *forty* years ago, feeling his then solitary situation, said, ‘It has been a great consolation to me, that Abraham was *alone* when God called him.’

“During all these years, if any one runs over the whole history of this undertaking, he will find the request for earnest and persevering prayer to have ever dwelt on the lips of our brethren; and with the present aspect of things in India before us, the Churches at home have never had greater encouragement, or a louder call, to abound in supplication. The intelligence, from time to time, may well be regarded as saying, ‘Ye that make mention of the Lord—ye that are the Lord’s remembrancers, keep not silence, and let him not rest in silence, till he establish, and till he make Jerusalem a praise, throughout these eastern nations.’”

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 30.]

JUNE, 1836.

[NEW SERIES.



BARTON MEETING-HOUSE.—See page 222.

THE VOLUNTARY PRINCIPLE.—No. I.

RELIGION is a voluntary homage to the Supreme Mind. It does not appear how any involuntary act can partake of the quality of religion. There is no repentance until the mind, perceiving the evil of sin, turns freely from it, and chooses the fear of the Lord. The hand of compulsion may keep the drunkard at a distance from the intoxicating draught, or poverty may for a long time prevent his excesses; but, unless he learns to abhor the practice in which he once indulged, and voluntarily aims to pursue a different course, he is, in no degree, a

penitent. Faith is also a voluntary exercise. It cannot be compelled. Almighty power may terrify the mind, but it cannot produce a confiding disposition. The exhibition of fidelity and love in an object, is absolutely necessary to conciliate confidence; and when these qualities are perceived in one who has power to deliver, it is pleasing to remark with what readiness the soul proceeds to the exercise of faith. Love is also voluntary. No man ever loved a person merely in consequence of an order. The perception of amiable qualities is necessary. When we have contemplated the kindness of God in the scheme of redemption, and tested it by faith, "we love Him because He has first loved us." But this affection is not the result of compulsion. It could not be thus produced. Religion is a principle so spiritual, and of a nature so transcendently excellent, as not to fall into the class of those effects which we refer to the exercise of mere power; it requires a perception of the various attributes of the Divine Character, as revealed in the Gospel. By the volition of the Almighty Mind, the world was created; but may we not, with humble, adoring reverence assert, that something more than a volition was requisite to restore the lost image of Deity? A bright manifestation of his excellency was wanted. It has been made by the cross; and "we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Holiness *must* be voluntary. Compulsion, by destroying the free agency of man, destroys his virtue. No one ought to be blamed for what he could not avoid; and no one ought to be praised for what he was literally compelled to perform.

If the above remarks be just, the pecuniary support of religion ought to proceed from the Voluntary Principle. It ought not to be compelled by man. When a frail worm like myself presumes to visit me with temporal evils, because I will not support his views of spiritual subjects, he acts the part of a despot, and becomes obnoxious to my scorn and indignation. Shall the free-born soul be entrammelled? Shall it be constrained to uphold that from which its moral sentiments recoil, and which it deems repugnant to the Eternal Mind, whom it loves with all the fulness of its affection, and to the advancement of whose glory it has loyally consecrated all its powers? That pecuniary sacrifices ought to be made for the spread of the Gospel, is abundantly evident. The Word of God requires them. Its precepts, promises, and examples, together with its discoveries of the transactions of the last great day, all tend to encourage a liberal, self-denying spirit; but at the same time, it authorizes neither individuals nor communities to **EXTORT** pecuniary supplies. Every friend to the cause of Christ is enjoined to support it himself, and to use his influence in persuad-

ing others to embrace its principles; but nothing can be more remote from its spirit, than a disposition to coerce and exact payments for its maintenance.

But to enter a little more fully into this subject: the assumption that civil governors ought to compel payments in support, even of what they consider to be the true religion, is both false in principle, and injurious in practice. It implies that it is for them to judge for us which is the true religion; an implication, which savours of popery, and is directly contrary to the right of private judgment. How did they obtain the right of determining the views which we ought to form of God, and the service which we ought to render to his adorable Majesty? Did we depute it to them? Are they infallible? If they disclaim the pretension to this right, if they admit their fallibility, and confess that it is not for them to judge on the subjects of religion for us; then, why compel us to make offerings in support of doctrines, which, in our consciences, we consider to be contrary to the Word of God? On this ground, we maintain that no conscientious Catholic ought to be forced to support Protestantism; nor any upright, conscientious Dissenter, to contribute to uphold the Established Church. Nay, further, were the doctrine and discipline of episcopacy exactly accordant with the dictates of our own consciences, why should one sect be made to contribute to the support of another, from which it derives no advantage? Why should there be a favouritism which exalts one class of society above another equally deserving; thus giving birth to contemptuous feelings on the one hand, resentment on the other, and mutual animosities? Religion is of too delicate and voluntary a character to be controlled by human governments. All that civil rulers ought to attempt, is, to remove unfair and illegal obstructions out of the way of Divine Truth, and to protect its friends while endeavouring to make it known.

As the system of compulsion is false in principle, so it is mischievous in its operation. By relaxing the motives to industry and mental application in ministers, it diminishes their efficiency; and even when the liberal education afforded them has placed them in advance of their audiences in point of learning and science, their ignorance of theology, the subject on which they ought chiefly to have excelled, has been deplorably apparent. What was the evangelical knowledge of the clergy when Whitfield and Wesley arose? The Gospel was nearly banished from the pulpits of the Establishment, and its place supplied by dry lectures on morality, enforced by quotations from the writings of Seneca and Cicero. They who now plead for the compulsory system confess, that the revival of piety in the ministers of the Church of England is, under God, to be ascribed greatly to the influ-

ence of the labours of those distinguished ministers. But we would ask, whether these men did not find it necessary to burst the shackles imposed on them by the canons of the Established Church; and whether, if they had not acted on the voluntary principle, it would have been possible to have extended their operations so widely, or shed so strong a light over their country? It is amusing to see how the clergy lay claim to the name of Rowland Hill as favouring the cause of the Establishment, when it is certain the grandeur of his character, the lustre of his reputation, and the extent of his usefulness, must be traced, in a considerable degree, to the circumstance of his acting on the voluntary principle, and refusing to wear the chains forged for him by ecclesiastical authority. He might have his predilections for episcopacy; but it is plain, that a man bound by the rules which arise out of the compulsory system, could not have run his distinguished career.

But further:—the coercive plan, while it shackles the hands and injures the character of the clergy, operates in a very unfriendly way on the cause it is meant to uphold. It prevents that cause from becoming an object of strong attachment. The plant which we have watered and nursed; which we have sheltered from the storm, and supported in weakness, interests our feelings more than other plants, from the circumstance of its having received so much of our attention. Any object on which we have voluntarily bestowed kind regard, becomes, in consequence of that regard, dearer to us than it was before; and more especially when it possesses qualities of excellence. As the out-flowing of love is originally a voluntary act, so it acquires strength by the repetition of such acts; and this is one reason why many members of dissenting churches feel so ardently attached to the interest with which they are connected. It has cost them many prayers, much effort, and considerable money. But the love from which these efforts proceeded, instead of evaporating, has accumulated and acquired force; and they are ready to do more now than at the commencement. But how different is the effect of the compulsory system on the human heart. Instead of conciliating the will by enlightening the judgment, and touching the affections, it employs the rod of power to compel contribution. The first payment often excites a feeling of resentment or envy, which is strengthened by every subsequent demand; and in those instances in which the rancorous passions are not roused, there is still wanting that cordial, energetic attachment, which, as we have shown, results from the voluntary principle.

But this is not all; there is a positive demoralizing influence arising from the compulsory system, and which spreads through all classes of the community. The scheme which places a great part of the patronage of the church in the hands of civil rulers,

even when they are unbelievers and immoral characters, and which enables them to compel pecuniary support, does not of course make the possession of piety a prerequisite for the sacred office; and hence it is, as the evangelical clergy confess, that we have so many in that office who make no pretensions to serious piety, and whose example operates so banefully on the lower orders of society. In the upper circles, the bishops, whom this coercive plan requires to engage in political conflict, are exciting feelings of bitter hostility against themselves, and the religion they profess to teach; while in all the middle walks of life, the contentions, the quarrels, the litigations about church-rates and tithes, are doing immense mischief to the moral feelings of our fellow subjects. In fact, instead of the religion of Christ operating as a light from heaven, and being valued for the benefits it confers, it is made by this compulsory system the pretext for cruelty and oppression, and, in the sister island, for the effusion of human blood in fierce threatening contentions. Of these the pretended object is the establishment of protestantism; but the real one, the preservation in the hands of the episcopal church, of certain rich livings originally wrested from the Roman Catholics. Vehement outcries are raised against the poor Irish for resisting the collection of tithes; but for our parts we rather sympathize with the sentiments of President Jackson on this subject, as reported by Dr. Cox, "I had rather," exclaimed the old general, "die a thousand deaths, than see my wife and children starve, while I was robbed of one-tenth of my labour to support a religion I disapproved."

A.

THE DESIGN OF THE GOSPEL.

(From a *Minister's Common-place Book*.)

"THE grand aim of the Gospel is to cultivate the mind, to discipline the affections, to control the passions: when this is effected, the inviolable result will be a general rectitude and sanctity of life. It therefore lays deep in the *understanding* the foundations of the temple of piety. Correct and enlarged views of the divine character; a just account of the present situation and future destiny of man; a disclosure of the necessity, as well as the advantages, of the humiliation, sufferings, and exaltation of the Son of God, are the means which the sacred Spirit employs, no less than proper conceptions of the origin, extent, and importance of the divine law, to rear that moral edifice in which incense is offered to the Father of spirits, and from which blessings are diffused among men." How many are there who perplex themselves with metaphysical inquiries into the mode of the divine subsistence, which they cannot comprehend, while they neglect the moral glory of the divine nature, of which they might form some lively and influential apprehensions. The consequence is, that while their thoughts are always distracted, their hearts never grow warm with holy love, or melt

into contrition on account of sin. Humility of mind will teach us to admit the truth of the scriptural statements concerning Christ and the Holy Spirit, even though we are led by them to conclusions concerning God, the consistency of which we cannot philosophically explain; for what are we, in the presence of the Infinite Majesty, but as worms crawling out of darkness into day? But it is to our moral state, together with the moral attributes and operations of God, our attention is chiefly directed by the inspired volume. "As the instructions of the Gospel are received in all their extent, as the sentiments of the prophets are affectionately embraced, so piety and virtue flourish. Piety without warmth, and virtue without firmness, are empty names. But unless the character of God, as it is delineated in the Scriptures, engross our thoughts, affections that relate to him cannot be kept alive. It is from viewing ourselves in the light of the Gospel that we take our true place in the scale of being, and acquire feelings suited to our character and condition. As immortality opens to our sight, and as we contemplate the unspeakable gift of the Son of God to accomplish human salvation, we learn the dignity and worth of man; the interests of our fellow creatures appear infinitely important, engage our best affections, and employ the noblest energy of our minds. It is only as we correct our notions of the world, and form a just estimate of the pleasures, the glory, and the afflictions of life, by a reference to the cross of Christ, and his promises to his disciples, that we are armed for the conflicts of virtue, and prepared to encounter the enemies of our salvation."

If the above remarks be just, it is clear that a devout attention to the Word of God is necessary to promote an advancement in the divine life. The truths of revelation are the food of the soul, and the means by which the Holy Spirit increases the beauty of holiness. Let them be carefully studied in the exercise of prayer.

Further: the correctness of the above observations should lead ministers to pay a particular attention to the connection between just principles and virtuous deportment. It ought to be their aim not merely to define the rules of human duty, but to inculcate those enlarged views of God and divine things, by which the heart may be softened, and the will moved to the discharge of duty. When the late Mr. Scott was asked why, in his preaching, he so often insisted on the importance of faith? "For the same reason," said he, "as that gardener so often waters the roots of his trees. I consider it to be the root of evangelical holiness."

REVIVALS IN THE GENERAL BAPTIST CHURCHES OF AMERICA.

IN the admirably written and very interesting account which Drs. Cox and Hoby have given of their visit to the American Baptist Churches, there are some notices concerning our own denomination, which we think will be pleasing to our readers. We select the following account of his visit to Parsonsfield, the scene of our old correspondent, Elder Buzzell's labours.

"On the way to Parsonsfield, we caught a fine view of the White Mountains, at the distance of fifty or sixty miles. The Academy at Parsonsfield has recently experienced a revival; about ten of the

scholars have joined the Baptist Church, under the care of Mr. Buzzell. After a few examinations on subjects of general knowledge, I was requested to address them. They heard with interest remarks on literary topics, on the importance of a sound education, and on the necessity of a diligent use of present opportunities; but no sooner was the theme of religion and redeeming mercy touched, than they assumed attitudes which bespoke a more profound attention, and the fixed eye darting its vivid and holy flames through tears of unutterable emotion, called forth the irrepressible sentiment in my mind—*‘here, then, is a revival!’* After repairing to the place of worship, where it was my object to be present at an association of ministers and churches, it was agreed at my request to hold a conference in the evening. This was a season of much interest, both on account of the information respecting the revival which had occurred in the Churches, and the affectionate confidence which appeared to pervade the ministerial brotherhood. It resembled an instrument in tune; and the differences during the discussions were but like the occasional discords of music that perfect the harmony.* A selection of the statements which I received on this occasion shall be subjoined. They may be given with most advantage and delicacy without the names.

“In one place it was determined by a few persons to institute a prayer-meeting at sun-rise, as a means of renewing a languishing cause. In this measure the Church, after a short time, concurred, till an awakened feeling evinced itself, and ‘a time of refreshment from the presence of the Lord’ ensued. In conversing with a young lady who was the fruit of these efforts, sense, decision, and piety were conspicuous. Her age was thirteen.

“At another village, soon after the appointment of a similar prayer-meeting last autumn, the Church agreed that every member should adopt a system of visiting each other for the promotion of religion. In a fortnight all had been visited. The regular and extra assemblies for devotion now became fully attended, when impenitent persons were pointedly addressed. The practice of fasting also was introduced, as well as that of mutual confession. This appeared to result in the outpouring of the Spirit on every Church and congregation, and protracted meetings were held in all. Besides others, twenty-six were added to the Baptist community.

“In a third instance the hallowed fire was kindled from other altars. Meetings had been frequently held in the neighbourhood in several places, and in the one in question, a remarkable degree of general attention to the Word had been manifested. At length many persons began to pray with special reference to their unconverted relatives. The Church then resolved to appoint meetings for fasting and prayer for the unregenerate, which were observed for three weeks successively. During this period, individuals frequently rose to request special intercession for particular friends, till, as the narrator expressed it, there was

* May this harmony characterize the ensuing Association of their English brethren at Bourn. Important questions will have to be discussed; but if all the Representatives assemble with a fixed determination, formed in the fear of God, and strengthened by prayer, to respect the dictates of conscience in others, and to speak in a meek friendly spirit, the wisdom which is from above will guide all their deliberations to a prosperous issue.

"a general melting down," which attained its most powerful character on the ensuing evening of the Sabbath. Twenty were baptized, no one of whom has subsequently shown any symptoms of declension.

"In detailing a fourth specimen, in which prayer-meetings were established for thirty evenings in succession, the speaker adverted to the first protracted meeting he had attended about five years ago in the state of New York. After the second sermon had been delivered, a hope was entertained that one or two might manifest decision of mind, if a public invitation were given. This measure was accordingly adopted, though not without considerable hesitation. To the astonishment of all, sixty persons rose, bathed in tears. In a short time the effect became so irresistible, that the whole Church fell on their knees, while one gave audible expression to the all-pervading emotion. The number first named joined the Church, and it was stated in a letter received at the end of the year, that every individual continued steadfast and immovable in the faith.

"A fifth and final specimen may be here cited. It is that of 150 added to a small Church in four years, half of them at least from the Bible classes and Sunday-school. Some opponents to religion had publicly denied and ridiculed the efficacy of prayer. Protracted meetings, however, for this purpose, were held, and so deep was the feeling excited, that the ministers could scarcely persuade the people to retire after repeated exercises. On one Saturday evening, in particular, it was announced that there would be no meeting; but the people notwithstanding assembled, and continued praying and conversing till a late period at night. Aged persons and children became alike impressed. Three of the Sunday-school scholars were baptized, and ten or twelve were believed to be truly converted. The children met with their teachers for special prayer, and at their own solicitation. It happened one evening that when the children assembled, no teacher came. The minister, accidentally passing by, stepped up to the door and listened. It was moonlight, but "the Sun of righteousness" appeared to have risen with "healing beneath his wings," on the sweet company within. He heard distinctly a little boy of eleven years old praying with the greatest fervour and propriety. Others engaged who were only six or seven. When conversed with on the surpassing interests of the soul and eternity, they seemed as if they had all been melted down and cast into the very mould of grace.

"I proposed three questions to the ministers who related these and other proceedings of a similar character. 1. *Was the greater proportion of those who came forward in these revivals persons who had before been serious but undecided in religion, or were they entirely new converts from the world?* The answer was that in general they were newly converted; as, for example, 110 professed religion on one occasion, of whom 40 had been previously impressed. 2. *What permanent effect, if any, was produced upon those who did not profess religion at the time in question, though they were powerfully affected?* Answer: A large proportion continued to give evidence of piety, and united with other Churches. In many cases, however, persons who seemed to believe, *flinched* (as the narrator expressed it) at the time, from the ordeal of a public baptism, grew cool, and became finally hardened. 3. *What is the ratio of conversions in a revival, and of the stability*

of the conversions, to those arising out of the regular services of religion, in a period of three or four years or more? Answer: A considerably greater number during any given period of time than when only ordinary means are employed, and in general those who continue steadfast are in fully equal, probably greater, proportion."

LETTER TO A NEIGHBOUR.

Neighbour,

Ever since C—— Wakes I have been wishing to get a private interview with you, but as I have not been able to meet with an opportunity, I have taken this method of giving you a few of my thoughts. I pray the Lord to enable you to receive them in a christian spirit, and that I may be enabled to write them in the same. Like many others, I am prone to look at others, when perhaps I ought to be employed in watching over myself; still we are commanded to watch over one another in the Lord, and not to say with Cain, "Am I my brother's keeper?" At the same time I wish to bear in mind that important admonition, "Let him that thinketh he standeth, take heed lest he fall;" and this is a necessary caution for them that are strong in the faith, as well as the weak. When our Lord was just about leaving his disciples, he gave them a charge in these words, "If ye love me, keep my commandments;" and sure none can reasonably doubt but this dying injunction of the Redeemer, equally concerns his professed followers in the present day; and if any professors cannot bear to hear Christ's commandments, their love is greatly to be suspected; it is the carnal mind which is enmity against the law, and cannot bear obligation to obedience; and if that which Christ magnified and made honourable, is treated by us as odious and contemptible, we are still carnal, let our enmity be cloaked or disguised how it may. We are told "the fear of the Lord, that is wisdom; and to depart from evil, that is understanding." Bernard's three questions are well worth the asking ourselves, in any enterprise: first, Is it lawful; may I do it and not sin? Second, Is it becoming me as a christian; may I do it and not wrong my profession? Third, Is it expedient; may I do it and not offend my weak brother? Now, my friend, you and I both profess to be disciples of the meek and lowly Jesus; but I think it would be much better, and less sinful, to make no profession, if our walk and conduct does not correspond therewith; for by so doing we bring a reproach upon the cause of Christ, and cause the enemy to blaspheme. There is but one criterion to judge the real state of men, the conformity of their lives, tempers, and pursuits, with the word of God, or their contradiction to it. Whoever, therefore, justifies the wicked, or condemneth the righteous, are both an abomination to the Lord. Now, my friend, I am exceedingly grieved to say that your conduct at the last C—— Wakes, by encouraging dancing, drunkenness, and revelling, in your house, has greatly wounded many of the Lord's professing people, and led them to lament and say, "How is the mighty fallen! he who the other day was such a bold champion on the Lord's side, has now changed his master, and enlisted himself into the service of Satan, who is a hard master." What wages can you expect in his service? "The wages of sin is death;" remember it is "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." By the will of God we are to understand faith and holiness, good works or the obedience of faith, not either but each of them. The doctrine of faith or things to be believed, and the doctrine of holiness or things to be done and practised; as faith does not exclude doing, so doing does not exclude faith, for as faith without works is dead, so works without faith are dead also; as it is impossible that faith without works can please God, so it is impossible that works without faith can please Him; and therefore, "what God hath joined together, let no man put asunder." The honour of God, and the credit of our holy religion, are closely connected with

our zealous promotion of true holiness. "Herein," said Jesus, "is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." The recollection of the zeal and activity by which we were hurried on in the way of folly and sin, should arouse our minds to fill up the few years, if years should yet remain, with works of faith and labours of love. Oh that we may be wise, and learn that it is not in noisy mirth and boisterous pleasures, drunkenness, and revelling, that true happiness is to be found, but in a heart reconciled to God through the blood of Christ, and a life of holiness, purity, and love. I was once told by a person that you wondered whether I thought that I was born again; a very important question indeed, that I should ask as well as you, a question on which our everlasting happiness depends; and I tell you truly, that when I look at the filth and sin still remaining in my own heart, I have often been led to doubt it, and I am often led to cry, "O wretched man that I am, who shall deliver me?" and, "Create in me, O God, a clean heart, and renew a right spirit within me;" and none but the Lord and my own soul knoweth the distress and anguish of mind, that I have experienced at those times, when I have felt in such great doubt of the safety of my state; but I confess I should doubt it much more, if I could countenance and take pleasure in such scenes of revelling and drunkenness, of which I am now complaining, and that you have lately been engaged in; but I am happy to say, instead of pleasure, it would be the greatest pain for me to be a companion of those that do such things, and I believe every person that has undergone that important change of which I have been speaking, is in a great measure delivered from the love and practice of sin. We naturally love sin, but when the sinner is renewed by divine grace, he is delivered from its reigning power, and from the love and practice of iniquity; he no longer walks in these ways, but hates them; he forsakes them and follows the Lord, serving him in newness of spirit; he has changed his master, the service of the Lord is now his delight, and he finds it to be perfect freedom, and he brings forth fruit to Jehovah's praise. Whatever it be then that we chiefly serve and regard, that is our master, and the saints will thus show themselves to be purified unto God, "a peculiar people, zealous of good works." It is easy to profess attachment to Him, and assume a name, but do we love Him? if we do, we must keep his commandments. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Search the Scriptures, and you will soon observe how contrary such pleasures are to the holy precepts of the Gospel; and count me not as your enemy, because I tell you the truth. Say not, as a certain king of old said of a faithful reprover, "I hate him, for he doth not prophecy good concerning me, but evil." Your sincere well-wisher,

C_____.

J. D.

CORRESPONDENCE.

ON JOINT-STOCK COMPANIES.

Mr. Editor,

Will you permit me to offer a remark on certain inconsistencies practised by some professed Christians, in connexion with the various joint-stock companies of the present day? We have gas companies, glass companies, soap companies, rail-road companies, without number, &c., &c., &c. Now the abstract principle of uniting for the accomplishment of an object of public utility, or even private emolument, cannot be condemned; but it is to the deceptive and gambling character of some

of these unions that I would invite attention. The plan frequently adopted is to publish a prospectus announcing that there are so many shares to be sold, at a price specified. The committee, taking care to reserve to themselves a considerable part of them, are loud and earnest in setting forth the profitable nature of the speculation, and engaging persons to become purchasers. A demand for shares is consequently made. Twenty are sold to one, and forty to another. In a short time the whole of them have been purchased. But still the efforts are continued to set forth the vast amount of profit which each shareholder

will ultimately realize; and the consequence is that shares begin to sell at a premium. If the original cost was five pounds, the price at which they are now sold is eight, nine, or ten pounds. They who are behind the curtain, and move about the deceptive exhibition, together with others who, being up to the trick, have purchased largely, begin to bring out their reserved shares, and by selling them at a high price, realize some hundreds of pounds. Many days have not elapsed before some one seems to have obtained an extraordinary degree of light, and is able to show that the benefits anticipated have been vastly magnified. The same mouth which uttered blessing, now denounces curses on the whole project, which is represented as likely to be a complete failure. Down goes the value of the shares. The first loss is the least, say some: let us sell as soon as we can. And instances have been known of persons who bought at a premium selling below the prime cost. The leaders of the game will then buy in again, and afterwards succeed, by renewed eulogies on the project, in obtaining fresh purchasers at a premium. Sometimes the value of the shares will fluctuate for a long time, under the influence of jobbers, like the stocks at the Royal Exchange; and sometimes the whole company will dissolve quickly, like a bubble on the ocean. One of my reasons for sending these remarks to you, Mr. Editor, is, that I have heard of the jobbing of dissenting ministers in these companies, (not of our own denomination,) and of the encouragement which their conduct has given to other professors to act in a way which I think to be inconsistent with christian principle. Some of the practices above mentioned are in my view deceptive and dishonest. As the mania for forming companies is spreading through the land, some of our friends may come under its influence; and it has occurred to me that a hint might not be useless.

I am Sir, yours, &c.,

A CHRISTIAN OBSERVER.

PROSPECTS AND DIFFICULTIES OF THE CAUSE AT COVENTRY.

Dear Sir,

Many of your readers are aware that the General Baptist cause in this place, has, for some years, been in a low and discouraging state; and it will,

doubtless, afford them pleasure to know, that it is now assuming a more favourable and encouraging aspect. The great Head of the Church is graciously blessing our feeble endeavours, and favouring us with the most cheering indications of future success. During the last nine months, the congregations have been steadily increasing. On Sunday evenings, the chapel is generally quite full, and the other services are proportionably well attended. More sittings continue to be let every quarter, and there is a reasonable prospect, that, in the course of time, they will all be occupied. The chapel is admirably situated, being at a considerable distance from any other, and in the midst of a dense population of many thousand souls: and it is gratifying to observe, that many of those who have taken sittings and are become regular attendants with us, are individuals who attended no place of worship before, but were living in a state of deplorable ignorance and irreligion. But the most pleasing intelligence we have to communicate, is, that a blessed work of conversion appears to be going on among the people. Scarcely a week elapses without some fresh instance of the power of Divine truth. Since the last Association, we have had four baptizings, viz. in the months of August, February, April, and May, and expect to have another in June. We have, at present, eleven candidates, and a number of promising and hopeful inquirers. Now, this state of things is highly encouraging, and calls for our warmest gratitude to God, who has caused the seed sown to vegetate and bring forth fruit; who has rendered the means effectual, and to whom all the glory is due. It does appear that "the time, yea, the set time to favour Zion is come." In the opinion of many, who have been acquainted with the Cause from its commencement, it was never in such a hopeful state before, nor so likely to be established on a firm foundation. And it is very distressing to our minds, that under these pleasing circumstances, and with such cheering omens of spiritual success, our energies should be cramped, and our progress retarded by the pecuniary difficulties with which we have to struggle. Our present amount of debt is £800; for which we have to pay annually £40 interest. Our friends, without a single exception, are of the poor and working classes: there is not an individual in the Church worth £200;

and the Cause could not have been kept in existence till now, but for the assistance of the Midland Home Mission. That assistance is for the present entirely withdrawn, and we are thrown upon our own resources. I have made a comparative calculation of our annual expenditure and income, and find it *absolutely impossible* to avoid *bankruptcy* without foreign aid. If we could have but £20 a year from the Home Mission, till our debt is somewhat reduced, we may be able, with great exertions, to meet our expenditure. £200, which the Trustees borrowed on a note, and for which they are responsible, have just been called in, and a spirited effort is making to raise that sum. Upwards of £70 have been promised in Coventry, and we mean to make it up to £100 by Christmas. And when we have done all we can *at home*, we shall appeal to the benevolence of our friends *abroad*, feeling confident that they will ever be ready to "help those who *help themselves*." Such brethren are our "prospects and our difficulties." Here is a young and promising cause, planted in a populous city, surrounded by 35,000 immortal beings, not one-third of whom are even *nominal* Christians. God has set the seal of his special approbation upon this infant church, by preserving and perpetuating its existence through an almost incredible accumulation of difficulties and trials. The seed has been "sown in tears," and now we hope to reap in joy. Already pre-ursive symptoms of the approaching harvest are apparent; the means succeed, the word prevails, sinners are awakened, souls converted, backsliders restored, wanderers are gathered into the fold of the Redeemer, the church is increasing, we trust both in *numbers* and *graces*, and the General Baptist cause at Coventry bids fair, in the course of a few years, to be an independent, if not a flourishing interest. Shall then this good work be retarded, and the establishment of the cause be prevented for want of means? Will you unnerve our arms, and afflict our hearts, and suffer our prospects to be blasted, by withholding your assistance in this appalling emergency? We feel assured that you will not; we have confidence in your liberality; you have been kind hitherto, and your kindness will not abate now that its object is on the eve of being realized. £200 must be raised in a short time; *poor Coventry* will raise £100, if the whole Connexion will raise another. Donations will be thankfully

received by Rev. T. Stevenson, Loughborough, Rev. T. Stevenson, Leicester, Re. J. Peggs, Bourn, and by

Yours affectionately,
In the Gospel of *charity*,
J. T. BANNISTER.

White Friars, Coventry.

THE ASSOCIATION REGULATIONS.

To the Editors of the General Baptist Repository.

Gentlemen,

At the last meeting of the London Conference, I was desired to transmit to you a few lines expository of the views which the brethren of the Conference entertain in regard to that proposed rule of the Association, which makes it incumbent on the Churches to collect for certain objects as an indispensable condition of union with the body. I apprehend the general principle involved in such a regulation has already been presented to your readers, in every important point of view, in the course of those appropriate and excellent queries which were proposed in your last number. It would, therefore, be unnecessary for me to add a word, except for the discharge of my engagement with the Conference. At their request, then, I beg to state, that we strongly fear the adoption of the rule in question would have a very perplexing and adverse influence upon most of the Churches which make up this small section of the General Baptist interest. We need not remind our brethren in the country that our cause in London is very feeble and very low. We trust that on the whole it is improving, though it must be said that its advancement is by no means rapid. With perhaps one exception, this also is true of each of the three or four country Churches connected with this Conference. Now though altogether disposed to rate highly the public Institutions of our Connexion, and inclined to do what we can for their support, in our peculiar circumstances it is not likely we could see the way clear to pledge ourselves to make an annual collection, public and private, for each of the *three* prescribed in the proposed rule. Besides, as a *Conference*, at present we feel that we cannot carry forwards a Home Mission at all. As regards the London

Churches especially, the overwhelming wants of the population around them, forbid them to think of more distant stations, or at any rate to go beyond the metropolis; and by some of them, it has been deemed the wisest plan, for each Church to make the best of its resources in its own immediate neighbourhood. Under these circumstances, and within reach of these urgent necessities, it would be a hardship inflicted upon us were we obliged to transport our little means to less needy parts of the Connection. Feeling, then, as we do, most deeply and intensely anxious for the establishment and spread of our cause here, and most earnestly deprecating any change which might at once, or ever, render us innocently liable to be cut off from the body, we beg most

humbly to request that the proposed rule in question may be carefully considered, and either withdrawn, or greatly modified.

On behalf of the London Conference,
JOHN STEVENSON.

London, May 10th.

—
QUERY.

Will you, the Editors of the General Baptist Repository, or any of your correspondents, favour your readers with a few explanatory remarks on fasting, as referred to by our Lord, Matt. vi. 16, Mark ii. 20, when the days wherein the children of the Bridechamber should fast? A little information on the above subject is earnestly requested by

Lincolnshire.

SEEKTRUTH.

REVIEW.

ONE HUNDRED SKETCHES AND SKELETONS OF SERMONS. *By a Dissenting Minister.* London: George Wightman, 24, Paternoster Row. 1836.

Sixty of these are Skeletons; but we scarcely see why all of them might not have been called Sketches; the usual length, even of the former, extending to three pages. The substance of the whole of them, is truly evangelical. The texts are judiciously chosen, forming a complete sense; and, though in the divisions, which are, in general, divisions of the text rather than of the subject, there is sometimes a little ingenuity evinced, yet it is never displayed at the expense of utility. The language is plain and forcible, and the proofs from Scripture appropriate. The leading characteristic of these outlines is good sense. We neither meet on the one hand with vulgarities or fanciful expositions, nor on the other with learned criticism or peculiar originality of illustration; but we find many just views of scripture truth, well arranged, and judiciously applied, so as to answer the end which the author contemplated—that of aiding those who, after labouring in their respective callings during the week, and having, therefore, limited means of reading and study, go forth on the Lord's-day to preach the Gospel to the poor. The following are merely the divisions and subdivisions of Skeleton the eighth, on hope the anchor of the soul.

I. The nature of christian hope. 1. The object of hope is always a real or

imaginary good. 2. The object of hope must be future good. 3. The object of hope must be attainable.

II. The characteristics of this hope. "Which hope we have as an anchor of the soul." Hope may be considered as an anchor in several respects. 1. The anchor is essential to secure the vessel in time of storm and peril. 2. The anchor is only of service when connected with a good cable. The cable is faith. As this is weak, &c. 3. The anchor must be employed; otherwise it can be of no service. 4. The anchor must be cast on good ground. Neither the rock nor the loose sand will admit the firm, abiding grasp of the anchor. It must be firm ground, or the anchor will slip, and the vessel be driven before the wind. The Christian's anchor is cast into that within the veil; it rests on Christ's finished work; on his having offered up himself as the sacrifice, and sprinkled the mercy seat with his own precious blood; and his ever appearing in the presence of God to make intercession for us.

III. The importance of this hope. 1. To our christian character. 2. To our labours. 3. To our happiness.

IV. The certainty of this hope. The Christian's hope cannot fail, 1. Unless the Divine veracity fails. 2. Unless Christ's precious blood should lose its saving efficacy. 3. Unless Christ's presence in heaven and intercession should be unavailing.

Application. 1. Let the believer increase in hope, rejoice in hope, until its rapturing anticipations shall terminate

in glorious fruition. 2. Let the hopeless come to the blessed Saviour.

The filling up of this outline occupies nearly four pages. We have inserted it, not only to give an idea of the author's manner, but to show that he has been mindful of unity in the arrangement of his thoughts. We are told in the preface that these Sketches and Skeletons are the verbatim outlines of sermons, which have been delivered to a dissenting congregation in London; and as we have accidentally come to know where they were delivered, we are happy to add what we hope will prove a strong recommendation of them to our readers, that, through the blessing of God, they have been productive of much spiritual good.

BAPTISM AND REGENERATION. *The Doctrine of the Church of England considered, and her Baptismal service illustrated.* By the REV. JAMES FREDERIC TODD, M. A. of Trinity College, Cambridge.

Mr. Todd is a devoted son, or rather an obedient slave, of the Established Church. While demanding in a lengthy preface the exercise of charity towards the acknowledged corruptions of the Establishment, he throws out the most uncharitable insinuations against all dissenters. In his opinion, it is arrogance to hold opinions different from such men as Cranmer, and Jeremy Taylor, and a sort of disobedience to God not to submit "to the powers that be," even as it regards religious worship. If in some words he admits the right of private judgment, he so explains them as to show that he considers dissent on any ground to be an egregious sin. Little does he reflect, that the whole Episcopalian Church, of which he is a member, is chargeable with the guilt, if guilt there

be in dissent, of separating itself from the Roman Catholic communion. The fact is, dissent may be an exercise of sublime piety and virtue; and such was truly its character when our forefathers exposed themselves to fines, imprisonment and death, by separating themselves from the corruptions of the present Established Church, and standing up for liberty of conscience. As it regards the subject of this Discourse, Mr. T. attempts to show, that regeneration is given in baptism, as the prayer-book affirms; but then it is in answer to the pious prayers of the clergyman, parents, and sponsors. We can only request him to study his New Testament in preference to his prayer-book, and then he will learn that the Word of Truth is the only instrument of regeneration, and that man is born again, not by the prayers of others, but by his own belief of the Gospel. The only dissenters who deserve reprobation, whether in the Establishment or out of it, are those who dissent from the Word of God.

ILLUSTRATIONS OF THE NEW TESTAMENT, from Original Paintings, made expressly, by RICHARD WESTALL and JOHN MARTIN, ESQS. *Parts V. VI.*

CHURTON'S ILLUSTRATED BIBLE, with Notes, by the REV. HOBART CAUNTER, B. D. *Illustrated with one hundred and forty-four Engravings, from Drawings by R. WESTALL, ESQ., R. A. and J. MARTIN, ESQ. London: Edward Churton, 26, Holles Street. Parts II. and III.*

Intending at some future time to notice this Bible, more at length, we only observe at present, that it promises to be a cheap work, that the engravings are well executed, the type clear, and the notes few and judicious.

OBITUARY.

MRS. WOODS.—The influence of religion is, under all circumstances, interesting and lovely; but when it sustains under acute pain, comforts the heart under long-continued and complicated affliction, when it cheers and animates the soul while passing through the valley of the shadow of death, it presents to the mind an object which, of all others, demands our fixed attention. On the principle that there is no truth in Christianity, how amazing, how powerful, and

yet how happy is the delusion under which the Christian dies! Even then the influence of this delusion would demand attention, and would excite a deep interest. In the view of every thoughtful pious observer, this interest is deepened by the conviction, that not only is Christianity true, but that, in the sufferings of others he sees what he himself may, at any moment, be called to endure, and that the support and consolation which religion affords to his suf-

fering dying friends, are precisely what he himself will need when called to pass through the gates of death. Much the same may be said of what we hear or read as of what we see; considerations of this kind therefore stamp an importance on the recorded experience of suffering and dying Christians. These records not only furnish examples worthy to be admired and imitated, but they tend to prove the truth and evince the value of true religion. They may also encourage the fearful, stimulate the sluggish, and, in some cases, lead the careless to think on their ways, and turn their feet to the testimonies of the Lord, from a desire that when they die they may die the death of the righteous, and their end be like his. These thoughts may serve to introduce a few particulars relative to the christian character and experience of Mrs. Sarah Woods, who died at Norwich, Feb. 19, 1836, in the forty-second year of her age.

Though in the habit of occasionally attending the house of God, Mrs. W. appears to have passed the greater part of life in the neglect of the great salvation. But in the year 1832, she, together with her husband, began to attend the preaching of the Gospel at the Priory Yard Chapel. By degrees her mind was enlightened, her heart impressed, and the evidences of an entire change became evident and satisfactory. Under these circumstances she offered herself for baptism and church fellowship, at the same time expressing such anxious fear lest she should, by any means, disgrace the Christian name, as showed she knew the depravity of her heart, did not think highly of herself, and that she was sincerely concerned for the honour of her Redeemer's name. Fully satisfied that she had passed from death unto life, and that the Lord had received her, the friends gladly admitted her into the church, Nov. 1832. Influenced by her example, and constrained by the mercies of God, her husband shortly afterward gave himself to the Lord and to his people, according to his word. From this time they became helpers of each other, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, enjoyed peace with God through believing. While health and strength continued to our departed sister, they were employed so as most effectually to contribute to the comfort of her husband and the different branches of the family. Her attendance at the house of God was invariably regular, and the course of her life

such as to adorn the doctrine of God her Saviour. It may be truly said, her adorning was not that of external decoration, but that of a meek and quiet spirit--that on which God himself sets a value, and of which Christ has left so bright an example. The peace of the church, the comfort of her minister, and the prosperity of Zion, were objects which lay near her heart, and so far as her contracted means allowed, she evinced her readiness to do good and to communicate. Little did any of her friends think that their sweet fellowship with her would be of so limited duration, that the holy course she was pursuing would so soon terminate; that this tree of righteousness, thus flourishing in the garden of God below, would so soon be transplanted to the paradise above. But it soon became evident that the seeds of a mortal disease had taken deep root, and that though life might be spared, perfect health was no more to be expected. Arising from an enlargement of the heart, attended with dropsy, she was called to endure a series of acute pains and protracted sufferings, which tried her faith and patience to the utmost. The school which she had kept was declined, a more airy situation chosen, medical aid sought, and every means employed without effect, except to mitigate the pain when the paroxysms were most violent, at which times they would assume such force as to threaten immediate death. In this state she lingered many months, sometimes labouring for breath, sometimes racked with pain and violent palpitations of the heart, sometimes tormented with a cough, whose violence more than once ruptured a blood vessel; yet "in all this she sinned not, nor charged God foolishly," but would pray for patience, or refer to the extreme sufferings of Christ, as an evidence of his love to her soul, and as a reason why she should patiently endure affliction. At other times she would contrast her sufferings with what they would have been had God dealt with her after her sins, and rewarded her according to her transgressions; nor was she unthankful of the Lord's great mercy in bringing her and her husband out of spiritual darkness, before these afflictions came upon them. In the midst of all, that which affected her most painfully was, her inability to attend the house of God; on this subject she would point to the 145th hymn, as expressive of her inmost feelings; but while she could adopt the complaint,

"While I am banish'd from thy house,
I mourn in secret, Lord,"—

she could with equal truth confess,

"He shines and gives my soul delight,
And takes away my pain."

When, as was sometimes the case, symptoms appeared favourable, and her beloved partner and friends expressed a hope that she might yet recover, she would say, "I feel as if I dare not express a wish one way or the other. The Lord knows what is best. I feel at times as if I should like to recover, but I leave all with the Lord; may his will be done." This entire resignation was the prevailing state of her mind. In this she has indeed left a bright example, and has afforded a most encouraging proof of the power of divine grace to subdue the natural obstinacy and waywardness of the carnal mind, which is so impatient of control, and so prone to rebel. In all her long and painful affliction she was never known to murmur. Some months before, and up to the time of her death, several friends were in the habit of meeting in her sick-room, to pray and sing with her, nor will they soon forget how sweet those seasons were, how rich in blessings.

"How sweet is the voice of Jesus our Lord,
Come let us rejoice, believing his word;
While sinners shall ever be toss'd like the seas,
Believers shall never want comfort and peace,"—

were words, with the remaining verses of the hymn, of which she was particularly fond, and in the singing of which she would often join with as much fervour as if in perfect health. Indeed, the interest which she felt in the exercise of prayer and praise, and the comfort which at these times God was pleased to impart, enabled her almost to forget her affliction: believing, she rejoiced with joy unspeakable and full of glory. That she loved Christ, she had the best of all evidence, even that of heart-felt experience, and for this love she confessed she had the best of all reasons, even his previous love to her soul, as she would say, "I love Christ, I do indeed love him, but it is because he first loved me." As death drew nearer, her disorder became more distressing, so that for many days and nights she was obliged to be kept in a chair, and not allowed to lie down, as that would have occasioned instant death. About two o'clock on the 19th, she was heard to say, "Come Lord, come now; if there is any thing in me contrary to thy will, root it out,

O Lord." In a few moments her prayer was answered, her Lord came, and almost before her husband and attendant were aware of any change, the Lord terminated her sufferings, and took her to himself. Thus ended the mortal course of one whose memory will long be cherished by a circle of friends, the affections of whom she won by the simple influence of christian humility, kindness, and love; thus adding another to the many proofs already given, that persons who cannot boast of splendid talents, extraordinary attainments, or elevated rank, if they be consistent Christians, may, by the holiness of their lives, and the loveliness and majesty of religion, command the respect of those around them, and, in the most effectual way, commend the religion of the Gospel which they profess. May all who cherish the memory of our departed friend, love the Saviour whom she loved, and be themselves his humble devoted followers; and when Jesus shall come to be glorified in his saints, and admired in all them that believe, may they be so happy as to be caught up with him in the air, and thus be for ever with the Lord.

May every one who reads these lines remember there is a time not far distant, when every earthly object will lose its interest, and every earthly good fail to please; when the strongest ties of friendship and love will be broken, and all the links that bind the soul to this world must be snapped asunder for ever; and the soul, prepared or unprepared, must enter into the presence of that God who will judge the secrets of all hearts.

Under the impression of these facts, may each seek that grace, which not only renews the heart and sanctifies the life, not only adds a lustre to the brightest scenes of earth, and renders the darkest shades of adversity and affliction comparatively light, but which, through the redemption which is in Christ Jesus, prepares the soul for the cloudless glories of a blessed immortality.

Norwich, March 19, 1836. T. S.

MR. B. EWEN.

To the Editors of the General Baptist
Repository.

Dear Friends,

I have for some months expected to see some account in your monthly publication of the decease of my late brother, Mr. Benjamin Ewen, of Tydd.

St. Giles. If you have received nothing respecting him, or his decease, from any other hand, and think the following hints worthy to be recorded in your useful Miscellany, it would oblige at least some branches of his numerous family, and none more than his aged brother,

THOMAS EWEN.

MR. BENJAMIN EWEN was the youngest child of the late Mr. John Ewen, of Gedney, who was born in the parish of Maxcey, in Northamptonshire. His father, Mr. John Ewen, was a member of the General Baptist Church at Bourn, Lincolnshire, and used to have preaching in his house, by the, in those days well known, Mr. Thomas and Mr. William Blaydes. His mother was the daughter of Mr. Fant, and Elizabeth his wife, who were both members of the General Baptist Church at Coningsby; her father was never known by the writer of this paper, but her mother he can just remember. He, Mr. Benjamin Ewen, the subject of this memoir, was born on the 18th day of June, 1775. He did not enjoy much instruction from his father, as I have heard him say he could not remember any thing about him except his funeral, of which he had some faint recollection; he, his father, died on the 4th of October, 1782. It was different with respect to his mother. He was the child for which, I have reason to believe, many prayers were offered with strong crying and tears. He was not less beloved by her than the elder branches of her family; and I can well remember, when I was very young, she has taken me by the hand, and led me into her chamber, and then caused me to kneel down with her by the side of her bed, whilst she poured out her soul to God on my behalf. May her prayers be heard and answered to the benefit of every branch of her family. He continued to live with his mother and his brother until the spring of the year 1800, when he hired a farm at Sutton-St. James, and quickly after married Miss Sarah Whitton, second daughter of Mr. John Whitton, a member of Fleet Church, an old disciple, with whom there are a few now living who have spent many an hour in religious conversation, prayer, and praise. I think my brother and his wife were both baptized and joined to the Church at Fleet quickly after their marriage.

The infinitely wise God saw proper to separate them after little more than two years' union, by the death of his beloved

wife, which is recorded in the General Baptist Repository, No. 1, 1802. Sometime in the next year, he married a Miss Mary Chapman, by whom he had a numerous family. Six sons and five daughters are living, who, with their mother, are left to lament the loss of an affectionate husband, and a kind and tender parent.

It will now be expected that something be related about his christian character; but as I have often heard him say he did not like eulogy, and his beloved widow has forbade me being prolix on this particular, I shall briefly observe that he did not neglect, but constantly read, and caused his children to read, the Sacred Scriptures, which are able to make wise unto salvation, and to lament that in some families the daily worship of God was neglected even by professing Christians. His conduct in bringing up his family is worthy of being copied, as the effects testify. The elder parts of it are members of christian Churches, and the younger branches give good hopes that their father's instructions have not been lost upon them, their conduct being such as do credit to a pious parent; and they will, I trust, ere long, walk in his steps, and those of the elder brothers and sisters.

In the early part of his christian life, he read a book entitled the Antisatisfactionist, which I believe gave him much trouble respecting the doctrine of the atonement for two or three years; but eventually, after doubting some time, he believed in the propitiatory sacrifice of Christ more steadfastly than he perhaps would have done had that publication never come in his way. I mean, he thought more upon the subject, weighed the arguments brought by the author against it, with the Scriptures in his hand, until he was satisfied they could not be supported from the sacred page, and then renounced them as destructive to the foundation of a believer's peace and consolation.

His last illness, which was caused by indigestion, was long, i. e., more than two years, in which time he was reduced from being a strong muscular man, to a mere shadow; never did I see a living being so much like a skeleton before—literally his bones appeared only covered with his skin. I have often heard him say after a meal, "If I could live without food I should be well enough;" but there was no ease for him until he could discharge what he had eaten, upwards.

Through the whole of his protracted

affliction, he was enabled to ride about, and attend to his business, to the astonishment of all who knew him.

About a fortnight before his decease, he bought a small gig and an ass, and one day when I was there, he sent for the blacksmith, and had iron rods put upon it, that it might be covered with canvass to screen him from the sun and rain, in which he intended to ride a farming, accompanied by a son or daughter; but he never once got into it. All this time he was sensible his departure was at hand, and I believe daily expected his dissolution for many months. He was always, with me, free to talk about his decease and his eternal home. The foundation of his hope was Jesus Christ and him crucified; and would often say, "I know in whom I have believed, and he is able and willing to keep what I have committed to his trust." I could with pleasure mention some traits in his character if I were not forbidden. I do not know the day on which he died, but he was buried at Fleet, on the 11th day of May, 1835, and brother Rogers preached on the occasion from Acts xiii. 36.

ADDRESS AT THE FUNERAL OF
MR. J. EARP, SEN.

Mr. Editor,

On Thursday morning, April 21st, we lost by death one of the most pious and useful members of our Church, Mr. John Earp, Sen. On the following Tuesday, it was my painful duty to officiate at his funeral. I have been requested, by some of the surviving relatives, to insert in your valuable Miscellany, the address which was then delivered. As this request has been made repeatedly, and somewhat urgently, I am induced to comply; but cannot be accountable if your readers derive neither pleasure nor profit from its perusal.

Yours affectionately,
Melbourne. THOMAS YATES.

THE ADDRESS.

We have assembled this morning to consign to the grave the lifeless and corruptible remains of one who was closely related to *some* of us, who was cordially loved by *many* of us, and who was highly esteemed by us *all*. No wonder, therefore, that our face is overspread with gloom, that our heart is surcharged with grief, and that our cheeks are suffused with tears. If Jesus wept when he was

invited to go and see the cave in which Lazarus was interred; if devout men made great lamentation over Stephen when they carried him to his burial; then it is allowable for us to mourn over the exanimate body which is now before us, and decease of our beloved relative and friend to whom that body belonged. It is mentioned by the prophet Isaiah, as a reproach to the Jewish people, that the righteous perished and no man *laid it to heart*. Their thoughtlessness and obduracy were such, that they were not enough affected with the death of the pious, nor did they learn those lessons, or reap those advantages from it, which it was reasonable to expect they would. It would be a reproach to *us*, then, my friends, if *we* were totally unmoved by such solemn scenes as those which are passing before us this morning, and if we performed with complete indifference such solemn duties as those which are now incumbent on us. But while it is lawful to deplore the decease of the godly, and while it would betray a measure of criminal inconsiderateness and insensibility if we were not to do so, yet we should always endeavour to *moderate* our grief, to keep it within proper limits, and take care that we are not "swallowed up of *overmuch sorrow*." That we may be enabled to do so in the present instance, let us think for a moment of the glorious and blissful change which has taken place in the state or condition of our departed friend. "I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours." Well, we confidently believe that our departed friend belongs to the class of persons here mentioned: he was a firm believer in Jesus Christ as the true Messiah, and the only Saviour; he trusted in his atonement and intercession for acceptance with God; and while he was remarkably careful to walk "in all his ordinances and commandments blameless;" to discharge with fidelity all the duties devolving upon him in his *family*, in the *church*, and in the *world*; yet it was the earnest desire, and daily prayer of his heart, that he might be "found in *Christ*, not having *his own* righteousness, which was of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Perhaps it would not be possible to find a person upon earth who possessed less of a legal or pharisaical spirit; notwithstanding

the uncommon degree of his piety, the uniform consistency of his conduct, and the extensive usefulness of his life, yet he was completely "clothed with humility;" like the apostle Paul, he thought himself the chief of sinners, and less than the least of all saints, and had not the slightest hope of salvation apart from the sovereign mercy and grace of God through the redemption which is in Christ Jesus. "He died in the Lord," then; and therefore, according to the declaration of Scripture, he is "blessed" --blessed with a large increase of religious light or knowledge, with a much more accurate and comprehensive acquaintance with the sublime doctrines of the Gospel than he could while on earth obtain. Once he saw "through a glass darkly," but now "face to face;" once he knew "in part" only, now he knows "even as he is known."

He is "blessed" also with an immense addition to his peace and pleasure; he no longer sighs, and mourns, and weeps over the remaining depravity of his own heart; over the scandalous inconsistencies of other religious professors; and over the iniquities and abominations of the world. He is now delivered from his "body of sin and death;" the society with which he now mingles is "the spirits of just men made perfect;" the place in which he now resides is "the land of uprightness," and "nothing that defileth shall ever enter into it." Consequently,--

"Sin, his worst enemy before,
Will vex his eyes and ears no more."

Our departed friend no longer suffers from the hidings of God's face, the withdrawals of "the light of his countenance;" he no longer "hangs his harp on the willows," and exclaims, in the agony of his soul, "O that I knew where I might find him!" but his "eyes now behold the King in his beauty;" he gazes with rapturous joy on the unrivalled glories of the Saviour; and with the myriads of the redeemed who are "before the throne" of God, unites in singing that delightful anthem, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory for ever and ever. Amen."

O, then, if the change which has taken place in the state of the deceased is indeed so glorious and blissful, can we regret his removal from us? Can we wish he had not left us? Can we

desire him to return unto us? Methinks we cannot. If he was gone away and we knew not *whither*; if we had reason to believe his spirit was still in existence, but had no means of ascertaining what was the place of its abode, or what was the condition in which it was fixed; then we should feel considerable anxiety about it, and probably that anxiety would be so distressing as to cause us "to wet our couch with tears," and "mingle our drink with weeping." And especially, if we had reason to fear he was lost for ever; that he had sunk into the "bottomless pit;" was involved in the "blackness of darkness;" was wallowing in "the lake which burneth with fire and brimstone;" was suffering the gnawings of the immortal worm, and the burnings of the unquenchable flames; O then, our grief *could not be too great*, our sighs could not be *too heavy*, our tears could not be *too copious*. If, like Rachel, we "refused to be comforted;" if we clothed ourselves with the coarsest sackcloth, and sat continually amongst the ashes; if we rent our garments into a thousand pieces, and "rivers of waters ran down our eyes" both day and night, even then our sorrow would be nothing like proportionate to the greatness of the catastrophe. But as we feel quite certain our friend is gone to heaven, where he will be perfectly happy for ever, this assurance ought to *moderate* our grief at least, and prevent us sorrowing "like those who have no hope." And then, with respect to the loss which *you*, my friends, as a *family*, will sustain, and which *we*, as a *church*, shall suffer, let us not be *too much* troubled and distressed on this account. "A father of the fatherless, and a judge of the widows, is God in his holy habitation." "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." It is very encouraging and pleasing to know when our most beloved and most valuable friends on earth are separated from us, that there is an Almighty and All-wise Being in heaven, who is willing to become our guardian and guide, our counsellor and comforter. Secure his favour then, my friends, and seek his gracious aid, and you will be truly blessed; for "Happy is every one who hath the God of Jacob for his help, whose hope is in the Lord his God: who made heaven and earth, the sea, and all that is therein." And let us, my brethren, as a Church, take encouragement from the fact, that though we have lost one of our most pious and useful members,

yet we have not lost our *Head*. The Lord Jesus is the Head of the Church, and the Saviour of the body, and he gives us a very delightful description of himself in the book of Revelation, when he says, "I am he that liveth and was dead, and behold I am *alive for evermore*, and have the keys of hell and of death." Yes, the Redeemer will ever exist, and will continue to watch over his cause to preserve it from decay and destruction, to strengthen and increase it, to restrain and subdue its foes, to invigorate and incite its friends; let us, then, lift our eyes to him on such occasions as the present especially, and with peculiar earnestness and fervour, address him in the words of the Psalmist, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." But what improvement shall we all make of the mournful circumstance which has brought us now together? What are the practical lessons which it offers to teach us? Why it is calculated to recall to our memory, and to impress more deeply on our minds, the solemn fact that we also are mortal creatures, and that neither riches, nor religion, nor the affection of friends, nor the esteem of men generally, can preserve us from the stroke of death. The deceased was in possession of all these things, and yet he is gone; and whatever may be our possessions, we all are doomed to follow him. Yes, it is appointed unto us also once to die, and we cannot possibly nullify the appointment; for as Solomon observes, "There is no man who hath power over the spirit to *retain the spirit*; neither hath he power in the day of death, and there is no discharge

in that war." As then we are dying creatures, how desirable, how necessary, it is for us to lie as strangers and pilgrims on the earth, and to be daily preparing for our departure from the world. Let us not look too much at "the things which are seen and are temporal," but frequently meditate on those which are "unseen and eternal." Let us not set our best affections on things below, but fix them on those above. Let us not be unduly anxious to accumulate treasure on earth, but supremely solicitous to lay up treasure in heaven. Let us endeavour to discharge with fidelity all the duties incumbent on us, both with respect to God and our fellow-men, so that we may finish our course with joy, and that the Omniscient and impartial Judge of the world may express his decision upon our case in those delightful words, "Well done, good and faithful servants; enter ye into the joy of your Lord."

It will be seen that I have not attempted even to *sketch* the character of the deceased this morning. This will be done at a more suitable time, and by a more skilful person; permit me, however, to say, *I never knew a better man*, and were I to traverse the globe, I should not expect to find a better. His conscientiousness, his spirituality of mind, his anxiety to do good, and his liberality in the cause of Christ, were far above mediocrity; and though they may have been *equalled*, have perhaps never been *surpassed*. May we all be enabled, by Divine grace, to follow him so far as he followed Jesus Christ, and may it be our felicity to meet him in heaven at last, for the Redeemer's sake. Amen.

VARIETIES.

ON EZEKIEL ii. 2.

"*And the Spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.*"

Had it not been for the tender compassion, loving-kindness, and sparing mercies of the Lord, the rebellious house of Israel would have been cut off long before they "crucified the Lord of life and glory." Their history, *in general*, testifieth of their disobedience, and at the same time of the Lord's long-suffering towards them. In their captive state, the Lord raised up this Prophet amongst those of the captivity, in order to make known his mind and will con-

cerning them. The representation of Jesus in his glorified state, made to the prophet, so greatly affected him, that he, like unto the prophet Isaiah, and also Peter, James, and John, at mount Tabor,—"fell upon his face." Such was the nature of "the excellent glory," that the eye of mortal could scarcely look upon it; and instances of modern date present themselves to our notice, where individuals are so convinced of the majesty of heaven, that they fall down in silent adoration until the sight departs from the eye of their mind. When enraptured with astonishment at the goodness of the Lord, they rise and exclaim with Jacob, "How dreadful is

this place! it is none other than the (very) gate of heaven;" and with Peter, truly "it is good to be here." The prophet thus had his mind prepared to receive the instructions from the mouth of the Lord, to be sent unto the houses of Israel and Judah; and, that he might not fear the face of man, strength was promised him equal to the requirements; as also the awful responsibility of his office was set before him, that he might not shun to declare the whole counsel of God. Thus the preparation of his heart was from the Lord.

When the Lord makes bare his holy arm by revealing his power unto the sons of men, through any means of his appointment, they who may have been by *custom*, or trained up by example, long sitting beneath the sound of the gospel, only hear with the outward ear until *this time*, when a spiritual capacity

is imparted to them by the powerful application of the word to the heart, by the Spirit's might, convincing of sin; and under the application of Nathan's declaration to David, "Thou art the man," their soul melts within them, and such an inexpressible sensation seizes all their powers, that they could not have imagined before.

Hence it is, some persons are enabled to ascertain the time when they were effectually wrought upon, and can say with the prophet, "And the Spirit entered into me, when he spake unto me, and set me upon my feet, that I heard him that spake unto me." Here it is that the mind becomes deeply impressed with the knowledge that the Bible is the word of God; and hence that attention is given to it that none can know saving those that receive it in experience.

W. P.

INTELLIGENCE.

BAPTISM AT EAST LEAKE.

On Lord's day, April 24th, 1836, the sacred ordinance of believers' baptism was administered to twenty-four individuals in a large brook near Leake. The services commenced about half-past ten in the forenoon. Appropriate hymns were given out, a chapter read, and prayer offered by the Rev. C. Lacey, after which a scriptural and convincing sermon was preached by the Rev. J. Stubbins, from Acts ii. 41, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." After the sermon, the candidates and people were addressed. Mr. Lacey descended into the water, and administered the ordinance. Notwithstanding the wetness of the day, the congregation was large, amounting, it is thought, to upwards of three thousand souls. The seriousness and attention were pleasing, and the whole scene truly delightful. On examining the experience of the candidates, previous to their baptism, several of them dated their first serious impressions from the labours of the teachers, either of the Leake or Wimeswold Sabbath-schools.

In the afternoon, Mr. Lacey preached a very appropriate and encouraging sermon in the chapel to a very crowded congregation, and many went away who could not gain admittance, from Numbers x. 29. "We are journeying unto

the place of which the Lord said I will give it you; come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." After which he received the newly baptized into the fellowship of the Church, and administered the Lord's supper. It was good to be there; and instances have come to our knowledge of good having resulted from the services of the day, which we hope will not be like the morning cloud and as the early dew which go away, but like a nail fastened in a sure place.

W. C.

Wimeswold, May 16th, 1836.

THE MINISTERS' FUND.

To the Editor of the Repository.

My dear Sir,

Will you allow me, through the medium of the Repository, to beg of the Ministers, and friends connected with the Ministers' Fund, to make some efforts before the Association, in order to obtain annual subscribers to this very important Institution.

I am happy to say, that, several other ministers have sent in their subscriptions.

I hope our friends generally, and our wealthy friends in particular, will feel it a pleasure as well as a duty to render their support to an Institution, which has for its object the comfort of the aged and infirm Ministers of our Lord Jesus Christ.

Annual subscription of a Minister One

Guinea. The smallest contribution will be thankfully received, by Mr. W. Stevenson, Nottingham, treasurer, by any of the Ministers, or the Secretary.

I am, dear Sir, yours affectionately,
H. HUNTER, Secretary.
Nottingham, May 18th, 1836.

BARTON MEETING-HOUSE.

We have great pleasure this month in presenting to our readers a tolerably correct engraving, though not so picturesque as we could have wished, of this place of worship. We had intended to give a brief account of the rise and progress of the General Baptist interest in this place, but want of space, and the lateness of the period when our engraving arrived, compel us to lay this plan aside. Perhaps, however, another month the worthy minister here will supply this lack of service.

This place, is to the General Baptists in the Midland counties, as Jerusalem, being "the mother of us all." Here laboured some whose names will be held in everlasting remembrance. Messrs. S. Deacon, senr., and his son, the poet, in this place, before and after its enlargement in 1809, for many years declared the words of eternal life. The tablet over the door records its original erection in 1747, and its rebuilding in 1809. Connected with the Church here, are several other places of worship, as Belson, Bagworth, Congestone, Bosworth, &c.

Having given the first Meeting-house of the New Connexion, we hope in our next to be able, through the kindness of our friends at Bourn, to give the last, as we have forwarded to our engraver an excellent sketch of the beautiful new chapel at Bourn, in Lincolnshire.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

The 25th Annual Meeting of *The Protestant Society for the protection of Religious Liberty*, was held at the City of London Tavern, on Saturday May 14th, 1836. The Right Honourable Lord Viscount Ebrington in the Chair. Mr. Rowland Wilks, in the absence of his respected father, who was ill, read the report. It stated that "the attention of the Committee had been called to seventy cases affecting religious freedom and the rights of conscience. Their attention had been principally directed to Sunday

tolls, to church Rates, &c.; of merely clerical demands there had been fewer than formerly. In Wiltshire six men had been fined 2s. each for trespass, and 5s. 4d. each costs; for having attended preaching on a piece of waste ground, belonging to the Marquis of Aylesbury. In default of payment they had been committed for five weeks to hard labour in the gaol at Devizes. The men had been incarcerated about a week before their wives obtained subscriptions for their release. Mr. Gulliver, the steward of the aforesaid Marquis, had forbidden the men to assemble in their own cottages for religious worship, &c.

Eloquent and highly interesting speeches were delivered by Rev. R. W. Hamilton, G. Bennet, Esq., J. Mellor, Esq., E. Baines, Esq. M. P., Revds. J. Sibree, T. Morell, Dr. Brown, Josiah Conder, Esq., C. Lushington, Esq. M. P., Revds. Dr. Bennett, Dr. Ross, Dr. Cox, &c., &c.

One of the resolutions pertained to Church Rates, and as it is long we will extract the pith of it. "It would be misleading the government, and the friends of Religious liberty in parliament, betraying its duty to its constituents, and doing injustice to the feelings of this Meeting, not to record the firm conviction of the Society, that nothing short of an entire exemption of all sects dissenting from the Established Church from the compulsory payment of this obnoxious rate, for the support either of the religious services of that church, or of the edifices in which those services are performed, can ever give satisfaction to the Protestant Dissenters of England. In this conviction the Dissenting congregations throughout the country, are most strongly urged to lose no time in petitioning both Houses of Parliament for this, the only effectual remedy for an odious and intolerable grievance," &c. This resolution was boldly and manfully sustained by Dr. Brown and Josiah Conder. Dr. Brown observed, that Lord John Russell's conduct was as if he said, "I will give them a good Marriage Bill, and a good Registration Bill, and see if they will take that as a modification of the church rates." "I say," exclaimed the learned gentleman, "*we will not.*" (Loud cheers.)

Lord Ebrington, however, in his closing speech, objected to the abolition of church rates, though he did not say much in their favour. How is it that all our aristocracy cling to the perpetuation of robbery in the name of God and the

King! Will they never see things as they are? We cannot but express our hesitation as to the wisdom of the policy which induces the Committee of this excellent Society to obtain men of such sentiments to preside at their meetings.

MIDLAND CONFERENCE.

The Midland Conference was held at Kegworth, May 24th. Resolutions were passed condemnatory of American Slavery.

We waited some time for the Report, but were obliged to go to press before we received it.

ANNUAL MEETING OF THE GENERAL BAPTIST SABBATH-SCHOOL UNION.

This meeting was held at Castle Donington, on Whit-Monday, May 23, 1836. The Rev. R. Stocks, in the chair. After several verbal and written reports had been made from the various schools, Mr. Winks furnished a brief history of the Union, and alluded to some circumstances which had recently prevented its success. Several Teachers having expressed their desire and anxiety that the Union should be preserved, it was resolved—

1. That a vigorous effort be made to re-establish and revive this Union.

2. That a Committee of seven persons be appointed to consult on the best means of effecting this object.

3. That Mr. Winks be requested to act as Corresponding Secretary, the Rev. Mr. Wigg as Cash Secretary, and Mr. John Seals as Treasurer, for the ensuing year.

4. That a Committee of twenty-four persons be appointed.

5. That the Committee be recommended to form a Sub-Committee for the purpose of ascertaining the present state of the Cash Accounts.

6. That providing the Cash Accounts can be satisfactorily adjusted, another public Meeting of this Union be held in September next; the time, place, and arrangements for which to be left with the Committee.

7. That the proceedings and resolutions of this meeting be signed by the Chairman, and forwarded to the Editors of the General Baptist Repository, and the Baptist Tract Magazine, with a request that they be inserted in the next number of those publications.

The services of the day were as follows:—

Before breakfast, a prayer-meeting was held. At ten o'clock, the teachers met for business. At eleven, Mr. Winks read and prayed, and the Rev. Thomas Yates, of Melbourne, preached from Psalm lxxii. 17.

In the afternoon, after passing the above resolutions, several interesting questions proposed by the Chairman were discussed, mingled with prayer and thanksgiving, and the singing of several lively and pleasing hymns and pieces. The Chairman, and Messrs. Hutchinson, Osborne, Green, J. Seals, J. Winter, A. Seals, Winks, Stenson, Shepherd, Brooks, and others, addressed the Meeting.

In the evening, the Rev. R. Stocks read and prayed, and Mr. Winks preached from Rom. i. 16.

A pleasing spirit of christian love pervaded these meetings, and it is hoped that this token for good is an earnest of the return of those delightful seasons which were once enjoyed at these annual interviews of the teachers, and that having gathered wisdom and prudence from the past, they will seek to avoid whatever might tend to destroy that harmony and love which ought ever to prevail amongst christian brethren.

R. STOCKS, *Chairman*.

ASSOCIATION AT BOURN.

THE friends who purpose to attend the next Association are informed, that there are four coaches from London to Lincoln which pass through Bourn, viz., the *Express*, which arrives at five o'clock in the morning, the *Mail* at six, and the *Tally-ho* and *Independent* (the former by Stamford and the latter by Peterboro'), which arrive at six o'clock in the evening. The *Independent* is a daily coach; the *Tally-ho* travels three times a week. To accommodate friends travelling from Nottingham, Derby, Leicester, Birmingham, &c., it is intended that a friend should be in attendance, at the Boat Inn, near the bridge, at Stamford, on the Tuesday afternoon and Wednesday morning, to bring passengers and luggage to Bourn. The public services at the Association are, the Annual Missionary Meeting on Wednesday afternoon; preaching the same evening by Mr. Ingham, of Nottingham; and also on Thursday evening, by Mr. Goadby, of Ashby.

We have received from Mr. Earp of Melbourne, £1, 2s. 6d. for the Manchester Chapel; and £1, 10s. 0d. for Mrs. Thompson of Market Harborough.

POETRY.

PRAYER FOR THE PROGRESS
OF THE GOSPEL.

JESUS, send thy word around,
Let the Gospel's gladsome sound,
Fill the earth with joy and peace,
War and strife for ever cease.

Let the Pagan and the Jew,
Mahomedan and Papist too,
Cast away their earthly dross,
For the glories of the Cross.

Set the banish'd exile free,
Break the chain of slavery,
Let the bond and free man meet,
At the Saviour's blessed feet.

Let the young man and the sage,
Men of every clime and age,

Hoary matrons, maidens young,
Join the Jubal's blissful song.

Let the gloomy forest ring,
With the praises of our King,
Let the distant isles proclaim,
Jesus' ever wondrous name.

Let the wilderness be green,
Fertilize the desert scene,
Let the earth one garden be,
Fill'd with plants of piety.

Sun of righteousness Divine,
Round the earth in glory shine,
Till the powers of darkness fall,
And thy name be All in All.

Paddington.

J. BURNS.

"MY KINGDOM IS NOT OF THIS WORLD."

"Gone was their glory, sunk their pride,
Forgotten their renown."

THY mountains are barren, thy valleys are waste,
O Judah! thy might and thy splendour are past;
Thy people are scatter'd, and wander afar,
O'erwhelm'd and dispersed by each torrent of war.
The sword of destruction has pass'd o'er the land,
Where Greece swayed her sceptre with terrible hand;
Her temples are silent, her hecatombs o'er,
Their smoke will ascend from her altars no more.

And Rome, in her majesty, beauty, and pride,
With her conquests so large, and dominion so wide,
Despoil'd of her glory, lies stretch'd on the plain,
A relic of grandeur, with nought but her name.

The proud and the humble, the weak and the brave,
Find one common home, and one rest in the grave;
There sleep unmolested, unheeded, unknown,
The poor from his cottage, the king from his throne.

Great nations have risen,—for one fleeting hour,
Have waded through blood to wealth and to power;
Their honour, their glory is empty and vain,
Their conquests are bubbles, their victories shamé.

One kingdom has flourish'd,—unmoved it has stood,
Amid tempests of strife, and torrents of blood;
Nor dungeons, nor torture, the rack, nor the sword,
Could shake its foundations,—'tis built by the Lord.

To caverns and ravines its sons have oft fled,
The blasts of the mountains have beat on their head;
They heeded them not—for in Him was their trust,
Who ne'er has forsaken the cause of the just.

It spread and is spreading—'twill grow and increase,
Till the day when each captive of sin is released;
Till its glories and beauties all creatures shall tell,
And its last foe on earth shall shriek his "Farewell."

When the stillness of death for ever shall reign,
Where empires shone in their glory and fame,
Ten thousands of thousands, unnumber'd shall rise,
(A kingdom eternal), to rest in the skies.

MISSIONARY OBSERVER.



SKETCH OF MISSIONARY OPERATIONS.

(Continued from page 189.)

IN our last, we left our party meditating on the operations of the London Missionary Society in South Africa: we will now continue our observations on Missions in that interesting and improving colony; and the next Society which demands our attention here, is the WESLEYAN MISSIONARY SOCIETY. This Society has several stations in this region, and is doing great good. *Cape Town district* has a Society of 203 members, and in its schools are 245 scholars. Messrs. B. Shaw and James Cameron are the ministers. The abolition of slavery in the colony, has very materially enlarged the sphere of usefulness.

Among the Hottentots in ALBANY DISTRICT, in the eastern part of the colony, are *Graham's Town, Salem, Bathurst, &c.*, where also Europeans, as well as natives, are under instruction. Here, the number of members is 437, of scholars 790, including some adults. The missionaries are Messrs. W. J. Shrewsbury, Samuel Young, Richard Haddy, and Richard Giddy. The attack of the Caffres greatly disturbed the stations, but this trial has been the means of proving the genuineness of the piety of many. One of the members being told that his house was burnt by the enemy, replied, "I would not give the blessing bestowed on me by the means of grace, for my house, and all that it contains."

The tribes of Caffres have not been forgotten by the Society. Among the AMAKOSAE, Messrs. W. Shepstone, and H. Dunmore, labours to instruct the tribe of Pato, at *Wesleyville*, and on the *Beka*: W. B. Boyce at *Mount Coke*, in *Islambie's Tribe*; John Ayliff at *Butterworth*, in *Hintza's Tribe*. Among the AMETAMBU, W. J. Davis labours at *Clarkebury*, in *Vossanie's Tribe*; S. Palmer at *Morley*, in *Dapa's Tribe*; and W. Satchell at *Buntingville*, in *Faku's Tribe*.

These Missions, though greatly disturbed during the war before alluded to, appear to be destined for much good. Even in the midst of that conflict, the greater part of the chiefs displayed great respect for the returning Missionaries.

The BECHUANNAS at *Thaba Unchu*, are instructed by Messrs. John Edwards, and Thomas Jenkins, who have 120 members, and 274 scholars. At *Buchuaap*, Mr. James Archbell has 77 members, and 129 scholars. A party of *Bashuta* people, above 2000, also have settled near the station, and have manifested a pleasing disposition of inquiry. Scattered parties also come from a great distance to hear "the good and sweet news."

The MANTATEES, and other tribes, are displaying so favourable a disposition towards the Missionaries and the Gospel, that help is sent unto them. The good seed is bringing forth fruit.

IN GREAT NAMAQUALAND, beyond the Orange River, at *Nisbett Bath*, Mr. Edward Cook, with a native assistant, (Peter Links) have commenced a new station.

Such is a brief sketch of the Wesleyan Missions in South Africa. It may not be uninteresting to add, that there are now upwards of 1000 members in Society, 3000 scholars in their schools; two printing presses also are here devoted to the service of the Society. The annual expense of these Missions is about £6,000, and the contributions from these stations is about £600.

We proceed now to call attention to the MORAVIAN SETTLEMENTS in Southern Africa. These are decidedly of a Missionary character, and though we do not regard their system as the best calculated to diffuse the Gospel universally, yet there is so much to admire, that we feel little disposition to censure. Our readers are aware of the general system of the United Brethren. They fix upon a settlement, and build a town or village, as the case may be, keeping themselves apart, to a considerable extent, from the surrounding people. They build a place, or, as they call it, "a Church," for worship, and houses for the residence of the ministers and people. All who come to reside with them, are expected to conform to certain rules, and are, therefore, to be considered as putting themselves under instruction. Their places of worship are open to *all* who choose to come: and those who *settle* with them, have the great advantages arising from instructions in various useful arts; such as husbandry, carpentering, building, &c., &c. We shall, in our notices of their settlements, for these obvious reasons, mention the population of their settlements, as well as their communicants, &c. We recollect visiting a large Moravian settlement in Lancashire, when our impressions in favour of this people were produced, and our interest in their various social arrangements were greatly excited. Indeed, there is some fitness in this feeling of respect arising from old associations; for our Church at Barton, in Leicestershire, was, in an early period of its career, almost moulded into a Moravian establishment. And if we mistake not, some of the minor customs introduced at that time, as the females occupying a distinct part of the chapel from those of the other sex, remain, in some measure, to the present time.

The first settlement we notice is *Groenekloof*; it is forty miles north of Cape Town, it was founded in 1808, and has now about 700 inhabitants, 222 communicants, 73 adults were baptized in 1834, and about 200 scholars. Brethren Clemans, Lehman, Lemmertz, and Meyer, are the ministers. Their latest published reports are very favourable, especially in reference to the younger part of their people.

GUADENTHAL, 130 miles N. E. of Cape Town, is another settlement. This is very old. It is 100 years since it was first established; it was afterwards relinquished, but in 1792 it was resumed. In 1835, it had 1383 inhabitants. Brethren Hallbeck, Braner, Nauhaus, Sonderman, &c., are the labourers. Here are 627 communicants, and 390 children in the schools. The report of this settlement is very pleasing. "There are," observes one of the brethren, "in the whole unity of the brethren, probably few, if any, whose trials are so light, and whose encouragements so abundant as ours." As they use instrumental worship, the following observation may be interesting: "Ezekiel Pfeiffer, who is in

a pleasing state of mind, has begun to play the organ at Church; and is thus, in all probability, the first Hottentot organist in the world."

Hemel-en-Aarde, is an hospital for the relief of lepers, under the spiritual care of F. C. Tietze, and is supported by the Government. Here great good has been done. Among these diseased persons, 53 adults were baptized in 1834. Several had died happy in that year. One said, "I should have been lost, both body and soul, to all eternity, if by these sufferings I had not been constrained to flee to Jesus, the Saviour of sinners." Another, who was blind, and had been eight years in the hospital, but who was baptized at Guadenthal in 1816, and had been a very exemplary Christian, when dying, said, "Oh how happy shall I feel when I see my Redeemer face to face; and, unworthy as I am, I shall dwell with him for ever."

Elim, near Cape Aiguilla, a few miles east of the Cape, is another settlement, founded in 1824. Here a new Church has been recently erected by the Hottentots, instructed by the brethren. The number of inhabitants is about 300. Brethren Tentsch, Luttring, Schopman, are the labourers. The schools flourish here. Between Elim and Guadenthal is a new settlement forming, called *Koutkloof*, where great good is doing; several in this colony are represented as sitting "like Mary, delighted at the Saviour's feet."

Enon, not "near to Salim," but on the White River, was founded in 1818, has 443 inhabitants, and 132 communicants. This settlement was in danger by the Caffre war, but was not ultimately injured, though for a time the Mission family, brethren Genth, Halter, Stoltz, had to retire.

Among the **TAMBOOKIES** is another settlement, called *Shiloh*, on the Klipplaat River, where there are 320 inhabitants. The preachers are brethren Frihsh, Hoffman, Bonatz. The Church is well filled. The following anecdotes are interesting. "One of the Tambookies began to use the plough: he himself held the plough, his eldest son the driver, and the younger led the oxen. It succeeded well, and gave great pleasure to all of them. They were laughing and talking about it all day. In general, they are all a very merry race. The ploughman declared he was not tired: and on the following day he ploughed several acres of his neighbour's fields."

"After the Tambookies had learned the Ten Commandments, and the Lord's Prayer, it became customary with them to correct or rebuke one another by quoting them. Thus, in case of any petty theft *being committed*, they not unfrequently accosted the culprit with the words, 'Tell us what is the eighth commandment.' 'Observing one of them working on Sunday, I followed their custom,' observes the brother, 'and repeated the fourth commandment, which caused the man to desist immediately, and without any attempt at self-justification, to carry his axe into the house.'"

In the war of 1834, to which reference has so frequently been made, the brethren were advised to save themselves by flight, and just when they were ready for this, 500 of our troops made their appearance, which effectually preserved them from danger. This station is an object of curiosity to travellers, and is frequently visited. Its corn fields and gardens are very productive.

The **GLASGOW MISSIONARY SOCIETY** has devoted considerable attention to the Caffre Tribes.

At *Chumie*, W. Chalmers, and James Weir, with two native assistants, are labouring with hopeful success. Congregation, 140, scholars, 110.

At *Lovedale*, John Bennie, with a native assistant, has been assiduously employed. Many kraals of the natives are visited, and a printing press has been for some years actively employed.

Pirrie is another station. John Ross Missionary, and Joseph Williams native assistant, are labouring under some discouragement.

Burnshill is occupied by Mr. Laing, A. Mc Dairmid, and a native assistant. The Rev. Robert Niveu has been appointed to join the Mission.

The FRENCH PROTESTANTS have also Missions in South Africa, among the Hottentots, in *Wagenmaker Valley*, 30 miles N. E. of Cape Town. Isaac Bisseux has laboured with encouraging success, though opposed by some of the old Dutch Colonists. He has also built a chapel in *Fransck Hoek*, (French corner,) where he has met with encouragement.

The French Missions have also three stations among the *Bechuannas*. At *Motito*, near to old Lattakoo, a Mission was established about four years ago. Prosper Lemure, and Mr. Roll were the Missionaries. The latter has since removed more southward. Mr. Lemure complains of the destitute state of the people, but their circumstances have greatly improved. He also reports that at Lattakoo civilization is more advanced than in many villages of France.

At *Caledon*, in 30° 4' S. Lat., and 24° 10' E. Long., G. P. Pellisier has laboured with considerable success since 1833. About 400 persons attend public worship, and sometimes 100 stand outside, not being able to obtain admittance. A school-house has been erected for 300 children. "It is singularly pleasing," observes the Missionary, "on leaving deserts, where the eye searches in vain over the wide extent for a village or hamlet, or even a single shepherd, to come suddenly on a beautiful hill, crowned with dwellings, which are found, on a nearer approach, to form a populous town: we contemplate with admiration its groups of inhabitants, its flocks, its gardens, its Missionary buildings!" Such is the case at Caledon.

Beersheba is another station occupied by this Mission; it is on the Caledon River, 20 leagues from Caledon. J. Rolland, mentioned above as leaving *Motito*, began this station last year.

Morija, 54 leagues from Caledon, and on the borders of Caffraria, is a station founded in 1833. T. Arbousset, Eugene Casalis, and Constant Gosselin are the Missionaries who labour in great concord, and are useful. They preach also in six villages of about 100 each. May the good Lord give them success!

THE RHENISH MISSIONARY SOCIETY has several stations among the Hottentots, as *Wupperthal*, *Stillenbosch*, *Tulbach*, *Worcester*, and *Ebenezer*. In these stations or settlements, eight Missionaries labour. Several have been converted, and much good appears to be doing.

A Missionary Society has also existed for a few years in *BERTIN*, the capital of *PRUSSIA*. This Society has sent four Missionaries, who are at present among the *Corannas*, in a new station, to which they have given the name of *Bethany*, and where they have succeeded in collecting about a hundred people.

THE AMERICAN BOARD OF MISSIONS have commenced a Mission among the *Zoolahs*. It was intended that two branches of the Mission to

this race of Africans should be established, one near to the coast which was to land at Port Natal, and the other in the interior, which was to land at the Cape, and proceed over land to *Kurrechane*, about 1100 miles from Cape Town, and 500 from Port Natal, each branch consisting of two Missionaries and their wives, and a Physician. These two detachments left Boston in Dec. 1834, and landed at the Cape in Feb. 1835, but in consequence of the representations they received of the shallowness of the water at Port Natal, and the disturbed state of Caffreland by the wars, the Missionaries destined for Port Natal were delayed. The other branch, consisting of Rev. Messrs. Lindley and Venable, with Dr. Wilson, proceeded to the interior station, where we pray God to be with them.

How interesting is the very first and most obvious remark which is suggested by the various Missions in Southern Africa! We see the oneness of christian feeling in various parts of the world brought into operation in the same great and glorious cause, the instruction and salvation of the tribes of Southern Africa. Here the London Missionary Society occupy nearly thirty stations from Cape Town to Lattakoo; the Wesleyans perhaps a greater number; the Moravians have several flourishing and useful settlements; our Scottish brethren have four or five useful stations; the French, the Germans, the Prussians, and American Christians, all in their measure, are directing their attention to this interesting part of the world. Happy union! Blessed efforts! Pleasing prospects! When will all the professed christian nations of the earth, instead of spending their treasures and their strength in wicked and foolish war, carry out the principles of the Gospel, and combine to diffuse the light of Divine Truth, the good tidings which bring "glory to God in the highest, on earth peace and good will to men?"

"The Missionaries here," says an impartial observer, "have invariably approved themselves as the messengers of peace, and feuds and bloodsheds have been frequently prevented by their intervention."

What a happy union does there appear also to be between various Institutions intended to do good. The Missionary Societies labour in their respective spheres in harmony and love; and the Bible and Tract Societies put into their hands various means of good. 350 Bibles, and 800 Testaments, and 1500 copies of the Psalms and New Testaments for the emancipated slaves, 250 reams of paper for the Caffre Scriptures, and 17,600 Dutch or English tracts have been sent from these Noble Institutions.

We have now closed our notices of Southern Africa, but our party being desirous of a little leisure to indulge their own reflections, and strengthen their own resolves, we will suspend our voyage to Madagascar until a future period.

Yours, &c.,
GUBERNATOR.

MISSIONARY ANNIVERSARY AT CASTLE DONINGTON, &c.

RELIGIOUS services were held in the General Baptist Chapel, Shardlow, April 1st, 1836, for the purpose of promoting the cause of Christ, both abroad and at home. A very edifying prayer-meeting was enjoyed in the forenoon, on which occasion seven brethren presented humble and

earnest supplications to the God of all grace, for the peace, purity, and enlargement of the church.

Re-assembled in the afternoon, when, after a suitable hymn had been sung, a portion of Scripture read, and prayer offered, Mr. Stocks delivered a short discourse from Psalm li. 18, "Do good in thy good pleasure unto Zion." Mr. Wright followed with an address, in which he pointed out some of the means which Christians ought to employ to advance the interests of religion in their respective neighbourhoods. Mr. Pike spoke at considerable length on the great necessity and vast importance of faithful and earnest prayer in promoting the cause of Christianity. Several select portions of hymns were sung, and two or three brethren engaged in devotional exercise in the course of this service.

The annual Missionary Meeting was held in the evening, and though the weather was particularly unfavourable, the place of worship was nearly comfortably filled.

The audience paid pleasing attention to the addresses delivered by Messrs. Stocks, Wright, and Pike. Mr. Pike's address was of the most searching and pathetic kind, and appeared to make a very powerful impression upon the hearers; which, it is hoped, will not be transient as the morning cloud and early dew.

It was evident that the previous meetings had attracted the attention of the inhabitants of the village, and excited an interest in the Missionary Meeting which might not otherwise have existed.

COPY OF A LETTER FROM THE BISHOP OF CALCUTTA TO THE REV. A. BRANDRAM.

Calcutta, June 4, 1835.

My dear Friend,

I have delayed, from time to time, writing to you on the general aspect of the great Cause in this country; because I was anxious to make myself somewhat master of my subject, before I attempted to enter upon it. I should, however, assuredly have written last summer, after the occurrence of our Calcutta Anniversary: but the zeal and piety of our Secretary, the Rev. T. Dealtry, had poured out all our wants and entreaties before you, the instant the emergency occurred, previously to that period; so that I yielded to that sense of overburdened demands upon me from all quarters, which I could not, and cannot now, answer, and postponed the fulfilment of my general purpose of writing till another year.

I however seized the moment of stating, last evening, at our Anniversary, that I would write to the Society, without fail, upon a particular matter which arose; and I am now fulfilling my promise—that is, the very next evening after I pledged myself, I am redeeming the engagement.

If the British and Foreign Bible Society had been instituted for the good of India alone, I am convinced it would have achieved a service unparalleled in the history of the Christian Church. India, with 134 millions of Hindoos and Mussulmans, under British law, or British influence, waits for your labours. Her population reads and writes. Unlike the Western Nations, she has been, for probably 3000 years, at a point of civilization, low indeed, but still far more elevated than the

mass of the European communities only seven or eight centuries back. Every village has its school; every child learns its letters, and acquires the faculty of reading and writing in its earliest years. Curiosity, patience of investigation, love of narrative, precocious development of all the powers mental and bodily, dispose them to read with avidity.

The Bible is made for man, as much as the eternal world of nature: it suits his moral condition; it awakens and gratifies his attention; it comes down to his feelings and wants. The light of the sun is not more adapted to the eye of man, than the Scriptures are adapted to his inward conscience and heart. The manner, also, in which truth is conveyed in the Inspired Volume is universally suited for man—for childhood, for youth, for manhood, for age. The matter and manner equally speak a Divine original. But India is more especially at home in the Bible. It is an Oriental Volume: its allusions, its images, its habits, its historical vestiges, its national customs, are in a large degree Asiatic; and can be most easily understood in the countries nearest to those where it was first written.

But this is general. It is delightful to add, that the disposition of the people to receive copies of the translated Scriptures increases, just at the moment when the machinery of the Bible Society is in full play. Years were required to set such an engine up, to overcome friction in its working, to let the different wheels sweep easily along, and contribute to the grand result. Whilst this was doing, the minds of the inhabitants of Hindoostan—and the same is true of other parts of Eastern Asia—were preparing for welcoming the produce. It is something like the invention of the art of printing being contemporary with the reformation of Religion, in the sixteenth century: the two played into each other.

Accounts are now coming in from all quarters of a readiness to receive the Sacred Volume; which crowds together masses of inquirers and of supplicants at all the principal festivals and annual celebrations, and scarcely allows the Missionary to depart without allaying their eagerness.

All this coincides with the decayed power of the Hindoo and Mohammedan religions upon the minds of men. But I retract the word 'religions:' the impostures palmed, under that sacred name, upon a fallen world, deserve not the elevation they thus assume. Neither Hindooism nor Mahometanism merits the name of 'religion.' The sort of metaphysical compact between atheism and the grossest and most polluting mythology, of the first; and the fierce corruption of the Jewish and Christian Revelations, which are the pretended foundation of the second; these are not religions. The one is the faint vestige of original Revelation, wandering about for light, without a single holy principle to direct it; and the other, the mere plunder of Christianity, poured at the feet of a false prophet and adventurer.

Both are manifestly on the wane. The hush of universal peace during the last seven years—the progress of the arts—the beneficent sway of British jurisprudence—the noble and honest efforts of the Hon. the East-India Company to raise and bless the countries submitted to her sway—the result of eighty years of improving administration of the laws—all have been at work, and are at work, silently and slowly, but surely and effectually. The least measure of knowledge is enough to dig up the foundations of systems, which are as grossly mistaken in matters of geography, history, political economy, international com-

merce, medicine, agriculture, and the arts of life, as in those of morals and Religion.

The pious and tranquil efforts of the British and Foreign Bible Society are especially adapted to the state of things in India. Each Bible is a silent missionary. Each translated copy even of any considerable part of that Sacred Book tends, not only to sanctify and bless the soul, but to raise the tone of feeling, kindle the torch of literature and general truth, open all the subordinate tracks of benevolent effort, and civilize, whilst it illuminates and saves.

Never does the purity of the Bible stand out in such contrast, as with the filthiness of the Hindoo legends. Never do its important contents appear so commanding, as in contrast with the trifles of the Shasters or the Koran. Never does the sublimity and majesty of Redemption so excite our admiration, as when opposed to the laborious and childish ceremonies of these false creeds. Nor does the code of Christian morals ever shine so resplendent, as in the midst of the wretched polygamy, which more degrades the nations of Asia, perhaps, than all her other false rules of conduct together.

When I lately visited the Eastern portion of this Diocese, your Society met me, as the Angel of peace. I saw, with my own eyes, the China-man at work, with your money, upon the Bible. Throughout the beautiful Island of Ceylon, the scene was varied, but not changed:—you had been before me:—the Cingalese Versions were spread on the Committee Table; and I have brought with me to Calcutta a copy of the Scriptures in that language, as well as in the mysterious Chinese. I had the pleasure of attending a Meeting of the Colombo Bible Institution. At Madras, I witnessed the largest Committee Meeting I ever remember to have seen, out of London. Between twenty and thirty Members, including the Venerable Archdeacon Robinson (diligently engaged in prosecuting his Persian Version), and most of the resident Clergy, were present. Farther south I found, at Cuddalore, Myaveram, Tanjore, and Trichinopoly, the Tamil New Testament eagerly read. Eleven thousand copies had been distributed in the year 1834; and, what is most interesting, the Madras Society had, in the same year, circulated about 700 English Bibles.

And this leads me to the Calcutta Auxiliary, which I attended last evening. Your most welcome present of 2500 English Bibles and Testaments had been announced, and the grant also of 500*l.* The tidings were received with the warmest gratitude. An admirable report was read by the Rev. T. Dealtry; and such was the demand reported for the Holy Scriptures, that a separate subscription was urgently proposed, to enable us to print, at the least, one Gospel in the Oordoo language. This tongue is spoken from the Himalaya Mountains to the Cape Comorin, by patches of people, and in most of the towns and larger villages by the whole population. We were unable to commence the work on the general funds of the Society, from a heavy debt, which we are utterly impotent to discharge. Calcutta is exhausted. The bankruptcy of several of the old agency houses has spread great distress. The reductions, also, in all the Civil and Military establishments, have aggravated the incapacity.

I would have the honour of submitting to the Society the discharge of this incubus, 12,000 R. or 1200*l.*, to set at liberty our captive hands,

and animate us to new efforts. If it be not inconsistent with the general claims upon the Society, I cannot but think a grant to this amount would be a blessing to all Hindoostan. The same rupture of the agencies which dissolved private means was chiefly the cause of this heavy obligation. The 1200*l.* would have remained at the amount of 1700*l.*, but for the interposed gift—which was announced last evening—of 500*l.*

If it were possible for me to place you in imagination in the midst of our teeming millions—prostrate, degraded, lost; if I could show you the disgusting cruelties of the blood-stained Kalee, with her altars streaming with gore; if I could take you, and plant your feet at the Ghaut in this city, where, in one single month, the year before last, 1900 victims were brought down to perish at the ‘sacred stream,’ as it is termed, of the Ganges; if I could show you the system of wretchedness which is working under all this idolatry and darkness—domestic purity unknown—loss of life incalculable, and yet disregarded—the pressure of man upon his fellow, in every possible form, acted upon in open day—the want of the first notions of honesty and truth to bind society together—all springing from the want of the knowledge and law of the one Living and True God; if I could present this spectacle—and then could show you the loveliness of Christianity, her truth, her redemption, her morals, her consoling grace, her promises—I am persuaded no other argument would be wanted, to induce you to make an effort for exchanging the one for the other.

Nor is any objection found to lie against the silent distribution of our Sacred Books. Whatever fears may have occasionally been engendered of the proceedings of Missionaries, (and these fears are long passed by,) none can spring from the transmission of the pages of Holy Scripture, which the Hindoo reads or not, receives or not, at his choice. Nor is there any method so sure, of attaching the Native population more and more to the British rule, and breaking, especially among the Mohammedans, the fierce prejudices which may haunt them still, than the uniting them to us by a common faith, and fixing their obedience to their civil governors on the basis of conscience and the fear of God.

I beg forgiveness for this earnestness of appeal. I may not again have the life or health to write to the Society. The claims of my public duties are incessant, and utterly unable to be sustained and discharged, till the division of the diocese takes effect. But I could not resist the temptation of writing at this time, in the stead of my friend Mr. Dealtry, on an occasion so emergent.

We are proceeding with much harmony in India. I endeavour to promote, every where, that strict and unbending adherence to our simple object and primary rules of management, which first drew me to the Society; because it enabled me to reconcile, without violation of duty, my solemn vows to my own Church, with a participation in the efforts of Christians of all climes, combined in one definite and paramount undertaking—an undertaking, which, I verily believe, more nearly touches the whole interests of Christianity, in her march throughout the world, and is less alloyed with human evil and infirmity, than any benevolent Association, religious or moral, which has arisen in my memory. To suppose that no inconveniences attend such a vastly-extended project, would be to expect us to be angels, and not men. It is enough that the object is in itself unquestionably good, and that the benefits

incomparably outweigh the opposite defects, in the judgment, of those who espouse the cause. Nor is it a little gratifying to me, to reflect that the first President of our Society had been previously Governor-General of British India; and that my three immediate Predecessors in this See have taught me, by their example, to lend all the feeble aid in my power to so holy a design.

May the God of the Bible vouchsafe to bless all your efforts! May whatever we undertake be done in the spirit of the Bible! May the great subject of the Book, the Divine Saviour in his grace and love, be understood and welcomed by all who read it! May the Redemption which He achieved be our hope, in life and in death! And may the pure and benevolent morals of the Bible adorn our faith, and establish the sincerity of the hope we cherish, till we reach that world, where all who have loved the Bible will spend a blissful eternity with the Divine Author and Inspirer of its truth!

With the most sincere and respectful Compliments to your new President, Lord Bexley, and to all the Vice-Presidents and Committee,

I am, my dear Friend, yours most affectionately,

DANIEL CALCUTTA.

GENERAL BAPTIST MISSIONARY SOCIETY.

MR. GOADBY'S JOURNAL.

(Concluded from page 119.)

Feb. 20th.—Was exceedingly weak all day; could not even sit to write or read more than an hour at a time. Gunga went to another part of Balorampur, situated on the opposite side of the river, and there, in seven places, preached Christ the only Saviour. In the evening, he went to Nauakara and Jakota. He was delighted with his audiences this day; all, with one exception only, heard attentively and seemed interested. O may the Lord of the harvest make the seed sown abundantly fruitful, that his name may be known on the earth, and his saving health among all nations.

21st.—Walked with Gunga to Jephapur market; about seven hundred people were assembled. Upon the whole, they heard well, and were very eager for tracts. They, many of them, remembered me being there thirteen months ago, with Lacey. After Gunga had done, I sat down on a mat laid on the ground and read, to about one hundred and fifty persons, part of a tract, in which their sacred books are examined and contradictions pointed out, and had rather an interesting conversation with two Brahmans about Brahma, who, in one book, is said to be the creator, and, in another, not even his existence is acknowledged. I referred to them separately; they believed both. I then showed the absurd-

ity of the thing; that he was, and, was not at the same time, could not possibly be. They looked very silly and said, "Mithya shastra," (lying books:) afterwards asked me for some of mine, which I gave them till all were gone. We then returned to the boat, and commenced our return to Cuttack.

22nd. Sabbath.—A wretched Sabbath it has been to me. While thousands in England have been on the delectable mountains, it has been mine to walk in darkness; cast down, but not destroyed. Oh that the Lord would pour out his Spirit upon the inhabitants of this idolatrous country; then might we enjoy christian privileges, instead of hearing the almost constant din of superstition; then might the soul feed on the rich provisions of the Gospel, instead of crying, "My leanness, my leanness."

Have been proceeding up the river at a very slow rate all day, the former part of which was spent in reading the Scriptures and conversation with Gunga, but so dull and lifeless, my soul pants for the streams it once enjoyed; not that I wish to partake of them any where but in this land, or at the fountain head. No, in my lowest moments, as a minister of God's Word,

"I would not change my blest estate,
For all the world calls rich and great."

But, I want more spirituality, of mind; more entire dependance upon and resist-

nation to the Divine Will. Gunga visited to-day, Kulaga, Sahapur, Gyendala, Santapur, and Bandatutha, in all of which, he preached to about one hundred and twenty individuals. I stayed within, being rather foot-sore with my yesterday's walk. Hope my sickness is now quite gone off. I once or twice thought I should never reach Cuttack again: but the Lord still spares me. O, may it be for the promotion of his glory, and the salvation of immortal souls. This is my only tie to this world; all others, even the nearest and dearest, are broken. Well, the Lord gave, and he has but taken to himself what he gave for a little time to me. He does all things well; and, though we cannot unravel his designs now, the period will arrive, when all will be plain. Here, we know but in part, and see but in part; clouds intervene, and passions bind us down to earth. Happy they, who safe, have ended the trials and struggles of life, and entered into the joy of their Lord.

23rd.—Still going up the river. This morning I and Gunga attended Badapada market, where about five hundred persons heard the Gospel. Part of the time they were very restless and noisy. We stood under a large tree, which had many patches of red paint upon it. I asked one of the most respectable looking men what was the meaning of that: he told me the tree was worshipped. When I affected surprise, he said it was the god of the village. I then rubbed my finger on the paint till it was red also, and asked if now my finger were a God; they said no: I insisted it was much more powerful than the tree; if the tree were angry, or if they struck the tree violently, or cut it down, it could not hurt them; and if it could not do them injury or good, why should they worship it. Now, I added, if am angry, or you strike me, my finger is able to strike you again, and hurt you too; why not worship it, there was much more reason in it. The man replied the god dwelt in the tree; I then wanted to know whether he had made any discovery of himself; if the villagers had seen him or any of his works; to which they answered they had not: then I said, how do you believe a god is there any more than in my walking stick? I then told them of the only true God, and his Son Jesus Christ, but soon got to the end of my Uriya, and called Gunga to my assistance, who spoke for a long time very forcibly. We then left tracts with them, and returned to our boat, and arrived at Bates-

warra in the evening, where my horse met me.

24th.—Returned to Cuttack early this morning. My poor dog was taken off in the night by a tiger or leopard; he was a great favourite: all my favourites die. His loss opened afresh my wounds, as a slight scratch will often open a deep wound when the healing is but just commenced. After all, perhaps, it is a merciful Providence; had not the brute found my dog, he might have taken off a man, or child. Was completely wearied when I got home. Oh may the widely-scattered seed be productive of a good harvest, to the praise and glory of redeeming grace. The seed is sown: it now remains to water it, and look for a crop. A rich harvest is, I doubt not, preparing in this benighted land, whoever may come and gather it. I have now closed my cold season journeys for this time.

MR. BROWN'S JOURNAL, 1835.

Sep. 1st.—The river Mahanudda is rising, and great fears are entertained that we shall have another flood this year. I pray that this great evil may be averted, if it is the Lord's will.

5th.—For several days the town has been in a state of confusion; every one has been in a state of hesitation and doubt. Cuttack stands in an angle, formed by the junction of the two rivers Kadjuree and Mahanudda. They are both rising still, and have continued to do so for many days; and if he who "measures the waters in the hollow of his hand," do not stay the rising floods, and that too shortly, we and the city will be destroyed. The two rivers, completely full, supplied from the mountains of central India, present a most magnificent sight; the majestic roll of waters, occupying in some parts perhaps two or three miles over, produces in the mind a terrible interest, when it is considered that these same waters, continuing to rise, may destroy our habitations and perhaps our lives. Any one of the principal banks breaking would leave Cuttack a desolation. In the Bazar last evening a man proposed a remarkable test, by which he wished to try our religion; he said, you say your Saviour is Almighty and every where present; if so, then he can restrain the great river. If the waters overflow the other places on the same level, and do not enter Christianpoor, then I will believe. "Except ye

see signs and wonders ye will not believe;" but we have none to show. Thus for a time our enemies seemed to triumph. He went away in triumph, amidst the plaudits of the multitude.

8th.—The waters are now subsiding very fast, and we are rejoicing that we are not destroyed. Last evening at Nion Sahi we had but an indifferent time, the people were not disposed to hear our words, but on the contrary were disposed to contradict every thing we said. The old argument was urged, "as their fathers did, so will we;" the only argument of a Hindoo. Thousands and tens of thousands are dying around, and what can we do? we can feel compassion for them and tell them the right way, but how little is the world minded; how few are those who inquire the way of eternal life! Oh! may there be an outpouring of the Spirit.

9th.—This morning an inquirer came, who has made an impression upon some of our people. His story is strange. He says, that being unjustly charged with making a hole in the wall of a neighbouring house, and being bound by strong cords in a place which served as the village prison, he was delivered in a marvellous way by the cords loosening of their own accord; that he heard a voice addressing him and saying, "Why sittest thou here? arise, and leave this place." He says, four men were sleeping in the place and one on the outside who did not wake; and he, finding himself thus unbound, crept to the door which he opened, and passed the other watch, and went and hid himself in the woods; and at length, making his escape, he found his way to Christianpocor.

13th.—I preached this day from James i. 12. The service was disturbed by a boy falling down in a fit, and we were delayed some time before we were able to proceed. It was not one of my happiest times, there seemed a difficulty in pronouncing and in shaping my thoughts into Oriya. In the evening I heard Brooks preach, and was greatly excited by the sermon; the thoughts were solemn and calculated to do good. May it be as "seed cast upon the waters, to be seen after many days." May the Almighty God bless the word of his grace to the salvation of many souls.

14th.—Visited the Tali Sahi school; felt exceedingly low, but I had some conversation with the children of the school on the history of Peter. I left them a task to be said at my next visit. I forgot to mention the Baptism on the

6th; Mr. Cooper, an English writer, Radhu's mother, Raghu Nath. The one is a country born, and the others were from the heathen. Oh! may the Lord establish them, and grant that they may not be of "those who draw back unto perdition, but of them who believe to the saving of the soul." Brother Goadby baptized by appointment. We generally do this alternately.

20th.—Yesterday I preached from Hebrews ii. 1; the chapel was well attended, and it was, through mercy, a good opportunity. I have, during the last ten days, been variously engaged about the affairs of the mission and schools, but nothing particular has occurred to be noticed. I visited Hurrepoor school; but, in consequence of the wet, very few children were there. I attended afterwards a church-meeting, at which four more candidates were proposed. O may they prove honourable members of the Church of Christ. Juggernath's temple at Pooree was struck with lightning, and the lamps burning before the image were thrown down and extinguished. O that his polluted worship were extinguished, and his name rooted from the earth; that the name of the only Saviour of sinners might be acknowledged by all; and that the glory of the Gospel were seen and acknowledged in all the earth!

26th.—Have been so busily employed since Monday, that I have been out but once into the bazar. The cares of the schools and the Church, and a number of other things which fall upon a man, after being some years in India, often prevent my being so regular as I could wish.

27th.—I feel, amidst many discouragements, much for which to be thankful to an Almighty Father. How great are his mercies to them that trust in him! I hope I can trust him for soul and body; he has been my helper in many troubles, and has never forsaken me or cast me off. O may my life be devoted to his service, and may my death glorify him. In consequence of a dispute between our Native Church and a person here, in which I saw it my duty to keep with the Church, he has thought proper in revenge to circulate a report discreditable to the school. The result is likely to be rather an advantage than otherwise; it has excited some attention at the station, and two gentlemen have at two different times examined the scholars, in whole or in part, and have expressed very great satisfaction. I have just received a note from the Collector of Revenue, Cuttack

division, in which he expresses his great satisfaction at the scholars' improvement.

28th.—Preached to-day, being the Sabbath, from Hebrews iv. 16, "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." I explained the text in the simplest manner possible, showing that the term "throne of grace," had an allusion to an eastern custom of princes' passing through their dominions to redress grievances, who fixed their seats of audience in particular places, which were hence called "thrones of grace," or gifts-dispensing thrones. There was a full chapel and much attention. I felt rather constrained, but upon the whole the opportunity was pretty good.

AN APPEAL TO BENEVOLENT INDIVIDUALS REQUIRING EARLY ATTENTION.

"To do good, and to communicate, forget not; for with such sacrifices God is well pleased."

In the present age of improvement, not only may the moral and intellectual powers, but also the product of the needle and the pencil, be devoted to sacred purposes; and taste and ingenuity, aided by fancy and industry, may bring their respective offerings to the Missionary altar.

Having read the pungent appeal to British females, contained in an epistle to Church members, from the pen of Mr. John Goadby,* and having recently had an opportunity of consulting Mrs. Lacey, and several other friends on the subject, we have resolved to use our best endeavours to get up a small Bazar, composed of various useful and fancy articles, to be held, if convenient, at Bourn, at the ensuing Association. It is proposed to devote the entire profits to a Boarding-school for the instruction of the children of Native Christians in India, an object which our Missionaries have long thought desirable, and to which they have frequently directed our attention.†

The increase of this class of children, and of labourers in the Missionary field, render an Institution of this kind increasingly necessary. Doubtless many are aware, that on account of the Native Christians being widely scattered, there is no other way in which their children

can be brought under direct christian instruction, their parents not being, in general, adequate to the task; and if they were, much evil is to be anticipated from their being under the necessity of constantly mingling with heathen children. In adopting this plan, we shall not be entering upon an untried scheme. Beneath the fostering hand of an Institution of this kind, conducted by our Particular Baptist friends at Calcutta, not only has the good seed been sown, but blossoms of early piety have appeared, and a considerable number of lovely plants are now flourishing in the house of the Lord; and some, there is reason to believe, will in a few years be engaged in preaching to their fellow countrymen the unsearchable riches of Christ. It is true this is not precisely the object to which brother Goadby refers; but could he be consulted, it is probable he would unite in the opinion generally entertained, that those who are of the household of faith, have the first claim on our attention. Should an institution of this kind be established, it might prove an asylum for the destitute orphans to which brother G. so feelingly directs our attention; but leaving this to the decision of those who are best able to judge, we beg leave to say, that we fear the plan cannot be carried into effect unless something be done to raise a separate fund. Though a Bazar has been mentioned, it is by no means the only plan that has been suggested. One of our Missionaries has especially recommended the subject to the attention of Sabbath-schools, and benevolent individuals who might be disposed to support a scholar, and call it by any name they choose; and in cases where an individual would consider £4 a year too great a sacrifice, several might unite in it.

We sometimes hear of persons devoting the profits of bees, poultry, &c., to such purposes; and some who read these lines will recollect hearing brother Sutton speak of a young lady, who, in order that she might have something to devote to the Missionary cause, begged an apple-tree of her father, and, if we mistake not, the produce one year amounted to £6. Perhaps some would deem such plans somewhat childish; but is there any reason why those who engage in benevolent pursuits should not use their inventive faculties, and even indulge in a spirit of enterprise, so often commended in persons who are laying up treasure on earth?

As it respects the Bazar, it is to be

* Repository for March.

† See Mr. Sutton's letter, Missionary Observer, August 1834.

regretted it was not thought of sooner, but should it be deferred altogether, it is more than probable that some who are willing to lend their aid now, will have entered the silent grave ere another Association shall have arrived. We think if a few individuals in different places were to take it in hand, (and we would especially recommend it to our young friends,) something might be done even at this late period; at any rate, it would furnish useful hints for one on a more extensive scale next year, and we are willing to run the risk of its being called a *poor conceit*, providing some good be accomplished.

Perhaps some young friend who reads this proposal, exclaims, "I should like to contribute something, but I really have no time." Could you not, by carefully husbanding your spare moments, and by rising one hour earlier every morning, contrive to prepare some trifling article? It is desirable that contributions should be forwarded (car-

riage paid) a few days before the Association, to Mrs. Peggs, Bourn; Mrs. Lacey, Wimeswold; Mrs. Pike, Derby; or to friends in other places who may take an active part. Should no other opportunity occur, small articles might be sent by persons who attend the Association.

Can we imagine it possible for a feeling, and especially a christian heart, to contemplate the wretchedness and degradation of our own sex, and not pity and pray for them? and if our pity be genuine, and our prayers sincere, we shall be impelled to exert ourselves in various ways, in order that they too may taste the blessings we so richly enjoy.

B. E.

P. S. If, after hearing from our friends at Bourn, the proposed plan should be found to interfere with their Working Society, arrangements will be made for a Bazar to be held as soon as convenient at some other place.

ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

RELIGIOUS TRACT SOCIETY.

THE Thirty seventh Anniversary of this valuable Institution was held at Exeter Hall, on Friday, May 6th.

S. Heare, Esq., presided.

The Report stated, that the circulation of Tracts was still opposed in China by the authorities. From every other part of the world, except Madagascar, the intelligence was pleasing. The Society has issued 193 new publications during the past year. Its circulation of Tracts, &c., for the same period, amounted to 15,914,148. Several new Societies have been formed. The total receipts for the past year were £63,034, 18s. 8d., being an increase on the previous year of £6,708, 6s. 1d.

The meeting, which was highly respectable and large, was addressed by the Chairman, Revds. Grimshaw, Dr. Burder, Hon. and Rev. B. W. Noel; Revds. H. Townley, H. Stowell, W. Jackson, J. Cumming, Dr. Cox, R. W. Sibthorpe, F. Cunningham, Dr. Morrison, J. Clayton, &c., &c.

WESLEYAN MISSIONARY SOCIETY.

THE Annual Meeting of this Society, was held at Exeter Hall, on Monday, May 2nd. The attendance was large.

Sir Oswald Mosely, Bart., M. P., in the Chair.

The speakers were Dr. Bunting, Sec., Sir A. Agnew, M. P., J. Hardy, Esq., M. P., E. Baines, Esq., M. P., Col. Connolly, M. P., Rev. T. Waugh, of Belfast, Lord Mountslandford, Alex. Johnston, Esq. M. P., Capt. Pakenham, Rev. W. Shaw, from Caffraria, Dr. Pye Smith, W. Thompson, J. Heald, Esq., of Stockport, J. Farmer, Esq., Launcelot Haslope, Esq., Alderman Scarth, and Revds. R. Newton, T. Lessey, E. Rynson, of Canada, — Wood, &c.

The Report stated that 173 stations were now occupied by the Society's labourers, who amounted to 290, thirty of whom have been sent out since the last meeting; eighty are in the West Indian Colonies. The total number of communicants is 54,226, the clear increase of the past year being 5,922. This total did not include the recent increase in Jamaica nor Ireland. The number of children and adults in the various Mission Schools, are 43,692. The total receipts were about £65,000, but the expenditure has been about £68,000.

THE CHRISTIAN INSTRUCTION SOCIETY

HELD its Eleventh Annual Meeting at Finsbury Chapel, on Tuesday, May 3rd.

J. Labouchere, Esq. in the chair.

The meeting was addressed by Revds. J. Dyer, J. Blackburn, A. Tidman, Dr. Cox, R. V. Hamilton, J. Smith, G. Clayton, &c., &c.

The Report stated that there were eighty-two Associations connected with the Society, 1,862 visitors, 115 prayer-meetings; that 766 Bibles had been circulated; 1,814 cases of temporal distress had been relieved, and 3,572 children led to Sabbath-schools. Income £1,061 17s. 9d. This Society seems to be doing much good.

THE BRITISH AND FOREIGN BIBLE SOCIETY

HELD its Thirty-second Annual Meeting, on Wednesday, May 4th, in the Great Room, Exeter Hall. Lord Bexley presided, and in a very eloquent and appropriate address opened the proceedings of the day.

The Report stated that there had been a great increase of circulation at home; that in the Colonies 43,523 copies of the Scriptures had been circulated, being 17,000 above the past year; that great numbers had been circulated in France; that in Belgium, Spain, and Portugal important openings for the circulation of the Scriptures had presented themselves; that the accounts from Italy, Malta, Greece, Syria, and India, were of the most encouraging character; that those from China were mixed with sorrow and hope; and that from New South Wales, Van Dieman's Land, New Zealand, the Mauritius, Cape of Good Hope, Sierra Leone, Tunis, Barbary, Tripoli, and from the different islands of the West Indies, the reports were of the most gratifying description, and proved that the Lord had poured a blessing on their labours. The receipts were £86,819, 8s. 7d. and the expenditure £107,483, 19s. 7d.

The Bishops of Winchester and Chester, Lord Glenelg, the Marquis of Cholmondeley, Revds. Drs. P. Smith, Longley, Messrs. Shaw, Jackson, Josiah Conder, &c., addressed the meeting.

The Earl of Harrowby was to have presided, but not being able to attend he sent £100 as a fine for his absence.

The total circulation now amounts to near ten millions!

THE BRITISH AND FOREIGN SCHOOL SOCIETY

HELD its Thirty-first Anniversary on Monday, May 9th. Lord Morpeth in

the chair. The speakers were Mr. Dunn, Secretary, Sir C. G. Smith, Rev. S. Robins, J. I. Briscoe, Esq., Sir H. Verney, M. P., Revds. R. W. Hamilton, T. Smith, H. Wilkes, J. Breckinridge, &c.

Various handsome donations were presented, as Duke of Bedford, £100, Mr. Edwards, £100, &c., &c.

The Report stated the income to be £3,144, 1s. 4d., and the expenditure £3,631, 14s. 6d. The general Report of the Schools, &c., was encouraging.

THE LONDON MISSIONARY SOCIETY.

The Forty-first Anniversary of this Institution was held at Exeter Hall, on Thursday, May 12th. The large room was so crowded that the lower hall was opened, which was also filled.

Thomas Wilson, Esq., the Treasurer, in the chair.

After singing the Missionary Hymn,

"Great was the day, the joy was great,
When the divine disciples met," &c.

Dr. Ross, of Kidderminster, prayed. Rev. J. Clayton read the Report, which contained a mass of most interesting information. The following is the number of stations, and out-stations, Missionaries, &c., belonging to this Society, in different parts of the world,—

	Stations, &c.	Miss.	Ass.	Nat &c.
South Seas,	49.	22		70
Beyond Ganges,	5	7		6.
East Indies,	163	33		123.
Russia,	3	4		1
Mediterranean,	1	1		—
South Africa,	28	23		12
African Islands,	2.	3		3
West Indies,	21	18		8.
	272	111		223.

making, with upwards of 450 school-masters and assistants, nearly 800 persons more or less dependent on the Society, exclusive of families.

Twenty-eight individuals have been sent out during the past year. There are seventy-four churches, 5,239 communicants, 443 schools, and 29,601 scholars. The receipts were, £52,865, 2s. 11d., and to which may be added £3,000 granted by Government for school-houses in the West Indies. The expenditure has been £60,627, 8s. 5d. being an excess above the income of £7,762, 5s. 6d.

Professor. Vaughan, C. Lushington,

Esq., M. P., Revds. J. Williams, W. Hamilton, W. Campbell, Missionary from Bangalore, G. Gogerley, Missionary from Calcutta, H. Townley, H. Grey, M. A., J. A. James, J. Arundel, Dr. Bunting, addressed the audience. The collection amounted to £1000.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS

HELD its Twenty-eighth Anniversary on Friday, May 7th. Sir T. Baring, Bart., presided.

The Report stated that its income this year was £14,395, 14s., being an increase over the past year of £2,291, 12s. 3d. The operations in foreign countries were encouraging. More Jews have been converted to Christianity, the Report stated, during the last twenty years, than there had been in all the previous time from the commencement of Christianity.

Revds. Mr. Cartwright, E. Bickersteth, T. Grimshaw, P. Roe, D. Wilson, H. Stowel, Mr. Keuntze, of Berlin, T. Woodroffe, A. Thomas, of Tuam, J. Hale, and Michael Solomon Alexander, Missionary to the Jews, moved or seconded resolutions.

COLONIAL MISSIONARY SOCIETY.

A Public Meeting, numerously attended, was held at the Weigh House Chapel, on Friday, May 13th, for the purpose of forming a Society with the above name, connected with the Congregational Union.

The first resolution expresses the object of the Society, "That in the opinion of this Meeting, it is both desirable and necessary, that some decided and organized steps should be made to supply the British Colonies with the benefits of education and religious instruction."

E. Baines, Esq., presided, Revds. Drs. Morrison, Read, Redford, Matheson, J. A. James, J. Blackburn, and Wells, Binney, &c., &c., took part in the proceedings.

THE CITY MISSION SOCIETY

HELD its Second Annual Meeting at Exeter Hall, on Monday, 16th May. J. F. Buxton, Esq. in the chair. The Chairman, after objecting to the clamorous cheers which are often given at public meetings as unsuitable in a religious assembly, gave an affecting view of the ignorance and irreligion of vast multitudes in the metropolis. In many of the streets he had traversed, the majority of the shops were open on the Lord's Day.

The Society commenced only last year, and it had already employed forty Missionaries; 90,000 religious visits had been paid to the poor; 7,500 to the sick and dying; 180,000 religious tracts had been distributed; 1,650 children had been sent to Sabbath-schools, and 1000 Sabbath and week-day religious services had been held. The object of the Society was to intrude Christianity on those who wanted even the knowledge of their own ignorance, who attended no place of worship, and therefore as they did not seek religion this Society was determined to seek them. The meeting was addressed by Sir A. Agnew, M. P., C. Lushington, Esq., M. P., the Hon. and Rev. B. W. Noel, Revds. J. Leifchild, Dr. Cox, &c., &c., in favour of this excellent Institution.

THE HOME MISSIONARY SOCIETY

HELD its Seventeenth Annual Meeting on Tuesday evening, 17th May. Thomas Thompson, Esq., the treasurer, in the chair.

The Report stated that it had two stations on the Birmingham Railway; that while some stations had been relinquished others had been adopted. The present number of stations receiving aid from this Society is eighty. The Society is in debt £86. The meeting was addressed by D— Nasmuth, Esq., Revds. Wilson, Campbell, Philip, Stratten, Sibree, Williams, and Edwards.

ORDINATION OF MR. STUBBINS.

The departure of Mr. Stubbins to Orissa, is appointed to take place in July or August next. His ordination will be in the Lincolnshire district, probably at Fleet, about the time of the Association. The arrangements are left to the Lincolnshire Brethren.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 31.]

JULY, 1836.

[NEW SERIES.

THE JUSTICE OF GOD CONSIDERED.

DIVINE justice, as an important subject, deserves our most serious consideration. We cannot be too deeply impressed with the affecting truth, that our Creator ever observes our ways, and takes cognizance of all our actions in our present state; that he, as the God of Providence, may, according to his unsearchable wisdom, fulfil his promises to his people, execute his displeasure upon their enemies, and finally pronounce an irrevocable sentence on both these characters according to their works. A clear knowledge of this subject, gathered from the infallible word of God, and written upon our hearts by the Holy Spirit, will greatly contribute to preserve our souls in the most imminent danger, and to bring them safely to the harbour of everlasting felicity.

The Lord, as we learn from his unerring word, is jealous of his honour, and therefore we may feel persuaded, as he will not give it to another, will not injure it by any unrighteous conduct, so, in every age, the sovereign of the universe (so far as we are capable of forming an opinion of his providence) has constantly adhered to the strictest justice in all his actions, and enjoined his creatures to exercise it in all their transactions with mankind, and even in their treatment of brutes. We may therefore cherish the strongest persuasion, that the Governor of heaven and earth will, for his everlasting honour, ever maintain a most inflexible regard to equity in every branch of his administration.

God is not a man that he should be unjust. He is under no kind of compulsion, either through ignorance or weakness, to decline in any of his proceedings from the path of strict justice. He cannot at any time be overtaken with surprise by any event, for all things must be perceived by him who declares the end from the beginning. He knows all things infinitely better than his creatures can inform him, for all things, as well as all creatures, with all their attendant circumstances, are naked and opened unto his eyes. The clothes that we wear, the air that we breathe, the water that we drink, and the food

that we receive, must be observed by him, who is just to defend his people and to punish their enemies. "The hairs of our heads are all numbered," and not a sparrow falls to the ground without the Lord's notice. "Such knowledge," we confess, "is too wonderful for us; it is high, we cannot attain unto it." There is no imbecility in our Creator to bring him under any necessity to act contrary to his judgment. He is never actuated by sudden impulses of passion. When his ire has been kindled so far as to burn to the lowest hell, and his fury cleaves the earth to ingulf thousands; when his hot displeasure pours floods of liquid fire upon a few guilty cities, and unites the vengeance of heaven and earth to punish man for his sins, the hand of Divine justice steadily holds the balance without the least preponderance to iniquity. The Lord will not inflict a single stroke more, even upon guilty rebels, than the strictest justice will fully warrant.

If neither ignorance, nor weakness, nor involuntary passion, nor any other cause whatever, can induce the Lord to be unjust in the government of the world, he must be free and independent of every thing; we may therefore rest in the persuasion that the Judge of all the earth will do exactly right. The sphere in which the Lord moves cannot come in contact with that of temptation, for he can never be tempted by any thing. As he possesses all things, his desires are necessarily limited to the exercises of love, which is altogether opposed to injustice and cruelty. Though the Lord's character may suffer through acts of unrighteousness, it can receive no advantage from them. Injustice would tear the brightest jewel from this most illustrious Governor's crown, without, in any other respect, contributing a tittle to His peerless glory!

The Lord, as the King of kings, is constrained, by his word, to act with justice towards his creatures, in punishing the disobedient and in rewarding the obedient. The vicarious sufferings of Christ is a great mystery, that though too great to be fully comprehended by finite minds, has been so far revealed to mankind as to lead them to see it is a wonderful display of the astonishing love and equity of God. There can be no doubt that many persons have been much perplexed, when they have seriously contemplated the sufferings of Immanuel, who, though perfectly innocent, endured that punishment which was due to guilty man. This perplexity will, in a great measure, vanish, at least much of its singularity will disappear, if we consider that similar events occur every day throughout the whole world. Children visit our present abode as if their sole object is to teach us that they are allied to Adam, and that sin, though not practical, must not be unpunished. Seeing they never were capable of committing actual sin, they must suffer through imputation. If Christ had no sin, as the holy Scriptures often

assert, he must necessarily be a vicarious victim, suffering the just for the unjust. They assure us, "he was wounded for our transgressions, and bruised for our iniquities." His righteous soul was made an offering for sin, and a propitiatory sacrifice for the world. The first man who was of the earth sinned, and brought death upon himself and the world; the second, who was from heaven, suffered, and by his death procured life for mankind. Man was redeemed by Christ, who gave his life for the life of man. It was said to Adam, "in the day thou eatest of the forbidden fruit, dying thou shalt die." He disobeyed the Divine mandate, and, as a punishment for his rebellion, that very day he became mortal, and entered upon his journey "to his long home." The day that the soul reposes on Christ, the sure foundation, in accordance with divine truth, he receives spiritual life and peace from Christ, and begins to run his career of glory toward the heavenly country.

God will act justly both towards his friends and the enemies of his church. While the justice of the Lord cannot fail to impress the wicked with a sensible dread, the saints may contemplate it with the deepest rapture. The stricter its exactions the more believers have to expect and receive: the reverse may be expected by impenitent unbelievers; for nothing better awaits them than a "certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." If the Lord inflict not the punishment due to sin, he will lie under the suspicion, either of inability to punish it, or of too little aversion to the greatest abomination. It would be very irrational, as well as highly criminal, to entertain such ideas of that God in whom reason teaches us the highest perfections must necessarily concentrate. He cannot be unjust to his saints without acting in direct opposition to his word and nature. He is the God of truth; it is therefore impossible for him to lie, so long as he possesses his present character. He is love, and love must change its nature in order to bear the bitter fruits of hatred and unfaithfulness. God has promised to bless his people, "and the Scripture cannot be broken." If he does not fulfil his promises, the universe is witness there is unrighteousness in him.

The inflexible justice of God is often beheld, more especially by the guilty, with dread and suspicion as the worst part of his character, and as bordering strongly on cruelty. Persons of this description seem either not to have known, or to have forgot, that the Governor of all things is obligated, as the Supreme Magistrate, to keep the world in such a state, that all his creatures, for their own benefit, may pay proper deference to his Person and the sanctity of his laws, as "holy, just, and good." Inasmuch as they are worthy of their Divine Author, it cannot be unjust in him, and hurtful to the community, to execute them in their full extent.

When we reflect on the justice of God, we should consider that his conduct towards man is probably not limited in its beneficial or hurtful tendency to our own species. There are at least two ranks of intelligent creatures besides man mentioned in the Scriptures, disembodied spirits, and holy angels. Now if the Divine conduct, by exercising too much lenity towards lost impenitent sinners, is able injuriously to affect either of these orders of creatures, though only in the remotest degree, it would be unjust in the Lord to sacrifice their everlasting interests solely for the purpose of mitigating the just sufferings of a few miscreants. All such injustice in the Lord's administration would spread as a moral epidemic, so far as reason can perceive, from tribe to tribe, and from world to world, accumulating disorder without end; and who is able to compute the aggregate of all this evil? Injustice is injurious to all parties, for the abettor of it injures his character, and the creatures iniquitously spared, unless wisely guarded, (as salvation by faith in Christ,) have been encouraged to repeat their acts of rebellion. Unrighteousness manifested in the conduct of our God might in process of time come to be regarded, and then imitated as no sin, and even virtue be considered as vice, and so a single iniquitous act might sow the seed of universal anarchy. Equity would, through such conduct, be so far perverted, that in the end the moral world be turned upside down.

The absolute necessity of God being righteous in all his actions, and inflexible in all his punishments, will further appear if we consider his conduct as it affects his creatures in other respects. If any of them could see the least iniquity in the Divine proceedings, their confidence in their Maker would be dreadfully shaken if not entirely destroyed. Though they saw him generally favourable to virtue, if they could see any intermission of such a disposition, they must unavoidably feel confounded. For if in any period he had forgotten to be gracious to any of his creatures, who could assure him that the Rock of his salvation would not forget again? If at any time the Lord had frowned upon a devout worshipper, what ground would there be for any other to persuade himself that he should not be the next to feel similar treatment? They could not tell when to trust him, because a repetition of his former conduct, for any thing they can see to the contrary, might at any time be about to occur. They could not view it as certain that obedience at any time would be more acceptable to him than disobedience, virtue than vice. Such ideas as these concerning the Father of spirits, possessing created minds, would render the universe a trembling orphan, almost totally eclipse the sun of righteousness even in the highest heavens, convert the region of life into the shadow of death,

and turn the joyful exultation of heaven into the howling lamentations of hell.

Reader, if you consider the preceding observations concerning the justice of God, founded on Scripture and reason, you will not feel uninterested in a few additional reflections on the same subject with respect to saints and sinners.

1. Pious persons of every age and nation upon earth have felt their minds raised when they have seriously contemplated their circumstances as under the care of a wise, powerful, and faithful God, who has given them many exceedingly great and precious promises. David, the king of Israel, so deservedly esteemed for his devotional compositions, says, "Lord, by thy favour thou hast made my mountain stand strong." When he considers his safety in God, he treats the utmost displeasure of creatures as a harmless shadow, that may do good, though it is utterly unable to do evil; for when compassed by many bulls, even the strong bulls of Bashan, he could say, "Thou, O Lord, hast heard me from the horns of the unicorns." When he had summoned his fruitful imagination to exhibit unto him a picture of the most painful events, surrounded with the thickest gloom, to try as it were the nature of his confidence, and to ascertain the strength of his faith in his Redeemer, the result was of a most encouraging kind; for he found that his faith had fixed her standing on the faithfulness of Jehovah, far above the influence of the highest disaster, therefore she could look down upon the war of elements in this world with placid indifference, and up to the Lord with unceasing exultation. As the mouth of the Church, he triumphantly says, "God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

The precious promises given to the servants of God, and sealed for them with the still more precious blood of Christ, dispel that gloom with which sin has invested life and death, time and eternity. Being safely guarded by celestial equity, as seen by the eye of faith, they are very animating. The believer sees them clearly, and feels them sensibly. Though he holds the inheritance of the saints only in reversion, he has not the smallest reason to feel concerned about its security. They believe in their gracious Redeemer, and are persuaded, that, as he has promised he will perform. They are confident that the pillars of the earth are feeble, compared with the foundation of their hope. The sun moves not so certainly to his place, as they, if they continue faithful to their future and everlasting felicity. Their strong faith can see the whole frame of nature demolished, without sustaining the least shock; "for the be-

liever against hope, believes with hope." If time and Omnipotence were to destroy the fabric of this world, so far that not a wreck of nature were left behind, the children of God could rejoice in the Lord, and joy in the God of their salvation. Believers feel confident, that in this world, the grace of Christ will be given to those persons that walk uprightly. They have licence, through a Divine warrant, to draw out of his fulness; and he has solemnly promised that they shall not want, so long as his plenitude shall continue. He will not withhold any good thing from them in life, abundantly support them in death, and be their inconceivable and everlasting portion in heaven.

2. God will be just in pardoning only penitent believing sinners. He has plainly informed mankind, where the Gospel of his grace is published, the unchangeable conditions on which he will grant the invaluable boon of salvation. These conditions, we are assured, are unalterable, more unalterable than the laws of the Medes and Persians. Salvation is by faith. It cannot be by works, either in whole or in part. The glory of this work belongs entirely to the Lord. It is wisely ordered to be exclusively by faith in Christ, that no creature may, in expectation of obtaining forgiveness, be emboldened in the least, to disobey his Maker. For every intelligent creature in the universe, so far as human affairs come within the sphere of his observation, may see in the salvation of man, that sin cannot be pardoned and the honour of God maintained, unless a Divine person assumes the nature of the offending creature, and atones for his crimes, by suffering the punishment which the offender had merited.

Salvation cannot be obtained by works of any kind, for the best services of men are defective, both in quality and quantity. If man's actions, not excepting the choicest, were weighed in the balances, they would be found greatly wanting. For "who can bring a clean thing out of an unclean?" Is it possible for perfection to come out of imperfection? We shall not hesitate to confess, unless our minds are blinded by the god of this world, that "we are all as an unclean thing, and all our righteousnesses as filthy rags." The Word of God condemns sin of every kind, without exception, in thought, word, and deed. It declares plainly, positively, and invariably, "the soul that sinneth, it shall die." The most eminent saints, in every age, have clearly seen this truth, and seriously deprecated Divine justice, saying to the Lord, "Enter not into judgment with thy servant; for in thy sight no man living shall be justified." The apostle Paul assures us by his conduct as well as his doctrine, that sinners are justified only by faith in Christ, without any works of the law. "Knowing," he says, "that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the

faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

If we suppose salvation granted according to the request of the lips of an impenitent, unbelieving sinner, who might have heard the Gospel, and who, loving darkness rather than light, refused to come to Christ, the consequences would be much more serious than most persons apprehend. It would be a deliberate infraction of God's word, which we are taught to believe cannot be broken. Injustice would raise and eternally fix his ghastly front in the dismal presence of many unhappy creatures, who, though not ever more criminal, having lost the favour of their Creator, would feel their misery greatly aggravated by witnessing his iniquitous partiality. The honour of God would be dreadfully wounded, and hell might justly resound with doleful clamours, complaining of their Judge's conduct.

The law of God condemns for every single sin, however small as men may feel disposed to term it. If its condemnation was confined to actual theft, robbing, and murder, drunkenness, fornication, and adultery, some persons would not come under its condemnatory sentence, for they have never actually committed such crimes. However, seeing the law declares every one worthy of death that hath not continued in all things written in the book of the law to do them, according to the letter and spirit of every command, we may ask this pointed scripture question, "If thou, Lord, shouldest mark iniquity, O Lord, who shall stand?" There can be no justification by the law, for by the law is the knowledge of sin. It is not possible, in the nature of things, for the instrument that enlarges the wound, at the same time to close it. The holy and just law of God has condemned the world, and placed all mankind under the curse.

Salvation is by grace, that the glory of it may everlastingly be given to Christ. The saints, in all ages, have ascribed this great work entirely and exclusively to the Lord. The saved, as with one voice, say to him that was dead and is alive, "Thou wast slain, and hast redeemed us by thy blood." "By grace," says Paul to the Ephesians, "ye are saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." The same inspired apostle tells us, salvation is obtained only by faith, that it may be by grace. It is the good old way in which all the patriarchs, prophets, apostles, and martyrs travelled. "It is the only way of holiness, and the redeemed shall securely walk there." Salvation, as the free gift of God, is limited to believers in Christ according to the unsearchable wisdom and sovereign pleasure of Jehovah. The tenour of the Gospel on this subject invariably is, "He that believeth and is baptized, shall be saved." "Believe on the Lord Jesus Christ," says the Holy Spirit to every sinner, "and thou shalt be saved." "To as many as received

him, (in the days of his flesh,) to them gave he power to become the sons of God, even to them that believe on his name." As Christ is the only way, so faith is the only instrument by which the believing sinner can be saved. The ignorant, unbelieving, polluted wretch, provided he has had opportunity to hear the Gospel, is condemned, because he has denied the testimony which God has given of his Son; and thereby thrusting salvation far from him, he counts himself unworthy of everlasting life. Though light, even the light of life, has come into the world, he prefers darkness to light, and death to life.

If God were to save a soul that might have heard the Gospel in any manner, except by faith in his Son, salvation would be given as well as received in a new way, contrary to the plain declaration of his word; for both patriarchs and prophets were justified and saved only by faith. The Jews, who were a branch of the olive tree, were broken off because of their unbelief, and the Gentiles were grafted in on account of their faith. All unbelievers, however moral in their lives, and even beneficent in their actions, cannot possibly be saved without faith. For without dependence on Christ, no man can ever be a tree of righteousness; and however fair, in human appearance, the fruit of an unregenerate person may be, in the eye of God who sees not as man seeth, it is manifestly full of poison, and utterly unfit to be gathered into the garner of life. The Holy Scriptures are clear on this momentous subject, for they assert with a plainness that cannot be unperceived, "the just shall live by his faith." "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."

Now, reader, you must either be a believer, or an unbeliever. If you belong to the latter character, you have no part with Christ. He will have died in vain to you, if you continue as you are till death introduce you to the bar of the Great Judge. You are under the curse, and all the world is unable to avert your doom. Your present state renders you as stubble, and the Son of God a consuming fire. Will you, dare you appear before God as you are, strangers to genuine repentance and justifying faith? Will you say too much is required of you, when the Lord says, "only believe?" Is the evidence that Jesus is the Christ, and that he has atoned for your sins, so obscure that you cannot come to the knowledge of this important truth? Is the Gospel in heaven, so high that you cannot reach it? or is it in hell, so low that you cannot procure it? "No, the word is nigh thee, even in thy mouth, and in thy heart." "How then can you escape, if you neglect so great salvation?" Set your heart on your ways, and your eyes on your privileges. Escape for your life, and seize the horns of salvation.

Lygebridstal.

T. S.

ON BENEFIT SOCIETIES CONNECTED WITH CHRISTIAN CHURCHES.

AT the last Association the writer was requested to prepare an article on "*Sick Funds in Churches*, as a preventive to the numerous evils of members of our churches uniting themselves with *Odd Fellows*, *Orange Clubs*, *Ancient Druids*, or any of the secret orders that have of late so much prevailed." Our excellent friend, Mr. Pike, of Derby, at the same time was desired to draw up a brief article for the Repository, relative to Odd Fellows' Societies. I have waited with much interest for this communication, which has appeared in the above periodical for February and March, and am happy to find that it is circulated as a tract or pamphlet. With humble, but not with equal steps, I would now follow up the admirable object of this effort of the pen of my valued friend.

Benefit Societies may be viewed relative to their *nature and necessity, means and advantages*.

The *nature* of these institutions is evident. To provide for the "wearisome nights and months of vanity," incident to sickness and the decline of life, is equally the dictate of reason and revelation. Even in youth we are admonished to anticipate, and consequently to prepare for "the days of darkness, for they shall be many." "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccles. xii. 1. A union of religious and moral, industrious and economical persons, to provide assistance for debility, sickness, and death, is self-evident; and hence the number of the societies under consideration in the United Kingdom is very considerable. But it is important that the advantages of these institutions should be enjoyed without that "evil communication which corrupts good manners." Their value, uninjured by the evils attendant upon resorting to public houses, has led the active and benevolent members of Christian churches to promote their adoption. Did not the primitive church in Jerusalem exhibit the nature of these institutions, after the effusion of the Holy Spirit on the day of Pentecost? "And the multitude of them that believed were of one heart and of one soul; neither said any that aught of the things which he possessed was his own: but they had all things common.—Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the Apostles' feet; and distribution was made unto every man as he had need." Acts iv. 32, 34, 35.

The *necessity* of these societies is evident to every pious and thoughtful mind. "The prudent man foreseeth the evil, and hideth himself; the simple pass on and are punished."* A provision for sickness and old age is invaluable. But the question returns—how can these advantages be enjoyed without associating with carnal and even immoral persons at public houses or inns? The evils of these associations are innumerable. The writer has witnessed them in the place of his residence,

* See an interesting discourse upon this text, by Mr. Rogers of Fleet, preached before the Christian Fund, instituted 1773.

and even during the present week. Does it become even moral persons, how much more members of Christian Churches, to meet at public houses frequently, to transact the business of these Benefit Societies, and then stop and spend time and money? &c., &c. How necessary to the interests of social life, and of genuine religion, that consistent Christians should regard the admonition, "Abstain from all appearance of evil."

The *means* or manner of conducting these societies is important and deserving serious consideration. This embraces the nature of their system and the propriety of ascertaining that which is most effective. It is to be regretted that some benevolent societies have failed of their object after a few years establishment. But this, it is presumed, has been generally owing to granting too much relief to its sick members,—not regarding a due proportion between the actual funds of the society, and the number of members who had, or might have, claims upon them. The organization of the society's rules must be left to the united wisdom and prudence of its officers and members. Perhaps the best method is to obtain the rules of some of the oldest societies, which have "learned by experience," and from them to organize. In a subsequent communication I should be happy to forward, for insertion, the Address and the Articles of the Wisbech Christian Fund, established in 1818. The address is from the pen of Mr. Jarrom.

The *advantages* of these Benefit Societies are considerable. The value of union to afford reciprocal aid in affliction and the decline of life, is confirmed by long experience. The Divine Being, with reverence we speak, has given testimony to the power of union—"Behold the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do." Gen. xi. 6. Benevolent Societies, conducted by Christian ministers and churches, have great advantages above other institutions established at public houses, and under the designation of *Clubs, Odd Fellows, &c.* In the institutions contemplated no money is spent on depositing the weekly or monthly saving; there is no temptation arising from the resort to a public house, the attraction is rather to the house of God. No money is spent at an annual dinner, and the evils of such associations are avoided. Every one who withdraws from the common clubs, fellowships, &c., and unites in those contemplated, aids the interests of morality and religion. What is the effect of the scene witnessed by the writer this week (and who has not witnessed it?) of moral and religious persons parading the streets with a band of music, marching with such associations to the parish church, and after dinner again parading the streets, while some of the party are intoxicated? "This is a lamentation, and shall be for a lamentation." Let every member of our churches, and of our congregations too, in reference to these Bacchanalian festivities, and the specious societies which are connected with them, adopt the language of the venerable Jacob on his death bed, in reference to the conduct of his own sons, "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." Gen. xlix. 6. Let the conduct of David be imitated, "I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and I will not sit with the wicked." Psalm xxvi. 4, 5. Let the spirit of the following exhortation

be cultivated, and the object of this paper will be cheerfully and promptly promoted.—“Come out from among them, and be ye separate, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Cor. vi. 17, 18.

May 5, 1836.

J. P. B.

ANTINOMIANISM.

ANTINOMIANISM is easily known, for it bears its name engraven on its forehead, so that every passer by may read it. It delights in anti-
quities, and greatly prefers the purposes and counsels of eternity to the operations of grace in time. It loves to be shrouded in mystery, and refers all things to the secrecies of the Divine mind, rather than to the revelations of the Divine word. It is a system grounded on partialities, and holds it up as an infallible doctrine, that the universal source of benevolence has, in the exercise of sovereignty, doomed myriads of deathless spirits to a perdition of woe, necessary, irremediable, and eternal. It professes to exalt Christ, but it only does this for the purpose of self-exaltation; in fact, saying how good and precious is the Redeemer to save a few such important persons as ourselves. It is always speaking of Christ's righteousness and obedience, only as a good plea against continuous laxity and disobedience in itself. In fact, it will attribute any thing to Christ's holiness, on condition of a transfer of the same being made to its disciples, to stand in stead of real and personal holiness. In short, Antinomianism is a religious shadow, a something which you hear of, but which, when attempted to be handled, and brought to any test of christian practice or usefulness, is sure to retreat to its own dark regions of invisibility. Its feet may perchance crawl, but never run in the way of God's commandments. Its hands may touch the doctrinal, but it never grasps the practical portions of the Divine word. Its eyes are so dim, and withal so short-sighted, that it recognises none beyond its limits as having the features of a Christian and a brother. Its face is wan and haggard, evidently the result of distance, if not entire estrangement from the warm benevolent beams of the Sun of Righteousness. Heart it has none, and is thus a living anomaly, for it has no sympathy with the greater portion of the human race, and can sing its melancholy notes of partial redemption, and almost general reprobation, with the utmost self-complacency, while myriads of immortal spirits are borne onwards by the stream of time into a dark and hopeless eternity. A greater libel upon a God of love, a greater indignity to a dying Saviour, a greater disgust to a Holy Spirit, a greater misanthrope to his species, or a greater nuisance within the professional circle of Christianity, than an ANTINOMIAN, does not, cannot exist.

Paddington.

J. BURNS.

ELDER BUZZELL'S SERMON.

OUR old correspondent, Elder Buzzell, was appointed to preach at the last Annual Association of the General Baptists in America. His text was Isaiah lxii. 6, 7, “I have set watchmen upon my walls,” &c. Dr. Cox,

who heard this animated discourse, transferred to paper a few sentences at the moment of their utterance, and has printed them in the interesting volume which contains an account of his tour, as characteristic of the oratory of our preachers in the United States. They are as follows :—

“ I have been standing on the walls of Zion, watching for souls, and proclaiming the Gospel for five-and-forty years; and now, brethren, I know that I must soon come down,—yes, my age assures me, being sixty-seven, I must soon come down, brethren; but not, I trust, I hope not, I would not could I help it—no, I would not come down till I have seen Babylon the mother of harlots, fall—not till I have stood long enough to preach a funeral sermon for Babylon, and pronounce it over her ruins. Oh! she must come down, and if I read prophecy aright, it must be very soon. Dear young brethren, pray for and aim at this great consummation. ‘As a young man marrieth a virgin, so have I married thee.’ Yes, the Lord Jesus married the Church in these lands, when she was a poor despised virgin; but see how beautiful she has grown now! I remember when all the people we could muster amounted to only forty; now see what thousands assemble to worship and glorify their Lord! The watchmen are not ‘to keep silence day nor night.’ Not by *day*; I think this may refer to times of comparative prosperity: not by *night*; this may refer to seasons of adversity—to dark times. Amidst her present prosperity, let us remember the Church has had her dark times in this land. They were dark and difficult times when I traversed the woods forty years ago, with an eminent brother Minister now in glory, and we threaded our way by the spotted trees through the forest, then uncleared and uncut, to search for persons to preach to, and places to preach in; when we used to lie down in the woods by night in the blankets that covered our saddles for a bed, and the saddles themselves for a pillow. But blessed be God, we kept not silence then—we kept not silence day or night; and I speak it for your encouragement, dear young brethren! I must, as I said, leave the walls very soon; but let me tell you never to keep silence day or night, in prosperity or in adversity. No, not even when it is night in your own souls. Why here is an encouragement. It has been often found, and I have often felt it, that when ministers have their worst times in preaching, they have been really most successful. I remember that on one occasion in particular, I was so shut up and so miserable in my own soul in preaching, that the words seemed as if they would not come forth, they were like icicles freezing in my mouth; but still I struggled on and on, and in the midst of my embarrassment I secretly said to God, if he would but help me, and grant me but one, one soul for my hire, I would never be unbelieving again, as I had been when I began; and, lo! the result was fifty additions in a short time. Oh, keep not silence—go on, go on in your darkest times!”

CORRESPONDENCE.

A LETTER TO THE YOUNG.

My dear young friend,

You have arrived at an important age. At the season when childhood is emerging into youth, the character frequently takes its stamp, at least

for several years. Now, my dear, propose to yourself, as in the sight of God, the great searcher of hearts, the solemn question, Is my heart given up to the Lord, or is it not? Notwithstanding all the prayers which have been offered up for me, and the instructions I have

received, is my heart yet alienated from God, and if I could choose, would I rather be placed in circumstances in which I could gratify the pride and vanity of my heart, than in those in which the restraints of counsel and example would enforce submission to the humbling doctrines of the cross? But I trust, dear, the work of grace is begun in your heart by the power of the Holy Spirit. Be instant in prayer; give all diligence; work out your salvation. The promise for you is in Prov. viii. 17. Your spiritual enemies are numerous and powerful. The temptations of the great adversary of souls will sometimes be overwhelming and terrific as the appearance of a roaring lion, and sometimes so insidious and disguised, that they will appear to be the suggestions of an angel of light. 1 Peter v. 8. Matt. xxvi. 41. This arch enemy desires and seeks your spiritual destruction, and there is no city of refuge but the Lord Jesus. You are living in a wicked world. 1 John xxvi. 15, 16, 17. There is much to attract the attention, and to allure the affections of the natural heart. Many a path will appear smoother than the strait and narrow one which leads to the heavenly world; but your prayer must be that in Ps. cxix. 37, 117. But, my dear, your greatest enemy is inbred sin in your own evil inclinations. Our blessed Lord, when attacked by satan, was living in the ungodly world; but the efforts of each were powerless on Him, because there was no tinder within to catch fire from the sparks of temptation. You will have many struggles between your conscience and your will, between grace and nature. Rom. vii. 15—25. Be very diligent in the use of those means which our heavenly Father has appointed, which he condescends to bless.

1st. Pray without ceasing. While you must have appointed seasons for prayer, cultivate the spirit of habitual communion with heaven. Amidst the varied engagements of the day, your soul should indulge ejaculatory thanksgivings and supplications, and be assured that is wrong which you cannot pray over.

2nd. Search the Scriptures. Examine them on given subjects suited to your character and circumstances. This is very different from the cursory and unsystematic perusal of them; it not only secures a general knowledge of the revealed will of God, but is likely to promote a personal interest and delight in the truths of the Divine Oracles. Whatever circumstances you may be

placed in, whatever duties you may be called to perform, search for passages which will counsel and direct you. Ps. xxxii. 6. Prov. iii. 6. 3rd. Seek Divine assistance in the exercise of constant self-examination throughout the day, while it may be more connectedly attended to at special seasons. Consider what are your motives for action, whether you are seeking the favour of your fellow-creatures, or the approbation of your heavenly Father who looketh at the heart. Let these be your rules, Col. iii. 17. 1 Cor. x. 31. If you feel the value of your own soul, you will care for others, and desire to be instrumental in promoting their benefit. Never suppose you cannot be used as an instrument in the spiritual good of precious souls; what the little maid did for her master, Naaman, you may be employed to do for some who have the leprosy of sin, by directing them to the good Physician, who could indeed accomplish the purposes of his love without any human instrumentality, but he condescends to make his people co-workers with him in the salvation of a ruined world, and often takes the weak things of the world to confound the mighty, that no flesh might glory in his presence. Let every effort be accompanied with prayer; endeavour to improve every opportunity; read the word of God to any who cannot, and to the sick and aged. If you pray, the Lord will open the way. Distribute tracts; save your money to purchase leaf tracts, and take some with you whenever you go out, present them when you can, place them in hedges, drop them, and take a district to visit regularly when you can. Let missionary efforts deeply interest you; collect for them as you have ability; and make useful articles for their increase. Sanctify all by prayer. Be a Sunday-school teacher if you can. Write pious letters to your unconverted friends and acquaintances. In the selection of books for perusal, be circumspect. Do not allow human authors to supercede at all your regular study of the volume of Inspiration. Good christian biography, church history, and books on practical subjects, are profitable to read. Sanctify all by prayer. This will render the ordinary employments and enjoyments of life as acts of devotedness to the service and glory of the Lord our God. And now, my dear, farewell. The end of all things is at hand, therefore watch and be sober. Use this world without abusing it, for the fashion of it passeth away.

The Lord bless thee, and keep thee.
The Lord make his face to shine upon
thee, and be gracious unto thee. The

Lord lift his countenance upon thee,
and give thee peace.

From your affectionate friend,

J. E.

REVIEW.

THE BAPTISTS IN AMERICA; a narrative of the Deputation from the Baptist Union in England to the United States and Canada. By the REV. T. A. COX, D. D., LL. D.; and the REV. J. HOBY, D. D.

As the contents of this work must be eminently interesting to both sections of the Baptist denomination, and as the authors of it have recently received some severe public animadversions, our readers will be glad to see an extended notice of it in this Miscellany. We shall advert to the conduct pursued by the Baptist Deputation in reference to the subject of slavery, to the general state of religion in America, to the hints given of our own denomination, and to the merits of the book, on the whole, as a narrative intended to instruct the British Churches, and promote their improvement. As it respects the first of these points, it is clear that though Drs. Cox and Hoby did not often appear on the platform at Anti-slavery meetings, they exerted a powerful influence in favour of the slave in various other ways. By contending with slave-holders in private conversation, by discoursing on the iniquity of their system at select parties of them called for the purpose, by diverting to the subject in their sermons, and uniformly treating the blacks as friends and brethren, they were effectual agents in pushing forward the cause of the afflicted slave. So far from being recreant to their principles, as has been slanderously reported, they honestly, openly, and constantly avowed them, and acted upon them according to the dictates of their own judgment; and it is surely due to their long-established reputation to receive their testimony with confidence, and give them credit for having done their duty. On many occasions, and in different ways, they attacked the unrighteous system; but as *delegates* they felt, when they saw the state of parties in America, that they could not openly identify themselves with the Anti-slavery Society without signally failing in the object they were commissioned to accomplish: nor let it be forgotten, that at this moment there are

residents in America, whose reputation as literary characters, and avowed abolitionists, has spread through the civilized world, and who still feel it their duty to stand at a distance from that Institution. A visitor, a stranger, therefore, having other objects to secure, ought not to be censured for thinking it right to pursue the same course. As friends of the slaves, we should remember that different sorts of agents may be necessary in order to effect their emancipation. While some should go forth to call public meetings, and form associations for that express purpose, others should be employed, who, like Drs. Cox and Hoby, having several grand purposes to execute, will be admitted into slave-holding families, and be able to reason the matter over with influential persons who would not approach an Anti-slavery meeting, or read one of its publications. Troy was taken, not less by the wisdom of Ulysses, who introduced Grecians within the walls of the city, than by the valour of Achilles, who routed the Trojans in the field of battle.

The state of religion in America is a subject on which different persons speak in language expressive of totally opposite views; one class of witnesses describing it as distinguished by a depth of devotion, a spirit of enterprise, and a degree of intelligence not to be found in the mother country; while others, connecting the profession of American Christians with their toleration and apparent support of slavery, denounce the whole of it as sheer ostentation and hypocrisy. The late Mr. Ward, of Serampore, our own Mr. Sutton, Drs. Read and Matheson, with a host of writers whose publications have been noticed in the public journals, have all concurred in bearing a favourable testimony with regard to the cause of Christ in that country. The same representation is given in the book before us. The progress of knowledge, the evidences of piety, the exercises of philanthropy and public spirit, as witnessed even among slave-holders, are portrayed on these pages in most glowing colours. How perplexing, therefore, is our dilemma! The possibility of the existence of vital religion in owners of

slaves is denied by some persons; while by highly esteemed friends, of unimpeachable integrity, those very men are spoken of as eminent for all that can elevate or adorn the Christian. The character of man often presents a mysterious aspect. The late Rev. John Newton, the oracle of the evangelical clergy, whose name has ever been dear to piety, and whose sayings are echoed in the pulpits of Congregationalists and Episcopalians on both sides of the Atlantic, was himself, after his conversion, not only a slave-holder, but unspeakably more horrid, a slave trader, a slave importer, involved apparently in the dreadful guilt of those barbarisms practised on the coasts of Africa. We do not say that he actually seized his fellow-creatures, and dragged them into bondage, but he purchased of those who did, and continued in the employment for several years. Was he at that time a base infatuated hypocrite, or a sincere believer, whose eyes were not opened to discern the enormity of that sin? He confesses, in his "Authentic Narrative," that during the time he was engaged in that business, he had not the least scruple as to its lawfulness; a striking proof that before conscience can effectually perform its functions, it must be enlightened by just moral principles, and removed from the influence of evil customs and examples. In favour of American Christians, it ought to be observed that many of them deplore the existence of slavery, and earnestly long to put an end to it, as involving the nation in guilt; but they do not know how to act. "In some States," says Dr. Hoby, "even though the owner should consent to become a pauper by the deed, he is unable to secure their liberty. The State would require bonds from himself, and two responsible guarantees, to the amount of three times the value of the slaves, that they should never become chargeable to the public. In other States, the manumitted slaves must be removed; but the State to which the benevolent owner might be able to convey them would make similar requisitions, with which he could not comply. In these, and many more cases, a man would not do as he would be done by, to cast his poor, unfriended, unprotected negroes upon 'the tender mercies' of a State legislature. He knows they would be sold into hopeless bondage, the moment he relinquished his own legal rights. The laws must first be altered." Some professors, of sufficient property, are run-

ning all risks, and laying themselves under the heavy bond required; but others, who have not the pecuniary means, are in a situation of great delicacy; for they know that these unhappy creatures, if emancipated without this required security to the State, would immediately become the victims of prowling kidnappers, and be sent off to the South, where their existence would be speedily terminated by hard labour, cruel treatment, and sore privation. In abhorrence of slavery we yield to no one. To abet and encourage it is, we conceive, the worst, the blackest of sins. But we are not prepared to unchristianize those slave-holders, who treat their slaves kindly, and who, though they may strongly desire to emancipate them, are not able to do so, in consequence of State Regulations; and we much fear that the withering blasts of censure directed at present against almost the whole body of American Christians, will operate injuriously upon the progress of religion in our own country.* Does not the scoffer rejoice to hear ministers and Church officers of all denominations denounced as hypocrites and tyrants? While adverting to the state of religion in America, we are happy to record that the Free Will Baptists are nearly all abolitionists. At an anniversary meeting in Lisbon, a motion was made in favour of the abolition of slavery, which was unanimously carried, and with great demonstration of zeal in the cause. We should have been glad to read the precise terms of the resolution. We cannot imagine that it recommended the exposure of this already oppressed and injured race to all the horrors of a transportation to the Southern States; but we have no doubt that our brethren based their opposition to slavery on the high principle of its heinous sinfulness in the sight of God. It would not be unworthy of our ensuing Association to agree on a communication to our Transatlantic friends, expressive of the pleasure we feel in hearing of their abolition sentiments, and of our confident persuasion that they admit the coloured people to equal rights and privileges in the Church, and that it forms a part of their established discipline to deal with the buyers and

* A discussion is now in progress at Glasgow on the conduct of American ministers, in connexion with slavery. But we shall be obliged to forward this copy to Leicester before seeing the printed report of it.

sellers of slaves as great transgressors of the law of Christ.

America is distinguished for the vigour with which she supports her public institutions. There are in the United States about eighty colleges, containing several thousands of Students, besides thirty-seven theological seminaries. Dr. Hoby says that the newest States of America are better provided with the means of education than the mother country is upon an average. The annual meetings also of different religious Societies are represented as partaking of a more devotional character than those in England. On the whole we are disposed to think favourably of the religion of our Transatlantic friends. The language employed in describing the progress of divine truth has rather deceived the British public. Those states of a Church which we should denominate prosperous, or describe as evincing much good feeling on the part of the brethren, they represent as a revival, caused by a special out-pouring of the Spirit. But doubtless, there have been many extraordinary changes in the religious feeling and moral aspect of a Church to which the terms glorious revival may with great propriety be applied. But as our limits will not allow us to enlarge, we conclude by remarking that though this work is what it professes to be, an account of the Baptist Churches in America, it breathes none of the spirit of party. As each of the deputies gives a separate narrative, there is a pleasing diversity in the style of the composition; and while the writers bespeak the approbation of the British public for their own denomination as a numerous, zealous, influential, and rising body, they generously award a due degree of praise to every other section of the Christian Church. Some of the incidents related concerning the poor negroes are very affecting, and calculated not only to excite an abhorrence of the accursed system under which they wear out their painful existence, but to conciliate for them those feelings of kindness and respect which may lead to an amelioration of their condition. We cordially recommend this publication. It is adorned with twelve beautiful engravings. Its fidelity in stating the imperfections as well as excellencies of the Baptist Churches; its statistical tables; its detail of diversified circumstances; and its studied exclusion of all amplications and descriptions not connected with the

object of the deputation, render it valuable as an authentic record of important facts. It will, we have no doubt, be extensively read, and much admired. Should a second edition be published, we would recommend the insertion of a map. Our pleasure in the perusal would have been diminished considerably if we had not had one at hand, on which we could in imagination accompany our travellers in all their peregrinations.

ELIJAH, THE TISHBITE. *By F. W. KRUMMACHA, D. D. Translated from the German. London: Religious Tract Society.*

The character of Elijah partakes greatly of the sublime. Living in an age when pure religion was greatly on the decline, and fired with inextinguishable zeal to effect a revival of it, he scrupled not to stand, as he thought, alone in his profession, and, at the risk of his life, to rebuke the vices even of king Ahab. In some respects, perhaps, his example cannot be produced as a model; but his exalted devotion, and his firm faith in God, are worthy of attentive consideration, and ought to be most studiously imitated. Dr. K. has done justice to his subject. He is a man of considerable imagination, and well versed in the workings of the human heart. The scenes of the Prophet's labours and trials are depicted with a master's hand; and while the singularity of his circumstances is noticed, the essential agreement of his pious emotions with those of the Christian is detected, and successfully described. Each of these thirty-two lectures refers to a remarkable passage in the Prophet's life; such as his first appearance, his sojourn at the brook Cherith, his departure for Zarephath. The present work is a translation; but in point of style, it appears to us to have all the ease, and vigour, and idiomatic purity of an original composition.

THE YOUNG SERVANT; *or, Aunt Susan and her Nieces. Sold by ditto.*

The advice which this interesting book gives to servants is valuable for its practicability. It is calculated to instruct, admonish, and encourage by a detail of particular directions, lively incidents, and judicious observations applicable to the actual work of servants

in the various situations they have to fill. It shows them how to apply for places, what duties they will have to discharge, what virtues to exemplify while in them, and what sentiments to cherish towards employers when they have left them. They are very properly advised not to enter on situations, where they will either witness gross violations of the Sabbath, or be prevented from attending a place of worship. The various ways in which time may be saved, and the virtues of industry and economy exhibited, are pleasingly described. The narrative of aunt Susan's life is calculated to teach young people that respect-

ability does not depend on rank, property, or shining parts, but on the quiet, humble, persevering discharge of the duties of the station in which Divine Providence has placed us; and that servants may not only attain it, but be very highly esteemed, be really useful, and provide for the necessities of old age. We most earnestly recommend mistresses to let this little work form part of the kitchen library; and we think it would be well if young women were made acquainted with its contents before they go out to service. Inexperienced housekeepers might also gather many valuable hints from it.

VARIETIES.

LUTHER'S PRAYER FOR MELANCTHON.

"When Luther arrived, he found Melancthon apparently dying. His eyes were dim, his understanding almost gone, his tongue faltering, his hearing imperfect, his countenance fallen, incapable of distinguishing any one, and indisposed to all nourishment. At such a sight Luther was in the most terrible consternation; and turning to those who accompanied him in his journey, exclaimed, 'Alas, that the devil should have unstrung so fine an instrument!' Then, in a supplicating posture, he devoutly prayed,—'We implore Thee, O Lord our God, we cast all our burdens on thee, and will cry till thou hearest us, pleading all the promises which can be found in the Holy Scriptures respecting thy hearing prayer, so that *Thou must indeed hear us*, to preserve at all future periods our entire confidence in thine own promises.' After this he seized hold of Melancthon's hand, and well knowing the extreme anxiety of his mind, and the troubled state of his conscience, said, 'Be of good courage, Philip, *you shall not die*. Although God has always a sufficient reason for removing us, he willeth not the death of a sinner, but rather that he should be converted and live; it is rather his delight to impart life, not to inflict death. God has received into his favour the greatest sinners that ever existed in the world, namely Adam and Eve, much more will he not cast off thee, my dear Philip, or permit thee to perish in grief and guilt. Do not therefore give way to this miserable dejection and destroy thyself, but trust in the Lord who can remove it, and

impart new life.' While he thus spake, Melancthon began visibly to revive, as though his spirit came again, and was shortly restored to his usual health."—*Cox's Life of Melancthon*. P.

PUBLIC OPINION.

"If there be any thing in this lower creation, with which men have to do, and which has to do with men, and yet too ghostly to be made the subject of definition, it is *public opinion*. Though we cannot tell what it is, no one doubts its existence; though it does not present itself in palpable forms, all men feel it. Its secret and invisible influence operates on every mind and modifies every one's conduct. It has ambiguity and a species of omnisciences, and there is no power on earth so stern in its character, so steady, so energetic, so irresistible in its sway. Every other power must do homage at its altars, and ask leave to be. The thrones of kings stand by its permission and fall at its beck. It is a power that lives while men die, and builds and fortifies its entrenchments on the graves of the generations of the world. With every substantial improvement of society, itself improves; with every advancement of society itself plants its station there, and builds upon it and never yields. Time and the revolutions of this world are alike and equally its auxiliaries, and contribute by their influence, to its maturity and increasing vigour. And this is the power which has adopted Christianity and set itself up its advocate and defender in the hands of an almighty Providence. Public opinion advances slowly and with difficulty, but when once organized, it is mighty--invincible! Christian

nations are, in all respects, at the summit tide of influence over human affairs. Paganism will melt away before Christianity as snow and ice before the approach of a torrid sun, when once the splendour of its rays is made to blaze upon those

regions of night, by the combined enterprise of Christian communities. Mahomedanism and Popery will be the last to yield, and the world is already tired of both."—*Colton on Revivals.*

AMICUS.

INTELLIGENCE.

RELIGION AND LITERATURE OF THE AMERICAN STATES;

With a Glance at the Expenses of National Church Establishments throughout the world. Addressed to the true Friends of Christianity at the present crisis.

It is the common cry of those who are opposed to Church Reform, and who consider a State Ecclesiastical Establishment necessary to the religious welfare of a country, to refer to the lamentable condition of America; and were we to believe half the suggestions thrown out on this subject, we should suppose that the inhabitants of the United States were grossly irreligious, and, in a literary point of view, only one degree removed from barbarism. To present to the public something tangible on this head, I have selected the following statements, from the Companion to the American Almanack for the year 1834, and other authenticated documents. Those marked with a star are imperfectly filled up.

RELIGIOUS STATE OF AMERICA.

	Churches.	Minis.
Bap. Denomination, Assoc.	311	5,513
Protest. Episc. Ch. Bishops,	14	392
*Methodist do. do. Districts,	112	2,057
*Congregationalists,	1,044	803
Presbyterians, Synods, 21;		
Presbyteries,	110	2,381
Associate do.		151
Reformed Dutch do.		190
Cumb. Presbytery,		100
*Lutheran, Communicants, 44,356		24
Unitarians,		193
*Roman Catholics, Dioceses, 11		

Besides some hundreds of Churches and Ministers, connected with the Reformed Christians, various branches of Methodists, &c.

It seems, then, that in that *Infidel* country there are upwards of 12,000 Christian Churches, and upwards of 11,000 Ministers. Those who regularly hear the gospel, at least 6,000,000. In the Baptist list of Churches, the communicants are 440,000; Methodists, 760,000; Presbyterians, 217,000; and Congregationalists, 104,000. The estimated cost of Religion for the whole States is £770,000.

Let us now take a glance of the expense of Religion to the various Kingdoms of Christendom.

United States, as above,	£776,000
France, Catholics and Protestants,	1,050,000
Spain,	776,000
Portugal,	300,000
Hungary,	309,000
Italy,	776,000
Austria,	950,000
Switzerland,	87,000
Prussia,	827,000
German States,	765,000
Holland,	160,000
Netherlands,	105,000
Denmark,	119,000
Sweden,	238,000
Russia, Greek, Caths. and Protestants,	990,000
Christians in Turkey, ..	180,000

£8,852,000

The Established Church of England,
Ireland, and Wales £8,896,000

being for our *highly-favoured* and *lightly-taxed* country, just £44,000 more than all the rest of the Christian world put together!! The estimated hearers of the whole Christian world (Britain excepted) are 198,728,000: Britain, which costs £44,000 more annually than all these musters hearers, 4,000,000!!! England, which has been blessed with a splendid Establishment for centuries, possesses about 6000 working Clergymen, which, in a population of 12,000,000, is only one Clergyman to 2000 souls. Ministers in America, of the various denominations, 11,000;—so that in America, without an Established State Religion, there is one Minister to every 1000 souls; which gives a balance in favour of dissenting America of near 5000 Ministers!! So much for the voluntary support of the gospel. It will be well, after this exhibition, if Pamphleteers who theorise on the subject would steer their course more by matter of fact. In England the communicants of the State Church are not above 350,000, that is, as one to 34 of the whole population. In the American Churches, on the voluntary principle, there are about 1,800,000, or one to seven of the whole population. Balance in favour of Religion in America over England, 1,450,000 communicants!! In New York, with a population of 220,000, there are 101 Churches, that is one to every 1200. In London, the Metropolis of Britain, with her Cathedral, Bishop, &c. there are 194 Churches to a population of 1,500,000,

that is, one to every 8000 of the population. So much for contrasts: but we cease, as a *Dignitary* is scowling at our statements, and saying, 'Fie, fie; comparisons are invidious.'

Let us now see the Literary state of ignorant America:

Regularly Chartered Colleges	61
Professors, Teachers, &c.	400
Average Number of Students,	9000

In addition to which there are several hundreds of Academies; and in the State of Kentucky alone 1248 common schools.

Let us now examine the state of Periodical Literature. I select the state of Massachusetts, which has a population of about 700,000, not equal to that of Manchester, Liverpool, Edinburgh, and Glasgow. Yet in that State there are published—Daily Papers, 14; Weekly, &c. 86; other Periodicals, 40; Total, 140; while in the four British towns above mentioned there are published, of Daily Papers, none; Weekly, &c.—Manchester, 12; Liverpool, 9; Edinburgh, 18; Glasgow, 14; add 20 to this list for additions since estimate was taken; Total, 73: Balance in favour of America, 67! In the town of Boston, not much larger, I believe, than Dundee—Daily Papers, 10; Semi-Weekly, 7; Weekly, 27; others, 22; Total in Boston, 66. In Dundee, I believe in all not more than 5: Balance in favour of Boston, 61.

What is the conclusion to which common sense alone must arrive on the subject of the State Religion? Either the Ministers and Priests of other countries are in a state of extreme suffering, and are grossly oppressed; or the Ministers of the British state religion are greatly overpaid, and therefore a grievous and almost overwhelming burden to the country. The latter is self-apparent. Reform is the order of the day. It has been partially applied to politics, and has achieved much. Urge it upon the state religion, and cease not to converse, agitate, and petition, until the foul burden of a degrading and an intolerable Hierarchy is removed. Mind not the cant that is circulated about an Establishment being necessary, as a bulwark against Infidelity. How many Infidels do you suppose the whole Priesthood of England, Ireland, and Wales, which costs you £8,896,000 per annum, have converted during the past year? I do not believe a dozen. Have they not rather increased the number of that infatuated class. The Church of Christ has nothing to fear from without, if she is kept pure within. The pestilential

breath of her false and selfish friends has done more to mar her beauty, and injure her healthfulness, than all the enemies she ever had to encounter. Suppose you that Established Clergymen would preach *worse*, or convert *fewer* individuals, or build up the Church less efficiently, if, instead of depending on the State allowance, they had to depend only on the free-will offerings of their respective flocks? Depend upon it, the balance would be in favour of the latter state of things. Be not then hood-winked by the *interested* cry, 'The Church is in danger! the Church is in danger!' If so it is from her friends, not from her enemies. So long as Christ is King of Zion, his Church is in no danger. No! it is built upon a Rock, and the gates of hell shall never prevail against it. I will tell you what is in danger: the support of hirelings, the corruptions of Ecclesiastical monopolies, the various superstructures based on the clay of human authority, and not on the Rock of Ages. A spirit of enlightened inquiry is abroad, and it is backed by the power of Eternal Truth; and depend upon it, the Truth is mighty above all things, and must prevail. The whole of England is on the move; and though the State Clergy of Scotland are not so well paid as their Southern allies, yet the system is the same. And do not forget what the oracle (Dr. Chalmers) of the Northern Establishment stated in a sermon in London:—"He felt quite assured that if the *wealth* which is still in reserve for the *elements* or the *reward* of an elevated *scholarship* be enervated, or even transferred to support the Church's *homelier* and humbler services, then will England cease to be that *impregnable bulwark* of orthodoxy, which she has hitherto proved, in virtue of her many ecclesiastical champions among the nations of protestant christianity."* Here is a Presbyterian defending the riches, &c. of the English Prelates, against even a more equitable remuneration of her labouring Clergy. Most delightful! Think upon it, you that tell your posterity of the devotion, the disinterestedness, and the sacrifices of the founders of Presbyterianism in Scotland.

Many objections have been made to Churches on the voluntary principle, among which the following, which we present in the way of questions, have had a place. Before I refer to these, I would answer a preliminary one, as many persons are unacquainted with the true

* See Monthly Magazine for March 1834.

grounds of dissent from the Established State Religion.

Quest. 1. What is the real ground of dissent?

Ans. That the true Church is a voluntary society of persons, who freely become the disciples of Christ, who is the only Master, and whose word is the only rule in matters of Religion; and therefore, that any human enactment, or any political power exerted to promote the Christian Religion, are alike opposed to its true nature, derogatory to the Head of the Church, and must necessarily be oppressive to mankind in general.

Quest. 2. Can the Christian Religion be supported by its own resources, without the patronage of Kings or Parliaments?

Ans. It can, and much more efficiently. Christianity never appeared so truly amiable, and obtained so many triumphs, as when she went forth clothed in the garb of her intrinsic excellence, and defended only by the Power of Truth. It was then that Pagan temples were desolated, and the altars of idolatry overthrown;—it was then that the friends of the Cross were numerous through the whole of the known world, and that her votaries were found even in the Palace of the Cæsars;—it was then that systems of philosophy, (falsely, indeed, so called,) which had the influence of the great, and the superstitions of the multitude, in their favour, withered before the uplifting of the Cross,—proof sufficient that Christianity has within herself the elements and the means of perpetuation and prosperity.

Quest. 3. But may not political influence increase the number of her friends, and ward off the blows of her enemies?

Ans. Impossible. None are the friends of the Church, but such as are under the influence of truth, and number among her sons. To attempt to increase these, by any force but that of conviction and persuasion, is absurdity itself. As soon may you add to the wonders of this age of invention, by making carriages to go with extreme rapidity by an eloquent address, as to operate effectually upon the mind of man with any other weapons than those of truth. And after Christianity has stood the test of eighteen centuries, the cruelties of Nero, and all that malignant spirits could devise, aided by the infernal powers of darkness, it is the grossest insult that can be offered to her, to affirm that she depends upon the arrangement, and patronage, of any political assembly. Political State Religions have done much to deform and to impair

Christianity, but nothing for her advantage. They have destroyed the distinction which existed between the true Church and the world;—they have multiplied her false friends, those whose highest aim was to fatten themselves by feeding on her vitals, and they have mightily strengthened the hands of her enemies, and given them too just cause to blaspheme. The experiment of a densely populated mass, acting in common life, directing the political affairs of an immense country, and perpetuating the preaching of the pure gospel, as well as educating the rising age, without a State Religion, has been tried upon a grand and large scale for a considerable period, and presents to our vision an object which cannot fail to fill us with wonder and admiration. I need not say that I refer to America.

While carefully labouring to remove your Ecclesiastical grievances, let every friend to true religion present the state of the Church before God in prayer, and intercede—"Arise, O Lord, and plead thine own cause." "Arise, and have mercy upon Zion, for the time to favour her, yea the set time, is come."

Paddington.

J. BURNS.

YORKSHIRE CONFERENCE.

The Yorkshire Conference assembled at Halifax, April 4, 1836. Mr. Henry Hollinrake opened the meeting by prayer, and Mr. W. Butler preached from Acts xx. 19. Written and verbal reports were presented to the meeting respecting the erection of a new chapel at Bradford. The estimated cost of the building is £1,100. It is let to build within a given time, and the last fourth of the amount to be paid three months after its completion. The first stone was laid April 5, 1836. The proceedings of the Committee were approved by the meeting, and a guarantee was offered by the Conference for interest on sums advanced for this building for ten years to come. A circular, soliciting the patronage and assistance of the inhabitants of Bradford and its vicinity, prepared by Mr. T. H. Hudson, was received, and ordered to be printed under the direction of the Committee. A supply was arranged for this Home Missionary Station till the next meeting, and the Treasurer, Mr. W. Foster, was directed to pay £15. 10s. for rent and interest, and also £2. 7s. 11d., owing for supplies. A supply of Ministers was named and provided for Lineholm. A

case was received from the church at Heptonstall Slack, on the propriety of reprinting the supplement to Dr. Watts's Psalms and Hymns, which was left for consideration till the next meeting. The Treasurer for the Home Mission reported his financial account. The rules for the government of the Association were recommended to the consideration of the churches till the next meeting, which is to be held at Queenshead, on Whit-Monday. Mr. H. Astin, to preach.

The Conference re-assembled, pursuant to the order of last meeting, May 23, 1836. Mr. H. Hollinrake opened the meeting by prayer, and Mr. W. Butler preached from Rom. viii. 28. As most of the churches in this district have adopted the General Baptist Hymn-Book, the church at Heptonstall Slack was left to decide on the propriety of publishing a new edition of the Supplement. It was earnestly recommended to the churches to send their views on the rules for the Association to the next annual Meeting. A supply was arranged for Lineholm. The report of the Home Mission, prepared by Mr. W. Butler, was read, approved, and ordered to be printed.

A case, requesting relief for the widow and orphans of our late friend, brother Thompson, was presented to this meeting by brother Butler. This case was recommended to the attention of the churches with the warmest cordiality. They are desired to transmit their contributions to brother W. Butler. The next Conference to be held at Stalybridge, August 22, 1836. Preacher, Mr. H. Hollinrake.

MIDLAND CONFERENCE.

The Midland Conference assembled at Kegworth, May 24th, 1836. R. Stocks supplicated the presence and blessing of God, and Mr. Wilders, the minister of the place, presided.

From the reports of the states of the respective Churches in the district, it was pleasingly evident that the Lord continues to give testimony to the word of his grace. Brief as is the period since the last Conference, one hundred and seventeen persons were reported to have been baptized on a profession of faith in Christ, and admitted to christian fellowship; and that one hundred and fifteen others were waiting as candidates for the enjoyment of the same precious privileges.

After discussing the question referred from the last meeting to this, "What

can be done to render the Conferences more interesting?" it was agreed, That a religious topic be selected at each Conference, and recorded in the Minutes of its proceedings, and discussed at the succeeding meeting, provided the business of the Conference can be dispatched in time to admit of such discussion.

Acting in accordance with this regulation, the subject selected for discussion at the next meeting to be, "Is it a fact that a large proportion of the children of the members of our Churches never become decidedly pious? If so, why is it?"

The following resolutions were passed with the utmost unanimity, expressive of the views and feelings of this meeting relative to Negro slavery in America.

1. That the members of this Conference, representing *forty-four* Churches in the Midland district, desire solemnly to express their deep conviction, that for professing Christians to hold their fellow men in slavery, is a FLAGRANT sin, which renders their christianity liable to suspicion, and makes their eternal welfare extremely questionable.

2. That this Conference cannot contemplate without sorrow the fact that a large number of persons, professing to be members or ministers of Baptist Churches in the United States of America, are slave-holders, and that many more are *virtually* the supporters of the cruel and oppressive system of African slavery.

3. That this conference, as far as their feeble voice can reach, would call upon those, who profess to be their brethren in those States, to exert every effort to remove from their country the heavy load of guilt which it incurs by its pertinacious adherence to Negro slavery.

4. That this Conference desires to express its sympathy with the members of the American Anti-slavery Society, and would urge them to persevere in those labours for the extermination of the horrid system of slavery, which, by whatever obloquy they may be assailed by their countrymen, will cause the friends of christianity in other nations to regard them as the greatest benefactors of their country.

Mr. Pike introduced the morning service by reading and prayer, and Mr. J. Goadby, of Leicester, preached from 1 Timothy iii. 15, "The Church of the living God, the pillar and ground of the truth." At the close of the service, a collection was made for the Home Mission. Mr. A. Smith preached in the

evening from Acts vii. 59, "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

The next Conference to be at Loughborough, on the last Tuesday in September, 1836. Mr. Pike of Derby to preach in the forenoon.

RICHARD STOCKS, *Sec.*

LINCOLNSHIRE CONFERENCE.

This Conference assembled at Gosberton, June 9th. Mr. Judd, of Coningsby, delivered a discourse in the morning from 2 Cor. iv. 7, "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

In the afternoon, the brethren assembled for business. Mr. Everard, late of Spalding, having accepted the call to the pastoral office at Gosberton, presided at the meeting.

1. The ministers present gave an account of the state of religion in their respective Churches and congregations, which was of an encouraging character.

2. This being the regular time for balancing the Home Mission accounts for the district, various sums, amounting to about £50, were paid to the treasurer, Mr. Butters, of Spalding. The claims from the stations were then paid, leaving a balance due to the treasurer of £21.

3. Mr. Jarrom stated that some of his friends had responded to an appeal on behalf of the debt of the Home Mission in a recent number of the Repository, and had collected £3, 5s. Some arrangements were made relative to this balance, and it is hoped that every Church in the district will aid the effort, that it may be paid in a few months.

4. In reply to the letter from Stamford, relative to the Lord's supper, it was determined to advise the friends at this Home Mission station to obtain an exchange at least once a quarter with some neighbouring pastor.

5. In reply to a letter from Mr. Jackson, of Ipswich, respecting establishing a General Baptist interest in that town, the minister to whom it was addressed was advised to write to him a suitable reply.

6. The thanks of the Conference were presented to Mr. Jones, of March, as the Secretary, for his past services, and Mr. Peggs, of Bourn, was requested to take the office for the ensuing year. Mr. Butters, of Spalding, was requested to

serve the office as Treasurer of the Home Mission for another year.

7. It was determined to draw up a report of the Home Mission, with a list of subscriptions and collections, and their disbursements; to be circulated in the churches according to their number of members.

8. The arrangements were made for Mr. Stubbins's ordination as a missionary to India. The place fixed is Fleet, and the time, 7th of July. Mr. Peggs is to commence the service with reading and prayer; Mr. Lacey to deliver the introductory discourse; Mr. Jarrom to ask the questions; Mr. Pike to offer the ordination prayer, and Mr. Rogers (Mr. S.'s pastor) to deliver the charge. In the evening a Missionary Meeting is to be held.

9. The next Conference to be at Wisbech, on Thursday, Sep. 8, 1836. Mr. Hoe, of Spalding, to be the preacher.

In the evening a Home Missionary Meeting was held, which was addressed by Messrs. Jarrom, Ewen, Rogers, Everard and Peggs. The opportunity was interesting.

ORDINATION AT LONGFORD.

On Tuesday, June 7, 1836, Mr. Jabez Tunncliffe was solemnly set apart to the pastoral office, over the First General Baptist Church at Longford, near Coventry. Mr. Taylor, of Coventry, offered a short prayer, imploring the presence and blessing of God on the services and engagements of the day. Mr. Knight, of Wolvey, read the Scriptures, and offered the general prayer. Mr. Bannister, of Coventry, delivered a short but forcible discourse on our reasons for dissent from the Church of England. Mr. Lacey, of Wimeswold, proposed a series of questions to the church, and received their answers, and an assurance of their unanimity in calling brother T. to preside over them, by the members, who occupied the body of the chapel, all standing up. He also proposed the usual questions to the minister, pertaining to his conversion, call to the ministry, and motives and objects in coming to this people; the answers to which were simple, satisfactory, and affecting: after which brother T. read a brief but comprehensive statement of his views on divine truth. Brother Lacey then offered the designating prayer, accompanied by the imposition of hands on the part of the pastors then present.

Mr. Goadby, of Leicester, addressed a solemn and impressive charge to the minister, on his duties and obligations, &c., from Col. i. 7, "A faithful minister of Christ," and Mr. Jarvis, of Coventry, concluded the service with prayer. The congregation was large; the chapel, which has been recently much improved, was crowded to excess, and the service, though rather long, was deeply solemn and interesting.

In the evening an aged Independent minister opened the service by reading and prayer, and Mr. Wigg, of Leicester, addressed a very appropriate discourse to the people from 1 Sam. ix. 7, "That will I give to the man of God, to tell us our way." The congregation was large and attentive. This was a day of much interest and enjoyment at Longford. May the very pleasing indications of the divine blessing given to this people, and their minister, be continued. May the Lord bless him, and make him a blessing!

ORDINATION OF MR. STUBBINS.

The Ordination of Mr. T. Stubbins is fixed for Thursday, the 7th day of July, at Fleet. In connexion with the ordination, missionary sermons will be preached at Fleet and Long Sutton on Sunday, July 3rd, and a missionary meeting will be held at Fleet on the following Thursday evening.

For the order of the ordination service, see the arrangements in the account of the Lincolnshire Conference in the preceding page.

K. S.

BAPTISM AT BIRCHCLIFF.

April 30th, 1836, ten men and eight women were baptized by Mr. Hollinrake, among whom were an old man, his wife, daughter, son, and son's wife.

BAPTISM AT RETFORD.

On Lord's-day, May 22nd, 1836, the ordinance of believers' baptism was administered to fifteen persons in the General Baptist Meeting-house, Retford; four males and eleven females; most of them in the prime of life, and some of them the fruit of our Sabbath-school. The scenes of this day were truly interesting. Many stood at the door and attentively listened to the word of truth, whilst our minister advocated the doctrine of believers' baptism from

Matt. xxviii. 18, 19. At two o'clock our minister preached from Phil. i. 7, and received the newly-baptized by giving them the right hand of fellowship, and administered the Lord's Supper. At five Mr. Fogg preached out of doors, from Matt. xi. 28. It was thought 400 persons were present. At six o'clock we met in the chapel, and it was pleasing to see the numbers flocking to the house of God. Our minister preached from Ruth i. 16, and we concluded the services of this day with a special prayer-meeting. P. F. G.

BAPTISM AT WARSOP.

On Lord's-day, May 29th, 1836, the ordinance of believers' baptism was administered to six persons, two males and four females, in the presence of upwards of 2000 spectators. At an early hour Mr. Fogg arrived from Retford, with many of his friends; and numbers from Mansfield, Kirby, Sutton, and Boughton, came flocking in, so that great interest was excited. At nine o'clock Mr. John Fogg opened the service with prayer, and his father preached from the great commission; at the close of this service John Fogg spoke at the water-side of the example of Christ, and then baptized the candidates. In the afternoon Mr. Fogg preached and received the newly baptized, and administered the Lord's Supper. In the evening Mr. Fogg, junr., preached from Num. x. 29, "We are journeying unto the place of which the Lord said, I will give it you: Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." J. T. W.

BAPTISM AT HALIFAX.

On Lord's-day morning, June 5, 1836, the ordinance of baptism was administered to three candidates, by the Rev. W. Nicholson, at the General Baptist Chapel, Halifax; when an appropriate address was given on the subject of believers' baptism, to an attentive and numerous audience. And in the afternoon of the same day, a sermon was preached from Matt. iii. 13-17. May these services be blessed by the Great Head of the church, so that the seed sown may produce an abundant and early harvest. It may be useful to remark that one of the candidates received such impressions on her mind while attending to witness our previous baptism, as led her, through divine grace, to the resolution

of giving herself, first unto the Lord,
and then unto his people, according to
his word. D. W.

SUNDAY-SCHOOL ANNIVERSARY,
RETFORD.

On Whit-Tuesday the schools in Retford held their twenty-first Anniversary. At nine o'clock the children assembled in their respective schools, and, accompanied by their several ministers and teachers, met in the market-place, and proceeded in regular order to the common; and after they had sung, and the divine blessing had been implored, they returned to the Independent Chapel, and were addressed on the importance of Sabbath-school instruction, by the Baptist minister, from John xxi. 15, "Feed my lambs."

In the evening, the teachers, ministers, and friends of Sabbath-schools took tea together in the Baptist School-room, and the meeting was addressed by Revds. Benjamin Ash, S. Skidmore, W. Fogg.

We have 172 scholars, forty teachers; five teachers have joined the church this year, six scholars have become teachers. J. G. R.

PROPOSED ENLARGEMENT AT
RETFORD.

We have it in contemplation to enlarge our chapel, and materials are on the ground for the purpose. J. G. R.

ANNIVERSARY AT HALIFAX.

On Lord's-day, May 29th, 1836, two sermons were preached in the General Baptist Chapel, Halifax, by our minister, the Rev. Wm. Nicholson, in commemoration of the re-opening of the chapel after the recent improvements, when collections were made to the amount of £36, 16s. 6d. towards the liquidation of the debt incurred by those improvements. D. W.

SUBSCRIPTIONS TO MRS.
THOMPSON.

Subscriptions to the case of Mrs. Thompson have been received from
Dover Street, Leicester £6 6s. 0d.
Billesdon £4 0s. 0d.

We are happy to hear that Earl Howe, of Gopsall, has forwarded £5 to Mrs. Thompson, and that the Church at Barton have resolved to make a public collection on her behalf.

CHRISTIAN'S SKETCH BOOK AND
THE PERTH CAUSE.

Mr. Burns has paid over to the Perth cause, £40, 16s., the amount of profit of "Sketch Book," &c., which has been applied to payment of rent of chapel from May 1835 to May 1836, and other responsibilities connected with purchase of seats, &c., &c.

June 10th, 1836.

POETRY.

STANZAS,

*Occasioned by a recent baptism at
Heptonstall-Slack.*

Whence come those sounds that sweep
Down from the mountain's brow;
And o'er the lovely valley creep
In murmurs soft and slow?

From yonder sacred "house of prayer,"
Where late the heather grew;
For there a pilgrim band prepare
Their pledges to renew.

"Go, ye! baptize," their Master said,
"And tell the world my groans,
Bid fear upraise the drooping head:
My blood for sin atones."

And there the holy band perform,
The great commandment given;

Of sin, the young disciples warn,
And point the path to heaven.

With modest look and aspect mild,
The sister, sister leads;
And there of shivering age beguiled,
The lonely matron speeds.

The friend, the kindly hand extends,
And leads his friend along;
The brother, o'er the brother bends,
And moves through all the throng.

And there, beside the glittering flood,
The aged father bends;
And to his father's father's God,
His contrite son commends.

And while the aged and the young,
Unto the Lord are given;
Kind angels swell the tide of song
Through all the vaults of heaven.

H. C.

MISSIONARY OBSERVER.



SKETCH OF MISSIONARY OPERATIONS.

(Continued from page 229.)

How various are the objects of travellers! The savage tribes ramble from place to place, to find sustenance for their bodies, to meet in fierce and bloody conflict with antagonist tribes, or to find other tribes, weaker than themselves, whom they may pillage, sell, or destroy. The man of rank and opulence becomes a traveller, that he may see the world, behold the splendour of foreign courts, see the beauties of distant scenery, or sip of forbidden pleasures far away. The merchant seeks by travel to increase his wealth; the philosopher to add to his stores of knowledge and science; the botanist to examine plants and shrubs; the naturalist to observe the wild inhabitants of the forest or the grove; and the geologist to examine the rocks, the strata, and the soil of distant lands, and fancies that by these he can read the history of the world's creation, and tell of changes and convulsions never marked in Holy Writ. Some of these purposes are innocent, some are useful, while others are mean, depraved, cruel, and abominable.

Ours is a purpose different from all these. It is of a higher order, and pertains to nobler ends. We are travelling, not to speculate on distant countries merely, and their scenes, though we may glance at them as we pass on, and admire the wonderful works of God in creation; not to notice the progress of civilization amongst men, that we may discover fresh openings for the improvement of commerce, and the gratification of ambition; but to look into the operations of the Church of God, to trace the marks of the presence and power of the Holy Spirit, as given in connexion with the labours of his servants, and to enjoy those enchanting and sublime prospects, both for time and eternity, which are held up to the eye of faith in the word of prophecy and of promise, as combined with the evangelization of men, and the eternal glorification of immortal souls.

Conscious, then, of the high and holy interest which our observations are adapted to excite, we will again embark in the "Adventurer," and spread our sails to the winds, that we may skim across the deep blue sea, until we reach the coast of

MADAGASCAR. This is a large, beautiful, and healthy island, about 300 miles east of the coast of Africa. It is 800 miles long, and about 250 broad. Here the *London Missionary Society* have had in *Tanarivo* a Mission from 1818. It has experienced many trials from the caprice of its barbarian and despotic sovereigns. The last Missionaries were D. Johns, J. J. Freeman, and Edward Baker, printer; and J. Cameron, G. Crick, artisans. The Report for 1834 was extremely pleasing,—telling that a spirit of religious inquiry was prevailing among the natives—that many of them were learning English—that the mass of the rising generation were forming "a reading population"—that several chapels had been built by the natives for worship, in places

many miles from the capital—that many were converted to God—that the schools were flourishing—that the press was active, but could not keep pace with the demand for books and tracts, of which 21,000 had been printed—that 400 reams of paper had been sent from the Bible Society, for the printing of separate portions of the Scriptures, and seventy-two reams from the Tract Society, and that 5,000 Malagasse Psalters, as many copies of Genesis, Isaiah, and Proverbs, and 10,000 copies of the New Testament were preparing for them, &c. But alas! the capricious government has forbidden the profession of Christianity on pain of death, and given orders for the retirement of foreigners. Well, the native Christians have stood firm in the face of danger, the good seed is sown, and, as a poor negro on another occasion said, “they cannot pick it up.” May He who “causes the wrath of man to praise Him,” overrule even this for good!

Taking our leave of this island, and ruminating on the happy liberty we enjoy in contrast with these poor people, and looking forward to the period when, in every land, the rights of conscience shall be understood, felt, and asserted by every nation under heaven, and Cesar will no more be allowed to usurp the throne of God; we will proceed in our voyage up the Mozambique channel by the eastern coast of Africa. Here, along this immense continent, what untold millions dwell who “know not God!” nor, as we enter the Red Sea, and look on Arabia to the right, and Africa to the left, and contemplate the “wild” Ishmaelites on the one hand, and the deluded and dark Christians of Abyssinia on the other, does the scene greatly improve.

In *ABYSSINIA* the *Church Missionary Society* has had a Mission since 1831. Much therefore at present cannot have been effected. Messrs. S. Gobat, C. W. Isenberg, are Missionaries, and Aichinger and Müller are artizans. Two other Missionaries have also proceeded to join them. They have been employed in attaining the language, and preparing themselves for more active usefulness. They report the ignorance of the people—the deep and awful ignorance of the priesthood, and the entire absence of every thing which deserves the name of piety. They are, however, favourably received by the chiefs and people, though the country has been much disturbed by intestine wars. When will “Ethiopia stretch forth her hands to God?”

In *EGYPT* the *Church Missionary Society* also has had a Mission, at *Cairo*, since 1826. The Missionaries are W. Kruse, J. R. T. Leider, T. Müller, and three native assistants. Here good has been done, the Gospel is preached, schools are established; but the frequent returns and ravages of the plague interrupt their progress. Here also “The Chinese and India Female Education Society,” are sending an agent to execute the benevolent purposes of that institution.

We will proceed from Egypt, known in history as the parent of the arts and sciences—the first of civilized kingdoms, and afterward the “basest” of people; the scene also of the early triumphs of the cross, and again as abundantly prolific of monks and ascetics, and now truly needing to be taught again which be “the first principles of the doctrine of Christ,” and proceed from *Alexandria*, where the Wesleyans have lately relinquished a Missionary station with great reluctance, by what shipping we can get, (the “Adventurer” riding at anchor in the Red Sea,) to *Malta*, at present the seat of various Missionary operations,

from whence we can make short voyages to stations on the coast of the Mediterranean.

MALTA is a small and strongly fortified island between Sicily and the North of Africa. It is in the possession of the English, and has been, not inaptly, called "the key of the Mediterranean," as it gives to a maritime power like England, the free range of this wide expanse of water, and access to the various countries that surround it. It is now, through the blessing of God, employed also for better purposes. The inhabitants are Catholic. Here the *Wesleyan Missionary Society* has a station since 1823. J. Brownell and — Badgee are Missionaries. They have a small society of thirty-eight members. Some of the people hear the Gospel from them with delight. We are told of a Missionary preaching Christ in a village church, while the priest was delaying his coming, and the people desiring him again to tell them "these wonderful things." From this place also visits are paid to other small islands. They are active in translations.

Here also the *London Missionary Society* has had a station from 1811, but as its chief purpose was to print and publish the Scriptures in Modern Greek, which may now be effected with more advantage in England, it has lately been relinquished.

The *Church Missionary Society* has three printers and one translator in Malta. In 1834 the number of works issued from the press at Malta were, Italian 486, Greek 6,131, Arabic 30,081. These have been used by schools established by the Pacha of Egypt, in Constantinople, and even in Algiers. It is thus hoped that the influence of the press in promoting the knowledge of Christ, will be felt from one end of the Mediterranean to the other, among Papists, Mahomedans, Oriental Christians, and Jews.

The copies of the Scriptures, or portions of them, issued from Malta, in 1834, were, 9,387; and there were sent from home to Malta, 2,700 copies from the Bible Society. The Christian Knowledge Society issued 178 Bibles, Testaments, and Prayer-books, 1,054 books and tracts. Shall all this seed be sown in vain? The schools in Malta prosper.

Our course to GREECE is but short. Here the "American Episcopal Missionary Society," "The American Board of Missions," and "The Church Missionary Society," have several stations, which we will attend to in another paper, and conclude this paper by a few general notices relative to the present prospects of this once classic and now fallen land. We think, however, that the following regulations and facts indicate future improvement:—

Regulations of the Greek government concerning Liberty of conscience and Public Education.

Liberty of Conscience—Private persons, who, by power or menace, hinder or force any other person joining any Religious Society authorised by the Government of the State, in his attending the Divine Service of such Religious Society, celebrating certain holydays, &c., shall incur the penalty of imprisonment for a year or less according to the case—Whoever attacks in a public address, or in writing, in terms of contempt, scorn, or hatred, the doctrines, institutions, and rites of any religious party sanctioned by the Government of the State, incurs the penalty of imprisonment for three months or less; and in case of repetition, for six months—Preachers, who in public speeches, through

contumely or slander, endeavour to excite or support religious contentions between Ecclesiastical Societies, existing in the State, incur the penalty of imprisonment for not less than three months, and of degradation. Writers, publishing such things in books, undergo, if in public office, the same punishment, besides imprisonment for from three months to two years.

Enactments have further emanated from the Government, extensively embracing the interests of the nation, as it respects the bringing-up of youth. In a country like England, where, by the gradual maturing operation of Free and Christian Institutions, the public mind has become familiar with the blessings of education, almost without perceiving through what innumerable channels those blessings are conveyed, it may appear somewhat matter of surprise, that the highest authorities should descend to such minute particulars. But Greece is in circumstances of a peculiar nature, calling for paternal sympathy and authoritative influence in those to whom her national destinies are confided by Providence. We have much pleasure, therefore, in noticing the practical sketches exhibited in the following passages, extracted from the Regulations concerning Public Education :—

Public Education—In every Public Common School there must be given instruction in Religion; in the elements of the Greek Language; in reading, writing, arithmetic; in the legalized system of measures and weights; in drawing and singing; and, if possible, also, in the Elements of Geography, and the History of Greece; and what may be most necessary for common education in Natural History.

The following Article of the Government Regulations describes the measure of favour granted to the establishment of Private Schools :—

Private persons, either singly or in connexion with others, are authorized to establish at their own expense, Schools or other Institutions for Education. For such an undertaking, however, they must obtain the sanction of the Ministry for the concerning of the Church and Schools. This sanction cannot be withheld, if the wish for the undertaking has been properly communicated to the Nomarch; and if there is nothing that can be advanced against the ability and moral character of the undertaker; and if he can give sufficient guarantee that he has the necessary means to maintain such an establishment.

Hopeful prospects in Greece and the Levant.

Without intending to arrogate to the Missionaries of various Societies undue praise, it would still be an unjust omission not to state, that no inconsiderable portion of the intelligent feeling with regard to Christian Education, now existing in Greece and the Levant, is attributable to the successful efforts in which many of these devoted Servants of Christ have been engaged. The Natives of those countries have seen the Missionaries embarking in this work, under circumstances of much public anxiety and uncertainty; and still holding on their course, with intelligence, energy, patience, and a Christian spirit. It has been seen, also, how evidently their labours have been prospered and their trials alleviated, by a sense of the presence of that Gracious Master, for whose Name's sake they entered on their arduous work.

The Rev H. D. Leeves thus writes, in reference to the state of Greece :—

“There is, in many parts of Greece, a fermentation going forward on the subject of Religion. Through the midst of opposition and evil-speaking, our Translation is growing more into notice, and with God's blessing will be a great instrument of good in this land. I congratulate the Committee on the progress of our good work in Greece, and the increasing circulation of the Word of God. We have

many adversaries, and have many things disagreeable to encounter : many evil tongues are let loose against us ; and, from time to time, there is great excitement against all who are engaged in Missionary Work in this country : but, in spite of all, we hold our ground. Foolish calumnies against us are answered, or answer themselves : the schools of the Missionaries flourish ; and, whilst they are doing a great work among the rising generation, take firmer root in the public opinion ; and greater attention is drawn to the translation of the Sacred Scriptures, and an increasing demand for copies of them."

Hoping in my next to enjoy the company of your readers, I am, &c.,
 GUBERNATOR.

INDIAN LIBERALITY.

"THE *Begum Sumroo* has invested the following sums in trust for religious purposes, viz., 100,000 rupees for the support of the cathedral at Sirdhanah (her own church) ; 50,000 rupees for the poor of Sirdhanah ; 100,000 rupees for the endowment of a Roman Catholic College ; and 12,000 rupees for the support of Her Highness's Chapel, at Meerut ! Princely munificence ! Where do one find any thing in India that comes up to this ? How glorious would it be if her example called out the energies of others richer than herself, towards purposes so noble and exalted. (*East Ind. and Col. Mag.*, April, 1836.)

Perhaps the following account of this remarkable character may interest the friends of the Mission, and fan the noble spirit of genuine Christian liberality. It is extracted from "*Hamilton's Description of Hindostan* ;"—"The chief town of the celebrated Somroo Begum, is situated about forty-seven miles from Delhi, and forms the capital of a small principality, twenty miles long by twelve in breadth, which, with the town, was assigned by Nujiff Khan to Somroo, and on his death, in 1766, was delivered over to his widow, the Begum Somroo, on condition of her keeping up a force of three battalions of infantry. Somroo's real name was Walter Reinhard, born of obscure parents in the electorate of Treves, whence he entered early into the French service, taking the name of Summer, which the natives pronounced Somroo. He afterwards came to Bengal, and entered a Swiss corps at Calcutta, from which, in eighteen days, he deserted, and fled to the Upper Provinces. After wandering about for some time, he entered the service of Gregory, an Armenian, then high in favour with Cossim Ali, the Newaub of Bengal. In this station, in 1763, he massacred the English captives at Patna ! He died in the service of Nujiff Khan, in 1766. His corps of infantry was continued after his death in the name of his son, and a favourite concubine named Zeibul Nissa Begum, better known in Hindostan by the designation of Somroo Begum. In 1798, this lady was forty-five years of age. She is of small stature and fair complexion, and frequently admits to her table the higher ranks of the European officers, where they are waited on by female attendants, mostly Christians. In other respects, she exacts from her subjects and attendants a most rigid conformity to the manners and customs of Hindostan, and never herself appears in public ! When the tide of conquest brought her small principality, in 1803, within the British sway, she managed, with such address, that by the conditions of the treaty her territories were exempted from the jurisdiction of the civil powers, to the great obstruction of all executive measures of police. Her property in ready

money, which is considerable, is mostly invested in the Company's Funds; and for her place of residence she usually selects Delhi, where she is protected by the British power, and much esteemed by the Emperor. Her conduct in the internal management of her estate, was noticed by the Magistrate, in 1816, as being highly commendable, and it is still continued exempt from the jurisdiction of the British civil and military Courts."

The late excellent Missionary Chamberlain, who died at sea, in 1821, was invited to her court, and spent some time at Sirdhanah. This lady likewise gave a lack and a half of rupees for the promotion of Christianity in India, under the direction of the present Bishop of Calcutta. These sums amount to 412,000 rupees, or £41,200 sterling. When shall Protestants* emulate the liberality of Catholic Christians? And when shall both equal that of the heathen?

"In Christian hearts, O for a pagan zeal!"

AN INVALID MISSIONARY.

MARRIAGE RIGHTS IN KUMAON.

THE Province of Kumaon lies between Lahore and Nepaul, bordering upon Thibet. The following information about this part of Hindostan, cannot but interest the friends of Christian Missions:—

"According to law and practice in Kumaon, although the usual Hindoo marriage ceremonies are not admitted, a man buys his wife as he would a cow. Formerly he might sell her again, (as a wife! not as a slave,) or even mortgage her for a time, possession being transferred to the mortgagee, with whom the woman lived as a wife. If a man died his widow became the wife of his younger brother; † or the husband's family might sell her if they pleased! So much were they considered mere property, that the wife and children were always included in the list of a man's goods and chattels which were to be sold for debt. ‡ Such was the practical law of Kumaon, and numerous complaints, relating to the above customs, were lodged in the British Courts, on our first obtaining possession of this province; a small number of suits were preferred regarding elopements, the natural consequences of such customs. A woman who had been mortgaged for two or three years, would sometimes like the mortgagee better than her husband, and after having been reclaimed by the latter, would run away from the former. Some of the complaints were rather singular; and it should be observed that there the women perform all the household and *half* the agricultural and out-of-door labours, which makes them so valuable. A man who can scrape together money enough to buy a second wife, will immediately cultivate an additional portion of land.

"To give a specimen or two of a suit. Plaintiff by A.,—'Sir, I mortgaged my wife to B., four years ago, for *fifty rupees*, and gave him possession; now I am ready to pay the money, but he will not give up

* "The general Assembly of the Church of Scotland, has sanctioned the appropriation of 50,000 rupees, towards the erection of a suitable building for the School and Mission in Calcutta."—*E. I. Mag.*

† A similar custom existed under the Mosaic Law.—Deut. xxv. 5.

‡ Such a state of things appears to have existed in our Lord's time.—Matt. xviii. 25.

my wife.' Reply by B.,—'It is very true, but when the woman came to me, she was thin, half-starved, and scarce able to work; now she is in good condition, and works famously; I ought to have something extra for my care of her.' In elopements the husbands often take the matter very coolly. A man will come and say, 'Your honour, PUNCHAM ran off with my wife four years ago, and will not restore her.' 'Four years ago! why have you not complained sooner?' 'Why the first year one of my bullocks died, and by the time I had got another the season had passed; the second year I went down to the plains on a little trading speculation; last year he put me off by promising to give her back, and as he will not I am now come to complain.' To understand this, it should be stated, that in Kumaon the Commissioner makes an annual tour of the District; and that the people prefer waiting, even for several months, for the Court to come to them, than to go a long distance to attend the Court.

"It is obvious that where such abominable practices exist love must be almost unknown, and that they pave the way for almost all sorts of immorality. *But all has happily been stopped by a simple order.* The sale and mortgage of wives is abolished, and every widow is at her own disposal, to live where she please and marry again. The same law might, with great advantage, be introduced into other Provinces. Among the poorer classes it would be productive of great benefit, and would check much immorality and licentiousness. It is not probable that women of high caste and good families, particularly if their relations were well circumstanced, would at present often take advantage of such a law, being restrained by the idea of impropriety in a second marriage; yet the knowledge that they had the power to do so, would induce the husband's relations to treat them with much more respect."—*East India Mag., May, 1836.*

O how much the teeming millions of India and China need the knowledge of the Gospel to bless them in time and in eternity! What a picture of Hindoo morality is afforded by this brief extract! Contrast the virtue and comfort, piety and happiness that adorn thousands and myriads of families in Britain, with the state of things in British India. How invaluable the boon which the Gospel presents May every section of the Christian church awake to the important duty of making "the way of God known upon earth, his saving health among all nations."

J. P.

GENERAL BAPTIST MISSIONARY SOCIETY.

MR. BROWN'S JOURNAL.

(Continued from page 237.)

Sep. 29th.—This day fully engaged at home, expecting some visits to the school this week. I cannot get out always, yet I love to be out among the people, but there are duties which must be attended to. Praise the Lord for a continuation of the best health I ever enjoyed. O may I feel a thankful heart to the author of so much goodness.

30th.—At Dobunda I collected a con-

siderable congregation, and spoke for about half an hour. There was disputing, but upon the whole it was a good opportunity. One man, replying to several questions, insisted that he was holy and his mind pure; he admitted, however, that he was entirely ignorant of every thing connected with another life; all was dark to him beyond the grave. How different is the mind of a believer in Christ, who has a bright hope of a happy hereafter.

Oct. 1st.—This is the Doorga Poojah,

and the town is all in an uproar. Doorga was a female deity distinguished like other deities for destroying monsters. She is represented with ten hands, armed with different weapons for the kind of warfare in which she was engaged. I copy the following remarks from a native newspaper:—

“Two days of the Doorga Poojah are already past; this is the third of the festival. The abominations of idolatry are raging high, and the votaries of Hindooism are making their offering at the shrine of their own created gods. How long will our countrymen wear the shackles of Brahmin-craft and superstition? How long will they labour under the delusions of false religion? How long will they bow obedient to earth and straw? How long will they blaspheme the sacred majesty of God? Little are they aware that their muntras and poojahs are far from being acceptable to the Supreme Ruler of the universe. And still less do they know how, in the adorations they offer to idols, they offend the Divinity of Him who alone is the object of worship. To expect to propitiate the Deity by offerings of blocks of wood and stone is the height of human absurdity, not to say of impiety.”

8th.—I discoursed with one man, a carpenter, about his business, and he said he had been at work in the city and was returning home, as it was evening, for said he, “who can work in the night?” I improved this circumstance. Life, said I, is a day, and age and sickness evening, and death the great night. All work will soon cease; now it is for us to prepare for eternity, to believe on Him whom God has sent. There is one Saviour, and only one, and he says, “Work whilst it is day, the night cometh when no man can work.”

10th.—Teliuga Bazar; a large and pretty attentive congregation. This is a good place for finding people. The Hindoos, as usual, taunted me with the old question, Can you see him whom you worship? I said, I could not. The man seemed to triumph. I asked a Musselmau if he could see God; and he said, he could not. But you worship an invisible being, I replied. He said, Yes. I said, here is your neighbour worship an invisible deity, why are you surprised at me? Doitaree spoke well to-night. May our words fall as the dew upon the new mown grass, as showers that water the earth, and, by the Spirit's influence, may they be effectual to the salvation of many.

11th. *Sabbath*.—Preached as usual: the native congregation about the same. Many Oreahs and Bengallis were in the verandah. The text was Deut. xxix. 10—12. God enters into covenant with all classes of the Israelites. I dwelt upon this.

Certain classes of Hindoos are not allowed to enter the temple or approach their deities. There was, I observed, this difference between the true God and idols.

12th.—Dobunda. Delivered a short discourse on heaven and hell, and gave a short and as appeared to me suitable exhortation. Many Sumbulpore boatmen were present, who are an ignorant class of men. One man professed not to understand me; perhaps there was a measure of truth in this, as applicable to the subject then in hand. I said to the man, I will talk to you of earthly things. I spoke about his fish, his nets, and boat, and the place where he resided, and of the Sahib residing there; and he was interested. “The natural man knoweth not the things of the Spirit, neither can he know them, because they are spiritually discerned.”

13th.—Visited three schools at the outskirts of the city, and afterwards attended the prayer-meeting at Christian-pore. Doitaree and Ramara engaged in prayer. I had one conversation about religion with a man in the street.

15th.—At Teliuga. I was some time here, and spoke on several subjects; pointed out Christ as the true Avata, the only friend of the friendless, and salvation of those that are lost. I rejoiced much to-night in the thought that I was a herald of salvation. May I ever feel an affectionate desire after the salvation of the people as the great consideration.

16th.—This evening I remained in my study selecting a passage for Lord's-day discourse.

17th.—I went to Choudree Bazar, and spoke; and, as the people seemed disposed to hear, I preached a short regular discourse on the future coming of Christ to judge the world. The subject was evidently new to some of the people.

LETTER OF THE FATHER OF A
BRAHMIN, BAPTIZED AT
CALCUTTA.

To the Rev. Duff.

Honoured Sir,

I am sorry to inform you, that I had intended to meet you, but on account

of my unfortune, I am unable to meet you ; because, I am going in my situation on a up country ; therefore, I am unable to go to you, so I hope you will excuse me.

I beg leave to inform you, that my son Aunund Chunder Mojoomdar, is one of your scholars, who was a follower of Hindoo Shastre, but now I see him becoming a follower of Christ, because I always see him shut the door of his own room and praying to God, and he always looks the Holy Bible, and by seeing these things, I persuade him in many ways, by promising him some of money, yet he is not willing to come to own Shastre, but he is willing to leave me and his families, and all his property, and to follow in Christian religion ; upon that what I will tell him, if I tell him,

he says me, father, be quite for a moment, and I shall follow in true religion.

So with great pleasure I do write you, that he promised me that he will be follower of Christ ; therefore I deliver my son in your hand, convert him in your own way, and make him your follower, and from this moment he become your own son as he is mine.

With great pleasure I have hold my pen to write these few lines, that as he become your son, so I hope you will fulfil his attentions which he has intended in his heart.

And I am very desirous to have your letter.

I am, Sir, your obedient servant,
MOTHOOR MOHUN MOJOOMDAR.
Calcutta, 11th, 1832.

BAPTIST MISSIONARY SOCIETY.

JAMAICA.

We are gratified with the reports which continue to be transmitted from Jamaica, of the progress of Religion among the Negroes.

From *Kingston*, Mr Gardner writes, under date of Feb. 15 :—

“The great Head of the church has continued to us the blessing of peace ; and, we trust, blessed the preaching of his word to many who have gone to his house with the multitude who love to keep holy day. I think I wrote you that in August last, I baptized fifty-three persons, on a credible profession of their repentance towards God, and of their faith in the Lord Jesus Christ. On the first Sabbath of the present year I again administered that divinely-appointed ordinance to seventy-four more persons, to whom we had previously listened, when they said, ‘Come and hear, all ye that fear God, and I will tell you what he has done for my soul.’ To me the receiving of candidates is a work of great labour. It is all done at church-meetings ; and, before the last baptism, we had two a week for three months, and I think the number of applicants could not have been less than 300. We began at half-past six, and generally closed a little before nine. One great advantage in thus publicly examining persons is, the church has an opportunity of knowing who is desirous of being united to them, and can give testimonials as to character. Just as these meetings commenced I preached on the necessity of caution in receiving persons

into the church, and of the duty of welcoming those to our communion who gave satisfactory evidence that the Lord had received them, from Acts ix. 26, 27. The examinations were carried on with great strictness, and, I trust, in the spirit of love.

“It will no doubt be additionally gratifying intelligence that all our Sunday-school teachers, with the exception of one, are members of the church ; six of whom have been baptized by myself, and the one not yet baptized I have cause to hope has chosen that good part which shall not be taken away from her.”

Mr. Tinson, on Jan. 15, observes,—“On the third instant we added twenty-five to the church in Hanover-street, and last Sabbath (the 10th,) I baptized fifty-five at Yallahs. The congregation increases greatly there, and the people appear to be very grateful for the goodness of God towards them. It would be a fine station for a Missionary, with another eight or ten miles back in the interior ; for there are people who come upwards of twenty miles, who assure me that there is no place of worship nearer than Yallahs. To accommodate these, and hundreds of others who might be induced to attend, the plan would be to get a station about ten miles inland, and visit each every alternate Sabbath. But we must first pay off our debt at Yallahs ; and this we will do, if God permit, in the course of this year.

“God is continuing to bless this island with an increase of Christian labourers. Six have just arrived from the London

Missionary Society, and a young lady, sister of Mr. Barrett, who, I suppose, will be engaged in some way. On my return home from chapel last evening I found five of the company at my house—they have just left, with brother Woolridge. Our Mission is certainly prospering; and, as far as I am acquainted with the churches, I do verily believe in my conscience that they would bear comparison with any churches of the same size in any part of the world, making allowance for the want of general intelligence among the bulk of the people.”

Mr. Dendy writes thus, 8th December, from Bethrephil, in St James’s:—

“Our first public service at this place was held on Sabbath-day, the 25th of October; our congregation consisting of about one thousand people, who were addressed from Isa. lvi. 6, 7: ‘Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.’ After the morning service the ordinance of the Lord’s Supper was administered, and twenty-four persons, who had previously been baptized, received into full communion.

“We still have a pleasing prospect of success before us. Our congregations are good and attentive, a spirit of inquiry is abroad, and I trust that the Spirit of God is working upon the hearts of many. A Congregational Bible Association has

recently been formed—a Sunday-school commenced, with 133 names enrolled as scholars.

“At Salter’s Hill our services are held within the walls of the chapel, although the building is not yet complete. We have at our usual services 400 or 500 outside; if I had a prospect of meeting the expenses, I would immediately erect galleries, but this must be deferred for the want of the necessary means.”

A letter, written a month afterwards (Jan. 7,) states, that in the two churches under his care, Salter’s Hill and Bethrephil, he had baptized 178 in the course of the year just closed. He adds, that the number of members at that time was 899, and of inquirers 887. The average congregations were upwards of 2000, besides 500 at Greenwich Hill, and 350 at Maroon Town. In addition to the 160 Sunday-scholars at Salter’s Hill, there were 133 at Bethrephil. He had celebrated, during the year, 206 marriages, and distributed 277 copies of the Testaments presented to the negroes by the British and Foreign Bible Society.

From Jericho, Mr. Clarke writes, under date of January 13th:—

“At the commencement of a new year I have the happiness of addressing you, in the possession of personal and domestic enjoyments, and surrounded by a large and affectionate flock, rapidly continuing to increase in number, and I trust also in the love of Jesus, and knowledge of the way of salvation through Him. Such is the success God is graciously pleased to give to his unworthy instrument, that I cannot but greatly rejoice; yet I rejoice with much trembling when I reflect on the numbers depending on one for instruction.”

LONDON MISSIONARY SOCIETY.

SOUTH AFRICA.

To the Editor of the Missionary Observer.

Dear Sir,

Feeling as I do a deep interest in all Missionary operations, I have read the following testimony given by Rev. R. Nesbit, of the Scottish Missionary Society, who was at the Cape on a visit from India, at the anniversary of the Cape Town auxiliary, Jan. 20, 1836. It refers to the stations of the London Missionary Society; though I have no doubt the same features might be observed in those of the other denominations.

“As I have lately visited most of the Stations referred to in the Report, and have myself seen what has been reported; you will give me credit when I say that my own gratitude and satisfaction are of a peculiarly pleasing kind.

“I have visited the Stations and Institutions at Tulbagh, Zuurbraak (Caledon Institution,) Pacaltsdorp, Hankey, Port Elizabeth, Betheldorp, Uitenhage, Theopolis, Grahamstown, and Graaff-Reinet. I have particularly inspected the various operations, carried on at these places, and have seen the practical effects of them. I have mingled freely with the people, and have conversed with them,

and preached to them, chiefly through the medium of an interpreter: and I must say, that the Missionary success which I witnessed far surpasses any thing that I have seen in other lands.

"Never had I greater pleasure than in addressing congregations of Hottentots. The people listened with so much stillness and attention, and hung upon my lips with such a desire to drink in all that I said, that I could not help feeling myself in the most interesting situation in which I could be placed. I realized, accordingly, the spirit of my office much more powerfully among them, than ever I did among men of any other class or nation; and this I attribute to the full sympathy which the pious individuals among them felt in connexion with what I said, and to the fervent prayers which they offered up in my behalf. Of their sympathy I was made aware, by their requesting the resident Missionary, at more Stations than one, that I might be invited to preach the same or similar words to them again: on one occasion the request was conveyed in a letter written by one of themselves, in which remarks were made on what they had heard, and scriptures quoted in reference to it which showed that they fully understood it, and were able to compare it with the standard of truth, and to judge of its correctness; the communication showed, indeed, that limiting their literature to the Bible, the people had a literary taste both genuine and keen; and not only felt the truths of Religion, but were able to reason and write on them too.

"One great regret I have that I could not even visit the site of the Kat-River Settlement. That Settlement, you have heard, has been destroyed; and, although it is painful, in present circumstances, to think or to speak of its past prosperity, it involves a present value which cannot be counted, and which future time can never destroy or diminish. It embodies a moral truth and teaches a moral lesson, of infinitely greater importance than all the Settlements in the Colony.

"Hottentots, Sir, are said to be thievish and idle, and drunken and impure; and these characteristics are pointed out as peculiarly their own--distinguishing them as special objects of contempt and disgust. But I read in the Scriptures of Truth, that these are the common characteristics of the human heart and of human conduct. I read that 'The heart is deceitful above all things and desperately wicked,'--that there proceed out of it 'evil thoughts, murders, adulteries, for-

nications, thefts, false witness, blasphemies'--that 'there is none righteous, no, not one'--that 'there is none that understandeth,' and 'none that seeketh after God'--that 'they are all gone out of the way, and are all together become unprofitable'--that 'there is none that doeth good, no, not one'--that 'their throat is an open sepulchre'--'that with their tongues they use deceit,' and harbour 'under their lips the poison of asps'--that 'their mouth is full of cursing and bitterness'--that 'their feet are swift to shed blood'--that 'destruction and misery are in their ways' that 'the way of peace they have not known'--that 'there is no fear of God before their eyes.'

"This is the description not of the Hottentot's heart, but of a MAN'S heart--not of the conduct of Hottentots, but of the conduct of MEN. Of course, Hottentots, being men, they think, and feel, and act as their brethren.

"And yet they are complained of for this, and reproached as monsters of iniquity, by many who made not a single effort to communicate that Truth which can alone change the heart and reform the conduct. Did those, whose servants they were, expect them to conduct themselves with moral purity and propriety, and to serve them with all the fidelity and diligence of children? Why, then, did they not (as scarcely any of them did) receive them into their houses, and teach them to surround with them the family altar? Why did they not tell them of a Father in Heaven, who was willing to be reconciled to them, notwithstanding all their offences against Him; and who had given His Only Begotten Son, for this very purpose, that they might believe in Him, and through Him have life everlasting? Why did they not tell them of that Holy and Almighty Spirit, who alone can change their nature, and purify their affections, and reform and regulate their conduct? If those who have been, or still are, thus negligent will tell us that such a method of treatment would be of no avail with Hottentots, we point them to the Kat-River Settlement, and demolish at once all their lazy excuses and all their contemptuous surmises.

"There, the means, of which I speak, have been employed. There, the people have been taught *publicly and from house to house*. There, the preacher, who understood the truth and who could bring it into close application with the heart and conscience, has collected hundreds

around him, and announced to them *life and death, the blessing and the curse*—has set before them the love of a Saviour, and, by every motive of terror and tenderness, has urged them to accept of and embrace His offers. There, the Schoolmaster has planted his subordinate institution in every little village; and has, in connexion with general knowledge, instilled into the minds of the rising generation a knowledge of the great principles of Christianity, and prepared them for understanding and receiving it as a complete system of faith and of practice. There were no fewer than twelve schools in the Settlement, in which 700 children were receiving a Christian Education.

“And what has been the result of these combined and conspiring operations? The Christianity, which several of the Settlers took with them from the Missionary Stations, has stood its ground in the midst of the severest difficulties and trials. The Christianity, which was

preached to others of them who were either ignorant of its message or strangers to its power, has been received and exemplified by great numbers of them; and such has been the general and indirect influence of Christianity upon all, that the whole Settlement has assumed the appearance of a Christian Community, guided by Christian principle, and exhibiting Christian conduct. In a population of four thousand, there has not taken place a single criminal conviction in the course of seven years! And these are the men who are incapable of understanding Religion, or of feeling its power! And this is the truth of all those complaints and reproaches which are cast on them and on their brethren! Let them henceforth recoil on those who made them and put them forth; and, if they do not produce a reformation, let them impose at least an everlasting silence.”

CHURCH MISSIONARY SOCIETY.

PROPOSAL OF A MISSION TO SOUTH AFRICA.

A proposal has recently been made to the Committee, by Capt. Gardiner, R. N., to undertake a Mission to the Zoolahs, in South Africa. Capt. Gardiner went out to the Cape in 1834 for the purpose of devising means for promoting the religious instruction of the Aborigines of that country. Before he left England, he made known his object to the Committee of the Church Missionary Society, and expressed his desire that they should undertake a Mission to the Aborigines of South Africa. Though the Committee did not feel at liberty to hold out any prospect of their complying with his wish, they expressed their readiness to receive any information, as to the state of the Cape population, which he might be able to communicate to them. On his arrival at the Cape, Capt. Gardiner visited the interior; and eventually fixed himself at Port Natal, situated in 30° south latitude, on the eastern side of the Peuninsula, and distant from Cape Town about 1100 miles north-east. During Capt. Gardiner's stay at Port Natal, he visited the tribes in the vicinity, and made some progress in plans for their religious instruction. After these preliminary measures, it appeared to Capt. Gardiner that he should be most likely to succeed

in obtaining the aid of Missionaries, for the prosecution of the work, by coming home for that purpose. In furtherance of this design, he returned to England at the latter end of April, and immediately addressed a letter to the Committee of the Church Missionary Society, explanatory of his views with reference to a Mission to the Natives in the neighbourhood of Port Natal. From that letter, bearing date the 1st of May, we select the following passages, to enable our readers to form a judgment of the importance of the proposed Mission, and the facilities which are presented for entering upon it:—

“It has pleased God to open a way whereby the Gospel of Christ may obtain an effectual entrance among the Zoolahs, a powerful people, inhabiting a country to the northward of Port Natal. Although much opposition was at first met with from the two principal Indoonas, a whole province has at length been thrown open, and full liberty granted by Dingaan, the king, for preaching and the instruction of children in every part of that district. Both in this province, called Clomantheen, and at Port Natal, a Missionary station has been formed, and buildings erected for the purpose; and, from the impossibility of procuring a Missionary, I have been engaged for some time in instructing the

Natives, who attend with great willingness, and even send their children to the school without sollicitation or prejudices.

"It has long been my wish to communicate with your Committee upon this interesting subject, as it is to the Church Missionary Society that I naturally look for the eventual support of what far exceeds the limits of my individual means; but this has hitherto been prevented by the total want of communication with the Cape Colony, and consequently with Europe, occasioned by the circumstances of the late Caffre war.

"The first station, which I have named Berea, was formed at Port Natal immediately after my unsuccessful visit to Dingaan, in consequence of a request from the European settlers.

"The other station, situated in the Zoolah country, is named Culula, a native word, signifying 'to loose,' or set free. It occupies the crest of a moderate hill in the centre of a very populous district, and in the immediate neighbourhood of a large military town, called the Injancloona.

"Permission was first granted to teach in the Clomanthleen province on the 10th of May, and the Mission was opened on the 24th.

"Both at Berea and in the Clomanthleen towns the attendance of the Natives on Sunday is very encouraging; but though the door is now open, and the field wide, there are, as yet, no labourers to occupy it. The Native population in the immediate vicinity of Port Natal amounts to nearly 3000; and, at a distance of four days' journey to the westward, there is a tribe called the Inthlangwain, amounting altogether to about 8000, the chief of which, Fortu, is exceedingly desirous to have a Missionary residing among his people.

"To occupy the ground already open, not less than six Missionaries are absolutely necessary; viz., one at Port Natal, three in the Zoolah country, and two among the Inthlangwain. If there be a period when they appear to be more than ever needed, it is the present; as, in a country so despotic as that of the Zoolahs, and where custom obtains the sanction of law, in all human probability, what has now been conceded will either be withdrawn or curtailed, should it not be immediately occupied, and that to the fullest extent. On the sincerity of Dingaan, in this particular, I have the fullest reliance; and have little doubt, that, in a very short time, not only the

province of Clomanthleen, but the whole Zoolah country, will be open to the preaching of the Gospel of Grace; and who shall say that the light kindled there may not gleam, at no very distant period, to the very confines of Abyssinia, and a chain of christian Missions extend from one end of Africa to the other?

"Port Natal is not only the key to the Zoolah country, but to a considerable portion of the interior, and seems eminently calculated both for a permanent Missionary station, and also as a point from whence those further in advance may obtain the necessary supplies, and keep up an uninterrupted communication with England. The distance from thence to Culula is about eighty-five miles.

"Although there is a considerable difference in many words, the general similarity of the Zoolah and Caffre languages is so great, that interpreters are readily procured; and it is a cheering fact to know, that, through the medium of the Zoolah language alone, the blessings of christian instruction may be imparted to many distant tribes scarcely known by name.

"Some progress has already been made in translating the New Testament into the Zoolah tongue; Mr. Fynn, the only competent person in South Africa, having kindly undertaken that work, and I trust there will soon be a considerable portion prepared for publication.

"But here I must pause; not, however, from the exhaustion of the subject, or from the difficulties which would attend even a far more extended plan of Missionary operations in that portion of Africa; but from a conviction, that, unaided, all that now appears so favourable must remain comparatively stationary; what has already been granted in behalf of Christian Instruction, become nugatory; a garden prepared, as it were, for the Lord, be unoccupied, unless His faithful servants come forward and stand in the gap;—unless some David arise to encounter the commou foe; and willing, devoted, and patient labourers freely offer themselves to enter the vineyard.

"Is it funds that are wanting? Oh! let not that be the plea. 'The labourer is worthy of his hire.' Let us rather pray that it may please the 'Lord of the harvest' to raise up men who will 'give themselves continually to prayer and to the ministry of the Word'—ready 'to spend and to be spent' in this work; and then, and not until then, let us believe that the hands of our fellow Christ-

ians will be closed, and their hearts sealed; and that the same lips, which, on bended knees, can utter, 'Thy will be done in earth as it is in heaven,' can also exclaim, with a Gallio, 'We care for none of these things.' Far otherwise, I feel assured, will be the response. British Christians have never drawn back in times of difficulty, and said of any work and labour of love, 'Hitherto shalt thou go and no further.' To their prayers, and to their active endeavours, we may confidently appeal. The work is the Lord's. Into His hands I cheerfully resign it; awaiting His time, which is always the best, and in full expectation of His promised blessing.

"The proposition which I would make to your Committee is, that you would accept the land and buildings at Berea and Culula, as they now stand, and take the whole management of the Missions into your own hands. Berea, consisting at present of a School-house, dwelling-house, and four large huts, stands upon a plot of ground of at least two square miles in extent, fertile in every part, and guaranteed in perpetuity, as the exclusive property of the Missionary Establishment.

"At Culula, three huts only have as yet been erected; and the whole hill, with a fine stream of water at its base, and as much more land as may be necessary for cultivation, has been given over to the station by Dingaan himself."

Such is the state of the aboriginal population in the vicinity of Port Natal; and such is the prospect presented of advantageously entering on missionary labours in that quarter. Considering the formation of a mission in this part of Africa both important and encouraging, it was very painful to the Committee to be constrained to reply to Capt. Gardiner's appeal, that they have at present no missionary agent at their disposal for the undertaking. They judged it right, however, to make known Capt. Gardiner's statements to the members of the society at large, in the hope that it may

please God to dispose some individuals, duly qualified for the arduous work, to offer themselves for it.

The inadequate supply of missionaries is indeed the main obstacle to the enlargement of the society's operations. Notwithstanding the encouraging indications of the increase of true religion in the Church of England, still the number of persons who offer themselves for missionary employment, with due qualifications for it, is small, compared with the wants of the Heathen, and the openings and facilities for carrying on missionary labours among them. The general qualifications required to form an efficient missionary are substantially the same as those which constitute an *able Minister of the New Testament* at home. Decided piety, with a distinct preference for labouring among the Heathen—*aptness to teach*—fervent love to the Saviour and to souls—genuine humility of mind—*deadness* to the world and superiority to self—a meek and patient, kind and forbearing spirit—*openness of heart and manner*, encouraging the access and free communication of those around him—these are the great elements of all ministerial usefulness, whether at home or abroad. To these must be added, good natural parts, sound health, with cheerfulness and elasticity of mind, as essential to fit the Missionary for the unforeseen associations into which he is liable to be cast, and for the trials of health and temper to which his labours expose him. May it please THE LORD OF THE HARVEST, *with whom is the residue of the Spirit*, to prepare and *thrust forth* into the various fields of the heathen world *pastors according to his own heart, who shall feed his people with knowledge and understanding*, and upon whose labours His blessing may fully rest!

Capt. Gardiner is preparing for the press the Journal of his residence in South Africa. It is expected to be ready for publication shortly, and will contain full details of the state of those parts of the country which he visited.

WESLEYAN MISSIONARY SOCIETY.

MISSION SCENE IN JAMAICA.

One of the Missionaries at Spanish Town, after describing, in glowing terms, the happy change of their circumstances, thus depicts the scene which he witnessed on occasion of a public baptism of adults in the Chapel:—

The congregation was immense, and sang most delightfully the hymn beginning,

"Come Father, Son, and Holy Ghost,
Honour the means ordain'd by Thee!"

After sermon, the congregation united in

ferveut prayer, singing in the most solemn and impressive manner,

“Father, Son, and Holy Ghost,
In solemn prayer come down!” &c.

When I got within the communion rails, and saw the Class Leaders all busy in leading up their respective Catechumens—some of the Catechumens bringing their children, some in arms, and others hanging by their hand—Masters accompanying their own servants, and one servant accompanying another—I felt indescribable emotion. No words could better express my feelings than the following, from Lowth’s Isaiah: “Thou shalt fear, and overflow with joy, and thy heart shall be ruffled and dilated.” The persons now to be admitted into the visible Church of Christ had been born, and grown to maturity, many even to hoary hairs, in civil bondage and in spiritual darkness—in the very region and

shadow of death. By legislative enactment, they have been raised to freedom; and now, by the preaching of the Cross, they are preparing for *glory, honour, immortality, and eternal life*. They had for three months given pleasing evidence of a sincere desire to be saved from their sins. During this period, at least, they had been instructed by pious persons in the nature of Christianity. I had examined them individually in the morning, and on the preceding day; and there was every reason to believe that they were sincere candidates for endless bliss. The females, thirty-four in number, were first baptized: as they retired, and the males came forward, twenty-five in number, the congregation sang,

“Let the promised inward grace,
Accompany the sign;
On their new born souls impress,
The character divine!”

FOREIGN INTELLIGENCE.

CALCUTTA.

Extract of a letter from Rev. George Pearce to a friend:—

“Hitherto we have had to lament the death of no Missionary of any denomination since the beginning of the year in this Presidency. In Missionary work nothing remarkable has occurred. Things I hope are not worse. We are going on pretty steadily, but yet we want energy from above. We want it not only on the natives, but on ourselves. In our villages there has been an increase of professors, and some increase to our churches; but oh! for some greater manifestation of converting and sanctifying grace. Our native converts do not yet come up to the fulness of the measure of the stature of Christ. These deficiencies are trials to us, but we labour in hope. The progress of English education is steadily going on. The government are doing much therein, but there will be no religion taught in their schools. *I could wish that Missionaries would in future devote all their energies to the simple diffusion of divine truth. I hope the Committee will impress upon the minds of new Missionaries coming out, the importance of being preachers to the heathen in the languages of the country. I am persuaded, if the example of our Lord and his apostles were more followed, there would be more success.* Do, I beseech you, what you can to direct the

attention of the Committee to India. How wide a field has God opened here for the labours of his servants! I do seriously think that there is not another such a field in the world. We can go through the breadth and length of the land without opposition, and settle and labour where we choose. Where shall we look for another eighty millions of human beings to whom we can have such easy access? I could almost wish that Christians in Britain would spend all their strength on this land. If India were once converted, what a powerful influence would it shed on the surrounding heathen nations! How distressing is it, then, to see only one or two Missionaries arrive in the course of the year, just to fill up vacancies, but not to occupy fresh ground! And what shall I say of our own denomination, which, in the last nine years, has sent to India *three* Missionaries, and only three? When shall we have any more? You mentioned to me on the day we parted that you should like to hear of our schools. Mrs. P. has the Christian Girls’ Boarding School, and that is the only one under our care. Brother E. was not willing to relinquish the Boys’ School. It is all for the best; his heart is in his work, and he will do the Christian boys great good. But the influence of females we all know the value of; Mrs. P., therefore, labours amidst a most interesting sphere; and, if her life is

continued, many a Christian Hindoo woman, with her family, will have reason to bless God for this institution. She has now twenty-six scholars, who are all of them making most delightful progress. Of these twenty-six twenty-one can read, and, ere they leave the school, they will be, I trust, so well drilled in the art of reading as not to forget it as long as they live. Their minds, also, will be extensively informed in religious

truths, and their characters, I hope, receive such a bias for good as will never wear off. They are taught Bengalee only. This is, I assure you, a sober account of the children. May I enlist the influence of Mrs. B., among her friends at C., on behalf of this institution. Our funds are now entirely derived from home; nothing of consequence can be obtained here."

"THY KINGDOM COME."

(Matt. vi. 10.)

COME, happy day! and let the Saviour reign
O'er all the spacious globe. Let lands remote
Acknowledge his dominion, and submit
To his pacific rule. Let lofty kings,
With all their regal honours, bend to Him,
And at his feet their willing homage pay!
Thus, blessed Jesus, let "thy kingdom come!"

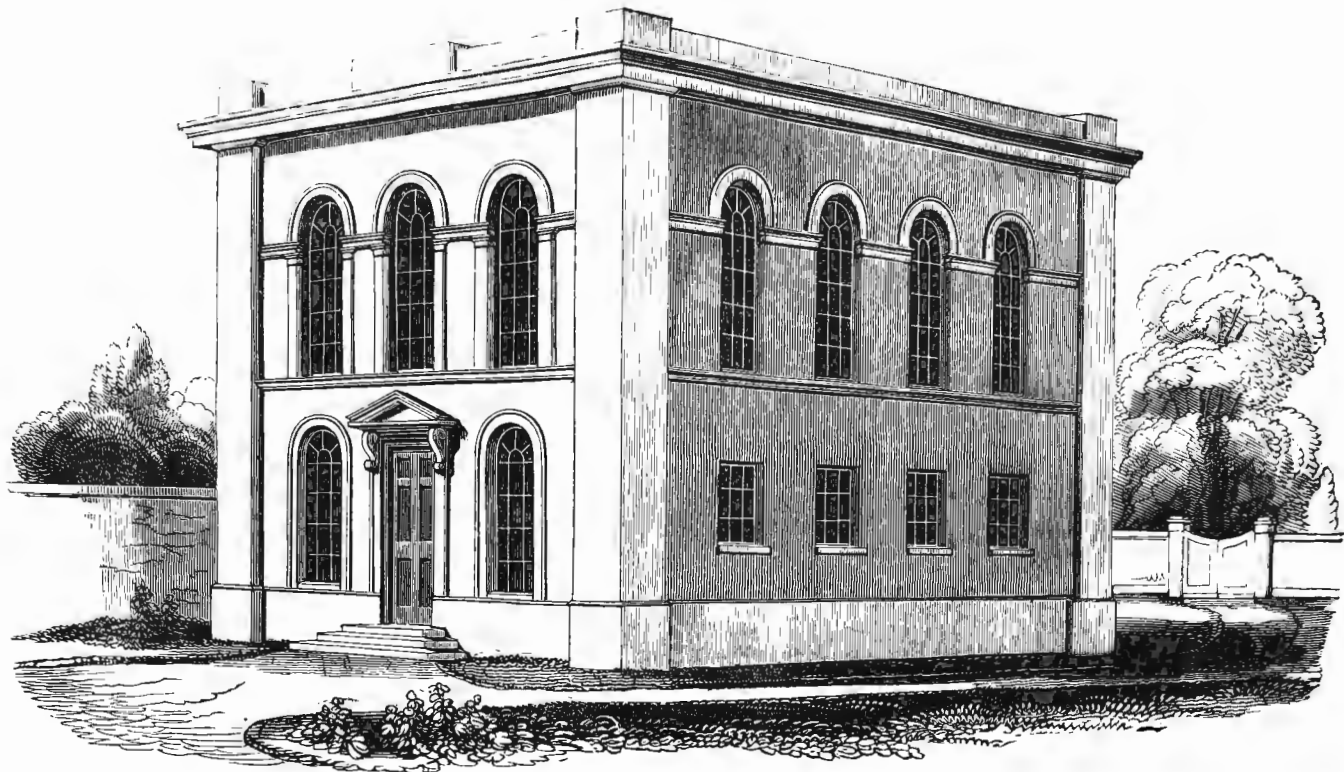
Then India, all her idols shall despise,
And hurl them from their sacred pedestals
Prostrate in dust. Their worshippers obscene
Shall stand ashamed; and every cruel rite,
By custom sanction'd, shall be known no more!

Then Ganges' stream shall lose its sanctity;
Nor to its banks shall mothers bring their babes,
And there commit them to the whelming surge!

Then China, with her millions, shall renounce
Her ancient superstitions, and confess
The bleeding Lamb, the wonders of his cross,—
Themselves the trophies of victorious grace!

Then Africa, emerging from her gloom,
Shall catch the rising beams of gospel day;
Through all her sable tribes the glad'ning sound
Of freedom shall be heard; and all her wrongs
Shall meet an ample recompense in Him
Who died for all. The Negro cannot change
His skin, but heaven can change his brutal mind!
So shall it be; while from her sunny plains
Ascending praises shall salute the skies.

Then all the bloody scenes of war shall close,
And smiling Peace shall march with eager strides
Through every realm. Then pure benevolence,
And sweet fraternal friendship shall pervade
The human family; while holiness,
Inspired by heavenly grace, shall actuate
And govern all! Thus Prophecy reveals
The final triumph of the Prince of peace,
And all the future glory of his Church:
May every heart respond,—"Thy kingdom come." J. B.



GENERAL BAPTIST CHAPEL, BOURN, ERECTED 1835.—See page 300.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 32.]

AUGUST, 1836.

[NEW SERIES.

LETTER FROM THE AMERICAN FREE-WILL
BAPTISTS.

(Published at the request of the Association.)

North Parsonsfield, Maine, U. S. A., Dec. 31st, 1835.

To Messrs. Joseph Jarrom, and Joseph Wallis, for the General Baptist Association in England.

Brethren beloved in Christ,

It afforded us great satisfaction to receive your epistle of June 26th, 1834, which came by the hand of brother Sutton, a little more than one year ago. The spring before it arrived, we were called to the truly painful dispensation of parting with our much-esteemed brother Beede, my associate on the Committee of Foreign Correspondence. I thought it best to omit writing in return till your letter had been referred to General Conference, holden October last, for the instruction of that body in relation to a permanent correspondence between the Free Baptists of both countries. In 1833, this Conference decided to meet biennially, so that I could not make a reference of your communication before. This will explain the reason why I have not written before.

We unanimously reciprocate your own opinion, viz., "We are persuaded, that by a friendly correspondence between the General Baptists on each side of the Atlantic, such acquaintance with each other might be obtained, and such a union cemented, as, under God, would be greatly beneficial." Union is strength. Could all of those Baptists who cannot fall in with the doctrines of Calvin, become acquainted with each other, and combine their efforts in the Redeemer's cause, surely much more might be accomplished than is done by us now. A formidable front to the powers of darkness would be presented, which would rob them of many a victim, and add new notes to

the redeemed above. Till within comparatively a few years, this class of Baptists have existed in different countries in so isolated a state, that each knew not of the existence of another body like its own. This was the case with us in these northern states. Though many, as we have since learned, in the latter part of the last century, were labouring to throw off the shackles of fatality, brother Randal, and his adherents, supposed themselves the only ones who were thus struggling. By a providential occurrence, we heard of you a few years ago. Since that time, we have found small associations in different parts of America, whose sentiments correspond with ours. An effort has been made to consolidate into one body, which has in some measure been accomplished.

By a reference to the works which will be forwarded, you will obtain all that information in relation to our sentiments, efforts to promote the cause of Christ, location, &c., &c., which you wish. The Register for 1836 is full of important information in relation to statistics, &c., though it does not give an exact account of us as it respects numbers, for there were not returns from many of the quarterly meetings in season for insertion. Hence the statistics of such were taken from the last year's Register, so that there is no credit to them of any increase, though from accounts of revivals published in the Star, we should infer that to many of those, respectable additions have been made. From the Minutes of the general Conferences, you will learn the doings of that body. Before it was established, there was no assembly among us, to which a representation from the whole Free-will Baptist connexion was made. The resolves and decisions of this Conference are considered as advisory, and not as binding the consciences of any. The treatise of our faith will show you what our faith and general practise are.

You may not precisely comprehend, from these documents, how we proceed in making a representation to the quarterly and yearly meetings, &c. Before remarking upon this, I will give a brief sketch of the manner in which these institutions became as they are. When brother Randal left the Calvinistic Baptists, on account of sentiment, a Church of his own views was organized at New Durham, *New Hampshire*. For the purpose of speaking of christian experience, interchanging views and feelings, mutual prayer and exhortation, &c., this Church held a conference meeting once a month; hence it was called a monthly meeting. Additions were soon made to the Church of individuals not only in the immediate neighbourhood, but of places some miles distant. As the vine thus spread, all could not meet at our place in monthly meeting; so monthly meetings were established in various places where the new brethren lived. Still, to meet together occasionally was desirable,

and considered necessary. To effect this object, a meeting was set up to be holden once in three months, when all the monthly meetings sent delegates, and indeed as many of the little flock met as possible, to enjoy the blessings of the occasion. But a short time elapsed and Churches had been formed so extensively, that it became quite impracticable for all to meet in one quarterly meeting, so that the Churches were classed into such divisions as convenience required, each division holding its quarterly meeting, being called itself also, for the sake of distinction, a quarterly meeting. Now, to concentrate their efforts, a third association was needed. Accordingly, delegates from each quarterly meeting assembled, and made arrangements to meet annually, to which the quarterly meetings were to make report of the general state of each Church reported to them. The province of this meeting was to take into consideration the interests of Zion at large, and make such arrangements as were found requisite. In like manner as the quarterly meetings, different yearly meetings were established; and to bring these to a focus, the General Conference is holden, as above noticed, biennially. Hence, according to our present arrangements, the Churches send delegates to the quarterly meetings, these quarterly meetings select delegates of their number to the yearly meetings, and the latter to the General Conference. I do not know, upon a second thought, but that you can gather this information from the Treatise and Minutes of Conference, so that it was unnecessary for me to explain here what I have. You may be ready to think by this time that some of our associations could be profitably dispensed with. Probably this is the case. It might perhaps be better on some accounts to hold state associations, at which every Church be represented annually, and let these associations convene by delegates in a General Association. But this arrangement, owing to our extent of territory, would be attended with inconveniences as great perhaps as any we now labour under.

You notice that we are called *Free-will* Baptists. This was a distinctive title first given to Randal and his adherents, through derision in part, by their adversaries, because that they held that man had a power of choice in matters of religion, so that he could accept of, or refuse, the offers of salvation. Elder R. petitioned to be incorporated with his Society, under another title; but the legislature to which they applied, did not feel disposed to grant their request on that title; hence, as the name *Free-will* Baptist had become of general use, the brethren concluded to acknowledge it, and were incorporated under that title, in the legislature of New Hampshire. Some have proposed that we lay aside this name, and take that of *General* Baptists. But this name has been so long used, and our connexion has become so extensive, that it would be

extremely difficult to change it now. Besides, some of the same objections would arise to the distinctive title *General*, than as to that of *Free-will*. It will now apply to a greater part of the Calvinistic Baptists in America as well as to us, as they, for the most part, and I do not know but almost universally, believe in a general atonement. Is not this the case on your side of the Atlantic? But the name is of little importance, compared with the nature of the thing. The main object is to believe and practise, as near as we can, according to the word of God. This, we humbly trust, is our object.

You will perceive that we are going forward, to a small extent at least, in the great cause of benevolence. We would gladly do more if we could; and no doubt the time is not far distant when we shall. One of our greater difficulties, that hinders our more rapid spread, is the paucity of labourers. The population is so spare in the most of this country, except in cities and large villages, that one man can minister to but few in comparison to what he could in your country. Hence, for the same number of members, we need more preachers than you. We have an abundant territory yet to extend our efforts into. You will see by the Register that we have not Churches in all our own states and territories. The most of the Canadas, Mexican States, &c., &c., are yet to be improved. Our Home Mission Society promises to do something to extending our Zion.

Our Foreign Missionary exertions are yet in their infancy. Brother Sutton's labours were gratefully received in awaking us up to that cause. Two brethren are now on their way with him from us to join you on the shores of India in preaching the Gospel to the benighted idolaters. Brother Sutton was, no doubt, an instrument in the hand of Providence of much good among us, not only in the cause of Missions, but in that of other benevolent operations.

To the subject of literature we have recently turned our attention more particularly. This Institution, where I take the charge, commenced operations three years ago. It is designed to extend general literature; but those who are desirous of storing their minds with Biblical knowledge can also receive considerable assistance. We are labouring to raise funds for its endowment, so as to enlarge our sphere of instruction, and render our facilities for acquiring an education greater. Our chemical, philosophical, and astronomical apparatus is very good, though it needs enlarging. Some of our articles came from London. The library belonging to the Institution also needs an addition; especially of such works as would facilitate the study of the Scriptures. I have commenced collecting a cabinet of minerals and curiosities; and have obtained some very good specimens of minerals. If you have any thing of the kind which you could forward it would be gratefully received.

By reference to the catalogue you will learn our numbers, studies, &c. Last spring we had a glorious revival in the school and neighbourhood, in which about sixty were hopefully converted; some of these, when they went home, carried the sacred flame with them, and were the means in the hand of God of its springing up in their own neighbourhoods; so that what the result of the work will be cannot be unfolded until that day when all things shall be made known. It is more than probable that some young men were then converted, who will yet stand on the walls of Zion and blow the Gospel trumpet.

In relation to our correspondence by writing and publications, as before remarked, we are desirous that it be kept up. We will send our publications as you request. We have made a deposit in Boston, *Massachusetts*, for you to send yours to. Whatever communication you make to us, direct to Hosea Quinby, North Parsonsfield, *Maine*, to be left with John K. Simpson, Esq., Boston, *Massachusetts*. Perhaps, however, it would be better for you to send your periodicals to Wm. Burr, Dover, *New Hampshire*, as we are forty miles apart, so that he can immediately on their arrival make extracts for the Star. I shall, however, send this line to brother Burr, and let him insert some directions if he thinks best.

Now, dear brethren, to close, we ardently wish and humbly pray, that the Great Head of the Church will enable us on both sides of the water to do much for his cause. May we be pure in doctrine and apostolic in practice; and finally so live and exert ourselves that multitudes, through our instrumentality, who are now in sin, may become disciples of Christ and heirs of the crown of life.

I remain, yours in Christ, in behalf of the Free-will Baptist General Conference of North America,

HOSEA QUINBY.

P. S. We should like to hear in relation to your operations in the West Indies as well as the East. What is the state of your Mission there? It is possible that in a few years we may be enabled to do something there with you.

Is it not in your power to do something for France? It seems that she is ripe for harvest, according to accounts which we receive from that country. Indeed there seems to be an opening for labour on every hand, but how few the labourers?

H. Q.

Dover, N. H. Feb. 22, 1836.—Dear Brethren, Jarrom and Wallis, I have just received this from brother Quinby, and have only time to add a word. No one rejoices more than myself in the happy correspondence which has been opened between us, and I hope it will be continued till the end of time.

I believe that the effects will be blessed. I now have charge of our Printing Establishment. We are very desirous of obtaining a complete set of all the works published by our English brethren, for the use of our Establishment. Many of them, no doubt, we should re-publish. We want also to receive the General Baptist Repository regularly as it is published. We formerly took it through an agent at Liverpool, but by some means or other we have not been able to get it of late. We are willing to pay for all these works. We can send our paper to you regularly, if you can receive it by ship. I shall put up a paper weekly for you, and send it to Mr. Simpson, our agent at Boston, and he will forward it if possible. I send you with this copies of all our works, except such as we have re-published from yours, and such as have been sent you before. I send you the Treatise, Register, C. Melody, Catechisms, and a few pamphlets. We have not published a great many original works as yet; but I trust we shall soon have men among us who will be able to serve Zion by the use of the pen.

The subject of slavery is creating a great excitement in this country. Our brethren generally are, of course, on the side of abolition. A letter was received from brother Pike at our establishment a day or two since; what he said on this subject was quite encouraging.

W. BURR.

ON MIRACLES.

In a former number we offered a few remarks on the dignity and genuineness of Scripture miracles. We assumed the possibility of miraculous acts; for it has always appeared to us extremely irrational to admit a creation, and question the possibility of miracles; to acknowledge a power which has impressed laws on matter and mind, and at the same time to doubt whether that power is able to suspend, alter, or deviate from those laws in particular instances. The vile imagination that God cannot depart from the usual course of nature, is, in our apprehension, allied to the ancient fiction of heathen poets, who represented the mysterious threads of the Parce, the Fates, as controlling the movements of Jupiter himself; a notion which, as it was doubtless even in those ages, considered to be no more than a poetical invention, must be held in contempt by all who are favoured with a divine revelation. It is well to insist on the general uniformity of divine operations in the government of the world; because, the more clearly we can show that in every department of creation God acts on certain fixed rules which he has prescribed for himself, the greater solemnity do we attach to the occasion on which he condescended to violate those rules. It would be folly to believe in the suspension of the laws of creation for a trivial design. The expectations which animate the industry of the agriculturalist, the merchant, the man of science, are founded on the uniformity of natural providence. If it could not be fairly calculated upon that the processes of nature would proceed as they have done; if there were reason to apprehend that the present laws of creation would be sus-

pended, and entirely new ones put into operation within a short time, the business of the world would stand still. None would feel a motive to engage in pursuits of which he could not anticipate a successful issue. It is therefore necessary that "all things should continue as they were at the creation;" but it does not follow from this necessity that in no special cases, no individual instances, has God ever deviated from these natural laws for the accomplishment of great moral purposes. The miracles recorded in the New Testament were not extensive innovations in the general system of providence, or calculated to weaken the confidence of mankind as to its results; they were generally beneficial acts upon individuals, and not in the least degree fitted to prevent those important ends which are answered by the uniformity of natural providence. We confess, however, that we ought not to believe in an unusual interposition of Deity except on some very great occasion; and for this reason we at once reject all the narratives of miracles wrought by the juggling priests of popery and paganism. It is a base insult upon Jehovah to represent him as a party in the execution of unworthy and little designs.

If it be asked, For what purpose were miracles wrought? the answer is, They were performed for the purpose of evincing the divine origin of all-important truths, the knowledge of which could be obtained in no other way than by a revelation from heaven. A moment's reflection is sufficient to convince us that just conceptions of God, of our own souls, of the way of pardon, and of eternal realities, are essential to the happiness and moral improvement of man. It is well known, however, that in all ages the human mind has been prone to indulge the meanest and most debasing conceptions on these subjects. The miracles recorded in the Old Testament were wrought to accredit the instructions of Moses and the prophets. At the time of the Saviour's incarnation the writings of the Old Testament were much misunderstood, and the light of truth was nearly extinct. "Darkness covered the earth, and gross darkness the hearts of the people." It would be easy, by quoting from the works of the most celebrated heathen poets and philosophers to prove these statements; but suffice it to say, that a strong necessity existed for a divine revelation suited for all mankind; and that the miracles wrought by Jesus Christ and his apostles were intended to establish that revelation. Now this was an occasion worthy of the interposition of God. Without the instructions of the Bible there is no reason to believe that we should have superior conceptions of God to those which now prevail in heathen lands. Destitute of revelation conscience would drive us to many painful modes of propitiation for sin. Infanticide and self-torture would be common among us. Without the light of revealed truth, we should be agitated by a thousand distracting questions respecting our own immortality. Our consolation in the day of adversity would be exceedingly small; and our hope in the hour of death scarcely distinguishable from despair. The fact is, the delivering of the human race from sin and error is the great work of God, the object he keeps constantly in view; and as revelation is the means by which he accomplishes that object, its immense importance is abundantly apparent. It was worthy of the Almighty Ruler to suspend the laws of material creation in order to establish the authority of his moral laws, and to prove the divine origin of his proclamations of peace and mercy.

One soul is of more value than the whole universe of matter; and if revelation conduce to the salvation of millions of deathless souls, it cannot be deemed improper to establish its authority by a few temporary deviations from the ordinary course of nature.

If the above remarks be just, the miracles of Jesus Christ and his apostles are ample evidence of the divine origin of the Gospel; for no one could perform them without the presence and sanctioning agency of omnipotence. An uncontrolled miracle is a credential, a sign to them who believe not; it argues the sanction of God on the principles or doctrines inculcated by the performer of it. "The magicians of Pharaoh cast down every man his rod, and they became serpents." Whether the wisdom of God caused this transmutation in order the more effectually to confound these wicked men by afterwards directing Aaron's rod, in its serpent state, to swallow up the rods of the Egyptians; or whether the enchantments of the magicians were deceptions merely, it is not necessary to inquire; they were so controlled as to draw attention to the message delivered by Moses and Aaron. The performance of miracles was no proof of excellency of character. "Many," said the blessed Jesus, "will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye workers of iniquity." See also 1 Cor. xiii. 1, 2. A wicked man has often borne a true testimony in a court of justice; and while his deposition has formed the ground of the most important judicial decisions, he himself has been held in detestation by the whole court. It might be thus in the first age of the Gospel. For wise reasons the preaching even of some unholy men might be attested by miraculous deeds, while the preachers themselves were objects of displeasure to the great Head of the Church. Did not Judas himself work miracles? Let us, dear reader, be more concerned to obtain a holy disposition than bright and shining endowments of intellect; let us be more assiduous in cultivating a devotional and loving spirit, than in displaying brilliancy of imagination or acuteness of discernment; for "though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing." B.

A NEAR VIEW OF ETERNITY.

My interest in all earthly things weakens. The most important circumstance, if it have not God for its object, now seems comparatively little. The longest life, with all its concerns, now shrinks to a point in the sight of a dying man whose eye is filled by eternity. Eternity! oh my friend, Eternity is a depth which no geometry can measure, no arithmetic calculate, no imagination conceive, no rhetoric describe. The eye of a dying Christian seems gifted to penetrate depths hid from the wisdom of philosophy. It looks athwart the dark valley without dismay, cheered by the bright scene beyond it. It looks with a kind of chastised impatience to that land where happiness will

be only holiness perfected. There all the promises of the Gospel will be accomplished. There afflicted virtue will rejoice at its past trials, and acknowledge their subservience to their present bliss. There the secret self-denials of the righteous shall be recognised and rewarded; and all the hopes of the Christian shall have their complete consummation. If I experience little of that rapture which some require as the sign of their acceptance, I yet have a good hope through grace. Nay, there are moments when I rejoice with joy unspeakable. I would not produce this joy as a certain criterion of my safety, because from the nature of my disease, there are also moments when my spirits sink; and this might equally furnish arguments against my state, to those who decide by frames and feelings. I think my faith as sound, my pardon as sure, when these privileges are withdrawn, as when I enjoy them. No depression of spirits can make my evidences less solid, though it may render the review of them less delightful.

My departure is at hand. My eternal redemption draweth nigh. My hope is full of immortality. This is my comfort—not that my sins are few or small, but that they are, I humbly trust, pardoned through Him who loved me, and gave himself for me. Faithful is he that has promised; and his promises are not too great to be made good. Omniscience is my promiser, and Omnipotence my security.

MOORE.

THE IMMORTALITY OF THE SOUL.

WHEN we consider the grandeur of our passions, the anticipations of conscience, our natural hopes and fears, in connexion with the moral attributes of God, our existence after death appears to be highly probable. Terrestrial and temporal objects are not sufficiently large to fill the vast desires of the human soul. So far was the conquest of the world from satiating the ambition of Alexander, that it made him sigh for more ample fields of glory. "Should any one offer me," says the eloquent Saurin, "a state of perfect happiness that would continue ten thousand years, an assemblage of reputation and riches, grandeur and magnificence, perhaps, dazzled with its glare, I might cede my pretensions in consideration of this enjoyment. But, after all, I fully perceive that this felicity, how long, and how perfect soever it might be, would be inadequate to my wishes. Ten thousand years are too few to gratify my desires; my desires leap the bounds of all fixed periods of duration, and roll along a boundless eternity." As our passions aspire after eternal objects, so conscience points us to eternal penalties. How often would disappointed pride, or guilty fear, or impatience under pain, poverty, or contempt, lead to acts of suicide, did not conscience, like a faithful monitor, awaken anticipations of future and eternal retributions. The sentiments suggested by this faculty have palsied many a murderous hand, and restrained the fury of many a revengeful spirit. Under their influence Felix trembled, while his heroic prisoner "reasoned of righteousness, temperance, and judgment to come." The hopes and fears of the most barbarous nations extend to a future state of rewards and punishments; nor has any people or tribe been discovered who have been totally destitute of such emotions. They are not less apparent in the war-song of the

savage Indian than in the elegant speculations of Cicero, in the vulgar fables of Grecian mythology than in the sublime musings of Plato. If these sentiments are to be referred primarily to a divine communication, that reference establishes the reality of a future state of existence; but if they are to be referred to the natural working of our moral capacities, it can hardly be concluded that God would endow us with powers which in their natural operation are fitted to awaken false anticipations. This conclusion appears to be the less reasonable when we observe that the more pious and virtuous people are, the more tenaciously do they cling to the hope of future glory. Are the eminently holy the persons who are chiefly deceived; and must the rebellious and the wicked be considered to have the truth of God on their side? Abhorred be the thought. The above reflections supply probable evidence of a future state; but on such a subject we want moral certainty. It is impossible the mind can be satisfied with mere probabilities on the question whether its conscious existence is to be prolonged through eternity, or to end with the death of the body. On this subject we must have certain knowledge; and revelation alone can impart it. The Scriptures assert the fact in the most unequivocal terms. They speak of being in the body, out of the body, absent from the body, and present with the Lord; they tell us of the spirits of the just made perfect, describe their happy state, and their employment; and they foretel a period when these spirits shall be reunited to their respective bodies, and begin a new and glorious mode of existence. Whatever obscurity may rest on some parts of revealed truth, there is surely none on the promises of eternal life. The New Testament expressly declares, that departed Christians are with their glorified Lord and Saviour, and in the enjoyment of most exalted felicity. If the immortality of the soul is not plainly stated, it is most obviously assumed in such passages as these: "We are confident and willing rather to be absent from the body, and present with the Lord.—Having a desire to depart and be with Christ, which is far better.—What are these which are arrayed in white robes, and whence came they? These are they which came out of great tribulation," &c. But it is unnecessary to multiply quotations; for it is most certain that if the dying thief was received into paradise on the day of his crucifixion, every humble Christian is, on the day of his death, conducted to the same happy abode. For further scriptural proof of the soul's immortality, let the reader consult Matt. x. 28; 2 Tim. i. 10; Titus i. 2; 1 John ii. 25.

In asserting the existence of the soul after death, the Bible is consistent with itself. If it had described the soul as a piece of organized matter, there would have been no propriety in speaking of it as capable of thought and enjoyment after the dissolution of our material frame; but let it be observed, that from the beginning of Genesis, to the end of Revelation, the spiritual nature of the soul is asserted. Moses, in Gen. ii. 7, represents it as the breath of God; and Job says, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." The Saviour also discourses of human spirits as akin to angelic natures, Luke xx. 36. We may therefore safely affirm, that the doctrine of the soul's sleeping with the body till the resurrection, is as unscriptural as it is unphilosophical. The parable of Dives and Lazarus, and all the sublime descriptions of the book of Revelation, are

eminently calculated to mislead, if it be not a fact, as Solomon asserts, that "When the dust returns to the earth as it was, the spirit ascends to God who gave it."

Let these reflections be impressed on the hearts of those who have sustained bereavement. While watching over the dying beds of dear friends, unbelieving surmises are apt to arise in some minds. As the moment of separation between the deathless spirit and the clay tenement cannot be detected; as there is a gradual sinking, and difficulty of breathing until respiration entirely ceases, they are tempted to regard death as nothing but the decay of the body, the stoppage of the animal functions, and not at all as the withdrawal of the thinking principle from its earthly tabernacle. But we should remember that the soul, being immaterial, cannot be subject to the view of the senses. Whether the instant of its departure, therefore, be previous to the last exhalation, or with it, cannot perhaps be determined. But so long as the motions of the body exhibit indications of thought or volition, we may safely conclude that they are directed by the soul. When the king of terrors has done his work, if we have not the evidence of sight to console us with regard to the felicity of the deceased, we have that of the Divine testimony. "I heard a voice from heaven saying, Blessed are the dead which die in the Lord: yea, thus saith the Spirit; for they rest from their labours." If on their dying beds our dear friends exhibited the evidences of a title to heaven, it is most certain that angels, unseen by us, hovered over them, and stood ready to escort them to the throne of the Eternal.

BARNABAS.

CORRESPONDENCE.

AN ANSWER TO A QUERY.

A Correspondent in No. 29, page 179, inquires whether it is right or scriptural for females to take an active part in church meetings, to be appointed as a committee to converse with candidates, or to have a vote in cases of decision. Beginning with the last of these points, it may be observed, that to debar women from voting at church meetings will often be found impracticable. As they frequently form the great majority of a church, and are its chief support, they will have power as well as inclination to secure their own rights and privileges. If it were practicable, however, to exclude their suffrages, it would be manifestly unjust and oppressive. Ought they not to vote in the choice of their own pastor? in the election of deacons? in cases of discipline? or in deciding upon measures involving expenses which they themselves must meet? The writer knows of no question on which they ought not to be allowed to vote. As their ingenuity, zeal, and activity, are very effective in promoting the spread of the cause, it would be at once impolitic

and ungrateful, as well as despotic, to deprive them of any portion of the liberty conferred on them by the laws of Christ. If it be said, the question is, Does the New Testament bestow on them the privilege under consideration? We answer, Most certainly it does; not only by the immutable principles of equity which pervade every part of that sacred book, but by the following special declarations. "As many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." The faith by which women become united to the family of God, entitles them to all the privileges of the family. It is no where said, that, as church members, they are to be subject to the authority of the other sex. The Gospel of Christ has often been eulogized for its tendency to exalt females to their proper rank and station in society; but if it could be shown, that while it requires them to join a christian church, and to sacrifice their time, property, and if needful their lives in its defence and support, it de-

prived them of a voice in all questions of privilege and finance, and even in the choice of pastors or deacons, we should be at a loss to perceive the correctness of those eulogiums.

As to conversing with candidates, it would be advisable, generally speaking, for a church to devolve this duty on its officers, in conjunction with some judicious and experienced brethren. The rules of order and decorum require this course. If it be wrong for women "to speak in the church," they cannot properly give in a public report of the experience, views, and general reputation of the applicants for fellowship. But we would be far, however, from asserting that in no circumstances ought women to be appointed to converse with candidates. In many of our churches there are sisters who possess sound discretion and rich experience in divine things, could discharge this service in a way much to the advantage both of the society at large and of the candidates themselves, and by delivering their report in writing, or mentioning their views privately to the pastor and deacons, the indecorum forbidden in 1 Cor. xiv. 34, would be entirely avoided. When we reflect that in the first age of the church women were endowed with the gifts of prophecy, Acts ii. 17; xxi. 9; 1 Cor. xi. 5; that one of them aided in teaching Apollos the way of God more perfectly, Acts xviii. 26; and that others laboured with Paul in the Gospel, Phil. iv. 3; we can never imagine they may not be appointed to converse with candidates in a private way. But still, when there are deacons or elders it seems more orderly, and more respectful to them, unless they are ill, or absent from home, or under very peculiar trials, that the church should appoint them to converse with applicants for fellowship. Perhaps we have misunderstood our Querist. By the term candidates, he may mean *received* applicants who are waiting for baptism. If so, nothing can be more consonant with decency, order, and common sense, than to appoint females to converse with candidates of their own sex, and advise with them as to their dress, &c., previous to the administration of the ordinance.

By "taking an active part at church meetings," is meant, we suppose, engaging in the public discussion of questions of discipline and business. The Apostle Paul has given this precept, "let your women keep silence in the churches, for it is not permitted unto them to speak ;

but they are commanded to be under obedience, as saith also the law. And if they will learn any thing, let them ask their husbands at home, for it is a shame for women to speak in the church." The language of this prohibition and invective is exceedingly strong; and the only way of evading the force of it is to say that the Apostle was discountenancing the public preaching of females, and not the delivery of their opinions at a church meeting. It would be difficult, we imagine, to prove on scripture principles that women should speak much in public meetings of any sort. The particular act forbidden in the above passage was, we conceive, asking questions, or offering observations on what had fallen from a preceding speaker. The Apostle had said that "the spirits of the prophets were subject to the prophets;" but it appears he did not wish women to stand forth and make public inquiries on the speeches delivered. He denounces the practice with holy indignation. Elsewhere he enjoins, "Let your women learn in silence with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Now though the precise character of the meeting when silence is to be observed by women is not stated, yet if, in interpreting the prohibitions of scripture, we ought to adopt a liberal principle, and consider not only the one thing forbidden, but every thing of the same sort, it appears certain that females should not be forward to speak much at church meetings. They have a right to vote. They may often get their views made known through the medium of a friend. But it appears that modesty, decorum, and the spirit of scripture forbid them to take a leading part in discussions. SINCERUS.

PAUL'S THORN IN THE FLESH.

Gentlemen,

I was exceedingly pleased with the following ingenious interpretation, and thought it might gratify some of the readers of your useful miscellany who may not have had the opportunity of seeing the work itself. If it appears so to you, and suitable for insertion in the Repository, it is entirely at your service.

Yours, &c.,

AMICUS.

W—.

Extract from a letter of MR. JAMES STEVENS to MRS. HANNAH MOORE, when she was about publishing an Essay on the character and writings of St. Paul. Memoir of Mrs. H. M., vol. 3, page 415.

"Does it fall within the plan or general character of the work to notice the Thorn in the Flesh, the messenger of satan, and to give any conjecture as to the infirmity alluded to? I have an interpretation of this, which, as far as my reading, or that of Mr. Wilberforce and some others goes, is original; and yet it is admitted by them to be as probable, or more so, than any other of the many conjectures they have seen. For my own part, I hold it almost demonstrably the true solution. St. Paul's infirmity was one well known in hot climates, a chonical ophthalmia. Hence he was what is called *blear-eyed*, and was often perhaps obliged to wear a shade. It made his personal presence mean; it was a visible infirmity in his flesh; it hindered his usefulness; and therefore he besought the Lord anxiously that it might depart from him, but was answered, 'My grace is sufficient for thee.' It made it for the most part painful and difficult for him to write; hence he generally employed an Amanuensis, and regarded it as a great matter when he used his own pen. 'You see how long a letter I have written to you with mine own hand.' 'The salutation of me, Paul, written with my own hand.' It is thought that he might abstain from writing to save his strength or time; why then did he work at tent-making? A man who maintained himself by that sedentary labour, might as well have been at his desk, for we cannot suppose that the wages of a journeyman tent-maker were greater than those of an Amanuensis. It exposed him to contempt and derision among strangers, and therefore he gives praise to the Galatians, that when he preached the Gospel to them at the first, through infirmity of the flesh, his temptation, which was in 'his flesh, they despised not.' That the infirmity was of a bodily kind seems to me quite indisputable. Doddridge, and all the best Commentators, take that side. It is literally so described: and the calling it a 'messenger of satan,' is perfectly consistent with its being a bodily disease. Satan, in fifty places, is represented as the immediate author of corporal defects and maladies. The passages cited show it was something visible to others. How could a tempt-

ation to a particular sin be so unless it was complied with? It would be derogatory to the character of the Apostle, and even of an Antinomian tendency, to suppose this to have been the case. The Galatians *ought* to have despised him, if in preaching the Gospel he had exhibited before them the strength of a temptation by the commission of open sin. They would have deserved no praise for not despising, but the reverse; i. e., for not despising the temptation, if put for the visible sin, which was its evidence. In short, I am astonished how any pious and judicious Commentator should think this 'thorn in the flesh' a thorn in the conscience. If it was bodily, it was also some bodily infirmity of an unsightly appearance, making his *person* or aspect mean, and exposing him to contempt. How shall we find a more probable hypothesis to suit those and the other preceptions? He was not lame—witness his great bodily activity.

"Doddridge supposes that the view he had of celestial glories might have affected his nervous system, so as to occasion stammering in his speech, or some ridiculous distortion in his countenance. (Exposition, 2 Cor. xii. 7.) But it is at least equally probable that those heavenly visions, or supernatural light, which blinded him at his conversion, might have left a weakness and disease in the organs immediately affected. It is notorious, that after a severe inflammation in the eyes, they are extremely liable for a long time, or through life, to a return of the complaint. It may be even presumed from analogy, that unless the miracle which restored Paul to sight removed also a natural secondary effect of the temporary injury the organs had received, there must have been a predisposition afterwards to the complaint which I suppose him to have had. Now that frugality in the use of means, which has been observed even in the miraculous works of God, may be supposed to have permitted that predisposition to remain, it being designed that the Apostle, for his humiliation and the exercise of his faith and patience, should have a permanent infirmity of the flesh to struggle with in future life.

"The choice of the metaphor by which St. Paul describes his infirmity also weighs much with me; indeed it first excited my conjecture. The pain of ophthalmia, when severe, exactly resembles the prick of a thorn or pin. I once had it very severely indeed in the West

Indies. It made me blind in a manner for about three weeks, and during that time, if a ray of light by any means broke into my darkened chamber, it was like a thorn or pin run into my eye, and so I often described it. I felt also the subsequent effect for years, which I suppose to have been experienced by St. Paul, a predisposition to inflammation in the eyes, which extreme care and timely applications prevented from recurring. I see a further possible source of this idea in his mind, in the fact that thorns in *the eyes* are figuratively used in different parts of Scripture to signify troubles and temptations. (See Numbers xxxiii. 55, and Joshua xxiii. 13.) Now if this metaphor had an affinity with the actual bodily sensations of the Apostle, it was natural he should think of and use it, but as natural that he should vary it into the more general term *flesh*, that he might not confound the proper with the metaphorical sense, and be understood to mean that a thorn, actually thrust into his eye, had produced the disease.

"This may be thought perhaps too refined. But the strongest argument of all remains, and appears to me nearly, if not quite, decisive. It rests upon Galatians iv. 15. After praising them in the preceding verse for not despising his fleshly infirmity, (whatever that was) he here subjoins: '*I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.*' How natural this context on my hypothesis! How little so on any other! Was it a moral infirmity, a temptation shown by its fruits? It might then have *pardon*; it might have chari-

table and respectful *indulgence*, in consideration of the great and good qualities which were seen in the same character; but it could not give rise to such glowing affection, such ardour of sympathetic kindness as these words import. Again, was it a bodily infirmity affecting some other member than the eyes? How extremely unnatural this expression of the sympathy which it produced. Let us take for instance Doddridge's conjecture. 'You saw my paralytic distortions in my *mouth* and *cheeks*; you heard my stammering *tongue* when I first preached the Gospel to you; but you despised not those infirmities. On the contrary, you would, if it had been possible, have plucked out your own eyes and given them to me.' Suppose lameness, or some sharp internal disease, (as others have supposed, notwithstanding the visible character of the infirmity) and the incongruity is not much, if at all less. But if the Apostle was speaking of his diseased eyes, which made his aspect unsightly, and prevented perhaps much of the natural effect of his preaching, to which they nevertheless respectfully listened, and with affectionate sympathy did all they could for his comfort and relief, how natural, how appropriate, this grateful close of the encomium! Such was your generous and tender sympathy, that I verily believe if you could have removed those sufferings of mine, and that obstacle to my more perfect usefulness, by taking the infirmity in my stead, by plucking out your own sound eyes, and transferring them to my use, you would have been willing to do so."

REVIEW.

ON COVETOUSNESS. By RICHARD TREFFRY, JUN. *Religious Tract Society: London.*

The author of this little work was, we suppose, a competitor for Dr. Conquest's prize. His failure of success is not referable to the want of very considerable talent for composition. Depth of piety, acuteness of discrimination, scriptural knowledge, command of language, and powers of persuasion, are all apparent in this treatise. While we cordially recommend our readers to purchase it, we may be permitted to lay before them two or three ideas, which, though not originally suggested by the perusal of it, have been brought afresh to our recollection. The principle of

covetousness is an erroneous estimation of wealth. Considered in itself, property is neither a good nor an evil; it is valuable only for its uses. Of these the chief is the advancement of the divine glory, to which personal gratification ought ever to be considered subordinate. Nothing operates more effectually to check the inordinate desire of wealth, than a consideration of our responsibility for the right appropriation of every item of it, and of our exposure to divine displeasure if we dare to exercise an authority over it, implying that we are not stewards. If we wish to know what are indications of a covetous spirit, let us remember that whenever our desire after wealth interferes with a supreme delight

in God, with desire after his image, confidence in his character, or a disposition to show kindness to his people, we may be certain that they are inordinate. Covetousness exerts an injurious influence on every part of our character. It hinders us from discharging our social duties; it hardens the heart; and creates an aversion to the cause of God itself, when it makes demands on our wealth. It is the worst species of idolatry. "For pride and malice, and for all the intenser forms of the malignant passions, men have their type in the devil; and in the sins of sensuality they may occasionally have their rivals in the brute; but the sordid idolatry of covetousness is man's own sin."

BRIEF NOTICES.

1. A GIFT TO A NEIGHBOUR. *By the REV. C. B. TAYLOR. Sold by the Tract Society.*

This is an elegant reprint of several popular tracts; such as "The fool's pence," "The Beer shop," &c.

2. SCRIPTURE QUESTIONS ON THE ACTS OF THE APOSTLES. *Part III.*

These are for the use of Sabbath-schools, and very judicious.

3. PRACTICAL CHRISTIANITY ILLUSTRATED. *By SAMUEL WALKER, A. B.,*

Curate of Truro, in Cornwall. Sold by ditto.

This discourse is divided into three parts, of which the first treats on the necessity of being acquainted with our fallen state, the second on conviction of sin, and the third on the various vices of our depraved natures. It contains many searching truths; but after probing our wounds, it would have been well had the author poured in the oil and wine of gospel grace. There are at the end several sections, intended to help christian conversation.

4. THE MUTE CHRISTIAN UNDER THE SMARTING ROD; *with sovereign antidotes for every case. By the REV. THOMAS BROOKS. Sold by ditto.*

This savoury, popular, and instructive work needs no recommendation.

5. LIFE OF FELIX NEFF, *Pastor of the High Alps. Sold by ditto.*

The labours of this extraordinary man were abundant, the scene of them romantic, and the people of his charge every way interesting as the descendants of those illustrious worthies who fought the battle of protestantism and religious liberty with so much christian valour. His career was short; for he fell a victim to the ardour of his piety, and the strength of his benevolence. Reader, peruse this work if you want to form a law, that is, a just opinion of your own services.

OBITUARY.

MR. T. COOK. — On Thursday, May 12, died Mr. Thomas Cook, who, with his wife, was baptized at Berkhamstead, Oct. 31, 1833, and maintained an honourable and consistent profession till the close of his life, no one having any thing justly to lay to his charge, but it may truly be said, he had a good report of them which are without. His attendance on the means of grace was regular and devout; it was observed at Friethsden, where he resided, that from the time our new meeting-house was opened there, Oct. 6, 1835, to the period of his death, he was absent from the weekly prayer meeting but three times, which was caused by his painful affliction, the stone, for the removal of which, he endured a distressing operation the day week before he died, in the West Herts

Infirmary, Hemel Hempstead. The day before his death, being visited by his beloved wife, who appeared distressed on account of his sufferings, he said to her, Do not grieve; this light affliction, which is but for a moment, worketh out for me, a far more exceeding and eternal weight of glory. On the next day he appeared to be insensible to all earthly objects, and at three o'clock in the afternoon his spirit quietly departed from this vale of tears, to enter into the rest remaining for the people of God.

On the following Lord's day I endeavoured to improve the solemn bereavement, from Revelation xiv. 13. "Blessed are the dead," &c.,

J. HOBBS.

Berkhamstead, May 26, 1836.

VARIETIES.

MATTHEW v. 3.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

In taking but a superficial survey of the life, conduct, and conversation of those around us, whom we have reason to fear are in the same state in which they were brought into existence, how diametrically opposite do they appear to the character specified above, which our Lord pronounces to be blessed. The natural passions bearing the sceptre, unsubdued, unconfined: (except by legislative authority from open rebellion,) ever retaining enmity of heart to the image of him who came to dispense light divine in brighter beams. But where this light is imparted, breaking in upon the darkened understanding, it discovers this natural enmity in its deformed shape; sin is discovered to be of a horrid nature, the tendency of which is seen to be a dreaded end. What but *power divine* can effect the great, the mighty work? The man wounded by "the sword of the Spirit," in willing subjection lays down the arms of rebellion, and with contrition of soul exclaims with the Philipian jailor, "What must I do to be saved?" Pondering over the enormity of guilt contracted against the author of his being, he feels the utter inability to which he is reduced by transgression of creating a hope *in himself*, by reason of the demerit of sin. Hence, under divine influence, arises that poverty of spirit, the subject of which is directed to look unto him, who dearly purchased his pardon on the tree, and on beholding by faith the opened, bleeding wounds of "the Son of God," his once frozen heart melts at the sight, and in detestation of *personal acts* which caused the sufferings of the Saviour, he falls in humble prostration at the foot of the cross, and abhors himself in the dust of self-abasement, wondering that the immaculate Lamb should offer himself a vicarious sacrifice to offended justice, for a rebel deserving nought but his just displeasure, and thus he is led with the beloved disciple to exclaim, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins;" and, that "whosoever believeth in him might not perish, but have everlasting life."

The bright beams of love divine thus displayed to the guilty sons of men,

chases away the natural darkness of the mind, and bringeth the kingdom of heaven into the souls of the blessed.

Northamptonshire.

B.

THE COMFORT BOX.

A benevolent female in Lincolnshire has adopted the plan of having what she calls a *Comfort Box*. I was much interested with the name, as "the heart naturally leaps back to kindness," and I inquired what that was. "I have this box to put in all my old and comparatively useless things, that I may know where to find what I want for the relief of the poor; without it, I should often spend a good deal of time in looking for what I want." This hint is well worthy the adoption of those who would regard the divine admonition, "*Remember the poor.*"

BENEVOLENS.

PASTORAL SUPPORT IN AMERICA.

"Pastoral support is, on the average, and when general circumstances are taken into consideration, better than in our native land. The actual stipend is frequently greater, and incidental additions arise from sources with which we are unacquainted; as, for instance, marriage fees and 'donation parties.' In large cities and towns 1800 or 2000 dollars or upwards are often given, that is, four or five hundred pounds; and while sometimes ascending higher, and in other cases descending through every scale of gradation much lower, a salary of 200 or 300 dollars is common in very retired places. And with even this sum a pastor is enabled, in agricultural districts, and by the *voluntary tithings* of Christian benevolence, to keep a horse and dearborn (a light four-wheel carriage on wooden springs), if his duties require it. In a word, a truly pious and devoted man may generally find what he asks for—*work*; and what he needs—*sufficient support*."—*Cox and Hoby's Baptists in America.*

DONATION PARTIES.

"A day of social entertainment is held at a beloved pastor's house, but the feast is furnished by the visitors, who take upon themselves the whole management. Whatever needlework is performed on

that day, is with materials brought by guests, and left in the shape of garments for the family—the books read or looked at, are presents for the children—many of the articles used are an addition to the household goods of the par-

sonage. Once a year, a reasonable token of a people's regard is, in this way, left at the minister's abode, in the shape of money, meat, meal, or otherwise; for no one comes empty-handed, and cheerful devotion sanctifies the scene."—*Ibid.*

INTELLIGENCE.

REPORT OF THE HOME MISSION,

*Connected with the Lincolnshire
Conference of General Baptists,
June, 1836.*

Though the Home Missionary operations in the Lincolnshire district have been, and still are, very limited, yet it is grateful to review the progress of the cause of Christ in this part of the connexion during the last twenty years. The Churches which have derived assistance, and some of them their existence, from its fostering care, are Norwich, Fornett St. Peter's, Yarmouth, Chatteris, Whittlesea, Lincoln, Maltby, and Alford, which now possess good substantial chapels, and religion is steadily advancing. The value of such efforts are self-evident when viewed in the state of churches originated, nourished, and conducted to independence and activity. May such fruits richly attend the Home Missionary labours of all the Churches in our native land, till, to the praise of the great Head of the Church, it shall be said with admiration and gratitude, "What hath God wrought?"

The present stations of the Society are Stamford, Magdalen and Stowe Bridge. At the date of the last Report, the cause at Stamford was in very trying circumstances on account of their place of worship, and when hoping against hope, and ready to despair of obtaining any place in which to meet, Divine Providence most unexpectedly appeared on their behalf. Two unfinished houses upon the bank of the river, near the public Baths, have been fitted up by the Proprietor, and taken on a lease for fourteen years, at £20 per annum. It was opened for public worship on Lord's-day, Oct. 18th, and the following day, by Messrs. Goadby and Crofts, and the collections and donations towards the expense of the fittings amounted to upwards of £24. Surely every friend of the cause of Christ in Stamford will respond to the sentiments expressed in the account of the opening of their chapel, "We are exceedingly happy that our small Home Mission Church here, which

has for some time been without a place for worship, is thus comfortably provided with a good place erected for their use, and let to them at a yearly rent of £20. *May the little one become a thousand!*" This station is supplied by the Wisbech Students, and the cause of Christ is steadily progressing. Magdalen and Stowe Bridge are regularly supplied by the same Students, with the assistance of our venerable friend, Mr. Ewen, of March, and the report of the cause is encouraging.

It will be seen from the Treasurer's account, that the Society is still in arrears £23, 15s. An appeal upon the subject of removing this debt appeared in a recent number of the General Baptist Repository, to which some liberal friends have responded. The subject arrested attention at the last Conference, and several brethren engaged to exert themselves in their respective Churches to remove this debt. Let the friends of the Redeemer in this district consider the inquiry of the great Master, "*How much owest thou unto thy Lord?*" And surely we shall, as it is written, "*Come with our silver and our gold unto the Lord,*" and speedily effect this little effort for the cause of our common Christianity. It is to be regretted that there are some Churches in the district that have not contributed to the funds of the Society. It would greatly strengthen the hands of their brethren to enjoy their valuable counsel and aid. May every Church, and every member of every Church, cultivate a lively interest in the extended and successful labours of the Home Missionary labours, and, in the language addressed to Ezra, encourage the officers and agents of the Society: "*Arise, for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it.*"

B--, July 15.

J. P.

MANCHESTER CASE.

Mr. Editor,

I have much pleasure in acknowledging the receipt of £1, a donation by some very kind female friend

in Lincolnshire, who signs *Phile*. The above has been put on the list of donations on account of the debt on our chapel, and I hope to have the pleasure of acknowledging many more received in the same way. I am glad there are some few who sympathize with us, and give the best proof of their favourable regard by contributing to our necessity; such show how the love of Christ dwelleth in them. I feel assured others will be disposed to help us to establish the General Baptist cause in this most important place, when they know what we have done. We have now got £350 towards the £490, and the Trustees have given us until Sep. 1, 1836, to raise the other £140. With the assistance of our friends we shall be able to do what it was thought could not have been done in and for Manchester.

I am sure none will regret having assisted us in this extraordinary effort. I have met with great encouragement from strangers. J. Cropper, Esq. Junr. of Liverpool, has given us £10, and L. Heyworth, Esq. £5. One of our members, a reformed drunkard, has given us £5. A few such donations from some of our wealthy friends would relieve and greatly encourage us.

The following is a list of subscriptions from some of our General Baptist friends.

	£.	s.	d.
Mr. F. Beardsall	20	0	0
—W. Stevenson, Wolds	5	0	0
—T. Soar, C. Donington	5	0	0
—T. Roberts, Nottingham	5	0	0
—T. Fielding, C. Donington	5	0	0
—J. Heard, Esq. Nottingham	2	0	0
—T. Roberts, junr.	2	0	0
—J. Earp, senr. Melbourne	2	0	0
—J. Scott, do.	2	0	0
Mrs. W. Palmer, Loughboro'	2	0	0
A Friend, do.	4	0	0
Mr. C. Stevenson, do.	1	0	0
— J. Trueman, do.	1	0	0
— T. Stevenson, senr. do.	1	0	0
— T. Stevenson, Leicester	1	0	0
— W. Stevenson, do.	1	0	0
— Grocock, do.	1	0	0
Mrs. Soar, C. Donington	1	0	0
— Oldersbaw, do.	1	0	0
Mr. W. Oldershaw, do.	1	0	0
Miss P. Dunncliff do.	1	0	0
— F. do. do.	1	0	0
Mr. J. Newberry, Hugglescote	1	0	0
— James do. do.	1	0	0
— T. Barnett, Broughton	1	0	0
— W. Braud, Northampton	1	0	0
Mrs. Roberts, Nottingham	1	0	0
Mr. H. Huuter, do.	1	0	0
— C. Bishop, do.	1	0	0

Mr. N. Hunt, Nottingham	1	0	0
— Radford, do.	1	0	0
Mrs. Elliott, do.	1	0	0
Mr. W. Stevenson, do.	1	0	0
— S. Bennett, do.	1	0	0
W. Cripps, Esq. do.	1	0	0
Mr. G. Stevenson, Derby	2	0	0
— G. Wild do.	1	0	0
— J. Taylor, Duffield,	2	0	0
— E. Stevenson and Friends, } Chesham	1	10	0

BAPTIST CHAPEL, BOURN.

The Church at Bourn is an ancient Society. The records of the Spalding Church, contains "An account of the Church of Christ in Spalding, Bourn, and Hackonby, and the parts adjacent, the 31st day of the sixth month, 1688." Messrs. Lawson and Hooke were the pastors, and the members amounted to 153; affording evidence that the Church had existed for a considerable time. The old chapel, which is still standing, and is appropriated for the use of the Sabbath school, was built in 1717, and enlarged in 1808. The first stone of the new chapel was laid May 6th, 1835. It was opened for public worship Oct. 22, and the following Sabbath. The building is 50 feet by 38 feet outside, with one gallery, and the estimate from the builders was £1126, exclusive of the sum to be paid to the architect, the purchase of land for the enlargement of the burying ground, &c. It is calculated to hold 450 adults, and 100 children. The preachers at the opening were Messrs. Pickering and Pike, and the collections amounted to £110, 7s. 6d. About £600 have been realized towards the expense of the erection. Bourn is situated nearly in the centre of about thirty villages, of which four or five only have chapels. It is pleasing to see individuals from several of these villages attending the preaching of the Gospel in this new house of prayer. The Church contains nearly 100 members, and preaching is maintained in several of the adjacent villages. Who that reflects upon the destitute state of myriads of souls in our native land, but must respond to the noble and generous wish of Moses,—*Would God that all the Lord's people were prophets.* It is grateful to the people of God to see the ancient churches revive and flourish, giving hope that the labours and liberality of former generations, may prove conducive to the prosperity of religion both at home and abroad. May that which is written be fully realized in

every part of our favoured land, to increase its resources for the evangelization of the world; "Thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in." Isaiah lviii. 11, 12. For a brief history of the Church, see *General Baptist Repository*, June, 1835, p. 221.

June 15, 1836.

AMICUS.

THE ANNUAL ASSOCIATION.

THE Sixty-seventh Annual Association of the General Baptist Churches of the New Connexion was held at Bourn, in Lincolnshire, on Tuesday, June 28, and the three following days. The attendance of Representatives and friends was considerable; and as it is twenty-eight years since an Association was held in this place, the brethren had, in the numerous assembly, an impressive illustration of the ravages of time. There were present on this occasion only four Representatives, who were at the Association in 1808. It is pleasing however to observe, that though death has taken away many who long stood as pillars in the house of God, yet others have risen up who occupy their places. At that time the members were 4,898, now they are upwards of 13,000. The Representatives who composed the Association in 1808 were twenty-eight in number, in 1836 they were about ninety.

The States from the Churches were in general of a mixed character. Peace prevails among them to a degree perhaps equal to any former years. The number baptized is considerable, as many as in any previous year; being upwards of 1000. The Rules and Regulations proposed last year, were not adopted; many Churches objecting to them either in principle or detail. They are delivered to a Committee, that in some modified form they may be presented to the next Meeting. The public services were well attended, and the friends at Bourn exerted themselves in a laudable manner to promote the comfort of the brethren and friends who assembled.

RESOLUTIONS,

Adopted at the Annual Association of the Evangelical General Baptists, held at

Bourn, on June 30th, and three following days; and representing 115 Churches, containing 13,000 Members.

1. That we have long beheld with pleasure the apparent prosperity of the Baptist Denomination in America, have heard with delight the accounts of their religious revivals, and felt a lively interest in their efforts to diffuse the Gospel in long-benighted Birma.

2. That the recent disclosures which have been made respecting the extent to which American Baptists are implicated in the horrid sin of maintaining African Slavery, have produced a most painful change in our views and feelings, and lead us to look with suspicion on their revivals and seeming prosperity; that we abhor, as most wicked and unjust, the conduct of those who are themselves slave-holders; and behold with unmingled disgust, the temporizing and unchristian proceedings of those Americans, who, not themselves slave-holders, sanction the wickedness of their brethren, as was done by their disgraceful silence at the last Triennial Convention.

3. That indulging these feelings, we learn, with much satisfaction, that the American General Baptists are, as a body, abolitionists, and feel our union with them closer on this account; that we admire the noble and truly christian declaration, and vigorous efforts of the American Anti-slavery Society; that we express to these friends of humanity and religion, our sympathy with them in the arduous struggle they have commenced, and would urge them to persevere in their christian exertions, till America shall no longer bear the dreadful stigma, of being professedly the land of liberty, but, through the wickedness of professing Christians principally, in reality the land of slavery.

4. That these resolutions be printed in the Patriot, and be forwarded to the Baptist Repository, and the Baptist Magazine; and that they be transmitted, with a suitable letter, to the Secretaries of the American Anti-slavery Society, of the Free-will Baptist Conference, and of the Baptist Triennial Convention.

SLAVERY—AMERICA.

A long letter, "prepared and approved, in a Convention of more than fifty Baptist Ministers, held in the city of Boston, May 26 and 27, 1835," in reply to one sent from the Baptist Board of Ministers in and near London, has

been inserted in the Baptist Magazine. It expresses abhorrence of slavery as existing in the Southern States, regards it as sinful, and contains a pledge that efforts shall be used for its overthrow. It is signed by *one hundred and eighty-five* Ministers. Surely this is an omen for good.

BAPTIST UNION.

The Annual Meeting of the Baptist Union was held at New Park Street Chapel, on Wednesday, June 22nd. The Rev. C. E. Birt, A. M., of Portsea, in the chair.

The Rev. JOSEPH BELCHER, one of the Secretaries, then read an abstract of the report. It stated that in 36 associations connected with the Baptist body, there were 892 churches, in 660 of which there had been, during the past year, 4,376 baptisms; 689 had been received by dismission from other churches; and 479 previously excluded had been restored to communion; that, 1271 had been removed by death; 684 dismissed to other churches; 197 had withdrawn from fellowship; and 844 had been excluded. The clear increase in these 660 churches being 2,548 members, the whole number of evangelical Baptist churches in England alone, we understood to be 1,123. The report then proceeded to state that the respective associations had passed strong resolutions, condemnatory of American slavery, and church-rates, and in reference to many other matters. Twenty-one new churches were reported as formed during the year; and 58 ordinations or settlements of ministers had taken place in the same period; 42 new chapels and enlargements had become known to the committee; and 10 ministers had been removed by death. The report, which was listened to with great satisfaction, closed by referring to the return of the deputation from America, and the manner in which they had been received by the committee, and some animated exhortations to increased diligence and prayer.

The presence of Drs. Cox and Hoby, the deputation to the meeting, gave great and anxious interest to the Assembly; and fears were entertained for the honour, the peace, if not the existence of the Union. The following are the resolutions adopted at this meeting:—

I. That the Report, an abstract of which has been now read, be received

and printed, and circulated under the direction of the committee.

II. That we affectionately congratulate our esteemed brethren, Drs. Cox and Hoby, on their appearance amongst us this day, and tender to Almighty God our grateful sense of his goodness in having preserved them during their absence, and in returning them safely to their native land. That we desire to record our conviction of the diligence, zeal, and ability with which they prosecuted the denominational objects of their mission, and to convey to them our warmest thanks for the valuable information which they have supplied on these points. That having sent our brethren to promote, amongst other objects, the sacred cause of negro emancipation, we rejoice to learn that they did, on very many occasions, convey to the ministers and churches of the Baptist body in America, our abhorrence of the slave system among them; but that with the full assurance of the integrity of our brethren in the course which they adopted on this subject, we regret that the state of society rendered it advisable in their judgment, in order to the attainment of the more strictly denominational objects, to refrain from introducing it in public meetings, and to withhold from the Abolition Society their encouragement and support.

III. That the connexion with the Baptist churches in the United States contemplated by this Union, and actually resulting from its proceedings, consists wholly in the maintenance of a beneficial correspondence, having for its object the advantage of both parties, by an unfettered expression of opinion on all subjects connected with Christian consistency, the advancement of Religion, and the glory of God.

IV. That this Meeting presents its Christian acknowledgements for the kindness shown to its deputation by the churches in America—both those of other denominations and those of our own—especially those meeting in the Triennial Convention of Baptist churches. That it holds in high admiration their magnificent and well-sustained exertions for the dissemination of the Gospel, and for the education of Christian ministers and missionaries; and most cordially rejoicing in the large bestowment of the divine blessing upon their widely extended labours, it receives with pleasure the kind invitation to continued intercourse addressed to them by their transatlantic brethren.

That whilst this Meeting records with gratitude to Almighty God the fact that many hundred of Baptist pastors and churches have entered their solemn protest against slavery, yet it cannot but refer with deep regret to the wide and dreadful prevalence of the system in America, and cannot but regard the repeal of all such laws as do in any way enforce or protect it, as an object of the greatest importance, demanding the vigorous exertion of all Christian pastors and churches, and their earnest perseverance in the use of those means which wisdom and piety may suggest for the immediate and universal extinction of an evil so disgraceful to any people possessing the word of God. With increased solicitude does this Meeting press this painful subject, inasmuch as it appears that even pastors and members of churches are the possessors of slaves, many of whom are their own brethren in the Lord--thus themselves inflicting upon those who are united with them in the same ordinances of the Gospel those cruel wrongs which are inseparable from a state of slavery, and incompatible with the maintenance of Christian fellowship.

That this Meeting refers with regret to the deep-rooted prejudice which so extensively prevails in America against free persons of colour, by which many and grievous injuries are inflicted upon them; amongst these, more especially does it refer to that law which is understood to prevail in one or more of the States, which prohibits any one from teaching "any person of colour, slave or free, to read or write,"--a law directly opposed to every feeling of humanity, and to every principle of the Gospel; it therefore entreats the ministers and churches of Christ, in whom is neither "Jew nor Greek, barbarian nor Scythian, bond nor free," to cast from them such ungenerous and unholy prejudice, and to put the enslaved people in possession of their social rights, in the seats of learning, the fellowship of citizens, and the sanction of the Most High.

That this Meeting refers with confidence to the great experiment of emancipation in the colonial dependencies of the British empire, from which have proceeded many and great benefits; and expresses its conviction that whatever evils have arisen, have sprung, not from the liberty that has been given, but from the restrictions by which it was accompanied.

That this Meeting, convinced of the paramount importance of the objects to which these Resolutions relate, most earnestly, most respectfully, most affectionately, and most solemnly, requests that large and influential section of the Christian church, the Baptists in the United States of America, whose churches contain (it is computed) more than 600,000 members, and whose rise and progress from the days of Roger Williams display so much of the grace and power of the Redeemer--by their sense of equity, by their love of liberty, and by their hope of salvation, to rouse themselves to the great but plain duty of securing first the rights of their oppressed and degraded fellow-subjects, and then of withholding no effort from the general cause of humanity and freedom, until the jubilee of universal emancipation is proclaimed.

V. That this Meeting expresses its satisfaction with the principle and general provisions of the proposed Bills for Marriage and Registration, but is much concerned to observe the tardy manner in which these important and equitable measures are passing through Parliament.

That this Meeting is gratified by the avowed intention of His Majesty's government to establish a Metropolitan University, on an enlarged and unsectarian basis, in which the honours of literature will be open to the attainment of all persons, without regard to religious distinctions; but, at the same time, records its conviction that the ancient seats of learning at Oxford and Cambridge, ought not to be monopolized by members of the State Church, but in a spirit of justice and enlightened policy, should be thrown open to the nation at large.

That the imposition of any tax, whether of a local or general nature, the proceeds of which are to be expended in the erection of buildings for public worship, or the discharge of expenses attendant on such worship--directly contravenes the principles of Christianity, which is essentially a voluntary system, and disclaims all compulsory support; and that therefore the church rate is an unjust and unchristian impost, opposition to which is a sacred duty, and which ought to be unequivocally and for ever abolished.

That it be earnestly recommended to all Baptist churches and congregations in Great Britain and Ireland, to persevere in petitioning both Houses of Par-

liament for the redress of all grievances affecting Protestant Dissenters, and to employ their best energies in the support of such measures as shall tend to

secure just and equal liberty to all classes and all denominations, without partiality, without restriction, and without reserve.

POETRY

HOPE.

Hope is our staff of life,
When adverse scenes and strife
Do agitate, and sore distress,
We hope in God and Jesus bless.

Hope is our cordial here,
When fill'd with painful fear,
We to the Scriptures eager look,
And rest with pleasure on God's book.

Hope is our anchor firm,
When winds arise and storm,
We cast it upon Jesus' blood,
And trust our little bark with God.

Hope holds the promise fast,
Confides unto the last,
And then gives place to visions bright,
Where all is perfect cloudless light.

Sweet hope, dwell in my heart,
And from me ne'er depart;
But be my constant bidding friend,
'Till all life's changing scenes shall end.
Paddington. J. BURNS.

POWER OF PRAYER.

Who can tell the power of prayer?
Who its miracles declare?
How it moves Jehovah's love,
And brings heaven from above.

Prayer the wrestling combat gains,
The long-sought blessing too obtains,
Changes holy Jacob's name,
Spread's abroad his pious fame.

Prayer the floods and storms assuage,
Powerful hosts of heaven engage,
Sun and Moon drive back or stay,
'Till the faithful win the day.

Prayer prevents the fruitful rain,
Or unlocks the clouds again,
Famine brings array'd in dread,
Or provides the living bread.

Prayer the Holy Spirit gains,
Intercourse with heaven obtains,
Draws supplies from boundless love,
Moves the arms that all things move.

Why give place to anxious care,
Rather tell your need in prayer,
All things shall be freely given,
Peace, and holiness, and heaven.
Paddington. J. BURNS.

THE WORLD RELINQUISHED.

Why should my foolish heart
Cling fast to earthly toys;
When God is waiting to impart
The best and purest joys?

Why should I grasp at charms
Which shortly must decline;
When bliss is found in Jesus' arms,
Substantial and divine?

Why should I still pursue
The shadow, as it flies;
When angels witness what I do,
And point me to the skies?

Lord, help me to resign
All meaner good for thee;
Nor let me pass the bound'ry line,
That parts the world and me.

But if my heart should rove,
Some bauble to obtain;
Forgive its wand'rings from thy love,
And kindly smile again!

J. BIRCH.

THE PILGRIM'S REST.

"There remaineth therefore a rest to the people of God."

Perplex'd with doubts, and toss'd with fears,
The christian pilgrim goes his way;
Toils onward through this "vale of tears,"
To realms of everlasting day.

Briers and thorns beset his path,
And gathering tempests cloud his sky;
His spirit shrinks before the blast,
And knows no friendly shelter nigh.

But there's a rest—that rest remains
Firm as Jehovah's awful throne;
It fears no storm, it knows no change,
A sacred—an eternal Home.

Then why perplex'd with doubts and fears?
Thou'rt not forsaken, nor alone;
Cheer up poor soul, wipe off thy tears,
And bid thy anxious cares begone.

In Christ, the fainting pilgrim's rest,
His soul shall find a sweet repose;
Enjoy a calm, so sweet and blest,
As none but he that struggles knows.

And then from Pisgah's lofty height,
He'll gaze on Canaan's promised shore;
Where he will rove in rich delight,
And want a sheltering rest no more.

Albion St. June 6, 1836. T. W.

MISSIONARY OBSERVER.



SKETCH OF MISSIONARY OPERATIONS.

(Continued from page 269.)

As we shall need a vessel in which to prosecute our object of visiting the various Missionary Stations in and about the inland seas, and as our "Adventurer" is riding at anchor in the Red Sea, we will hire the best we can obtain for the purpose, in the port of Malta, or Valetta, which, for distinction's sake, and in conformity to modern and English phraseology, we will call "the Accommodation," that our party may be comfortably conveyed "whithersoever the governor listeth." Being safely on board, we proceed in an easy, and almost a direct course, north-by-east by the coasts of Sicily and Italy, on our larboard quarter, for about 350 miles, bearing to the coast of Greece, until we cast anchor off the Island of *Corfu*. This, the principal of the Ionian Isles, contains about 60,000 inhabitants, abounds with vineyards, lemons, and olives. It is celebrated in history under the name *Coryra*. It is now under the protection of Great Britain. On this Island, in a town of the same name, the London Missionary Society have had a station since 1819. Mr. Isaac Loundes is the Missionary. He preaches in English and Greek, superintends with Mrs. and Misses Loundes several schools, has completed, with other help, the translation of the Old Testament into modern Greek, and obtained permission to establish a printing press in *Corfu*. The Tract Society have sent him in 1834 £20, and 2,600 publications. He is doing good.

Our "Accommodation" will now bear us to *Zante*, another of the Ionian Isles, about twenty-one miles long, and eighteen broad, which belongs to Great Britain, and from which we receive several million pounds of currants every year. Here W. O. Croggan labours, circulates the Scriptures, and here also is an interesting school. Having taken a slight refreshment, and a night's repose, we make use of our "Accommodation" again, and sail round the *Morea*, the ancient "Peloponessus," and after some considerable tacking about, enter the Gulf of *Napoli*, and cast anchor at its northern extremity. Walking about a league on the land will bring us to *Argos*, one of the very few places which retains its ancient and classic name. The present population of this once famous city of *Agamemnon*, is about 10,000. Here *Elias Riggs*, from the American Board of Missions, labours, but encounters much opposition from the Greek clergy, who seem actuated by the true spirit of all Establishments. Wishing *Elias* help from above, we again make our course in the deep waters, and not without considerable obligation to the skill of our pilot in keeping us off the rocks and shoals of the *Ægean*, at length cast anchor at the Greek Island, near the centre of the Archipelago, called *Syros*. Here the Church Missionary Society has had a Mission since 1827. *Frederick Hildner*, with several native assistants, are chiefly employed in superintending schools, distributing books, and visiting the contiguous Islands, &c., for the same purposes.

The schools are numerous, interesting, and useful. 3,063 copies of the Scriptures were issued in 1834, and 8,322 have been sent from England by the Bible Society for distribution. Our party are filled with delight now they know that in all probability one day's sail will bring them to *Athens*—Athens, the idol of genius, the hive of literature, the school of Greece, which sent forth, in years gone by, the noblest historians, the most eloquent orators, the most subtle philosophers, and the ablest statesmen the world ever knew, and whose name will be transmitted to the latest posterity, adorned with classic associations and glory. The idea of reaching Athens inspires us all with new interest and delight. But alas, how changed!

“Of all her towering structures, now alone
Some scattered columns stand with weeds o'ergrown.”

Athens is also involved in Scripture recollections. Here it was that the great Apostle, the prince of Missionaries, felt “his spirit stirred within him, when he saw” this city of philosophers “wholly given to idolatry,” and in the midst of Mars' Hill,

“There stood,
Collected in himself the Holy Paul,
And stretched his hands to heaven; whilst all around,
The gathered group, from Epicurus' school
And Zeno's porch, and Academus' grove,
Hanging in silence on the sacred sounds,
Confessed his eloquence.”

How humbling the thought! that after all its literary glory, Athens now needs the aid of foreigners to give it elementary schools; and though once the sphere of apostolic labour, its unenlightened inhabitants require the preaching of the cross from Missionaries! Yet so it is. The American Board of Missions has had a Missionary there since 1831; Jonas King, who preaches the Gospel, and superintends a large school, and has received much bitter opposition from the ignorant bishop. Here too the American Episcopal Missionary Society have three Missionaries, and three female assistants. With the consent of Government, they have taken under their care several Greek females, to train them, that they may establish schools in the various provinces of Greece. Let us pray for their success!

From this affecting illustration of the instability of earthly grandeur, our party make way in their vessel between the long Island of Negropont, and the Isle of Andro, to *Scio*, (called Chios, Acts xx. 15.) where once lived the poet Homer, one of the beautiful, pleasant, and celebrated Islands of the Archipelago, near to the coast of Natolia. The American Board of Missions employs Mr. S. R. Houston in this Island, who has been actively engaged since 1834. Having looked at the station, and tasted of the Chian wine, which still retains its ancient celebrity, we return to our ship, and sail through the Dardanelles into the sea of Marmora, and cast anchor at *Constantinople*, where various circumstances will detain us for some time.

As we approach this celebrated city, its mosques, its turrets and buildings, its beautiful situation, and the rich foliage about it, present an attractive and imposing appearance; but when we land, and enter into its narrow streets, and observe the misery and poverty of many of

its inhabitants, and reflect on their moral degradation, we mourn over it, and pray that the true light may shine upon them, and that the efforts of Missionaries may be crowned with success. The American board of Missions has four efficient agents here; W. Gordell, H. G. O. Dwight, W. G. Schaffler, and H. A. Holmes. From the Greek ecclesiastics, opposition has been received. Amongst the Armenians good has been done, and Mr. Dwight is chiefly devoted to their benefit. Even among the Turks some little impression has been made, and the Jews of Constantinople have not been attended to without some appearance of good. Messrs. Dwight and Schaffler have made tours through different parts of the province, and report Salonica and Adrianople as suitable places for Missionary Stations. Mr. Barker, of Smyrna, agent of the British and Foreign Bible Society, has repeatedly visited Constantinople, and there has distributed not only Bibles, but vast quantities of School materials for the British and Foreign School Society. Though the Patriarch had given orders to shut up some of the schools, the people did not listen, and the schools are going on. It is pleasing to add that 2,996 copies of the Scriptures, or parts of them, were issued by the Bible Society in 1834.

Let us leave this debased Capital of the Ottoman Empire, and embarking once more, make our voyage through the Black Sea to its south-eastern extremity, to *Trezibond*, the Capital of the ancient Pontus; and as the voyage will be about 600 miles, we will, as we pass, meditate on the country to our starboard quarter. To the "scattered strangers," who once dwelt there, in "Pontus, Galatia, Cappadocia, Asia, and Bythia," the Apostle Peter addressed his epistles: a wide region, the scene of many apostolic labours; where the light of the Gospel very early prevailed, but now, alas, in a great measure destitute of its cheering light, and its consoling power. Arrived at Trezibond, with its strange mixture of 15,000 inhabitants, of Turks, Greeks, Jews, Armenians, Georgians, Mingrellians, and Tartars, and after looking at its mosques, and ten small Greek Churches, we will visit Thomas Pinchley Johnston, from the American Board of Missions, who has been there since 1834, and who, after much opposition, has procured a house to live in and labour. He informs us that the place is increasing in value as a Missionary Station. We wish him success and help. Oh how much is Missionary labour needed here!

Now we are come so far East, we will leave our "Accommodation" at anchor, and make a tour to visit a few other stations which are comparatively near at hand. Omitting the particulars of our journey, we may state that at *Karass*, near the mount Caucasus, is a colony of German settlers, somewhat like a Moravian Establishment, where J. Lang, and G. Hegele are labouring: at *Madschar*, 100 miles north-east of Karass, is another settlement, where C. L. Konig, and J. Wurthner labour: and to these was added last year *Astrachan*. At *Shusha*, 225 miles south-east of Tiflis, so called from its warm baths, from 1824, F. Zarembo, C. G. Phander, F. Sprombey, J. T. Walters, C. G. Horule, E. Sneider, A. Kreis, with C. F. Judt, the printer, have been labouring with considerable success; but a late ukase from the Russian Government, which has stretched its overgrown territory even here, required them, and all Missionaries dissenting from the Greek Church, to cease their labours. The jealousy of the Greek ecclesiastics is the

cause of this interference. So much for Church and State in Russia. These devoted men intended to locate on some part of the adjoining Turkish or Persian territory, those unbelieving governments being more tolerant than the oriental Christians. Three years since, the German Missionary Society began a Mission in *Persia*, with promising auspices. The American Board of Missions, in 1834, sent Justin Perkins, and Arabel Grant, a physician, to labour in *Oormiah*, the north-western province of Persia, among the Nestorians, where Mr. and Mrs. Perkins found a friendly reception. But Dr. Grant, being obliged to turn aside, because of an incursion of the Arabs, into Georgia, the southern province of Russia, was much vexed by the strict quarantine exacted by the Russian Government. The American Episcopal Missionary Society ordained and deputed Rev. H. Southgate, to a visit of research to Persia, on the 4th of January, 1836, at St. Andrew's Church, Philadelphia. Bishop White prayed, and Bishop Doane addressed the Missionary, and bid him "follow the splendid career of the beloved Martyr; to remember that he was going to a land which had been blessed by his labours, and was now hallowed by his grave." He bid him look to it, when he trod the mountains of Persia, "that his example was so holy, his life so spotless, and his doctrine so pure and evangelical, that the inhabitants of that Christless land would be constrained to say, '*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!*'"

Returning from our perilous wanderings, we come again to Trezibond, when our "Accommodation" weighs anchor and bears us back through the Euxine, the straits of Constantinople, and casting anchor on the Asiatic coast of the sea of Marmora, we travel inland a few miles to *Brusa*, at the foot of Mount Olympus, a principal city in Natolia, situated in the ancient kingdom of Bythinia. Here B. Schneider, P. O. Powers, in 1834 began a Mission, under the patronage of the American Board of Missions. They were received with apparent cordiality; some suspicion was displayed by the Armenians, to whom the Mission is specially directed, and the priests too were not backward to prejudice the people. But they, many of them, cannot read much, are as ignorant of the Bible as if they did not possess it, except those parts which they pervert to favour their rites and ceremonies! What miserable Christians must these be! Bidding adieu to our good friends, and praying that the great Head of the Church may prosper their work; we return, and pass through the Dardanelles, and by Troas, where Paul in his ministry arrived, when not knowing whither to direct his course, in a vision in the night "there stood a man of Macedonia, praying him, saying, Come over and help us;" and where he afterwards left his cloak, 2 Tim. iv. 13. Nearing the island of Mytelene, we enter the bay of *Smyrna*. This, one of the largest and richest cities of the Levant, contains about 120,000 inhabitants, and is a place of great trade. It was the seat of one of the seven Churches mentioned in Revelation i. ii.; and it is the only city of the seven that retains any thing of its primitive importance. Here the Church Missionary Society have several Missionaries, J. A. Jetter, Peter Fjellatedt, &c., with six or eight native assistants. Their chief employment seems to be in Schools. There are in Smyrna twenty-three schools, supported by different bodies, containing altogether near 3,000 children. The American

Board of Missions have had a station here since 1833. D. Temple, J. B. Adger, and H. Hallock, printer. The American Newhaven Ladies' Association have also an Independent Smyrna Mission, and Mr. and Mrs. Brewin are, for them, chiefly engaged in education. Here also the Jews' Society have an agent, W. B. Lewis, who is visited by several inquiring Israelites, and has hope of good. The Bible Society sent hither last year 6,156 copies of the Scriptures, in whole or in part; and the Religious Tract Society £45, and 3,570 tracts. Surely all this christian and philanthropic effort will not be in vain! Loosing from Smyrna we take almost the course of the Apostle, when going to Jerusalem, Acts xx. 21, we pass by the isles of Chios, Samos, and leaving Patmos to the right, come "with a straight course to Coos," to Rhodes, and leaving the promontory of Patara to the left, sweep through the Mediterranean to *Cyprus*. This island is frequently mentioned in the New Testament. Paul and Barnabas travelled and preached the Gospel from Salamis to Paphos, Acts xiii. It is a beautiful island, and contains only 70,000 inhabitants. In this island, the American Board of Missions are contemplating the establishment of a mission. The island has been explored for the purpose. "Loosing from Paphos," we sail hence to *Beyroot*, a sea port on the west coast of Syria, about twenty-five miles north of Sidon; our route will be in a direction south-by-east about 200 miles. Here the American Board began a Mission in 1823, suspended their operations in 1828, probably on account of the Turkish war, and resumed them in 1830. Isaac Bird, E. Smith, W. M. Thompson, with others, labour. Here is a printing-press, and regular preaching in Arabic. Mr. and Mrs. Pease are waiting here to sail to Paphos in Cyprus, if it be decided to establish a Mission in that island.

We are now about to travel to our last Missionary Station in this region, and that is *Jerusalem!* The idea of Jerusalem being the seat of modern Missionary exertion, reminds us of the lamentation used long since over the same city, "How is the gold become dim, and the fine gold changed! the stones of the sanctuary are poured out in the top of every street." But to our voyage. We pass at a convenient distance from the coast, and mark Sidon, Tyre, Mount Carmel, and Caesarea at almost equal distances, as we sail along, and at length, after a voyage of about 100 miles, cast anchor at Joppa, or Jaffa as it is now called. From this place, once the temporary residence of St. Peter, at "the house of one Simon, a tanner," we travel about forty miles inland to Mount Zion, "beautiful for situation, on the sides of the north," and once "the city of the great King." Here, where David sang, and Solomon reigned in splendour; where the Spirit of prophecy long remained; where were the temple, "the glory, the covenants, and the service of God;" where too, often taught, the great Immanuel, and over which he wept, as he exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace;" near which was the scene of his agony and his triumphs; from whence proceeded the light to enlighten the Gentiles, and where that light first diffused its celestial glories: here what do we behold? a small city, thickly studded with the mosques of Mohammed, and inhabited by about 30,000 Turks, Arabs, Jews, and nominal Christians! Alas! "How hath the Lord covered the daughters of Zion with a cloud in his anger, and cast down from heaven to the earth the

beauty of Israel, and remembered not his footstool in the day of his anger." In Jerusalem the American Board of Missions have one or two Missionaries, they are also looking abroad in the Holy Land for other suitable Stations for Missionaries. The Jews' Society have J. Nicolayson and S. Farman, who are actively engaged in their work. They give a fearful account of the mere formality of Jews and Christians as to Religion. They have preaching in Hebrew, Italian, English, and modern Greek, and it is hoped do not labour in vain.

The Jews' Society have had a Station at *Tunis* since 1833; where, "to many thousands, Jews and Mahomedans, the Gospel has been preached, along that coast, where the ashes of Cyprian and Augustine slumber;" but as Tripoli and Tunis are far distant on the African coast of the Mediterranean, and our party are getting rather weary; we hope we shall be excused not travelling thither. We will therefore take the "Accommodation" no farther than from Joppa to Rosetta in Egypt, and from thence we travel to the "Adventurer" in the Red Sea, where your readers will, in your next, find,

Yours, &c.,

GUBERNATOR.

GENERAL BAPTIST MISSIONARY SOCIETY.

THE Twentieth Annual Meeting of this Missionary Society was held at Bourn, on Wednesday afternoon, June 29, 1836. The chapel was crowded. James Hodgson, Esq., of Hebden Bridge, in the Chair.

After Mr. R. Kenny, of Macclesfield, had implored the Divine blessing, the Secretary read abstracts of the Report, which was prefaced by some very suitable observations. "A respectable friend had declared, that what had already been effected among the heathen by Missions, would have been regarded, a few years ago, as impossible."

Allusion was made to Mr. Sutton, and to the beneficial effect of his labours in America, in inducing a spirit of Missionary zeal among the Free-will Baptists; and the fact was stated, and loudly cheered, that those who were united with our Mission in America, through his labours, were none of them slaveholders.

Mr. Sutton was stated to have received grants for our Mission, from the American Bible Society 3,000 dollars; and from the Tract Society 3,300.

The Report referred to Mr. Goadby's affliction in the loss of his first wife in 1834, his own affliction, and that of his present wife, in 1835. He has been compelled to submit to a painful surgical operation, but is doing well. Allusion was also made to his disposition to move from European Society, to fix himself at Balasore, which has not only a populous neighbourhood, but is the key to Orissa, multitudes of pilgrims passing through there to Juggernaut. Gunga Dhor was to be his associate in this Station.

Burhampore was referred to as a very desirable Station for a Missionary. At

Pooree there was plenty of work and abuse for Missionaries.

Cuttack.—Mr. Brooks's health, at the last communication, was good, he hopes to enjoy many years' labour in India, he is chiefly engaged in acquiring the language, and preaching to the English congregation, which is good.

The chapel at Christian Poor has been re-built by subscriptions obtained in the neighbourhood.

Mr. Brown had been a tour by the Maha Nuddy, where a Missionary had never gone before; and had furnished a very strange account of the people. Some fled at his approach, others at length permitted themselves to be seen; many villages were visited.

The *Native Preachers* are Gunga Dhor, Doitarre, Ramara, Rama Chundra, Bamadab, and Chrupa Sinda, the latter of whom is supported by a European gentleman.

Religious Tracts are received with eagerness. In this way divine truth is extended where a Missionary cannot go. The intelligence respecting these was very gratifying.

The *Schools* are an interesting branch of Missionary operation. An instance was given of the beneficial influence of these Schools: a little child was asked by a devotee for an alms, and replied, "Don't ask me, ask the house;" "Why," replied the idolater, "the house can't hear me." "Then ask the tree;" continued the child. "Why, you know the tree can't hear me." "Well, then ask Juggernaut, he is wood like the house and tree, can he hear you?" The man was confounded.

The additions to the Church during this year are, baptized nineteen. Of these, thirteen are native converts, six Hindoo-Britons.

The devoted attachment of the Native Christians was referred to as peculiarly pleasing. It was also interesting to hear that only one case of discipline had occurred among them, and that this was occasioned by the individual, from a conscience of evil, making a voluntary confession.

The wife of Ramara and an old Brahminee, had died, rejoicing in the Lord.

The Report also adverted to the Society at *Home*. The improvement of *Mr. Lacey's* health, and his devotedness to Missionary labour, were announced. *Mr. Stubbins* was about to be ordained, and depart for Orissa.

The Cash Accounts were not given, not being complete.

Allusion was then made to the declarations of prophecy, as opening before us a wide and interesting prospect; and the extracts concluded by an important statement, viz. that no country, except China, presents such inducements for Missionary labour as Hindoostan.

Mr. BUTLER, of Heptonstall Slack, moved, "That the very interesting and impressive Report, of which a part has now been read, be received, and printed under the direction of the Committee."

It had been shrewdly observed, that the first address on these occasions should be very short, or very good. He would endeavour to secure the former excellency, and if what he said was not very superior, it should not be tedious. He had heard of Yorkshire coldness, and of Lincolnshire composure, but the scene before them, and the Report they had just heard, were enough to animate the one, and warm the other. The Missionary cause, said *Mr. B.*, is the cause of humanity and of God, and is destined to extend its principles and its triumphs all over the world. How deeply interesting is it to see friends on a season like the present! but amidst all our joy and pleasure, the fact that we never *all* meet a second time at an Association, that every year we were reminded that some had passed into eternity who were at the previous meeting, was touching, and inculcated on us the words of Scripture, "Whatsoever thy hand findeth to do, do it with thy might," &c.

The Report glanced at slavery in the United States, instanced the visible success which had attended our efforts in Orissa, referred to Native preachers who were actively employed, called for an increase of exertion, and presented to our view many encouraging promises, all of which were topics that might be dwelt on, but as he would not be tedious, he would move the resolution.

MR. J. GOADBY, of Leicester, could not but enforce a remark made by his worthy friend, Mr. Butler. The changes effected by the hand of time were every where visible. A few weeks since he had visited the village of his youth, and could not but feel, when looking on the audience, how a few years alters the aspect of men. Here and there he saw the well-known seats of several of those who had stood as pillars in the temple of God, but they were not there: no; they were gone to "a better country:" and others who remained of this class begun to wear the marks of age, and to stand on the threshold of the grave. And now, at Bourn, all he saw of one* who was involved in all his associations connected with this place, was to be pointed to the tree, at the root of which his remains were laid. What a call to "work while it is day." He most heartily seconded the Resolution for the adoption of the Report for many cogent reasons. It was eloquent; it was, like all other of its author's works, deeply serious and impressive; it was highly interesting, and adapted, when printed, to excite a spirit of prayer amongst our people, to stimulate their zeal in the good work, and by the success it recorded, to encourage them to increase their exertions. On these grounds he wished it to be printed, and circulated amongst our Churches. He felt a peculiar interest in this Mission, for he had a dear brother one of its Missionaries; oh could he see him! still nothing reconciled him to the loss of his society, but the idea that he was usefully engaged in promoting Christianity among the Oreahs. He hoped, if he never saw him again on earth, that his last wish would be realized, "May we meet in heaven, and may you, my brother, stand at the right hand of the Saviour, far higher than I can hope to be, with a crowd with you of heathen converts, to be your 'glory and your joy!'" When he heard of the happy death of a poor Oreah, and that one of our Missionaries exclaimed, "May my last end be like hers," he felt that this was success which demanded our gratitude. The facts too stated in the Report, that the chapel in Christianpore had been chiefly built by European gentlemen in the neighbourhood, and that one maintained a Native preacher at his own expense, were important: they indicated that our Mission was in good repute there. He was also interested to hear of Native preachers. His dear brother's chief companion was Gunga Dhor. In one of the communications received from him, he described Gunga as an excellent, intelligent, and devoted Christian, and an eloquent and effective preacher. Gunga was ever delighted to hear of England. He told him one day of our Churches here and there, of their ministers and members, and seasons of worship, and then said, "They all feel an interest in the Mission, and subscribe regularly to it. They have a prayer-meeting once a month, to implore the blessing of God upon us, and read the intelligence we send; and once a year they have a special meeting to stir each other up to support the Mission. And then all these Churches have an annual meeting, which moves about from place to place, the Association, to which the ministers, and the most active members, old and young, male and female, from all parts, meet together; and one part of their business then is to hold the general Missionary Meeting of the Society, and to hear what God has done among us, and to encourage each other to labour and pray for the spread of the Gospel among the Oreahs." Gunga listened with rapture, he sobbed, the big tear rolled down his cheeks, and as soon as he could obtain utterance, he said, "O send my best love, my christian salaam, to all my fathers and mothers in England." Was not this success? Should we not continue to labour and pray and send the Gospel to the heathen,

* The late Rev. J. Binns.

when these are its results? Oh, there is nothing like the Gospel to improve and elevate the human character, and to diffuse the blessings of civil and social life, as well as the hope of heaven. What had emancipated the Negroes of the West but the Gospel? It was not the mere residence of Europeans among them. No: the attorneys of the estates had more regard to the comfort of their horses, and the training of their dogs, than to the moral or social improvement of the poor slaves. It was to the Missionaries, to Knibb and Burchell, and such as they, that the Negroes were indebted for Christianity and for freedom. Let us then be devoted to Missions, and, as we do not come in vain, come to "the help of the Lord against the mighty."

MR. H. HUNTER, of Nottingham, most gladly supported the motion. The Gospel was the power of God to salvation, and the success of the Gospel every where should stimulate us to exertion. In one instance, though seven years had elapsed before a Hindoo convert had been gained, yet there was success at last. A lesson of patience might be learned from a spider, which had been observed to spin its line thirteen times before it effected its object. A brother who had gone for a soldier, and had been at Waterloo, at Gibraltar, &c., had heard the Gospel from Missionaries, and after all his mother had heard of him, he became pious, and proved that "godliness was profitable in all things," for he was promoted, and now he is preaching the Gospel, and has seen his mother to the joy of her heart. The Gospel would spread by Christian exertion, and the Church would become the world, and the world the Church. Oh, the angel would yet announce "Babylon the great is fallen, is fallen." We see before us the brother and the father of a Missionary, and brother Lacey too, who has spent eleven of the best years of his life in the work, and is anxious to return again; and a preceding speaker, orthodox both in body and mind, had said this scene would warm the coldest. He felt that was true, and would inquire, Can we, under its influence, keep our money in our pockets? No: we will give, as God has prospered us, to replenish the treasury of the Lord.

MR. J. B. PIKE, of Boston, moved the second Resolution,—“That this Meeting commends to the prayers of the disciples of the Lord Jesus all Missionary operations, and views with pleasure the progress of his cause in Orissa; but would be happy to behold much more vigorous efforts to diffuse the light of the Gospel through that benighted land.”

When we see, observed Mr. P., what multitudes of our species are involved in the misery of sin and the darkness of idolatry, and call to mind how few comparatively are engaged in the work of diffusing the light of life, it would ill become us to envy the success of others. We cannot, if we act consistently with our principles, if we feel for the heathen as perishing, if we pray for the salvation of the lost, we cannot but rejoice in the success of all those Societies that are engaged in prosecuting this divine and benevolent object. A wide field is spread before us, and it should all be occupied; and when therefore we see that the labours of those who are attempting to occupy different sections of this field are crowned with success, we do, yea, and we will rejoice. It was about twenty years since this Mission was established; let us ask, what has been done? Enough to excite our gratitude. Several Missionaries had been sent forth, seventy, or eighty, or a hundred had been converted to God, and yet in that period what hundreds of thousands had passed into eternity from Orissa! While therefore we rejoice, let us pray that our success may increase, that many more labourers may be sent into the field; and if we look forward to the visions of prophecy, we shall increase our exertions and our prayers.

MR. ISAAC STUBBINS, appointed as a Missionary to Orissa, next addressed the Meeting. Having read the Resolution, he observed, that

The operations of Missionary Societies commended themselves to our sympathies by their excellence. They were benevolent, they were christian, they were holy, and had the promise and the high commands of Heaven for their support. But, while this was their general character, those who engaged in them should possess much prudence, and patience, and persevering devotedness; and that they might be sustained they needed help from above. Oh then let us have your prayers! Being myself about to embark in this work, let me entreat an interest in your prayers. If I thought you would not help me in your earnest appeals to Heaven, I feel as if I should give up my engagement. Without this help, I should expect to labour almost in vain, and to spend my strength for nought. There is much to excite pleasure and gratitude in the success that has attended Missionary exertion, but this is not all the effect such success should produce; it should animate our zeal, and excite our minds to more decided efforts for the spread of the everlasting Gospel. The Resolution calls for increased effort; and this sentiment, I doubt not, accords with the feelings of this Meeting. It has long been my desire and prayer to be engaged in the labours of a Christian Missionary, and now my wishes are gratified, and I am about to take my leave of my beloved country and friends, perhaps not to behold them more, the thought of visiting them, of seeing them for the last time, is painful; but the assurance that you will remember me, and my labours, and those of others who are similarly engaged, at a throne of grace, inspires me with hope, and makes me willing to spend, and be spent, for God, and the extension of his Gospel among the heathen.

Mr. CHARLES LACEY rose to support the Resolution.

A preceding speaker had observed, that he had a peculiar interest in the Mission, because he had a brother who was one of its Missionaries; but he, Mr. L., had an interest in the Report that even that friend could not feel. He knew the persons whose names were mentioned in it, and had laboured with them. The native preachers were known to him. The places mentioned in the Report were familiar to him, and had been the scene of many toils; and he hoped, ere long, to see them again. If we compared the state of India at present with what it was forty years ago, we should discover a great difference. The late Dr. Thomas had then advertised for some one to unite with him in doing good, and it was a long time before one was found to respond to his call. Now, in almost every part, there are many who are in various ways engaged in works of Christian philanthropy and benevolence, and a general feeling has been produced to the prejudice of idolatry; the opposition to Missionary efforts is not so powerful as formerly, and many have avowed themselves the disciples of Christ. In reference to our Mission; when Bampton and Peggs went to Orissa, a land peculiarly and as it were providentially given to our Mission, not a single ray of Christian light had penetrated that high place of idolatry and darkness; but now, in the largest city in the province, a Christian Church was formed of more than sixty members, and many efforts were made continually and successfully widely to diffuse the light of truth. He felt that he had great reason to bless God, because of the character of our native converts. They relate their experience in a scriptural and proper manner; they display a knowledge of the Gospel, and a supreme love to Christ; they often declare that they have tried their idols, and given them up; they show that they have progressed in christian knowledge, and give good evidence of being sincerely devoted to the Saviour. No sacrifice, however great, has been able to prevent them professing their devotedness to their Lord. They have given up their cast, their children, their dearest connexions, their all for him. Are we fathers, or mothers, husbands, wives, or friends? Do we know how dear the social and domestic relations are? and how valuable the comforts derived from them? They are dear to the Oreahs as to us, and yet in many instances when all these must be sacrificed, if the name of Christ is assumed, they have been freely and unanimously relinquished. Greater evi-

dences of sincerity could not be given than that which is displayed in our native converts. As to the native preachers, they are all of them sincere and intelligent Christians, though all have not equal talent. Reference has been made to Gunga Dhor. I have no hesitation in declaring him to be an eloquent and excellent preacher. I have seen him address attentive multitudes at a Rut Jatra, when, unmindful of the scenes they came to behold, nearly the whole assembly were melted to tears. Gunga has a ready habit of controverting the objections of the Brahmins. One objected, while Gunga was preaching, "Christianity cannot prevail, you cannot expect the people to give up the religion of their forefathers, to lose cast, and forsake all their former ways, for this new religion." Gunga replied, "O yes, we do! because this is the true light. Suppose a large continent had been in darkness, and no one knew how to get a light, and some one came from the sea with a light, the light would spread. One would come and light his torch, and then another, and another, and they would carry the light with them, and the light would spread all over the land. Well; Padre Sahib has come with the light of truth, from England, I light my lamp from his lamp, and you take your light from mine, and thus it will spread; and by this light we shall see that cast is nothing, and that Christ is all."

The worst part of idolatry has been seen. True we have not seen the interior of their temples, but we have seen idolatry in the worst forms it can assume. Well, suppose a person was immersed in the rising tide up to the chin, this would excite a just concern, but as he stands he perceives it rises no higher; but that gradually every rippling wave recedes a little and a little from its height, what pleasure would he feel at this discovery; so it is with the idolatry of India. We have seen it at its height, and we see many indications of its fall. At Bobaneswer there are 999 temples of Mahadab, but they are falling to disuse. Not more than six or seven are in a condition to be used. The rest are surrounded with jungle, falling to decay, cleft by the roots of the Banian tree, which is tearing up their walls in every direction. True there are a few new temples building, but these are so few, and proceed so slowly, as to indicate idolatry to be on the wane. So eager were pilgrims for tracts that when Juggernaut was passing, at a late festival, Mr. John Goadby was thronged with pilgrims, who did not even look at the passing pageant. There is also an under current at work against idolatry, for many of the natives who are not Christians begin to see its absurdity and despise it. The introduction of European sciences among the Hindoos had done great good in weakening the hold of idolatry on the minds of the educated. Scientific instruction would always do good when Christian Missions led the way. The Suttee had been abolished. This rite was the great ornament of Hindooism in the estimation of the natives; but this crown had been taken from the monster's brow. The Pilgrim Tax was in the way of being abolished; and where the Suttee had destroyed its individuals, the Pilgrim Tax had its thousands. Let us thank God, and take courage, and be in labours more abundant. Mr. L. then presented some articles of jewelry, sent to him by an unknown person, to be disposed of for the Mission.

Mr. J. STEVENSON, A. M., of London.

I rise, Sir, to move "that the thanks of this Meeting be presented to the Committee and other Officers of the Society, and to the Collectors of the various Associations; that the Treasurer and Secretary be requested to continue their services through another year; and that Messrs. Balm of Quorndon, Cropper of Nottingham, J. Keetly of Wiln, be appointed on the Committee in the place of those brethren who, according to rule, retire;" and in doing so I am sure every one will join with the expressions of feeling which are given in reference to every individual included in this Resolution. It is a happy feature of our regard to the Mission, that here we are all agreed, here our sympathies all are blended; we have one object, one feeling, one desire. May the day never

come when this pleasing harmony shall be disturbed! I do love, above all things connected with us as a body, the distinctive broad truth, that the death of Christ is a propitiation for the sins of all the world, and that the design of his death is to provide for the salvation of the whole of the human race. This lays a good foundation for Missionary efforts; holding this truth we must prosecute our work; and the promises of the Holy Word, the views which its prophecies exhibit, teach us to look for a period when the knowledge of the Lord will cover the earth, as the waters cover the channels of the great deep; Jehovah our Immanuel hasten it in his time!

Mr. WALLIS, of London, seconded the Resolution.

He rejoiced to see his friend Lacey. He loved him because he was an old friend, a Christian brother, a Minister of Christ, and a Missionary. He had retired for a time from his work, but he rejoiced that he was determined to return to the field of battle like a good soldier of Jesus Christ. He, Mr. W., could not but contrast the feelings and freedom of this Meeting with those of the Triennial Convention in America, which had been visited by Drs. Cox and Hoby, from this country. There the subject of slavery could not be mentioned, lest the Magistrates should interfere. But here we show ourselves to our worthy friends as the enemies of slavery, and every expression of condemnation of the horrid injustice of slavery is loudly cheered. It seems indeed as if the general principle in reference to the atonement, enlarged the mind and expanded the affections. The General Baptists in America were the only people who, as a body, were abolitionists there. This fact was recognised by Drs. Cox and Hoby in their interesting volume, and it is an honour to our friends, and to their sentiments, and we will have it given them, and therefore he mentioned it here, as in the Baptist Union Meeting, held in London last week, the name "*General*" had been merged. He had been much impressed with the accounts lately arrived from Madagascar; there Missionaries had laboured long and successfully; they had made many converts; had given to many the light of language and science as well as Religion; and when all was going on well, the queen of the island determines to put down Christianity. She banishes the Missionaries, and requires the Native Christians to give up their Bibles or their lives. But it is not easy to suppress Christianity when it has taken root. The Native Christians continue to meet, they worship in the recesses of forests, and, like the Scotch Covenanters of old, they appoint centinels to give the alarm if strangers, or spies, or soldiers, approach to disturb or apprehend them. Others, in the dark night, take up the Bible, their most precious treasure, from the secret cell made for its reception, and then gather round and in secret read the words of eternal life. So will it be in other places where Christianity has taken hold, if opposition arises. The good work in the East and West, and in every place, will go on. There is ground to believe that the foundations of a vast temple are laid, the walls are rising under the auspices of the God of heaven, by the labours of his servants, and there is reason to expect the top-stone will at length be brought, amidst the acclamations of the faithful, crying, "Grace, grace unto it."

India has been in the possession of various nations, in different ages, for the purposes of trade. The Israelites, in the days of Solomon traded thither, then the Portuguese chiefly held its commerce, afterwards the Dutch, and now the English have it for a possession and for trade. Let British Christians use this age for its good. Let them send the Gospel to India. The people are exceedingly dark and miserable, and as they drop by millions into eternity, seem to exclaim, "No man careth for my soul!" Let us pray for them and help them!

Thanks were voted to the Chairman, and the congregation sung "Praise God, from whom all blessings flow," &c., and, after a few words of prayer by Mr. Goadby, retired.

ORDINATION OF MR. ISAAC STUBBINS.

On Thursday, July 7, 1836, the services connected with the ordination of Mr. Isaac Stubbins, late student at Wisbech, as a Missionary to Orissa, were conducted in the General Baptist Chapel at Fleet. It was pleasing to see the people flocking from all parts to the chapel; the congregations were good, and the interest excited considerable. Mr. Cheate, of Birmingham, gave out the hymns, Mr. Peggs, of Bourn, read the Scriptures and prayed, and Mr. Goadby, of Leicester, (in place of Mr. Lacey, who was prevented by indisposition) delivered a short introductory discourse. Mr. Jarrom, of Wisbech, Mr. Stubbins's former tutor, proposed the questions, which were answered with propriety and satisfaction; Mr. Pike, of Derby, Secretary of the Society, offered a very affectionate and appropriate prayer; and Mr. Rogers, of Fleet, Mr. S.'s former pastor, delivered the charge from 2 Cor. x. 4, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;" and Mr. Lacey concluded with prayer.

On the previous Sabbath, the annual missionary sermons had been preached at Fleet and Long Sutton, and on Thursday evening a missionary meeting was held, at which Mr. W. Stanger of Fleet, kindly presided.

Resolutions were moved or seconded by Mr. J. B. Pike, of Boston, Peggs, Stubbins, Lacey, Goadby, and the Independent Minister of Long Sutton. The meeting was well attended and interesting, and the collections and subscriptions upwards of £41.

MISSIONARY ANNIVERSARIES were held at Spalding and Boston on the 4th and 6th of July, at which Messrs. Pike, Lacey, &c., were engaged. Particulars unknown to the writer.

A MEMORIAL TO THE GOVERNOR
GENERAL OF INDIA RELATIVE
TO THE PILGRIM TAX.

To the Right Honourable Lord Auckland, Governor General of India.

MY LORD,

Permit us, a Section of the Baptist Churches in Great Britain, who are especially identified with the Orissa Mission, assembled in Annual Association at Bourn, Lincolnshire, the honour of presenting the following Memorial on a subject of great interest to the civilization and evangelization of British India. It is fourteen years since our first Missionaries, with the approbation of that enlightened and venerated Governor General of India, the Marquis of Hastings, proceeded to Orissa, and established Missionary Stations at Cuttack, Balasore, and Pooree or Juggernaut. Our valued brethren being stationed near the great temple of Juggernaut were deeply affected with the miseries of idolatry, "which," as a late eminent character in India has acknow-

ledged, "destroys more than the sword." It soon appeared to them that the practice of the British Government (however well intended) in regulating, supporting, and ultimately deriving revenue from the temple of Juggernaut, by the tax on pilgrims, and the premium fixed for conducting them to the temple by the *pilgrim hunters*, was calculated to foster the idolatry of Juggernaut. Various authorities might be adduced, if requisite, to show the bearing and effects of British connexion with Hindooism and Mahomedanism. The following from the late Persian Secretary of the Supreme Government, in his luminous "Account of Orissa," preserved in the *Asiatic Researches*, vol. 15, appears important.—"I imagine that the ceremony, (the Car festival of Juggernaut) would soon cease to be conducted on its present scale, if the institution were left entirely to its own fate, and to its own resources, by the officers of the British Government." Many of the Hindoos are aware of the fostering effects of British countenance and endowment of

Hindoo idolatry. One of the Missionaries in Orissa writes,—“I asked him the occasion of the increase of Pooree. He answered, Under our administration Juggernaut had become popular, and so more people had taken up their residence there. And, as our credit sounded through the four quarters for **KREPING Juggernaut**, it would be a pity now to destroy all this glory by leaving him to himself.” It was with the highest satisfaction and cherished affection towards the British Government, that the friends of our common Christianity in Britain and India, perused “Extracts from a letter to Bengal, dated Feb, 1833, on the Pilgrim Tax.” With that important despatch we doubt not your Lordship, and the Honourable Members of your Lordship’s Council, are well acquainted.

Permit us, my Lord, in unison with the feelings of myriads in this country, to express our regret that by recent communications from Calcutta, Cuttack, Madras, &c., we learn that the measure is not yet carried into effect. In one of these letters it was intimated that this important despatch awaited your Lordship’s assumption of the Indian Government; and your Memorialists would most earnestly, but respectfully, solicit your Lordship’s early attention to the question of British connexion with idolatry, in reference to which the late Dr. Buchanan, in his Sermon at Cambridge, forcibly remarked, “The honour of our nation is certainly involved in this matter.”

Your Memorialists anticipate the speedy realization of their long-cherished

wishes relative to the temple of Juggernaut, from the following extract of a letter addressed to the writer by the Right Hon. Lord W. C. Bentinck, dated Brussels, Aug. 18, 1835,—“The subject was immediately taken up upon the receipt of the Court’s orders, but the reports of the different public officers, which were necessary to enable us to determine to what degree the interference of the Government could be safely withdrawn from the different festivals, had not been received. When such immense crowds were collected, the interference and supervision of the Government for the purpose of police, and to prevent the loss of life, and other irregularities, will always be requisite. Partially, however, the abolition had taken place, and it cannot be long before it is entirely accomplished.”

From our knowledge of your Lordship’s humane and enlightened character, we confidently anticipate a prompt attention to the Hon. Court’s orders relative to the specific and important object of this Memorial. It would be a source of much gratification to your Memorialists to be honoured with a brief communication to the present Chairman of this Meeting, addressed to him at Nottingham. With sentiments of esteem of your Lordship’s public character, we beg to subscribe ourselves, your Lordship’s humble, grateful, and devoted servants.

Signed in and on behalf of the Association,

R. INGHAM, *Chairman.*
Bourn, Lincolnshire, June 30, 1836.

BAPTIST MISSIONARY SOCIETY.

The annual Meeting of the Society was held on Thursday morning, June 23, at Finsbury Chapel, and was very numerously and respectably attended. W. B. Gurney, Esq., the Treasurer, in the chair.

After the Rev. W. UPTON, of St. Albans, had given out a hymn, and the Rev. JAMES PUNTIS had led the supplications of the meeting,

The CHAIRMAN remarked, that as the Society had now existed forty-four years, it would not be unsuitable briefly to review its history. It possessed no funded property, and had often been placed in difficulties; but the faith which had influenced its founders had been possessed by their successors, who had occupied stations of importance as they presented themselves, and God had hitherto made the stewards of his bounty faithful to

their trust. It had been the honour of the Society to have been more opposed than any other; but the very opposition it had met with had most essentially extended the gospel. In Jamaica, where violence had been most fully shown, the cause of the Redeemer was most triumphant. Hence arose the debt of the Society. He rejoiced to state, that during the year, though several of their beloved missionary brethren had suffered from ill health, none of them had been removed by death.

The Rev. JOHN DYER read the Report; and the Chairman, as Treasurer, presented the audited cash account, from which it appeared that the income of the Society during the year had been £10,682, exclusive of the proceeds of the legacy of the late Mr. Cock, of Colchester; but the expenditure had so far exceeded

the receipts, as to leave a balance due to the Treasurer of £3,092, 9s. 3d.

We will now give a few extracts from the excellent addresses which were delivered at this Meeting.

"Missionary Societies were now objects of attention to the whole public. In their origin they were little thought of, but now the man of science and of commerce hailed them as eminently important; though missionaries had been denied learning at our national Universities, they had first reduced many languages to writing, and had thus attracted the attention of the learned; nay, statesmen themselves valued the men who had first brought out to view the most awful evils, and shown the way in which they should be removed. These missionaries presented the very men they wanted: and if our brethren could shrink into such little importance, they would make ambassadors of them; for they only could inspire the confidence of the Aborigines. But missionaries felt for the higher interests of man; those of his soul, a soul awfully depraved, and influenced by feuds. They felt for the eternal interests of man. They felt for all the human race, who are cherishing sin, and were pressing on to eternal woe and despair. He deeply regretted that that most noble of noble Institutions, the British and Foreign Bible Society, had, in refusing help to the Indian versions of the New Testament by the Baptist brethren in India, for the first time forfeited its character for acting on Catholic and unsectarian principles. The name of Baptist, in connexion with the Society, must not be dropped; for though it was in debt, God was greatly blessing it; and the mighty conflict between heaven and hell was coming on, from which Christians must not retire."—*Rev. J. H. Hinton.*

"Though in the East, the political aspect of things was very favourable, the missionaries were highly respected, and Society was improved in feeling, yet very much remained to be done. The bathing at the junction of the Ganges and the Jumna, which had been alluded to in the Report, was yet a source of revenue to the government, and some men in high stations were found to sanction it. Hence the heathen often tell the missionaries, that if idolatry was so bad as they would represent, the British government would not sanction it. Now, especially in Southern India, where he had resided fourteen years, the British character was highly respected, and missionaries could stand, and, among

thousands, describe idolatry in its true colours, and be listened to with patience. But they could not report, as in Jamaica, thousands of converts. Many persons in public situations had gone to India to be born again, and the piety of these persons was generally of a high tone. One young man of this class gave up nearly the whole of his income for the support of the cause of Christ, saying he had no property, and he hoped that he never should have any. Such events as these encouraged missionaries to go on declaring Christ. Success was certain, and hence their cry was, 'Onward.'"—*Rev. Edmund Crisp.*

"It was delightful to know that the Society had men ready to engage in its service; but must these men be kept from the field of labour for the want of money? He suggested that the names of the churches, which did not contribute to the Society, should be printed in the annual Report; and that these *poor* churches should be told that they are poor, because the missionary spirit does not exist among them."

W. F. Lloyd, Esq.

"Had the founders of this mission been told forty-four years ago what by this time it would have accomplished, they would have been filled with holy joy in its anticipation. He rejoiced that in addition to what had been done, the period was not far distant when the last vestige of bondage should fall from the Negro. The field occupied by the Society he regarded as very important; the Scriptures had been transfused into many languages, churches had sprung up in moral deserts, and education was imparted to very many of the young. He felt no sympathy with those who said the former times were better than these; on the other hand, he was thankful that he lived now, for he looked forward to scenes which the earth had not yet witnessed, and on which heaven would smile. Providence, Scripture, and the improving state of the Church, impelled Christians forward in introducing the jubilee of the world."—*Rev. J. Acworth, A. M.*

"He had been struck at the last monthly missionary prayer-meeting he had attended, with the fact that all the Missionaries, from whom communications had been read, called for more help. Where, asked the speaker, is the zeal our forefathers possessed? Where are the men who say, 'Here am I, send me?' Surely, in our numerous Churches, we had pious youth who were ready to sacrifice themselves on the altar of

missions; and the Society only needed the tinkling noisy dust called money. And let but the right spirit come over the Churches, and that would not long be wanted. Christians should carefully guard against burying their religion in their wealth. In the better days of the Church to which we were tending, rich men would be as pious as their poorer brethren; there were those at present who duly improved their wealth, and the Church in this respect, as in others, must go on 'conquering and to conquer.'"

Rev. J. P. Mursell.

"Britain became acquainted with the east in the cupidity of its commerce; and never, till this Society sent its missionaries there, had we begun to show our christian character in that part of the world. Nay, the government of India had supported its idolatry till light was thrown on its awful evils by the efforts of missionaries. If they turned to the west, they heard weeping, lamentation, and woe. They had seen slavery, imprisonment, and wretchedness; they had beheld the horrors of the middle passage, and all the calamities of bondage; and what at last opened the eyes and touched the hearts of British Christians on this subject? Not the Clarksons, and the Wilberforces, so much as the missionaries of this Society. They had met in that place several years ago to protest against the imprisonment of their missionaries, which was

found intimately connected with the liberty of the Negro. Still, however, there were chains, and groans, and blood, in the system of apprenticeship; and the missionaries were waiting for the period when emancipation should be complete, that they might fully accomplish their object."—*Rev. J. Burnet.*

"The followers of Christ must feel the full force of the Apostle's sentiment, 'Ye are not your own, but are bought with a price; therefore glorify God in your bodies and your spirits which are God's.' Every part of the Christian's conduct must be brought into accordance with this principle, but for this they were not yet fully prepared. Had not the martyrs possessed a different spirit, religion might have been lost in the world; and had not Christ felt very different emotions, the whole world had perished. By what Christ had done, Christians were called to perseverance in his cause. By the triumphs of the cross, much had been done for the happiness of the world, and Christians were led to sing,—

'Ride forth, thou mighty Conquerer, ride,
And millions more subdue;
Destroy our enmity and pride,
And we will crown thee too.'"

The CHAIRMAN announced that the extra contributions amounted to £930, and that the collection of that morning would make it more than £1000.

The meeting ended by singing the usual doxology.

LINES TO THE REV. I. STUBBINS,

On his departure from England as a Missionary to Orissa, East Indies.

Go, my Stubbins, bravely trusting
In the Great Jehovah's power,
Where the Heathens' chains are bursting
Wave the blood-stain'd banners o'er!

May more Gungas throw their dresses
And their idol gods away;
Wear Religion's lovely tresses,
Boldly Jesus' truth display.

Though thou leav'st behind thee friend-
ships
Form'd in youth and dear to thee;
Recollect, in all thy hardships,
Jesus will thy refuge be.

He hath said that no disciple,
Who his home or friends doth leave
For his sake, shall have a trifle,
But a hundred-fold receive.

When thou'rt in another nation,
O'er the blue Atlantic wave,
Jesus bless thee in thy station,
Keep thee from an early grave.

May thy partner long be spared,
Bless'd and made a blessing too;
To the sable tribe endeared,
And her name be ever new.

And the Lord of all the harvest,
Send his Spirit's influence down;
To win souls when thou'rt departed,
As shall be thy joy and crown.

I may have my habitation
Under Britain's milder sun,
Think on me with supplication,
That I may with patience run.

Though to India's climate giveu,
Still the "Christian's hope" to me
Brings to view a blissful heaven,
Where I hope to meet with thee.

Join the Mission-band approved,
Some of which have nobly fell;
Thou hast been a friend beloved,
Go, my Stubbins, *Fare thee well.*
Wisbech, June 29, 1836. R. H.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 33.]

SEPTEMBER, 1836.

[NEW SERIES.

ON THE UNIVERSALITY OF DIVINE GRACE.

A NEW-BORN BABE is an interesting subject of thought. It is a stranger in this world of trouble, an object of parental love, an immortal creature, possessing powers which, if life be spared, will develop in moral agency, and destined to everlasting happiness or endless woe. Can we suppose the existence of any such creature to whom God does not intend to impart the grace which is necessary for the salvation of its soul? If it exist, where is it? Where is the unhappy babe, which, inheriting from its parents an indisposition to serve God, and not being included among the objects of what is termed sovereign mercy, is only permitted to live in order to incur personal guilt by actual transgression, and then to be punished for it through all eternity? Were there one such creature on earth, it would claim the deepest sympathy, not only of the whole human race, but of all orders of intelligences throughout the universe. Addressing it with tearful eyes and bleeding hearts, we might say, "Ah! miserable child! thou art an heir of everlasting woe. Thou camest into the world with a bias to that which is evil. It is certain thou wilt never repent unless God gives thee the influences of His Spirit to produce a holy disposition; and if thou art not included in the election of grace, it is equally certain He does not intend to bestow that gift upon thee. Thou art therefore eternally undone in consequence of the sin of Adam; and my flesh itself trembles when I think of the agonies and pains which, at no very distant period, thou wilt have to bear in the bottomless pit." Say, ye sympathizing mothers, whether there exists a lovely babe in this most melancholy and sorrowful condition. If the theory be true that on the one hand the special influence of the blessed Spirit is necessary to salvation, and that, on the other, it is the determination of God to communicate it to a part only of our race, there must be many helpless infants in this sorrowful state. As

they rise into life, each of them will have abundantly more reason than Job ever had to say, "Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. Lo, let that night be solitary, let no joyful voice come therein. Let them curse it, that curse the day; let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day." If it be true of any babe, that it possesses such a bias towards evil as renders certain special influences of the Holy Spirit necessary to its salvation, and yet that it is excluded from the eternal purpose which alone secures the communication of those influences, it will, hereafter, have every reason to abhor the hour when it began to live. By inviting attention in this argument to helpless infancy, we do not wish to avail ourselves of its numerous attractions in order to betray the judgment to a wrong and unscriptural conclusion; but as all men were once of that tender age, if it be admitted that no child ever existed in the miserable and hopeless state above described, then is the grace of God universal; and those notions of Divine sovereignty so strenuously insisted upon in some modern publications, are utterly erroneous. That God is a sovereign, and has performed many acts of sovereignty, we cordially admit; but that he upholds the natural powers of man so as to co-operate in bringing human beings into existence the subjects of a moral disease which renders the special influence of His Spirit necessary to salvation, and at the same time is determined not to impart that influence, we most strenuously deny. It is piety, we hope, which leads us to make this statement; for we feel that a contrary supposition would be dishonourable to the character of God, and operate most injuriously on our feelings of devotion. Let authors write what they choose about sovereignty doing nothing but good; if their theory be true, the Sovereign himself, by preserving the natural powers of man, is accessory to the birth of creatures which cannot be saved from hell without his special grace, and is at the same time resolved not to give that grace. Abhorred for ever be the thought of his acting in so harsh a manner. That there is awful harshness in it cannot be denied except by those who do not believe in the co-operation of God to preserve the human race. But as the disbelief of this doctrine is so much akin to atheism, which represents man as a self-existent independent creature, and since it is so contrary to the Bible, which describes us as "upheld by the word of God's power," and as

“living, moving, and having our being in him,” we shall not stay to controvert it. The very notion of our dependance on God implies his upholding hand.

But to return to new-born children: the above argument relates to those whom God intends to preserve until they become accountable for their conduct; but as those who die in infancy are generally considered to be saved, it seems right to inquire, Are they all among the elect? At the time of the deluge, were the whole race of infants in this favoured class? Is it not strange that none but elect children should die? Is not the truth of that scheme exposed to suspicion, which requires us to view death as working in this one direction? While many of the inhabitants of the South Sea Islands are in the habit of destroying their children immediately after they are born, they who have felt the power of the glorious Gospel are anxious to bring up their offspring, and make them happy. Are the poor savages destroying none but the elect, while the Christians are bestowing tender care upon some whom God may have passed by in the exercise of what is called his sovereignty? The idea is too gross to be admitted. Among those who plead for the rejection or omission of a part of mankind from the covenant of grace, there are but few who would deliberately apply their doctrine to a child of their own. Many of them possess the kindest of hearts. It is not them, but the principle of exclusion which we oppose. We wish every parent to look on his babe as an object of Divine mercy, and though a fallen creature, yet capable, through the grace provided for it by Jesus Christ, of becoming in future years, if life be spared, eminently pious and eminently useful. Would not this doctrine increase gratitude and joy at the birth of children? Would it not dispose us to use the means of religious education with more confidence and hope?

An analogical argument from the works of God in creation and providence may be advanced in favour of the universality of Divine grace. The blessings needful for the body, such as light, air, water, bread, clothing, are provided for all; and shall we imagine that the influences of the Spirit, which are as necessary for the happiness of the soul, are not also provided for all men? The God of nature is the God of grace. It would, we conceive, be an objection against the Divine origin of the Gospel, if it asserted, that those communications which are essential to our eternal welfare were limited to a part of our species. Such limitation would imply that God is more mindful of the bodies of some men than of their souls, and more ready to secure their temporal than their eternal felicity. Some of the necessary blessings of this life are easily accessible, and others may be attained by industry; but if the Bible taught us that God has from all eternity determined to withhold

from any individuals the influences of his Spirit, (as in that case, no energy or industry could secure them) its representations of his hard dealings with the immortal soul, would stand so much in opposition to his *experienced kindness* to the body, as to form a strong ground for questioning the Divine origin of the Bible itself.

But now let us look at the Bible. It is hardly requisite to notice the various senses in which the term *grace* appears to be employed; since our position is that whatever is necessary to secure the salvation of the soul, besides the voluntary agency of man, is given to the whole human race. The rule by which God will judge the heathen we know not; but piety itself will not allow us to imagine that He will condemn them for not obeying a Gospel which they never hear, and do not know. Loyal to the administration of heaven, fully persuaded that the Judge of all the earth will do right, we would not dwell upon their case, but rather use language applicable to those to whom the Gospel is preached. Though the term *grace*, therefore, may be used in the New Testament to denote the system of evangelical truth, or the preaching of it; the occurrence of outward events to deliver from evil, and secure good, or the moral impression of those events on the heart; and though it may signify sometimes a direct physical agency of the Holy Spirit on the human mind, it is not very material, in this argument, to advert to these different significations of the word, since we take our stand on the high ground that nothing which is absolutely necessary to salvation is withheld from those to whom the Gospel comes. If they lose their souls, that loss will be owing *solely* to their rejection of the Gospel; nor will they ever have just reason to conclude that any thing was left undone by God which He might consistently and honourably have done to save them from endless woe. The word *grace* often means the influence of the Spirit of Christ. But that the measure necessary to qualify us to begin a christian course is given to all men may be proved from the vastness of God's love in the gift of his Son. The Scriptures concur in representing this donation as the greatest possible display of Divine compassion to our fallen world, and as connected with every other benefit. "He," saith the Apostle, "that spared not his own Son, but delivered him up for us all, how shall He not with Him freely give us all things." The argument is from the greater to the less; and applying it to the subject in hand, we ask whether, if infinite love has poured out the blood of atonement for us, it has refused to pour upon us also a portion of the Spirit's influence; whether, if it has conferred on us a favour greater than all other things put together, it has withheld any needful good; and whether, if any internal or external agency of God be necessary to our enjoyment of the love of God

in Christ, that agency has not been exerted. If we do not perceive and taste the love of God, the fault is our own; it is because "we have received his grace in vain."

The statements of the Gospel respecting the universality of the atonement, teach the universality of grace. There are several passages which declare in full, pointed, and expressive language, that Jesus died for all men;* and as there is not one which asserts that he did not die for all men, it is now generally conceded, that, in some sense, he is a propitiation for the sins of the whole world. Now, the lowest idea which can be associated with the phrase "Christ's dying for all," is, that his death was intended to benefit all men. We believe, indeed, in the substitutionary character of his death. We are persuaded that his sufferings have so answered all the ends of justice in the infliction of punishment, that there is no necessity for a single sinner to perish, in order to display the terrors of the Divine law; and that in the experience of those who believe those sufferings will be accepted as a substitute for future punishment; their faith being imputed to them for righteousness, and constituting them the heirs of eternal glory. But take the lowest sense of the above phrase, that of deriving a beneficial impression from the cross; yet observe, if the influences of the Spirit be necessary to man's reception of that impression, and those influences be withheld, the phrase is not applicable to all men, even in its lowest import. Either man is able without Divine grace to derive saving benefit from the cross, or that grace is given: as we do not believe the former of these positions, we are persuaded that the love which sent the Saviour to die for us is now acting in the Spirit, who has come forth "to convince the world of sin, of righteousness, and of judgment;" and as this Divine Agent is every where in action, every man is able to seek and obtain the blessings of salvation. If we have not the ability to repent and believe, we are not accountable for impenitence and unbelief; but still, it appears to us more scriptural, more likely to encourage, and produce humility, gratitude, and a feeling of dependance on God, to connect this doctrine of man's ability to turn to the Lord, with the universality of the Spirit's work, than to assert, with some divines, that man is as able to repent without the Spirit's aid as with it.

How can God be said to will the conversion of all men unless He impart the grace which is so strenuously declared to be absolutely necessary in that change? If as a preparation for obedience to the calls of the Gospel, or as a concomitant agency with them, a direct operation of the Spirit to change the disposition be requisite, with what propriety or reason are they

* See Heb. ii. 9. 1 Tim. ii. 6. 1 John, ii. 2. 2 Cor. v. 14, et Passim.

commanded to obey in whom the operation has not been performed; and with what justice are they punished for disobedience? Let the reader observe, that the theory which we oppose maintains that not merely is a moral motive, an inducement, wanted in repentance, but an agency on the will; which agency it declares is withheld in God's good pleasure, from a part of mankind, but is invariably effectual when exerted. Now if this doctrine be true, the following passages of God's word are apparently calculated to mislead the mind.—“As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. God commandeth all men every where to repent. For God hath concluded them all in unbelief, that he might have mercy upon all. God our Saviour will have all men to be saved, and to come unto the knowledge of the truth.” The obvious import of these passages is that the God of love has left nothing undone which could be done, in consistency with the principles of his moral administration, to secure the salvation of immortal souls; and that no sight is more pleasing to his infinitely gracious nature, than that of a sinner returning to him through Christ under the attractive influences of his Spirit. As Jesus Christ, by the grace of God, tasted death for every man; so the Holy Spirit, acting with the same grace, stirs up and excites every one to whom the Gospel is preached to fall in with the design of that death, and seek salvation by faith.

We are aware of the objections to this doctrine. It is now generally maintained that the influences of the Spirit are not given to those who continue in an unconverted state; because they must always be effectual whenever imparted. The reason for taking this ground is obvious. They who adopt it want to charge upon us the inconsistency of saying we resist Omnipotence. This is not our doctrine. As far as the agency of God proceeds in conversion it is irresistible; but we maintain that it does not proceed so far as to destroy the free-agency of man. Our salvation turns upon our belief of the Gospel, our reception of the truth, which is a voluntary exercise of the mind; and since in all the impressions which God makes on the mind it is his design to bring us to Jesus, they who continue in unbelief sin against his Spirit; or, to use the language of the Bible, “they vex the Holy Spirit, resist Him,” quench the sacred fires which He kindles, and do despite to His grace. Allowing that man is passive while certain impressions are made on his heart, either by the preaching of the word, or by providential events, or by direct influence of the Spirit, it is still left to him to determine whether he will comply with the motions towards truth and holiness which have been excited within him.

It may be replied, But this leaves it uncertain whether any will believe or not. To whom is it uncertain? Not to a God

of infinite discernment, who sees the end from the beginning, and can foretell the actions of even free-agents. It is unspeakably more to the honour of God to assert that he can foresee the voluntary actions of his rational accountable creatures, than merely to say he foreknows the execution of his own eternal decrees.

If it be asked, What then makes the difference of character among men? the scriptural, the practical, the useful answer is, that conversion is effected by the Word of God, which some, under the influence of the Spirit believe, and which others, though under the same influence, wickedly reject. If this reply be thought inadequate, it is surely preferable to that scheme which represents the Supreme Being as co-operating with the natural powers of man in bringing children into existence, whose fallen state renders the influence of his Spirit necessary to their repentance and faith, and as being, at the same time, determined not only to withhold it from them, but punish them through all eternity for their continued impenitence and unbelief.

As we must now draw towards a conclusion, we most earnestly entreat the reader not to rest satisfied with mere speculative conceptions on this subject, but to inquire, whether, under the operations of the Spirit, he has seen the excellency, suitability, and glory of the Gospel, and by believing it become united to Christ and his people. Though it be true that the eye of divine compassion beams on all men, those only are objects of God's complacent regards, and in a state of salvation, who have turned from sin, and embraced the truth. Look therefore to the Word of God. Examine yourself by it. Though from motives of piety, we trust, and from a love of truth, we have contended for the Universality of Divine Grace, we feel persuaded that there is a sealing of the Spirit, a more abiding and consolatory influence imparted after faith. Pray for it, Christian. Consider it your precious privilege. The bodies of believers are temples of the Holy Ghost, the seat of his presence, and the scene of his gracious operations. We by no means intend to intimate that *special* measures of grace may not be obtained by the exercise of fervent prayer, by holy vigilance in complying with the inward motions of the Spirit, and by diligence in the discharge of duty. No one can hold higher views on this point than we desire to hold. Our entire dependance is on the promised aid of the Spirit. We need our daily grace as much as our daily bread. Man is no more able to be his own keeper than to be his own Saviour. When we consider the duties we may have to perform, or the trials we may be called to bear, our encouragement arises, not from any internal resources of our own, but from a persuasion, well-founded we hope, that "as our day so our strength shall be." Nay further; deeply sensible of the depravity of our common nature, we

ascribe it to God's grace that we have any just sentiments, feelings, or desires; and should we be permitted to enter the upper world, we know we shall have every reason to cast our crown at the foot of the throne, ascribing all the glory "to Him who hath loved us, and washed us from our sins in his own blood."

J. WALLIS.

CHRISTIAN COURTESY.

It is to be feared that the cause of Christ has suffered much more from the infirmities and errors of its friends, than from the direct attacks of its enemies. While we, therefore, feel it our duty to guard against the one, it cannot be out of place to remind Christians of the necessity of endeavouring to remove the other. Among those within the Church which have proved truly injurious, may be placed the want of courtesy, which has often given to the Christian cause a very unhappy and forbidding aspect. And it often happens that want of courtesy is generally displayed by those persons who are truly sincere, and otherwise possessed of decided excellencies. It is, however, an indispensable quality of the Christian character, and comes to us enforced by Divine authority. The Apostle associates it with unanimity, love, compassion, and pity, where he says, "Be ye all of one mind, having compassion one of another; love as brethren; be pitiful, be courteous." 1 Pet. iii. 8. Let us then ascertain,

I. *What Christian Courtesy includes.* The word signifies civility, complaisance, elegance of manners; so that it does not appear so much to be a single virtue, as the manner which renders all the other virtues agreeable and lovely. It is the opposite of roughness, rudeness, and vulgarity. It is, however, quite in harmony with decision of character, with energy of spirit, and with holy vehement zeal. It must not be identified with adulation, which exhausts itself in undeserved compliments; but in all matters, whether of a civil or religious character, it produces a bland and respectful demeanour. It never takes advantage of men's mistakes, but affectionately labours to correct them. It never magnifies men's infirmities, but labours to conceal them. It never rejoices in men's failings, but loves as far as is consistent with truth to extenuate them. In short, it is the dignity of right feeling, and the beautiful adorning of a virtuous mind. Then let us inquire,

II. *To whom it should be displayed.* We generally manifest it towards those whom we deem our superiors; and this is right. They have not only a claim upon us in common with other men, but also by virtue of that station in which Divine Providence hath placed them. But we owe it to all our Christian brethren, to the weakest and poorest, as well as to the great, and wise, and most talented. A want of courtesy to the poor of the Church, on account of their poverty, is an insult to God and a reproach to Christ, who, "though he was rich, yet for our sakes became poor." We should evidence it to Christian ministers, for their works' sake, and as a token of sacred respect to Him, "whose they are, and whom they serve." To all officers in the Church, and to the elders and fathers, Christian courtesy is ever indispensable; ministers also, in like manner, must evince it on all occasions. It will render the labours of

the pulpit more useful, the discipline of the Church more pleasant, and pastoral visitations more acceptable and edifying. And aged Christians should display it to young disciples, as there is no amount of experience or long standing in the Church, which will render courtesy unnecessary. Though a Christian be highly gifted, and though he be a hundred years old, yet he must be courteous. We should also manifest it to Christian strangers, the manners and customs almost of all nations, recommend this. And yet how often we are cold when we should be warm, how often reserved when we should be frank, how often suspicious and indifferent when we ought to be open, generous, and hospitable. Heb. xiii. 1. We ought to be *courteous* to those who are without; to all men. Men of the world know that true religion is not a vulgar, coarse, half-brutish thing. And they are quite aware that such a disposition is opposed both to the character, and precepts, and spirit of the christian religion. Now let us,

III. *Briefly glance at some of the reasons by which courtesy may be enforced.* We ought to be courteous, because it is *enjoined* upon us by *Divine authority*. An authority which is supreme, and to which the Christian professes to bow with profound yet affectionate respect. We should be courteous, because of the additional *lustre* which it sheds on the other graces and virtues of the christian character. Goodness, beneficence, and compassion appear to be marred, and are seen to great disadvantage where this is wanting; this increases the beauty and loveliness of every religious act and virtue. We should be courteous because of its attractive influence. Courtesy possesses irresistible charms, to which few can be indifferent, and which none can despise. It will enable us to exemplify the spirit of that exhortation, "to please all men for their edification." We should be courteous because of the easy burden it imposes upon us, if burden it may be called. Courtesy costs nothing, and yet is really worth very much. It is a treasury out of which we may freely draw, for the advantage of others, and yet not be the poorer ourselves. We should be courteous because of the *mental gratification* it *yields* to its possessors. It presupposes a happy and serene mind, and assuredly it is one of the likeliest means by which we shall retain our tranquillity. We should be courteous as expectants of that celestial society where courtesy, as well as every grace, will be *exhibited* in a *state of perfection*. There we shall meet with no annoying roughness of manner; no half-cultivated spirits; no dogmatical, self-willed, pertinacious souls; but all will be love and kindness, and courtesy will be exhibited by each and to all. Yes all, from the loftiest spirit that burns before the throne to the least of the heavenly family, will exhibit the spirit of courtesy. Some persons will have within them much that is opposed to this grace. Well, the Spirit of God is sufficient to make them not only useful but *polished* stones in his house. While we seek after an increase of faith, and love, and knowledge, let us diligently, and with much self-mortification and prayer, labour that we may *abound* in this *grace also*.

Paddington.

J. BURNS.

ON BENEFIT SOCIETIES CONNECTED WITH CHRISTIAN CHURCHES.—No. II.

IN prosecution of the important object of the above valuable Institutions, as requested by our correspondent in page 251, we have the pleasure to present to our readers, *the Address and Articles of the Wisbech Christian Fund.*

The great utility of benefit societies, in providing a fund for the labouring classes in time of sickness, has long been admitted. At the same time, it is generally acknowledged that the manner in which they are usually conducted, occasioning a frequent resort to alehouses, and the regular spending of money, by which means, too frequently, habits of intemperance and immorality are contracted, is in a high degree injurious. By the plan adopted in the Society, the rules of which are subjoined, these evils are avoided; a person through being a member of it, *spends no money, is exposed to no temptation, subscribes from six to ten shillings a year less than is customary in benefit societies conducted in the usual way, and in time of sickness receives a greater allowance.* It is obvious, therefore, that while these Institutions, in general, deserve encouragement, one conducted on the principles of that here described is especially entitled to support. The hand of benevolence can never be more usefully or deservedly exerted, than in assisting those who are striving to assist themselves. From the commencement of the Institution, it has had among its members several that are honorary, and it is hoped that in this way it will meet with additional patronage. To the pious and economical poor, this fund, it is supposed, sufficiently recommends itself.

Unless a friendly society is founded on a plan that will insure its permanence, it is a delusion and an evil, and the sooner it is abandoned the better. Persons subscribe their money, expecting that against the time of sickness and infirmity they are making provision, but when the day of trouble arrives, the funds are exhausted, and their expectations are disappointed; the society to which they had united themselves, being founded on false principles, is broken up, and they are left to lament the unhappy occurrence. The instances of this nature, which within the last fifty years have taken place, are innumerable.

The soundness of the principles on which these institutions are constructed is not to be determined from their apparent prosperity during the first years of their existence. Then the larger proportion of members are young and healthful, and the claims on the funds are comparatively few. As persons advance in age, infirmities usually increase; and from the state of its finances, it may not for many years appear that a benefit society is proceeding upon an erroneous calculation. The addition of fresh members, too, often for a time gives it the appearance of prosperity, and protracts the period of its dissolution; but if the receipts from each individual, on the average, are not adequate to his claims, no accession of new members can ultimately preserve it from ruin.

To secure its durability a benefit fund must so proportion its disbursements to its income, that on the supposition of no addition to its number, it will be able to supply funds for all the demands which can be made upon it, to the death of the last surviving member. If such is not its constitution, it must in the end fall to pieces. It can ultimately make

no difference whether it be more or less numerous, or whether or not it continue to receive an accession of new members. These have the same claims as older ones, and in the end will require as much relief; and if, on the average, each member does not subscribe as large a sum as will equal his demands, the institution cannot be permanent. If, for instance, the Society, of which the following are the rules, would not, without any addition to its number, support itself, and furnish funds to supply the claims of its last surviving member, it must sooner or later come to nothing. Whether such is, or is not its constitution, is a question demanding attentive consideration.

The institution at Southwell, framed on the calculations of the most experienced actuaries, assures to persons entering at twenty-five years or under, eight shillings weekly, when confined by sickness or infirmity to the bed or bed-chamber;* and four shillings weekly, when able to walk out of the house, but unable to follow their employment, until they arrive at seventy; and from that period four shillings weekly the remainder of life,—for the monthly contribution of one shilling and a penny, continued from the time of entering until they are seventy years of age; when they reach this period their contribution ceases. As there is here a difference in the pay, according as the sick are confined to the chamber, or able to walk out, it is not easy to determine what the average allowance in times of illness may amount to. Including all the diseases and infirmities incident to man, the period in which the afflicted are confined to the bed or chamber is not, apparently, equal to that in which they are able to move about; perhaps is not more than a third or fourth of it. If for the sake of illustration we take it at half, the average allowance in sickness will be six shillings. According to this calculation, the Southwell institution, to persons entering under the age of twenty-five, and contributing one shilling and a penny monthly until they are seventy, pays six shillings weekly in sickness until the members have attained that age, and four shillings weekly the remainder of life. In our Wisbech Society the monthly contribution is one shilling and two-pence, and the allowance in sickness nine shillings, to the age of seventy, and from that age two shillings and sixpence to the end of life. With us, then, the monthly contribution is one penny per month more, and the weekly payment in sickness is one third more, than with them. On the other hand, their members at the age of seventy cease their contributions and receive four shillings weekly, while we from that age receive only two shillings and sixpence per week, and continue our contributions. Will this smaller allowance at seventy and the continued contributions compensate for the larger sum paid by us in time of sickness? If not, our Society, without some restriction in the pay, or augmentation in the subscription, is not on a safe bottom. Considering how few attain the age of seventy, and the small span of life then remaining, it is obvious the advantage we can receive from members above that age will not compensate for this larger weekly allowance. Some alteration in the

* It may be questioned whether the regulation, making a difference in the claims of the sick, according as they are able or not to leave the chamber, allowing twice as much in the one case as in the other, is the most judicious. In many instances it makes little difference as to the wants of the afflicted, whether they are confined to their bed or able to walk out; and in other respects this rule seems likely to operate injuriously.

plan on which our Institution has been hitherto conducted, by lessening the pay in sickness, or increasing the contribution, is requisite. The most equitable and least injurious alteration, to make the subscriptions equal to the disbursements, appears to be, to limit the number of weeks for which full pay shall be allowed. Until now the rule has been to allow full pay in all cases, except where the sick member has received for fifty-two weeks in succession; and in that only case to reduce him half the remainder only of that sickness. Persons of the age of twenty-five on the average live about thirty years; and estimating the average age of the members at the time of entering to be twenty-five, on supposition they all continue members until death, they will pay, one with another, in regular quarterly payments, about £21. each. But full pay for fifty-two weeks amounts to £23. 8s. It is evident, then, that full pay for fifty-two weeks is a larger sum than could be afforded to every member; and where no limitation is fixed as to the number of weeks it shall be allowed, the claims in some instances will not only be disproportionate, but without a larger subscription than fourteen shillings annually, ruinous to the institution.

Friendly societies usually restrict the allowance of full pay to a limited number of weeks. The following is the rule respecting this particular in the general benefit insurance company, Aldersgate Street, London: "Persons insuring for allowances in sickness are entitled to the full pay during fifty-two weeks of affliction, after which they are reduced to half-pay during any sickness which may occur, for fifty-two weeks more; and after having received full pay fifty-two weeks, and half-pay fifty-two weeks, they can only receive quarter-benefit for any illness or accident which may happen to them during the remainder of life." Here there is not only a reduction at the end of fifty-two weeks to half-pay, but at the end of a like period a further reduction to one half of that; and in this institution, to be entitled to eight shillings weekly in sickness, and two shillings weekly when superannuated, persons under twenty-five years of age are required to contribute one shilling and five-pence monthly during life; which is seventeen shillings yearly. How, then, can it be supposed that, without some limitation in the number of weeks for which full pay is allowed, our Society, which, with a subscription of only fourteen shillings a year, allows nine shillings per week in sickness, can be durable? It is folly to expect it. While, too, a regulation which after a limited time reduces the weekly allowance is common in benefit societies, its equity and utility entitle it to universal adoption. It is only in particular instances it can operate; but they are instances which, without some such regulation, may endanger the permanency of any benefit society.

The rule adopted in our Society at the late anniversary, reducing the allowance in sickness, after full pay for sixty-five weeks, to half, will, it is hoped, in some good measure be a fence against the danger to be expected from an unlimited demand; and on weighing the reasons for it, the members generally, it is presumed, will be convinced of its propriety. One important advantage, which our Institution possesses over almost all others of equal magnitude, is its being conducted at hardly any expense. On this account it can admit a larger allowance than is usual in benefit societies, in proportion to the subscriptions. *It spends no money, exposes to no temptation, conducts its affairs on the most economical plan, and secures to its members the greatest benefit at the*

least expense ; and by these recommendations, it is hoped, it will continue to be characterized.

It will not be improper in the present remarks to refer to the regulations which in this Institution have been adopted in regard to morals and religion. To some persons the line of conduct pursued on this head may perhaps appear objectionable. In answer it should be recollected that this Institution originated in a religious society ; in its formation, therefore, it was to be expected attention would be paid to the moral character of its members. Besides, it is not confined to persons of any one church, or mode of divine worship ; it is open alike to churchman and to dissenter. It is required only in those who become members of it, that they frequent some place of religious worship, and maintain a correspondent conduct. And had not the founders of it adopted some such rule, there might have appeared in them a dereliction of principle. This society was not intended to be on so extensive a scale as to admit all who might desire to be members. It was supposed there were many persons of moral and religious habits, who would prefer such an institution to those conducted in the usual way ; and for the accommodation of these it was formed. Persons of a different character can, if they choose, unite with societies conducted on other principles. We injure none ; they whose character on the point in question will not admit of admission into this Society, are but in the same situation they would have been had it never existed.

It is hoped that the members will regard the regulation on this point ; that in their conduct they will pay attention to good morals and religion. Should they deviate from the paths of virtue, sink into habits of vice and impiety, the consequences will to themselves and their connexions assuredly be injurious ; nor must they expect that the rule in that case provided will not be enforced. It does not admit of a doubt that in regard to this life only, leaving another world entirely out of the question, morality and religion are in the highest degree important. They generate useful habits ; lead to industry ; are favourable to bodily health and mental vigour. Generally speaking, therefore, an irreligious, immoral person, is not so fit a subject for a benefit society as one of a contrary character. Experience and universal observation, as well as the word of God, teach that the way of transgressors is hard ; that the wages of sin is death ; that in many instances the wicked do not live out half their days ; but that godliness is profitable to all things, having promise of the life which now is, and of that which is to come. Diseases are often the baneful effects of intemperance and sensuality. J. J.

(Rules in our next.)

THE TRIUMPH OF COVETOUSNESS.

THE following striking description of the triumph of covetousness is extracted from a prize essay, entitled "Mammon," and will, we are sure, be perused by the reader with mournful interest. After mentioning many forms of covetousness, and various ways in which it had fearfully prevailed, during Christ's ministry, the author adds,—

"But the last triumph of covetousness remained yet to be achieved. To have sold the temple for money would have been an act of daring impiety ; to make it the place of merchandise was perhaps, still worse, it was adding sacrilege to impiety. Only one deed more remained to be perpetrated, and

covetousness might then rest satisfied. There was one greater than the temple. God so loved the world, that he had sent his only begotten Son to redeem it—might not *He* be sold? Covetousness in the person of Judas, looked on him, eyed him askance, and went to the traffickers in blood, and, for the charm of thirty pieces of silver, betrayed him,—a type of the manner in which the cause of mercy would be betrayed in every succeeding age. Yes, in the conduct of Judas, the incarnation of cupidity, towards Jesus Christ, the incarnation of benevolence, we may behold an intimation of the quarter from which in all succeeding times, the greatest danger would arise to the cause of Christ. The scene of the Saviour's betrayal for money was an affecting rehearsal, a prophetic warning, of the treatment which his gospel might expect to the end of the world.

"And have events falsified the prediction? Let the history of the corruptions of Christianity testify. The spirit of gain deserted the Jewish temple only to take up its abode in the Christian Church. Having sold the Saviour to the cross, it proceeded, in a sense, to sell the cross itself. We allude not to the venality of selling 'the wood of the true cross,'—that was only a diminutive of that accursed lust of gain which 'thought the gift of God might be purchased with money,' and which literally placed the great blessings of the cross at sale. Gradually, every thing became a source of gain. Not a single innovation or rite, was introduced, which had not relation to gain. Nations were laid under tribute.* Every shrine had its gifts; every confession its cost; every prayer its charge; every benediction its price. Dispensation from duty, and indulgence in sin, were both attainable at the sum set down. Liberation from hell, and admission to heaven, were both subject to money. And not content with following its victims into the invisible state, covetousness even there created a third world, (purgatory) for the purpose of assessing its tortured inhabitants. Thus the Religion whose blessings were intended to be without money and without price, became the tax and burden of the world; a proverb for extortion and rapine; till the wealth which the church had drained from a thousand states 'turned to poison in its bosom,' and mankind arose to cast it from them, as a bloated corruption and a curse.

"The truth is, covetousness is native to our fallen nature; and, unless Religion vanquish it, in its indiscriminate ravages, it will vanquish Religion. Other forms of selfishness are partial in their operations, being either confined to a party, or to an order of character; but covetousness is the sin of humanity; it is the name of a disease which knows no distinction of class or party—the epidemic malady of our race.

"Gold is the only power which receives universal homage. It is worshipped in all lands without a single temple, and by all classes without a single hypocrite. For centuries, Africa—one quarter of the globe—has been set apart to supply the monster with victims—thousands at a meal. And, at this moment, what a populous and gigantic empire can it boast! the mine, with its unnatural drudgery; the manufactory, with its swarms of squalid misery; the plantation, with its imbruted gangs; and the market and the exchange with their furrowed and care-worn countenances,—these are only specimens of its more menial offices and subjects. Titles and honours are among its rewards, and thrones at its disposal. Among its counsellors are kings, and many of the great and mighty of the earth enrolled among its subjects. Where are the waters not ploughed by its navies? What imperial element is not yoked to its car? Philosophy itself has become a mercenary in its pay; and science, a votary at its shrine, brings all its noblest discoveries, as offerings, to its feet. What part of the globe's surface is not rapidly yielding up its last stores of hidden treasure to the spirit of gain, or retains more than a few miles of unexplored or unvanquished territory? Scorning the childish dream of the philosopher's stone, it aspires to turn the globe itself into gold."

* The Author alludes to the corrupt practices of Popery.

ON THE DEATH OF MR. ROTHSCHILD.

"Were great possessions offered to me," said the late Rev. D. Taylor, "I hope I should take them with a trembling hand." These words were brought to our recollection by seeing the numerous coaches which followed the great capitalist to his last home. The justness of the sentiment will be apparent if we consider that for every fraction of property we shall have to give an account; that as we are no more than stewards, it is at our peril to act as if any portion of it were our own; that if we spend our money in pampering the flesh, in self-indulgence; that if, one on the one hand, we waste it, or on the other hoard it, we are equally unfaithful to the great Master, and Proprietor of the whole. Why should we, by longing after wealth, seek to increase our responsibility? Knowing nothing certainly of the religious character of Mr. R., we do not wish to write one word unfavourable to the idea of his present felicity; we only allude to his death as that of a very rich man. As a Jew, indeed, he was a disbeliever of that Gospel with which our immortal hopes are connected; but may we not, with the late Mr. Hall, indulge a persuasion of the salvageable state of the Jewish nation. The ideas which arose in our minds when we saw the funeral train were, that he had left all his property behind, and entered eternity as poor as the poorest of our race; that his great wealth would not recommend him to God, and that he would have to give an account, not only of the use which he had made of it, but of all the influence in different parts of the world, which it had put into his hands. While he lived his riches rendered him an object of envy, filled him with great anxiety, and probably induced hungry heirs to long for his death. They did not render the possessor more happy than men in ordinary circumstances; not in reference to him alone, but to all men of great wealth, we may ask, "How hardly shall they that have riches enter into the kingdom of heaven." They often swell the human heart with pride, and create a spirit of tyranny; and often do they lead to habits of luxury and licentiousness. To the poor we may speak on religion with freedom; we may offer them religious tracts, and invite them to come and hear the Gospel; they enjoy many spiritual compensations for their poverty; but the rich cannot be thus approached, nor will they endure that plainness of speech which their best interests appear to demand. May we then be contented in the situation in which providence has placed us; and, instead of hasting to be rich, cultivate that piety which will adorn and bless the soul through eternal ages.

CHRIST THE FOUNDATION OF HOPE.

CHRIST alone is the foundation of Christianity and of all genuine hope of salvation. The Gospel teaches us his exalted character as the Word who was with God, and was God, his relation to us as the Son of man, the mediatorial design with which he was obedient unto death, his resurrection, and ascension as mediator to the right hand of the Majesty on high; and it teaches us that in and through him God approaches his fallen creatures, charged with all gifts and graces for their recovery. Now when this glorious Gospel is received by faith, the soul approaches unto God by Christ; and while his merit, the virtue of his mediation, or his righteousness is considered as the ground on which it is accepted, his Spirit continues his agency within the soul, destroying the dominion of depravity, and restoring the divine life, and the divine likeness. It is in this way Christ is made unto us wisdom, righteousness, sanctification, and redemption. Man, as a foolish creature, needs wisdom. The Gospel is a system of wisdom; and it is the design of God to give through Jesus the grace by which his believing people may be made wise unto salvation. Man as a guilty creature needs righteousness, or justification. The Gospel of Christ is a ministration of righteousness. It teaches us doctrines by the belief of which the sinner is justified from all things. The plan of God is to justify the

ungodly through faith in the blood of atonement. Man as a polluted creature stands in need of sanctification. The Gospel of Christ is the instrument by which the soul is sanctified. Whatever agency God exerts on the human mind by his providence or grace, we do not find that conversions take place in minds ignorant of Gospel truth. Holy practice is the fruit of holy principle; and it must therefore be the design of the Holy Spirit to bring us to think and feel, and act in conformity with the truth of God. But as this truth relates to Jesus; and since the Spirit is given through him, it is easy to see that he is made unto us sanctification. Man as an exposed, feeble, dying creature needs redemption. The Gospel of Christ is a covenant of redemption. The knowledge of it delivers us from many evils and dangers in this life; and as it is a covenant, it pledges omnipotence, not only to deliver us from our enemies in this mortal state, but to redeem us from the power of the grave, and at length to exalt both soul and body to glory: and since in our salvation God acts in and through Christ, it is easy to perceive how Christ is made unto us redemption. All our wants relate either to our folly, our guilt, our pollution, or our mortality. As rational beings we ought not to judge so foolishly on subjects affecting our highest interests; as subjects of divine government we ought not to involve ourselves in guilt by transgression; as creatures formed for communion with God we ought not to unfit ourselves for that high privilege by gathering pollution over our souls; neither ought we to choose death, by choosing sin, the cause of it. But as all men have done these things, behold the infinite mercy of God, who has provided in Christ a remedy suitable to the disease of our nature. Behold, how Christ becomes the hope of eternal glory.

The death of Christ as an infinite, or all-sufficient reason for justifying those who believe the Gospel, is, in our view, the rock on which a sinner should be directed to build; and through which he may obtain full security of pardon, peace, and reconciliation. While viewing this foundation of hope, let him renounce his own righteousness, trust to the virtue of Christ's blood, and he shall have the righteousness which is of God by faith. The faith, however, which is connected with justification, is not a dead, inoperative principle. It will lead to prayer. It will purify the heart. Hope and love spring from the exercise of it; and the soul, under its influence, will apply for all the blessings mentioned above, which God through Christ is ever willing to bestow on his believing people. E.

CORRESPONDENCE.

ON THE PROMOTION OF FAMILY RELIGION.

To the Editors of the General Baptist Repository.

Gentlemen,

As the father of a family I feel anxious my children should meet me in heaven; that we may spend our eternity, when time shall be no longer, in felicity at the right hand of God. I have observed several cursory hints on religious education diffused over the Repository at different periods, but nothing combined or concentrated. A few months since, I was pleased to observe some remarks upon the conduct of members of our churches, and on the spirit and temper with which they spoke of the conduct of their Ministers and brethren in the presence of their children. It is highly desirable that children should

profit by preaching, but it is a moral impossibility for them to do so if parents only criticize and point out the defects of a sermon, instead of prominently bringing forward the excellencies. I have found the plan well adapted to promote the acquisition of scriptural knowledge, and a christian spirit, when surrounded by my family at table, to bring forward the most impressive parts of a sermon, and to make it agreeable to juvenile minds; calling upon one of them to relate any anecdote, or historical event, referred to in the sermon. I always endeavour to prevent critical remarks as to language, or mode of delivery, by telling them to reserve such observations for speeches which they may hear delivered at the bar, the rostrum, or the senate, and assuring them that Ministers of the Gospel are too much in earnest to be very nice about

their language or attitudes. Also, when speaking of private Christians, I tell them not to be censorious; but remark, *we are in the flesh*, and there are very few professors but have some redeeming qualities.

I should esteem it a favour, if some of your correspondents would favour your readers with an Essay "on the most successful mode of religious education, and the introduction of children of believers into the church militant."

I am happy to be acquainted with four of our Ministers who are an honour to our body, whose children have all been baptized, and have entered the Church of Christ in very early life. If one or other of your correspondents would take up his pen upon the above subject, it would greatly oblige others as well as,
Yours, &c., ARTEMUS.

N. B. I am acquainted with one of our Ministers who has an excellent plan, which I wish was universally adopted; that is, he meets the children of the members of the Church every Thursday at six o'clock, at their different houses in rotation; their general assemblages are from thirty to forty. By reading, singing, interrogatories, addresses, and prayers, Religion is presented to their tender minds in a most lovely, attractive form; such impressions are formed as will never be effaced. I know children who always anticipate the time with the most sanguine pleasurable sensation.

ON THE LINCOLNSHIRE HOME MISSION REPORT.

To the Editors of the General Baptist Repository.

Gentlemen,

In the "report of the Home Mission, connected with the Lincolnshire

Conference of General Baptists, June, 1836," as furnished in the General Baptist Repository of this month, page 299, Maltby and Alford are placed, on the list of churches, "which have derived assistance, and some of them their existence from its fostering care." By this representation, many may be led to suppose, that the friends at the above places, have had from the Home Missionary Society, either ministerial, or pecuniary supplies, or even both. This however, has not, in any degree, been the case. It is true, that in September 1831, the church at *Maltby*, sought the advice and assistance of the Conference holden at Chatteris, with respect to the purchasing of the *Alford* place of worship; but that assembly could not do any more than signify its approval of what these friends had done, and recommend those churches which could "see their way clear, to render assistance," to do so.* The church at Maltby and Alford desire to be grateful for the friendly notice which was thus taken of their case, but, they deem the publication of these explanatory remarks needful, lest, by the "fostering care" of the Home Mission's being extended to it, any individual should be led to suspect the veracity of those, who, when pleading for Maltby and Alford, have urged their claims, by saying, *they had no Home Missionary supplies*. This letter will also, may I be allowed to suggest, supply a reason why the church to which it relates, has not hitherto been able to do what is wished for the public institutions connected with the General Baptists. I am Gentleman,

Yours very respectfully.

August 12, 1836. J. KIDDALL.

* See the General Baptist Repository, for 1831, page 415.

REVIEW.

THE CHRISTIAN STUDENT'S BIBLICAL GUIDE; comprising an analytical arrangement of the principal texts of the sacred volume, under the different relations of attributes, doctrines, duties, precepts, promises, and prophecies. Edited from the MSS. of the late John Green, Minister of the Gospel. By CHARLES CHURCHILL. Sold by Hamilton, Adams, and Co., London; and W. Dearden, Nottingham.

As this work does not profess to insert every express and pertinent text on every

important subject in revealed truth, its merit must consist principally in selection and arrangement. On these grounds it deserves commendation. The principal texts on the chief articles of religion are introduced, and classified in a way highly convenient for reference. The work is divided into one hundred chapters, each of which contains an ample account in scripture language on some one topic. At the end of each chapter there are seven or eight lines embodying the reflections of the author on the subject of it; but though we believe he was a

Calvinist in sentiment, his views were moderate. The following are his thoughts on election. "The death of Christ is infinite in virtue and value, and all that have an interest in his death must be eternally happy. Jehovah Jesus, the Good Shepherd, knoweth them that are his. He hath chosen believers as his peculiar portion, that he may display in them the riches of his grace, and the glory of his mercy, that Satan may be disappointed, sin dethroned, holiness established, God glorified, and the redeemed for ever made happy." A General Baptist would say in the first sentence, "must," if they persevere, "be eternally happy;" and some little alteration, implying the necessity of continued diligence on the part of man, he would also make in the last sentence. Nor would the reflections be less fitted for usefulness with these additions. But Mr. G. himself tells us in another place, that "diligence in the cause of Christ, and in our christian path, is of the greatest importance, as it leads to the secure possession of the prize." Though we are pleased with many of the reflections, and think they do the author credit, we almost wish they had been entirely omitted; for as the work professes to let scripture speak for itself on different subjects, it would, we think, have been better not even to appear to attach to the several chapters the distinguishing opinions of any party or denomination. Many of our friends, however, will find this book useful when they want to see at once what is the general strain of scripture on any particular point. It may also be of considerable service to ministers and students: although we would respectfully inquire whether they should not have one, more comprehensive in its design, and which contains a classification of every scripture passage which bears on the several articles of religion.

THE LOVE OF THE SPIRIT TRACED IN HIS WORK; a companion to the "Experimental Guides." By ROBERT PHILIP, of Maberly Chapel. Sold by Ward and Co., London.

The love of the Spirit is not a common, but a very interesting subject. On observing the title of the first section, "the love of the Trinity compared," we were afraid we should find more of metaphysical subtlety, than of sound, practical truth. We have been, however, agreeably disappointed. Though we

hardly think it consistent with the phraseology of Scripture so to discourse on the love of the Spirit in justification, adoption, &c., as to make a great distinction between it and that of the Father and the Son, we have been pleased, and we trust edified, by several of Mr. P.'s acute distinctions on points of christian experience. The connexion and the entire accordance of the Spirit's operation with the word is often very clearly and forcibly brought out; nor do we remember any observations adapted to produce mere enthusiasm, or a dependance on impressions which issue in no holy results. The following remarks are worthy of deep consideration.

"The delaying and the undecided still manage to remain 'at ease in Zion' by excuses drawn from their want of the Spirit, or from the sovereignty of his influences. Now although there be no mode of treating this subject which would put an end to all excuses, still the number of them might be reduced, and the character of the rest changed. An unconverted man should not have it in his power to say, or insinuate, or suspect, that he cannot help his unregeneracy. This, however, he will pretend while the work of the Spirit is oftener presented to him as a work of power than as a work of love. Calling it even 'a work of grace' will not cure him; for he understands by grace not sovereign favour, but *favouritism*." But we ask Mr. Philip, what is it but *favouritism*, if God has determined to withhold his Spirit from some, and impart it to others equally guilty and polluted, in such a degree, as shall inevitably secure their repentance, faith, and final perseverance.

MAMMON; or Covetousness the sin of the Church. By the REV. JOHN HARRIS, author of the Great Teacher, &c. Sold by Thomas Ward and Co., Paternoster Row.

CHRISTIAN LIBERALITY, IN THE DISTRIBUTION OF PROPERTY, illustrated and enforced. By J. G. PIKE. Sold by the Religious Tract Society.

On the merits of Mammon it is not necessary to enlarge. Two able judges have considered it as entitling the author to a splendid prize, for which there were no less than one hundred and forty-three competitors. Suffice it to say that the composition is beautiful, and that it discovers a mind capable of taking a wide range of thought, and of embellishing a

subject with rich and original illustrations. The following hints will give the reader an idea of the contents of the work.

As sin in all its forms is a species of selfishness, the great want of fallen humanity is a specific against it; and the Gospel, as a system of benevolence, is the needed remedy. The object of Christ was to baptize the world afresh in the element of love. But though at the commencement of its career, his Gospel wrought wonders, it has for ages been threatened with a failure solely in consequence of the treachery of the Church. Selfishness has become the prevailing sin of professors of religion. It appears in our creeds which allow no conscientious differences of opinion; in our pulpits where the overtures of redemption are limited to a few of mankind; in our pews, where demands are always made for comforting discourses, instead of addresses to sinners; in our closets, where prayer is seldom marked by enlarged intercession; and in the management of property, which, instead of being brought forth, and presented with the devotion of an offering, is grudgingly dispensed, as though the cause of Christ was Lazarus, and deserved no more than the crumbs which fall from the rich man's table. Covetousness is the prevailing form of selfishness, and appears under the various aspects of worldliness, rapacity, parsimony, avarice, and prodigality. But though it prevails in a most awful extent, especially in Britain, no one is aware of the power it exerts over himself. Some call their covetousness industry; others denominate it a necessary attention to business; and others a prudent attempt to prevent want. An excessive, all-absorbing pursuit is thus honoured with the names of virtue. Some persons fancy they cannot be covetous, because they feel so much for objects of distress; although they know that their feelings produce no acts of liberality. If we wish to ascertain whether we are slaves to this vice, let us ask whether we ever examine ourselves upon it; whether we pray against it; whether we are contented in our stations, or murmur at God's providence, and look on the lot of others with envy; whether we are vigorous in driving hard bargains, or reluctant to pay just demands; and whether we are so filled with holy zeal for the cause of God as to be ready to deny ourselves in order to promote its prosperity. Nor are these inquiries needless; for covetousness is so enormous an evil. It has led to the foulest acts and most fearful results

which have stained the history of man; and in scripture, it is not only denominated idolatry, but stands associated with all the principal sins, and is expressly said to exclude from the kingdom of heaven. Many it keeps from the profession of religion, and many it drives to apostasy when they are required to give a portion of their substance in support of the cause. This is a sin which brings with it its own punishment. The objects which excite it are often attainable by none but filthy means, and when attained, are ready to take their flight, and leave their possessor a prey to anguish and disappointment. Even now the woes of God are directed against it; and at the last day, the full vial of his vengeance will be poured out on those, who, being obdurate by this vice, "have neither fed the hungry, nor clothed the naked, nor visited the sick," nor used the various talents intrusted to them in promoting the interests of piety and benevolence.

In the latter part of his work, Mr. Harris treats on liberality. Here he is equally eloquent as in the former part; but as our esteemed friend has written on this branch of the subject, we shall now devote a few lines to the notice of his publication.

The right estimate of property is that which is formed when we view it in connexion with eternity; and the most noble use of it is made when, under the direction of christian benevolence, we aim to relieve the spiritual necessities of mankind. It is, however, an affecting fact that the sums contributed by Christians to objects of eternal interest, are not near equal to those which the followers of the world devote to their follies and sins. The man who, while in an unconverted state, spends several shillings a week in the pursuit of pleasure, or in intemperance, thinks himself liberal if, when become religious, he gives sixpence a week to the cause of God. Christian liberality, however, springs from motives of piety, and bears proportion to our ability and circumstances. A believer ought to recollect that he and all his are the Lord's; that he has nothing which he has not received, and nothing for which he must not give an account. Let him beware of acting in a wrong spirit; for to give alms, or perform acts of public spirit from a motive of pride or ostentation, is not to render an acceptable service to God. Liberality depends in a great degree on the circumstances and ability of the giver. The annual, month-

ly, or weekly sum, which, proceeding from a man of straitened income, would be liberal and generous, is a poor contemptible trifle when offered by one on whom Providence has conferred abundance. The same difference is observable when of two persons subscribing the same amount, and having the same income, one has a large family and the other no children at all: but the most affecting disproportion is that which generally obtains between the contributions of the rich and of the poor. If it be asked, what should be the extent of Christian liberality, let the following hints be considered.—Under the Jewish dispensation, the first fruits and the three tithes comprehended nearly three-tenths of the income of the pious Israelites, and were claimed by God for the support of his worship, and the relief of the afflicted; and if it be true that in all that is noble and generous the Gospel excels the law, what ought to be a Christian's liberality? In every part of the word of God this virtue is enjoined and encouraged. It accords with the condition of Christians, who are not of the world, but merely sojourners in it for a season—denizens of heaven, whose home and inheritance are above. It is a fruit of Christian love; nor will kind wishes or good feelings be accepted for the actual exercise of it. Liberality is enforced by the example of Christ, by the truth so often repeated in the word of God, that as stewards we are accountable for the use we make of our property, and by the very important principle that no Christian lives to himself, but is moved by the spirit of his religion to pursue his secular avocation, and employ the profits of it for the purpose of advancing the glory of Jesus Christ. This virtue, when cheerfully exercised, is eminently pleasing to God. It shone forth in the character of the first Christians, and of the martyrs who counted not their lives dear to them, when the promotion of the cause of Christ required the sacrifice of them; but, above all, it was gloriously conspicuous in Him, who "though He was rich for our sakes became poor, that we through His poverty might be rich." To give is a privilege of which the poor ought not to be debarred: it promotes our own eternal welfare. The sublime description given by Jesus of the last great day, sufficiently proves how gloriously they will be rewarded who have faithfully upheld his blessed cause: and when we connect with this consideration of the advancement of our own eternal well-being, the mighty, amazing, glo-

rious changes in the character and condition of men, in time and in eternity, produced by the spread of the Gospel, we must, if we be spiritually minded, be most powerfully urged to exercise a liberal spirit in the support of every Divine ordinance and religious institution.

Instead of giving a formal review, we have written the above as conveying the impression produced by these excellent works on our own minds; for we thought that, in this way, we might most forward the object both of Dr. Conquest and of the writers of these works; we cordially recommend them. Mr. P. concludes with a description of the evils of covetousness; but as we have already noticed some of these, we conclude by observing that the remarks of brother Pike on the rule of proportion in liberality, are fitted to startle the most petrified conscience, and that his description of the final results of liberality is truly eloquent.

BRIEF NOTICES.

HINTS TO GIRLS ON DRESS; especially intended for Scholars in Sunday-schools. By a FEMALE TEACHER. Religious Tract Society.

Many of these hints are truly valuable, and the anecdotes calculated both to interest and admonish the youthful mind. In one or two instances we thought the accounts given of the fraudulent acts of servants might put ideas into the minds of girls, which it might be as well for them not to possess.

SHORT SERMONS TO CHILDREN. By the REV. ALEX. FLETCHER. Sold by Ward and Co., Paternoster-row.

We recommend these sermons to parents and Sunday-school teachers. The subjects are judiciously selected, and the remarks plain, practical, scriptural, and such as are calculated to fasten on the minds of children.

CHRISTIAN RESPONSIBILITY; or, the Duty of Individual Effort for the Conversion of Sinners. By JOHN THORNTON, Darlington. Sold by Ward & Co.

This is an impressive little book, and worthy of extensive circulation. The love of souls is enforced from the example of Christ, while His wonderful humiliation in assuming our nature, His labo-

rious ministry, His ignominious and painful death, and His continued intercessions, are demonstrations of the depth and intensity of His love to the deathless spirit; its capabilities, its misery while in an unconverted state, its danger, the heart-appalling evils included in its everlasting destruction, and the glories connected with its salvation, prove that His affection for it was regulated by infinite wisdom. Mr. T. is truly in earnest while he strives to kindle a similar feeling in our hearts, and urge us to the prompt and diligent use of all the means by which conversions may be effected. Every one ought to put forth some efforts for the salvation of souls: and Mr. T. says, that were every Christian to be the means of converting one sinner every year, then, estimating the number of genuine Christians at 250,000 and stating the population of the globe at one thousand millions, it would only take twelve years to convert the whole world. This is demonstrated by an appeal to figures. General Baptists, let your hearts expand with hope; arise, and do your duty.

THE GOLDEN SCEPTRE, held forth to the Humble. By the REV. J. PRESTON, D. D. Sold by the Religious Tract Society.

These discourses were preached at Cambridge in the year 1625. They contain many fine thoughts, but are chiefly remarkable for the close application of scripture.

SUNDAY-SCHOOL HYMNS, for Singing. Sold by the Religious Tract Society.

The number is 188. They appear to be very suitable for children.

A FEW WORDS TO RELIGIOUS INQUIRERS. By J. BURNS. Sold by G. Wightman.

Having plainly stated the depravity, guilt, and danger of sinners, Mr. B. directs the inquirer to the Lord Jesus for salvation, and concludes by giving him a few salutary and judicious cautions.

OBITUARY.

MARY PONTON, of Castle Bytham, near Bourn.—Religion in no situation appears more lovely than in its youngest votaries, and never are its triumphs more brilliant than when it gilds with beams of heavenly light the dying scenes of those, who are summoned in the prime of life, to pass through the dark valley of the shadow of death. Death is to nature an awful enemy, but grace in a thousand instances has stripped the monster of his terrors and made him appear a gentle friend. This has been accomplished, not merely for the pilgrim bowed beneath the weight of fourscore years, but for those who were beginning the journey of life. Though youth is the season in which the world generally appears most attractive, yet there have been and still are, those who, turning from its delusive charms, fix their affections on enduring and eternal realities. Those years which to most are but a season of trifling and thoughtlessness, have been made to them the day of grace, “the accepted time, the day of salvation.” Ripe for immortality, meet for heaven, some have departed from this world when they were but just entering upon it: such was the case with the interesting young friend of whose early death these lines are intended as a memorial.

Mary Ponton was the daughter of James and Elizabeth Ponton, of Castle Bytham. Mary had just girded on the armour and entered the field of battle, when suddenly the palm of victory is held out to her, and she receives the conqueror's crown. She had but just gone forth to labour in the vineyard when she was greeted with the plaudit of the great Master of the household, “Enter thou into the joy of thy Lord.” She had proceeded but a few stages in her pilgrimage through a weary land when she comes within sight of her Father's house, enters its sacred portals, shouting, “O death, where is thy sting? O grave, where is thy victory?” She was naturally possessed of many amiable qualities; but she was not the subject of serious impressions until she had attained her nineteenth year. During a visit to her relatives at Bourn, she was powerfully convinced of the importance of true religion under a sermon preached by Mr. Scott, of Norwich, the day of Mr. Binus's death, from Acts xxiv. 25, “Go thy way for this time, when I have a more convenient season I will send for thee.” The impression produced by this sermon partially subsided, but shortly after hearing Mr. Wright of Stamford preach a very impressive sermon from “No man careth

for my soul;" from that time she resolved to be the Lord's. Hersoul was heavily laden under a sense of unpardoned sin for some weeks; but on another visit to Bourn, during a season of earnest agonizing prayer she obtained "joy and peace through believing." This was so manifest in her countenance that on her friend entering her room shortly after, she observed, "Well, dear Mary, this is a better morning with you;" she acknowledged it was, and that she was just going to call her that she might rejoice with her. After her return home, doubts and fears distressed her mind, and hersoul was again brought into bondage; from this she earnestly sought deliverance by special prayer, and when about to give herself up as lost, she thought she would once more look at her Bible which lay open before her, when her eye, directed by the Holy Spirit, rested on the passage, "Fear not, Mary, for thou hast found favour with God." From this time she never lost her hold of the Saviour. In the beginning of August 1834, she entered into fellowship with the Methodist friends in her native village (Castle Bytbam). Here she was soon noticed for her regular attendance on all the means of grace, her humility and simplicity, activity and zeal, in the cause of her Redeemer. The secret spring, whence emanated those streams of piety and devotedness to God which ran through all her actions, was her attention to the duties of the closet. Five times a day did she make a practice of retiring from the world to hold communion with her God and Saviour, and whenever she felt hardness of heart and indifference to her soul's best interests creeping in, she would take her Testament and meditate on the sufferings and death of her crucified Lord, justly observing, if that did not melt her soul into love for him who loved her so much, and animate her to diligence in her christian course; nothing would. In August last it pleased God greatly to revive and strengthen his work in hersoul. Soon after this her bodily strength began to fail, the seeds of consumption, "that foe to British youth," began to appear, death had evidently marked her for his own. She soon thought her days were numbered, and observed to her friends, that though she sometimes thought by proper means being used she might be restored, yet from the state of her mind she thought not. When all hope of her recovery was excluded she welcomed death as a kind friend who would disencumber her from

her clog of mortality, and raise her happy spirit to the regions of the blest. Throughout her long illness she was never heard to murmur or repine, her tongue was continually employed in speaking of the goodness of God, and exhorting her parents and friends to give their hearts wholly to the Lord. During the day she had such a constant succession of visitors that she used to long for the quietude and stillness of night, which was generally a sweetly refreshing season to her, and often was she known to take her smelling bottle to prevent sleep that she might hold uninterrupted communion with her heavenly Father, and have some delightful foretaste of that heaven she longed so ardently to possess. Her language frequently was,

"Thou Shepherd of Israel and mine,
Thou joy and desire of my heart,
For closer communion I pine,
I long to reside where thou art."

She maintained a firm unshaken confidence in her Saviour, a simple reliance on his atonement, disclaiming all merit of her own; any commendation of herself by her friends was painful to her in the extreme, frequently saying,

"Nothing in my hands I bring,
Simply to thy cross I cling."

The name of Jesus was like music to her soul. About two o'clock in the morning on which she died she told her sister to call her mother as she felt much worse, but to say all was well, she felt quite happy! After her voice was gone, about a quarter of an hour before she departed, she waved her hand to testify to all around her, she was about to gain the victory she had so long desired, and then without a groan or struggle sweetly fell asleep in Jesus. She died on the 18th November 1835, aged 20 years and 8 months. "Let me die the death of the righteous, and let my last end be like hers."

Bourn, July 20th, 1836. M. R.

MR. ROBERT ORCHARD, of *Ashby-de-la-Zouch*.—The ravages of death are awfully numerous! and he makes no distinction between the rich and the poor, the young and the old, the sinner and the saint. All things happen alike to all: there is one event to the righteous, and to the wicked: to the good and to the clean, and to the unclean: to him that sacrificeth, and to him that sacrificeth not: as is the good, so also is the

sinner: and he that sweareth, as he that feareth an oath! Often have we witnessed the truth of this scripture, in the apparently indiscriminate attacks of death. But there is, notwithstanding, a divine agency that rules over the affairs of men. It is the Lord that setteth up, and that pulleth down, that giveth life, and that taketh it away. He doeth whatever pleaseth him among the armies of heaven and amongst the inhabitants of the earth; and it is our duty to bow to his sovereign will. Mr. Robert Orchard was a native of Milton, Derbyshire; and was educated according to the forms of the Church of England; to which he remained attached some time after his residence at Ashby-de-la-Zouch, but on his becoming acquainted with some individuals who attended the Baptist Meeting, he accompanied them to their place of worship, and ever afterwards attended with regularity. Although he did not for some time unite with the people in christian fellowship, yet there is reason to believe he was convinced of the great truths of the gospel. But in the month of June 1806, he and ten others were added to the church. Though some who were added on that day did not remain steadfast in their profession, this friend maintained a steady and consistent character to the end of his life. His life was a life of labour and industry, diligently employed for the support of his numerous family, and as his children grew up, he had the felicity of seeing them choose the ways of the Lord, and unite themselves to the church of which he himself was a member. His passage through life was more even and unobstructed than that of some; and this might, in part, be owing to the affectionate disposition and equanimity of temper which he possessed. Never during his christian profession had he any quarrel or animosity with any of the friends. Bitterness, and wrath, and anger, and clamour, were put far from him, the law of kindness and affection dwelt in his heart. He would often put himself about when in company with the friends, to speak to them and give his

christian salutation. He was known by many both in the church and the world, and was esteemed and loved by all that knew him. He was very diligent and regular in his attendance on the means of grace: his place on the Lord's-day and on the week-day, was seldom empty. On the Lord's-day afternoon, although the weather might be unfavourable, and his residence more than a mile distant, he was generally in his place. His constitution was naturally a good one; and considering his laborious engagements through life, he lived to a good old age, seventy-two. But his illness and death, were at last, rather sudden. He had been to conduct the vehicle in which a party of young friends went on a visit to Lord Melbourne's Gardens, at Melbourne, Derbyshire. After his return he felt indisposed. In a day or two his pains and illness increased, and presently wore him down, but he bore his affliction with patience and resignation. Often did he express his thankfulness for the blessings the Lord had given him, and especially on account of his children. His hope was fixed on the blessed Redeemer. Often when visited by his minister did he express his unworthiness, and his dependance on Jesus. "He is my only hope," he would say, "I have nothing but him." During the repeated paroxysms of pain he would frequently put forth his hands in the attitude of prayer, earnestly imploring divine assistance and support. "Help me, Lord. Blessed Lord, come and help me. Come, Lord Jesus, come quickly." And his prayer was graciously answered, and he fell asleep in Jesus, May 12, 1836, having been a worthy member of the church nearly thirty years. His remains were interred in the Baptist burying ground, Packington; and on the following Lord's-day evening his funeral sermon was delivered at Ashby to a crowded assembly, from Acts xiii. 36, "After he had served his own generation, by the will of God, he fell asleep." May his surviving family and friends copy his example, and be followers of him, even as he also followed Christ. Amen.

J. G.

INTELLIGENCE.

BAPTISM AT NETHERSEAL.

The ordinance of believers' baptism was administered in this place, on Lord's-day, May 3, 1836, to seven persons; five males and two females. This day was

one of a most pleasing and interesting nature. The meeting-house was crowded, and many could not gain admission. Our minister preached from Acts ii. 41, "Then they that gladly received his word were baptized: and the same day there

were added unto them about three thousand souls." The congregation then went to the water, and one of the candidates, a young man, gave out in a spirited and lively manner the 514th hymn,

"How great the readiness of those
Who heard the voice of John," &c.

Mr. Wilkinson, of Ashby, delivered a brief address to the spectators at the water. John Shakespear prayed, and went down into the water and baptized the candidates.

The afternoon service commenced at half past two o'clock. Our minister preached again from the following verse, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Our young friends were addressed, and received into the church. May they who have been added to us this day be approved of heaven, and be faithful unto death.'

On Lord's-day, July 31st, the ordinance of believers' baptism was administered again in this place. The service commenced at half-past ten. John Shakespear, son of our minister, opened the service with prayer, and our minister preached a useful and scriptural sermon from Galatians iv. 30th, "Nevertheless what saith the Scripture?" Many heard with seriousness and attention, and the prejudices of others were removed. A short address was delivered. J. Shakespear prayed, and went down into the water and baptized three young men, one of whom is a younger brother of Mr. E. H. Burton, of Portsea. The congregations were large.

Another friend, who had experienced much opposition from his relations, was added Aug. 14th, 1836. May the Lord send prosperity. J. S.

BAPTISM AT CONINGSBY.

On Sunday, June 5, 1836, five persons were baptized, and received into the church at this place. In the morning, Mr. Judd preached from part of the twenty-fifth verse of the first chapter of John's Gospel, "Why baptizest thou?" When he brought forth many of the un-

answerable reasons the New Testament affords, for our practice of baptizing by immersion believers only. After the service the candidates were immersed by Mr. J. Goodson, of Nottingham, who delivered an address at the water's side. In the afternoon the new members were received into church fellowship, by the pastor of the church, after he had delivered a suitable discourse from 2 Cor. viii. 5, and ratified the union that had taken place between them and the church, by a participation with them of the Lord's Supper. In the evening, a discourse was delivered by J. Abbott, of Tattershall. The day was one of sacred pleasure. The Lord's ordinances were attended with great solemnity, and produced a considerable elevation of holy joy in the minds of the friends, and we have reason to hope that some real good will be the result. A. T. J.

ORDINATION OF MR. J. B. PIKE, OF BOSTON.

On Tuesday, July the 5th, the Rev. J. B. Pike, late of Stepney College, was ordained to the pastoral office over the General Baptist church, High-street, Boston. The Rev. J. Watts, of Boston, commenced the services by reading and prayer. The Rev. J. Stevenson, A.M. of London, delivered the introductory address upon the nature and constitution of a Christian church. The Rev. J. Goadby proposed the usual questions to the church, and offered the designation prayer; and the Rev. J. G. Pike, of Derby, delivered an affectionate charge to his son. In the evening, the Rev. W. H. Murch, Theological Tutor of Stepney College, preached a sermon to the church and congregation.

RE-OPENING OF BEESTON CHAPEL.

We understand that this chapel will be re-opened, after considerable enlargement, on Thursday the 8th of September, and the Lord's-day following. Preachers unknown to the writer.

POETRY.

GOD.

Translated from the Russian of Derzharing, by MR. BOWRING;

Who informs us that this Poem has been translated into the Japanese, by order of the Emperor, and is hung up, embroidered with gold, in the temple of Jeddo. It has also been translated into the Chinese and Tartar languages, written on a piece of rich silk, and suspended in the imperial palace at Pekin.

O THOU Eternal One! whose presence bright
 All space doth occupy, all motion guide;
 Unchanged through time's all-devastating flight;
 Thou only God! There is no God beside!
 Being above all beings! Mighty One!
 Whom none can comprehend, and none explore;
 Who fill'st existence with Thyself alone:
 Embracing all,—supporting,—ruling o'er—
 Being whom we call God—and know no more.

In its sublime research, philosophy
 May measure out the ocean-deep—may count
 The sands, or the sun's rays—but, God! for Thee
 There is no weight nor measure:—none can mount
 Up to thy mysteries, reason's brightest spark,
 Though kindled by Thy light, in vain would try
 To trace Thy counsels, infinite and dark:
 And thought is lost, ere thought can soar so high,
 Even like past moments in eternity.

Thou, from primeval nothingness, didst call
 First chaos, then existence; Lord! on Thee
 Eternity had its foundation:—all
 Sprung from Thee:—of light, joy, harmony,
 Sole origin:—all life, all beauty Thine.
 Thy word created all, and doth create;
 Thy splendour fills all space with rays divine.
 Thou art, and wert, and shalt be! Glorious! great!
 Light-giving, life-sustaining Potentate!

Thy chains the unmeasured universe surround,
 Upheld by Thee, by Thee inspired with breath!
 Thou the beginning with the end hast bound,
 And beautifully mingled life and death!
 As sparks mount upwards from the fiery blaze,
 So suns are born, so worlds spring forth from Thee;
 And as the spangles in the sunny rays
 Shine round the silver snow, the pageantry
 Of heaven's bright army glitters in Thy praise.

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

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

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

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

The chain of being is complete in me ;
 In me is matter's last gradation lost,
 And the next step is spirit-Deity!
 I can command the lightning, and am dust!
 A monarch, and a slave; a worm, a God!
 Whence came I here,—and how? So marvellously
 Constructed and conceived? Unknown! This clod
 Lives surely through some higher energy ;
 For from itself alone it could not be!

Creator, yes! Thy wisdom and Thy word
 Created me! Thou source of life and good!
 Thou spirit of my spirit, and my Lord!
 Thy light! Thy love, in their bright plenitude
 Filled me with an immortal soul, to spring
 Over the abyss of death, and bade it wear
 The garments of eternal day, and wing
 Its heavenly flight beyond this little sphere,
 Even to its source—to Thee—its Author there.

O thoughts ineffable! O visions bless'd!
 Though worthless our conceptions all of Thee,
 Yet shall thy shadowed image fill our breast,
 And waft its homage to Thy Deity.
 God thus alone my lowly thoughts can soar ;
 Thus seek Thy presence—Being wise and good!
 'Midst thy vast works admire, obey, adore ;
 And when the tongue is eloquent no more,
 The soul shall speak in tears of gratitude.

MISSIONARY OBSERVER.



SKETCH OF MISSIONARY OPERATIONS.

(Continued from page 310.)

AGREEABLY to our proposal, our party, arrived at *Suez*, now embark in the "Adventurer," and make our voyage down the Red Sea, into the Indian ocean. This voyage to *Surat*, the first Missionary Station, in Hindoostan, will be about 3000 miles; and though we have the coasts of Arabia to our left during the greater part of our voyage, we shall find little, as Missionary tourists, that deserves our attention. The Arabians, by their peculiar habits, appear to be the last nation that will be regarded as presenting a promising field for Missionary labour. No Missionary has yet been attempted to be stationed among them.

Having completed our tedious course, we cast anchor at *Surat*, a large sea-port town, of considerable trade, possessing from 300,000 to 500,000 inhabitants. Here Messrs. W. and A. Fyvie, of the London Missionary Society, are labouring with some tokens of success. They have a chapel and a good native congregation, and six schools, containing about 350 children. They distributed, in 1834—5, 10,000 books and tracts; preached at Ghauts and other places of public resort; and they also make extensive tours for the purpose of preaching the Gospel. In this way, the whole region round about, including many large towns, has received the seed of the kingdom.

An easy voyage of 177 miles will bring us to *Bombay*, a small Island about ten miles long, and three broad, on which is a strongly fortified town of the same name, containing about 400,000 inhabitants. It is a place of great trade, and the seat of one of the three presidencies of the East India Company. The Gospel Propagation Society have contemplated a Mission here, which was to extend its labours in Goozerat; but we know not whether its designs are yet effected. The American Board of Missions has had a Station here since 1821. C. Stone, S. B. Munger, G. W. Hubbard, and others, labour in the good work; W. C. Sampson is their printer, and a type and stereotype foundry has been attached to the establishment; about 1500 children are in their schools; and 31,000 tracts, &c., have been printed in the Mahratta language by this Mission. The Scottish Missionary Society has here Mr. J. Wilson, and native assistants, who, by regular preaching, by tours, by tracts, and schools, are doing much good. About 1000 children are instructed, and many thousand tracts and books have been distributed. Near 100 miles inland travelling will bring us to *Poonah*, where the same Society has R. Nesbit, and J. Mitchel, who are engaged in the good work. The population of this place is about 70,000, near 2000 of whom are Europeans, for whose benefit an English chaplain is engaged by the honourable Company. In a N. E. course of 83 miles from *Poonah*, we arrive at *Ammedanagur*, a city formerly of great splendour, on the high land of the Deccan. This city contains about 50,000 inhabitants, besides which there are many surrounding villages easy of access, and English cantonments of about 1000 soldiers. The Ameri-

can Missionary Society have H. Read, G. B. Boggs, A. Abbot, and some native assistants here. This Mission commenced in 1813. The Missionaries have travelled far and wide in this region propagating the Gospel, and consider this laborious employment, the country being hilly, conducive to health. "Making Ahmednuggur the centre of a survey of the Deccan," the American Board remark, "and looking south-westward, we see only a single Missionary Station at Poonah, eighty-three miles distant, where are two Scottish Missionaries; north-west, there is one Station at Nassuck, 100 miles distant, and three Missionaries of the Church of England: northward, there is not one cheering spot till the eye stretches far beyond the confines of India: north-eastward, we meet with Missionaries at Delhi, 830 miles; at Agra, 750 miles; at Allahabad, 500 miles; and at Benares: toward the east, there is no Missionary on this side of Orissa: south-east, there is no Missionary Station on this side of Hyderabad, 335 miles, nor even there: and towards the south, the first Missionaries whom we see are those of the London Society at Belgaum, 300 miles.

"Here is an area, measuring perhaps 800 miles by 1000, and containing a population of about 40,000,000, and not less than two thousand towns and villages, the greater portion of which have not been even visited by a Christian Missionary. Nor is the claim of these towns and villages—these 40,000,000—less imperious on Christendom because the wretched sufferers do not themselves present and enforce it. They are, on this very account, still more the objects of our compassion."

As we are now within 100 miles north-west of *Nassuck*, we will go thither. This is a place of pilgrimage, and the chief seat and centre of Brahminism in the Deccan. C. P. Farrar, and J. Dixon, labour here with great diligence and devotedness. We will now return over the western Ghauts to our vessel at Bombay, and before we embark, just observe that in 1834—5, the Bible Society issued 5,098 copies or portions of the Scriptures, and granted 500 reams of paper for printing the Mahratta Scriptures; that the Christian Knowledge Society in four years issued 15,635 English publications; that the Bombay Auxiliary Tract Society circulated 28,000 tracts; and that the Native Education Society of Bombay is, with commendable vigour, pressing forwards in its efforts to give the Native youth a general English and Native education. Surely all these varied efforts will not be in vain!

With a favourable wind, we shall arrive at *Goa*, in a voyage of about 300 miles. Goa is on the coast, and has belonged to the Portuguese since about A. D. 1500. In this "most Catholic city," with its Churches and Inquisition, no Protestant Missionary of course can be allowed to labour, and therefore *we* will not tarry, but proceed by land to *Belgaum*, a British Military Station, about seventy-five miles north-east of Goa, containing 25,000 inhabitants, chiefly speaking the Tamul language. The London Missionary Society planted the banners of the cross here in 1820; its present labourers are J. Taylor, W. Beyon, besides two or more Native Assistants. There is a chapel here with a regular congregation, and the Church has thirty members. About 260 scholars are instructed in eight schools, and 20,000 publications, chiefly tracts, have been distributed. There is an out-station at *Dharwar*, under a Native teacher. We now return to Goa, and again make a voyage of about 225 miles to *Mangalore*, on the coast of Malabar, where the German

Missionary Society has three labourers, who are encouraged by a number of English residents. The Society, we are extremely rejoiced to learn, is about to send more Missionaries to this important Station. Travelling inland in a north-easterly direction about 200 miles will bring us to *Bellary*, a town with about 36,000 inhabitants, Mahomedans and Hindoos, where the London Missionary Society has four Missionaries, one printer, and three Native preachers. This Mission has existed since 1810; it has a Native Church of about thirty members, and several schools, and distributes many books and tracts. The Religious Tract Society have given very important aid to this Station. The Church Mission has a station here and schools, but no resident European Missionary. Another journey in a south-eastern line of about 200 miles will bring us to *Bangalore*, an elevated and healthy town, in the centre of Peninsular India, containing about 60,000 inhabitants, with extensive Military Cantonments. The London Missionary Society has had a Station in this populous place since 1820. Here is a good chapel, and a Church of near seventy Native and European members. Twelve Students are preparing for labour, and 200 children are taught in the schools. There is also connected with this Mission a Christian Village, consisting of Natives who have become Christians, or identified themselves with the Missionaries; and the report is, "The people are quiet, industrious, docile, and attentive to religious ordinances." There are also several out-stations where native preachers labour with zeal and success. There is great need of more help in this region. The Wesleyan Missionary Society have also a Mission in this place. J. Hodson and A. Ambrose are the labourers; they have twenty native members, and 130 scholars.

Continuing our land travelling in an eastern line for about sixty miles, we arrive at *Chittore*, where John Bilderbeck labours under very encouraging auspices, and is assisted by three Natives, on behalf of the London Missionary Society. This Mission began in 1826. It is a populous district; there are five out-stations, at which the Missionary alternately resides. Pursuing nearly a southern direction for about 150 miles, we arrive at *Salem*, with 60,000 inhabitants, and closely surrounded by populous villages. George Walton Missionary. Isaac, David, and Enoch, are also Native preachers, and there are three Native readers. Beside the Sabbath services at Salem, where there is a congregation of 150, weekly services are held in several villages, and the markets are regularly visited. Some of the Natives have confessed that their motive for visiting the markets, was to hear about "the new way." There are twelve professing Christians; about 350 scholars; deep impressions are made on many; the priesthood feel their craft in danger, and oppose; journeys are made, where many flock to hear the Gospel; near 7000 tracts, &c., were circulated in the past year; and a Native and orderly christian village is formed.

We now turn in a direction south-west, and a journey of about ninety miles will bring us to *Coimbatore*, a town about 100 miles south of Seringapatam, where, for the same Society, W. B. Addis and four Native assistants labour. This Station was formed in 1830. Much effort, in preaching, travelling, and schools is used. May help descend from above.

Our rout must next be back to *Mangalore*, where our vessel has been refitted for our use, and after a journey, the details of which would be

rather tiresome than interesting, we again embark in the "Adventurer," and commit ourselves to the friendly breeze, and "the deep blue sea."

A coasting voyage of about 250 miles will bring us to *Cochin*, a sea-port, where the Church Missionary Society has two Missionaries, nineteen Native assistants, ninety communicants, and 350 scholars. Advancing thirty miles south-east, will bring us to another Station, of the same Mission, at *Cottayam*, where B. Baily, H. Barker, J. Peet, and W. J. Woodstock are the Missionaries. A Syrian College is near this Station. There are here forty-nine Native assistants, and 1400 scholars. At *Allepie*, a town of 30,000 inhabitants, a few miles distant, is another station, where T. Norton and J. Roberts preach the word of life. A longer journey will bring us to *Nilgherry Hiles*, where J. B. Morewood has laboured, though from ill health he has been obliged to relinquish his post. The Church Mission has other Stations in this region, at *Tellicherry*, &c., but the soil appears not at present to bring forth much fruit. The toils of a Missionary are often, in appearance, labour in vain.

Returning to our vessel, we sail by the receding coast, until we come to *Quilon*, a town consisting of 40,000 inhabitants, *Hindoos*, *Mahomedans*, *Syrians*, *Parsees*, &c. Here we will cast anchor, while we explore, for Missionary purposes, the southern extremity of *Peninsular India*; after which, we purpose to visit the *Isle of Ceylon*. At *Quilon*, the *London Missionary Society* has J. C. Thompson, T. Cumberland, and twenty-three Native readers, very actively employed in the good work. Their schools, tracts, preaching, and journeys to festivals, villages, &c., present much encouragement. This Station commenced in 1821. At *Neyoor*, a few miles from the town of *Travancore*, C. Mead, C. Miller, and Mr. Ashton, with the following native helpers, are actively and successfully engaged: viz., nineteen readers, twenty-one assistant readers, and fifty-one schoolmasters. They have seventy-seven Stations, with 985 families, including 3,513 persons, which are formed into sixty-two congregations. They have fifty schools, 1,244 scholars, 113 of which are boarded and clothed by private friends. They report that the Lord's-day and christian worship is strictly observed by their people, who are many of them exemplary and zealous, and that through this zeal, more than 100 families were led to join their Stations in one year, who consequently relinquished their idols, and avowedly placed themselves under christian instruction. This seems a hopeful field. May the dews of heaven descend!

At *Nagercoil*, fourteen miles from *Cape Comorin*, C. Mault, and W. Miller, have laboured with success. This Mission began in 1806. They have twenty-three native readers, the devotedness of some of whom is so great, that their efforts are attended with especial benefit. The Native readers lead the worship of the congregations, visit the families, watch over their respective charges, and make known the Gospel in various places by itinerating among the heathen. There are forty congregations, and fifty schools. The congregations are all very encouraging, some very regular and increasing: many Catholic families have joined the Christians, and others seem likely to imitate their example. The congregations average from thirty to a hundred men, and from twenty to sixty women, consisting chiefly of those who give evidence of a change of heart, and of those who have renounced

heathenism, and come for instruction; many take great interest in the ordinances of religion; and some travel from village to village after the missionaries to hear the Gospel preached.

Palamcottah, about sixty-five miles east by north-east of Cape Comorin, is the head quarters of the Tinnevely Church Mission district, a district which contains 700,000 people. Here were several labourers, who were the means of effecting much good. Here were employed eighty-three Native catechists, there were several converts, and pleasing prospects; but for some cause, the Society discontinued its connexion with one of the Missionaries, and the rest felt it their duty to return with him, and therefore European labours have for a time been suspended at Palamcottah.

At *Madura*, a city in the Carnatic, containing 50,000 inhabitants, and 20,000 in neighbouring villages, the American Board of Missions employs two Missionaries, and three American assistants. This city, the seat of the ancient Tamul kings, is the centre of brahminical pride in that part of India. As this Mission is of very recent date, we need not say more than wish them "God Speed." We are now within seventy-five miles of the eastern coast; we will therefore repair thither, and send a dispatch to the seamen in the "Adventurer" to proceed onward, without delay, from Quilon, and doubling Cape Comorin, to meet us.

This being done, we proceed to *Colombo*, the chief sea-port on the western coast of the Island of Ceylon, where we meet with E. Daniel, and H. Siers, of the Baptist Missionary Society. This, and an out-station at *Hanwell*, twenty miles distant, has been occupied since 1812. The Missionaries and their assistants preach here and at eighteen other places, near to Colombo and Hanwell, every week. Popery and Mahomedanism have much impeded their success, though good has been done, and several in this district have lately become decidedly pious. About 500 scholars are taught in twelve schools. They have in their Church about sixty or seventy members. Long did they labour without success. The Wesleyan Missionary Society have two Missionaries, one Native assistant, eighty-four members, and 387 scholars in Colombo. The Church Missionary Society has a Station at *Cotta*, six miles south-east of Colombo, where two Missionaries, one printer, and twenty-two Native assistants maintain eight weekly religious services, have an average attendance of 530 on Sundays, twenty-one communicants, and 420 scholars. The Wesleyan Missionary Society has a Station at *Negomba*, twenty miles north of Colombo, where J. Kilner labours. He also appears to labour at *Kornegalle*, sixty miles north-east of Colombo. He has 185 members, and in sixteen schools are 642 scholars. He complains of the indifference of the people, the opposition of the Romanists, and the great activity of some heathen priests. At *Kandy*, eighty miles east by north-east of Colombo, the Church Mission has had a Station since 1818. J. Browning, W. Oakley, are the Missionaries, with twelve Native assistants. They have regular congregations, seventeen communicants, and 190 scholars. At *Nellore*, still farther north, this Society has had a Mission for the same time; J. Knight, W. Adley, and twenty-six Native assistants are actively and usefully engaged. They have fifty-three communicants, and about 500 scholars.

Having noticed the chief Station* about Colombo, we will make a circuit of the Island, going by the west coast southward. At *Caltura*, twenty-seven miles south, we find W. Bridgnell labouring for the Wes-

leyans. He has in this place, and one or two adjoining, 162 members, and in seventeen schools near 1000 children. Several priests have thrown off their robes, disgusted with Buddhism. Proceeding about forty-eight miles farther, we find *Galle*, where Elijah Toyne has forty-eight members, ten schools, and 550 scholars. Great good seems to be doing in this circuit. At *Baggadame*, twelve or thirteen miles from Galle, G. C. Trimmell, and G. S. Faught, with twenty-three Native assistants, have a Church Missionary Station. Here are eight communicants, 630 regular hearers, and 460 scholars. We now come round the southern extremity of this egg-formed Island to *Matura*, where D. G. Gogerly, Wesleyan, has sixty-four members, and 560 scholars. He experiences much opposition, and says the principal wealth of this district is devoted to Buddhism. Here are 700 heathen priests! In this district also is *Berlapanater*, about three days' journey into the interior. Here a Native preacher has a Wesleyan Society of forty-seven members, and about fifty scholars. We hope he will be helped from on high. Continuing our coasting voyage, in about 220 miles from Matura, we arrive at *Batacoloa*, where the Wesleyans have two Native preachers, and thirty members, and in six schools 274 children. Proceeding now in a north-easterly direction, in seventy-five miles, we come to *Trincomalee*, where R. Scott, and a Native assistant, have thirty-four members, and in three schools 218 scholars. R. S. preaches four times a week, goes from house to house, and from street to street, with tracts, and feels reason to be encouraged. We will now proceed in our coasting voyage to *Point Pedro*, the northern extremity of the Island. Here John George labours, has eleven members, 250 scholars, and the people seem anxious to be instructed, and crowd around him for books, saying, "Give us books. We want to read and to know the Christian religion: you teach it us, but we want books to read it at home, and teach it to our neighbours. You have taught us to read; give us books." As this is the point nearest to the Continent of India, we shall not proceed farther in our journeys about this beautiful Island, but wait here awhile with John George before we leave. Though we have been round the greater part of Ceylon, and taken a few trips into the interior, we have not yet visited all the Missionary Stations. We shall however content ourselves, as we have seen so much good done, and so much difficulty encountered, by those whom the Bishop of Calcutta calls "the Reverend the Missionaries," by obtaining from our friend George, and by such other means as we can, a brief summary of the other Missionary efforts here. At *Jaffna*, then, in this the Tamul district, P. Percival, and two Native assistants, have sixty members, five schools, and upwards of 500 scholars. The American Board of Missions has seven Stations in the Island, bearing date as to their origin from 1817 to 1833. There are ten Missionaries, one Physician, one Printer, thirty-seven Native assistants, and about 200 communicants; and in their schools are 5 or 6000 children. The names of their chief Stations are Tillipally, Batticotta, Oodooville, Panditeripo, Manepy, Chavagacherry, and Varany.

Hoping that all our company will continue to be able to endure the rigour of an Indian climate, and be willing to give us their interesting society in our future rambles, I am, Mr. Editor, till our next voyage,

Yours, &c.,

GUBERNATOR.

GENERAL BAPTIST MISSIONARY SOCIETY.

MR. LACEY'S VISIT TO AMERICA.

At the last meeting of the Committee, it was agreed that brother C. Lacey should visit the American Churches, and spend about six months amongst them, in promoting the interests of the Oreeh Mission. The propriety of this proceeding will be seen from the subjoined letter, lately received from the corresponding secretary of the American Free-will Baptist Foreign Missionary Society.

Dear brother,

New Market, June 6th, 1836.

Your letter of date November 14, 1835, was not received till May 9, 1836; also a package, containing Reports, &c., all of which were very gratefully received. We are much obliged; and in return I send you a few copies of the Report of our Missionary Society, and two copies of the Minutes of our last General Conference.

The Report will give you information of the state of our Society for the last year, or to the time that our Missionaries sailed, which was near the time of the annual meeting of our Society,* at which time I was appointed corresponding secretary.

Since our beloved brother Sutton left us, we have had no agent to travel and visit our Churches, though it is very necessary that we should have one. My engagements are such, in preaching and other duties of the minister, that I cannot leave and travel as a secretary ought, to be useful in this cause. I have been endeavouring to engage some one or more to visit our Churches, &c., and we hope soon to obtain an efficient agent. It is very necessary for us to adopt some measures to preserve a permanent interest on the subject of Missions generally. An increased interest is manifest already. Auxiliary Societies are increasing in our Churches, Monthly Concerts are established, and collections taken, &c.

I am much pleased that you feel an interest in our prosperity. As you are an older Society, we should be pleased with any instruction and information you are pleased to give at any time.

We have heard from our Missionaries but once since they left; the letter was dated November 12, 1835, and received January 1, 1836. They were then having a prosperous voyage, had been out fifty-one days, were in the southern hemisphere, in good health, and happy in God; that they were on their way to carry the Gospel to the heathen. We hope the precious cargo has arrived at India safe, and that we may hear from them soon.

We are much obliged for the kind offer of your engravings, &c. I think they will be of use to us when we shall receive information from our Missionaries; and it is thought best to publish quarterly papers or reports, &c.

I presume you have had information in reference to the time our Society was first organized, and of its operations, &c., and of course it will be unnecessary for me to allude to that here.

I will endeavour, dear Sir, to forward to you regularly all information respecting our Society, while I shall occupy my present office, and would solicit the same favour of you.

* We hope to give extracts in a future number.

As we have several of your highly valued works circulated among our people, your name has become so familiar to us, that we feel almost personally acquainted with you. Nor is the name of our dear brother Sutton forgotten, whose arduous labours, under God, have been greatly blessed to our people.

In hopes of soon hearing from you again,

I am yours, very respectfully in Gospel bonds,

DANIEL P. CILLEY.

MR. SUTTON'S ARRIVAL AT CUTTACK.

INTELLIGENCE has recently been received that brother Sutton has arrived at Cuttack, and has taken the charge of the Church there, and resumed his engagements as Missionary of this important station.

PAUCITY OF MISSIONARIES IN INDIA.

To the Editor of the *Missionary observer*.

Dear Sir,

Permit me to solicit the attention of your readers, to the following paragraph in a letter from the Rev. G. Pearce of Calcutta, in the *Baptist Magazine for June 1836*. "Do I beseech you what you can to direct the attention of the committee to India; how wide a field has God opened for the labours of his servants! I do seriously think that there is not another such a field in the world; we can go through the breadth and length of the land without opposition, and settle and labour where we choose. Where shall we look for another *eighty millions* of human beings, to whom we can have such easy access? I could almost wish that Christians in Britain would spend all their strength in this land. If India were once converted, what a powerful influence would it shed on the surrounding heathen nations! How distressing it is then, to see only one or two Missionaries arrive in the course of the year: just to fill up vacancies, but not to occupy fresh ground; and what shall I say of our own denomination, which, in the last NINE years, has sent to India THREE Missionaries, and only three! When shall we have any more?" On reading the last sentence or two I was surprised and affected, to think how little had been done by the other part of the Baptist Denomination for India; three Missionaries only sent to India, in nine years!! Surely there must be some mistake, and if not, must not our Brethren adopt the language of Joseph's brethren on a certain occasion,

and say, "*We are verily guilty concerning our brother.*"

The extent and population of Hindostan, show the paucity of Missionaries. The peninsula of Hindostan, according to Hamilton, is "in extreme length from north to south about 1,900 miles, and the extreme breadth from east to west, about 1,500 miles; and the total superficial area 1,280,000 English square miles." This vast territory is, by the above Author, divided into thirty-one Provinces, exclusive of five states in northern Hindostan, and the countries adjacent, viz. "Baloochistan, Afghanistan, Tibet, Bootan, Assam; States adjacent to Assam, and the Birman Empire." About forty languages and dialects, are spoken by the inhabitants of these extended regions; the population of which is estimated at 150,000,000; of which 100,000,000 are under the British government, either directly or indirectly; add to these myriads, the 350,000,000 of China, and we have half the population of the globe, in the eastern world. As Solomon said, "There is no end of all the people."

How limited is the present number of Missionaries in Hindostan—the writer cannot take upon himself to say how many there are connected with the different sections of the Christian Church in those extensive regions; but certainly the language of our Lord is still painfully applicable to the state of the Church;—"The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Matt. ix. 37, 38. How many of these Provinces are destitute of a Missionary or pious Chaplain! How much truth is there in the apparently extra-

vagant language, of the late R. Hall, relative to the Missionaries in India, addressed to the writer and some friends at Leicester:—"A farthing candle here, and another farthing candle five hundred miles off!" In proof of this assertion, it may be stated, and the statement should cause "the ears of every one that heareth it, to tingle;" that from Calcutta to Madras is 1030 miles, and with the exception of the Missionary Stations in Orissa, there is but one more Station in Vizagapatam. "What are these among so many" perishing souls? From Jugernaut to Cabul, through Gundwana, Malwah, Rajpostara and Afghanistan; as I have just ascertained from the scale, is 1,500 miles, but what Missionaries are found in these Provinces? What a field of labour is Hindostan—" populous as wide." The recent scanty supply of Missionaries, for the wants of India, by the first Protestant Missionary Society to Bengal, is very much to be regretted. Old Jacob speedily settled the question that agitated his sons, about the money in their sacks' mouths, by saying, '*Peradventure it was an oversight.*' But it is to be feared there is no oversight in this statement, being made by a Baptist Missionary in Calcutta, and published in this country under the eye of the present active and estimable Secretary of the Baptist Missionary Society; and what is the fact, let it be heard "from Dan to Beersheba;" that the Particular Baptist Missionary Society, '*in the last nine years, has sent to India three Missionaries, and only three.*' What has been the cause of this inattention to the claims of British India? Has the Church turned a deaf ear to India's cries? Or has the petty Island of Jamaica, with a population scarcely equal to an ancient city of India, almost engrossed the energies of a thousand Particular Baptist Churches in Britain? "Awake, awake; put on thy strength, O Zion!" You will not suppose, Mr. Editor, that I shall *offend by these observations*, I trust my attachment to the Missions, and known regard of the Brethren, of whose missionary labours I speak freely, will shield me from any imputation of invidious remark; I wish "to provoke to emulation," the friends and founders of the Baptist Mission in India, not to be "weary in well doing!"

Another thought has occurred to me, that the efforts and success of the General Baptist Mission in Orissa, may be considered of an encouraging character.

Is it a fact that the Society above adverted to, having a thousand churches to support it, have "sent to India in nine years three missionaries, and three only!" The efforts and success of the West India Mission are known, and are "the praise of all the churches," but why is India, British India, thus neglected? since June 1830, Messrs. Brown, Goadby, Brooks, Sutton, and Stubbins have proceeded to Orissa, and Messrs. Sutton and Lacey returned for a time to stir up "the pure miuds of the brethren" in this good work. Has the little General Baptist Missionary Society sent as many and even more missionaries to India the last six years than the first of modern Missionary societies? Let this thought, Mr. Editor, "provoke to love and good works," the Missionary Institutions of the two half tribes of the Baptist tribe of "the Israel of God." The success of the Mission in Orissa in converts is probably equal to that of our brethren in Bengal and their stations in upper Hindostan. "Who hath despised the day of small things?" Let these missionary operations, viewed in juxta position, suitably affect the hearts of their numerous friends. Let them remember 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 that which is written be again fulfilled in the happy experience of all the tribes of Israel, "*The Lord gave the word; great was the company of those that published it.*" Psa. lxxviii. 11.

I am, your helper in Christ.
Bourn, Aug. 2, 1836. JAMES PEGGS.

STATE OF THE PILGRIM TAX QUESTION.

To the Editor of the *Missionary Observer*.

My dear Sir,

A friend has lent me a paper in which is the following extract of a letter in "*The Times paper*," from that valuable friend of India, J. Poynder, Esq. It discloses a fact worthy of serious consideration. Why did Sir J. C. Hobhouse, M. P. for Nottingham, now President of the India Board, refuse to accede to Mr. Buxton's motion for a copy of the Despatch of Feb. 1833, for the repeal of the Pilgrim Tax? Is that document dead and buried? Some important extracts from it appeared in the *Missionary Observer*, Jan. 1834, to which your readers are referred. It behoves

us as a denomination, supporting a Mission in Orissa, to watch vigilantly every step relative to the long-desired discontinuance of British connexion with the temple of Juggernaut, and every other temple in India. The spirited remarks of Mr. Poynder are worthy of extensive circulation and mature consideration by the friends of Missions, and of the present enlightened Government of British India.

“*British Tax on Indian Idolatry.*”—“Our plain duty as Christians is to place no stumbling-blocks in the way of the natives, nor leave it in their power to say that we both patronize the worship of idols, and profit by a tax upon it. As matters stand, the officers of revenue are undoing all that the ministers of religion can hope to effect; and the brahmins, aware of the inconsistency of our conduct, are wise enough to profit by it. But for what is the immense empire of India subjected to our sway except that by the gradual and peaceful operations of the Gospel of truth she may be led to dissolve her connexion with ‘them that are no gods,’ by renouncing her idols of wood and stone, and embracing the religion of the Bible? From the earliest history of the world we find the most solemn protests against idolatry, and the heaviest judgments overtaking its deluded followers; and is the lust of money to be now permitted to stand in the way of our national duty, and to hinder the progress of light and truth over an empire which we only hold as trustees for the highest and best interests of its people? I am persuaded that had Sir John Hobhouse consented to Mr. Buxton’s motion for a copy of the important Despatch of the 20th of February, 1833, the parliament and the country would at once have seen that not an argument, whether strong or weak, in favour of a christian nation profiting by the revenues of idolatry, is there omitted to be honestly stated, and as triumphantly refuted. I trust that some member of parliament, who feels for the moral interests of India, may yet succeed in giving this valuable state paper to the light, as the best means of exposing the disinclination (to use the mildest term) of our authorities abroad to fall in with the recorded resolution of the Company at home, that neither the Company in particular, nor the country in general, shall be the better for an impost upon idolatry. It is one thing

to tolerate for a season the darkness and crime which must eventually yield to the mighty influence of our own pure and beneficent faith; nor is it necessary, nor would it be justifiable, until that period shall arrive, to attempt by a single act of force or fraud, to offer the slightest molestation to the misguided heathen; but it is a very different thing to reap a revenue from the continuance of idolatry, to make the heathen pay for the privilege of a worship which we admit to be a monstrous delusion, and for the extinction of which the boon of the everlasting Gospel has been intrusted to our hands.”

Should not our *Nottingham friends* memorialize Sir John, their member, upon this subject?

L—, Aug. 15, 1836. AMICUS.

INDIAN LIBERALITY.

The late Governor General of India, Sir C. T. Metcalfe, Bart., is distinguished for benevolence. The following facts are interesting to the friends of Christianity in India:—“We learn that the collections at the cathedral of Calcutta on Christmas day amounted to 4,179 rupees; and at the old or Mission Church, to 1,135 rupees. Of the former sum 2,500 rupees was the donation of the Governor General. Nor is Sir Charles Metcalfe’s support of the district charity confined to this very liberal donation; for we understand he has presented 5,000 rupees to the charity in a separate sum, and has also devoted to it 500 (or £50) *rupees per month*, to compensate for the loss of Lord and Lady William Bentinck’s monthly subscription, which amounted to that sum. The munificence of Sir Charles really seems to be without bounds; and those well-merited emoluments of personal services, which are commonly regarded as fitly appropriated to increase the wrath of the functionaries on whom they are bestowed, seem to pass into his hands only to be scattered again among the public.” Nor are the wealthy Bengalees, whose minds begin to appreciate the value of an enlightened education, unworthy of such examples.

“The Rajah Bijoy Govind Sing, of Purnea, recently presented to the Committee of Public Institution, in Calcutta, the sum of 10,000 rupees. What are the Debs, the Mullicks, the Seals, and other wealthy natives doing? Surely they cannot exercise their charity in a nobler object than that of being the means of

bestowing upon their countrymen that most inestimable gift, the gift of moral and intellectual education. We are glad to be able to publish the following names of natives which stand conspicuous in the list of donors to the Education Fund, with the amount of their contributions.

	RUPEES.
Rajah Buddynath Roy,.....	50,000
— Nursing Chunder Roy,	20,000
— Cally Sunker Roy,....	20,000
— Benwari Lal Roy,.....	30,000
— Gooroo Presand Roy,	10,000
— Hurry Nath Roy,.....	20,000
— Shib Chundra Roy,...	20,000

(*Gyanneshun Dec.* 1836.) *East India Magazine, June, 1836.*"

Let British Christians consider the amount of these subscriptions. Valuing the rupees at 2s. Lord and Lady Bentinck gave £50 per month to some benevolent fund in Calcutta; and the Bengalees, above named, contributed one, two, three, and even five thousand pounds! to promote education. Well does Dr. Young exclaim, "In Christian hearts, O for a pagan zeal!"

AN INVALID MISSIONARY.

June 6, 1836.

DELIVERANCE OF A CHINESE BY DR. MORRISON.

Genuine and universal Christian benevolence was one of the most prominent characteristics of this honoured individual. No call of philanthropy came to him unheeded, which it was in his power to attend to. The following is one among many instances.

In 1829, a party of Chinese Navigators, among whom was one Teal Kung Chaou, were navigating a vessel near the coast, with 14 passengers and property on board; when the majority of the crew rose, and, for the sake of the property, murdered the passengers, with the exception of one individual, who escaped to land. Teal Kung Chaou had been no party to the crime, he having endeavoured to prevent its perpetration: but, on the survivor making known the transaction to the magistrates on shore, the whole of the crew, including Teal Kung Chaou, were arrested and convicted, on evidence which was afterward found to be insufficient, by the law of China. However, identification was all that remained to be done, after conviction, previous to execution. Accordingly, the court was solemnly opened for the

purpose of identification, and foreigners of distinction were permitted to be present: the prisoners were then called in, and produced in cages, and were all identified by the survivor of the murdered passengers, as *participes criminis* in the transaction; excepting Teal Kung Chaou, who, when he stepped out of his cage, was seized by the surviving passenger, and thanked for his service, in having, amidst the slaughter of his associates, saved his life. Yet no attempt was made by the Chinese present to obtain a reversal of the sentence of this man. Leangafa, who had accompanied Morrison, expressed a desire to attempt it; but he could not command sufficient attention. Perceiving this, Dr. Morrison himself stepped forward; and eloquently advocated the poor man's cause, in Chinese, with such ample reference to Chinese Legal Authorities, as procured the release of Teal Kung Chaou; and obtained for the Doctor very many high compliments from the Chief Judge, and the applause of the whole court. According to Chinese Usage, the redeemed captive presented a formal Letter of Acknowledgments to his deliverer, at whose feet he could not be prevented from performing the accustomed homage of bumping head.

OBITUARY OF BARDO,

The first Mongol-Buriat Convert.

The Rev. John Crombie Brown, of St. Petersburg, has furnished us with the following particulars of the first convert among the Mongol-Buriat Tartars, in connexion with the London Missionary Society's Stations in Siberia.

More than sixteen years had elapsed, from the time that the first Missionaries to the Buriats left the Imperial City, on their way to the barren wilds of Siberia, when the friends of our Saviour in St. Petersburg were cheered by the prospect of the heathen being converted in that distant province—a prospect which opened upon them with the following communication from the Rev. Edward Stallybrass, dated March 23, 1834:—

I have this morning thought I could discover something like the fulfilment of the promise, "So shall my word be: it shall not return unto me void," in a youth of about seventeen, with whom I have spent an hour in conversation and prayer. He has heard much of the truth; and, during the last half year, I hope felt much, and has now given in

a request for baptism. He has been under instruction nearly two years, and has discovered great diligence, and made great progress. If this work be of the Lord, his attainments may be turned to good purpose. If this be the work of God, it shall not be overthrown; and if it be not, it will not shake our confidence in the Divine promise.

We rejoiced in the prospects which were thus opening before our beloved brethren. They had been called, shortly before, to follow to the grave one of the members of the Mission. Could it be, that the tears called forth by her removal had softened the soil, and fructified the seed? We hoped, but scarcely dared to hope: we rejoiced, but joined trembling with our joy.

Our hopes were, however, soon confirmed by a letter from Mr. Stallybrass to the Directors of the London Missionary Society, announcing the joyful tidings that the wilderness had begun to put forth the bud and the tender blossom. This letter, dated May 8, 1834, appeared in the Missionary Chronicle for October of that year. Among many other interesting particulars of the work begun in the hearts of the heathen, we found the following notice of the subject of the preceding letter:—

He was from a distant district, and was brought providentially hither, to be received as a scholar, about two years since. From his manner and dialect, he was a Galilean among the other boys, and soon became an object of ridicule with them. His application to learning, however, was uncommonly great. He was entirely ignorant of the letters of the alphabet; but he soon became able to read and write well, and also to commit to memory catechisms and passages of Scripture. His knowledge is necessarily limited, but I hope his heart is sincere.

He has made application for baptism; and, in a conversation which I had with him on the subject, his views appear consistent: he did not expect to cleanse himself by it, but in it to avow himself a disciple of Christ. He has been informed of what he must expect of his unbelieving countrymen if he become a follower of Jesus, and he has already begun to experience it: having left off the worship of idols, he has been reproached and reviled, and turned out of their tents; but he seems unmoved by these things; and I trust that he has not only relinquished the worship of idols, but begun to serve the living and true God in sincerity.

I was much struck at the way in which

he received the news of the death of his mother: his great concern was about her soul: she had never heard of the name of Christ—had died a heathen—and was lost for ever! These thoughts caused him much distress. As she was at the distance of 500 versts, he had never seen her since he first came hither.

I do hope that he has been brought to see his sinful state, and the value of the great atonement for sin: and to rest on that Rock which shall never make ashamed. His conduct is in consistence with his profession.

The friends of the Mission received this intelligence at St. Petersburg with joy. Mr. Brown continues—

It would be impossible to convey by words a correct idea of the new and mixed emotions awakened in our souls by this welcome communication. Our peculiar relation to the mission led us to view with no common interest the labours of the Missionaries in Siberia. It was immediately proposed, that, as many of us as conveniently could, should assemble, to return praise to Him who had, in the multitude of His tender mercies, permitted our esteemed friends to see that their labour had not been in vain. Nor was it long, ere further information arrived to confirm our joy. Bardo was not the only Buriat youth who had given evidence of a change of heart; but of him alone I write at present. A letter from one of the female members of the mission, to one of her friends in this city, brought us a few more particulars of the work of God; and from this letter I make the following extract, respecting the youth alluded to above.

May 10, 1834.—Mr. Stallybrass has for some time thought there was a promising spirit among some of his boys. One in particular excited his hopes; he gave up the worship of the gods of his people; he talked much with Mr. Stallybrass's children, and told them he believed there was but one God and one Saviour, His Son Jesus Christ. It was known that he prayed daily in secret; and that when mixing with his own people, he told them what he himself felt, and besought them to come and hear the truth for themselves, and that if they died in their present state, trusting in gods which could not save them, and thus denying the only true God, they would certainly perish.

This youth, whose name is Bardo, is very poor, and has not much influence with those around him. He has been

turned out of tents because he would not worship the gods.* He has, notwithstanding, remained firm; and although all sort of abusive language is used to him, he has never been known to give way.

Mr. Stallybrass received a letter from him three weeks or a month ago, requesting to be baptized: he has since been conversed with on the subject, and his desire continues. Both Mr. Stallybrass and Mr. Swan have been pleased, although on some points, as it is natural to suppose, he is ignorant. The Buriats have the custom of making vows to their gods on certain occasions; and this youth conceived that baptism partook of the nature of a vow or oath, to abjure the worship of false gods, and cleave to the true. The real nature and design of baptism was of course explained to him, and we do trust that he will be enabled to continue steadfast. He is apparently not a boy of strong mind, and is not the one whom man would have chosen from among the other boys: but "the foolish things of this world are made to confound the wise; and the weak things of this world to confound the things that are mighty."

We continued, from time to time, to hear favourable accounts of these our Buriat brethren, and of the progress of Christianity in their hearts; but I do not recollect of any thing particular being heard of Bardo until a letter, bearing date August 29, 1834, brought us the following notice:—

One of our youths made the remark, some time ago, that he thought it would be no bad thing for the cause of Christ, if their enemies should beat and trouble them: "for this," said he, "will make the more noise; and many may hear of it in this way, and be led to inquire what these things mean." Happy youth! little did he know for what God was then preparing his soul.

This will appear from the following extract of a letter from the Rev. W. Swan, dated June 30, 1835:—

You will be concerned to hear that the youth, who has finished his early course, is Bardo—the hopeful scholar, mentioned in Mr. Stallybrass's letter published in the October Chronicle of last year. He was the first who gave indications of serious attention to the Gospel. By his open avowal of being a disciple of Christ, and his refusal to worship the gods of his fathers, he had rendered himself very

obnoxious to the Lamas and other zealous devotees.

Towards the end of last winter, a Lama one day beat him severely on the head; and immediately after he began to complain of being unwell: violent headache, and a considerable degree of fever ensued. Various means were resorted to, but without success, for his recovery. The fever continued, with unabated force, for a number of weeks, with some slight intermissions; and his strength gradually sunk. Other symptoms of disease soon manifested themselves: pains in the chest, cough, and sleeplessness, supervened; and he appeared gradually wasting away.

About eight weeks ago he requested to be removed to the tent of an uncle who lives in the neighbourhood: hoping that the change might be beneficial, we had him conveyed thither. A native doctor of some skill had been applied to, and put him under a course of medicine; but he continued to get worse; till his friends, fearing that he would die, began to talk of resorting to some of their heathenish rites, as the best means of saving his life. He would not suffer any such arts to be used: and afraid lest, against his will, any superstitious ceremonies should be performed, he begged to be brought back to us. To this his friends readily consented, saying, that he was now OURS, both body and soul; and that they gave him up to live and die as a disciple of the Saviour whom we preached. He was carefully brought back; and, although extremely weak, did not appear to suffer much from the removal.

The native doctor still gave him hopes of recovery, and prescribed some medicine; this made him cling to the hope of life to the last: he said distinctly, however, that he was not afraid to die; but would rather live, if it were God's will, that he might honour and take care of his parents.

On the morning of the day on which he died, perceiving that his end was approaching, I told him, as I had done before, that he must give up all hopes of getting better; and then I had some very satisfactory conversation with him on the subject of his faith and hope. "Should you die now, whither would your soul go?" "To heaven."—"Who will receive it there?" "God."—"On what Saviour do you trust for salvation?" With emphasis, "On Jesus Christ."—"If God had not, in his providence, brought you hither, to learn about that Saviour, what would have become of

* The gods are placed on a table opposite the door of the tent; and every one, as he enters, is expected to bow before them.

you?" "I should have lived in sin, and gone to hell when I died."

Violent pain, and almost incessant cough, made it very difficult for him to speak for the last week or two of his life; but his mind continued perfectly clear and calm within a few moments of his death. His pulse was already fluttering, and his extremities beginning to grow cold, when I heard his dying confession, as just related. About one o'clock, his breathing became gradually softer, like that of one falling into a gentle slumber, till nearly two, when almost imperceptibly it ceased.

Thus fell asleep in Jesus, one, whom I hope that we may regard as one of the first-fruits of the Buriat Nation gathered into the Saviour's kingdom; and one who may be said to have fallen a martyr to the cause of Christ; for I have little doubt, in my own mind, that the blows on the head, which he received from the enraged Lama, were the remote cause of his death.

We endeavoured to improve the solemn event for the benefit of his fellow-scholars and others; and many tears were shed when he was laid in a grave near the spot where the remains of our beloved sister, Mrs. Stallybrass, await the resurrection. Tikshie, another of our dear young men, read over the grave, with a faltering voice, part of the fifteenth of the first Epistle to the Corinthians; and I spoke a few words to the people assembled, founded on the passage read. It was very touching, and, at the same time, highly encouraging to our minds, to hear our converted Buriat, who firmly trusts in the Saviour, joining thus in the funeral service, while we committed to the dust the body of another young Buriat who had died in the faith.

ACCOUNT OF A CAR FESTIVAL.

(From Mr. Brown's Journal.)

March 13th, 1835.—At four this morning I went into the town amongst the people. Gunga, Ramara, and several of the native Christians were there. This is the Dala Jatra, and one of the principal holydays in the year amongst the natives of this country. The multitude assembled on this occasion, at this early hour, or rather the multitude that had been assembling all the night, from all the country round about to the distance of many miles, might amount to perhaps 5000. These were principally men and women; there were a few children among

the multitude, but their number appeared to be comparatively small.

The people were assembled in an open plain, in the midst of which was a tree well known to our Missionaries, under which we have reined many an hour during the heat of the day.

Amongst the multitude there were about fifty or sixty cars, containing some one idol, others two, and others three images of Krushnu, and other favoured deities of the Hindoos.

These cars, borne by bamboos on the shoulders of men, were covered over with gold and silver tinsel, surmounted with the flowers of the season. In the inside, at the back of the car, was what was called the Singhasana, or throne, on which the images were seated, also covered with tinsel and fantastic ornaments, varying according to the taste of the particular village from which it came.

The scene was enlivened by musicians and dancers, and what we should call mountebanks, exercising their arts in all directions. These people were also dressed in various fashions suggested by the fancy of the individual; they displayed an almost innumerable multitude of jesticulations, and attitudes of body. The persons composing the assembly present were walking, standing, or sitting in groups in the front of some one or other of the cars containing the idols, which were as small as the smaller sorts of children's dolls used in England.

At this place, persons who are acquaintances or relations, but who are separated by marriages or business, usually meet once in the year, as at our fairs or wakes in England; and I suppose the great bulk of the persons present have no other ideas of the meeting than those possessed by them who visit such places in our native land.

Over this bustling scene Venus was shining, and the last declining beams of the setting moon shed a parting light.

The numerous torches blazing in all directions exhibited in a striking manner the objects all around. The light of the torches was beautifully reflected by the tinsel and different ornaments of the idols' cars. At this early hour, the dawn of morning, there was a momentary interest thrown over even this heathen spectacle; it was, however, idolatry, and therefore rebellion against God. Gunga and Ramara attempted to speak, but the uproar was very great. I distributed about 700 books, but the temper of the people was thoroughly wicked, obstinate, and outrageous.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 34.]

OCTOBER, 1836.

[NEW SERIES.

ON THE UNION OF CHRISTIANS OF DIFFERENT
DENOMINATIONS.

DISUNION among brethren must involve guilt. If it be our duty to love our enemies, we are unquestionably under the most solemn and imperative obligations to love our friends; and if we love them, that love will show itself not by standing at a distance from them, not by repelling them from our company, but by associating with them occasionally, and endeavouring to promote their happiness. The union of holy minds is the natural and blessed effect of holy love. Creatures of the same Almighty power, redeemed by the same precious blood, renewed by the same Spirit, adorned with the one image of Christ, exposed to common dangers, animated by the same hope, and travelling to the same world of glory, Christians have every motive to abound in the exercise of fervent love. It is truly painful when we see a professor of religion who cannot be friendly with one of another sect. His antisocial and contracted spirit ill accords with the enlarged benevolence of the Gospel.

As believers, we are admitted into a state of fellowship with the Lord Jesus for promoting the spread of righteousness and truth in the world. A trust has been reposed in us by Immanuel. The Church is sent forth to effect the conversion of the world; an object unspeakably great and glorious, interesting to angels, and involving the advancement of the divine honour, and of the eternal welfare of our race. In accomplishing it, we are bound to use the most effectual means; and as union is strength, as the amount of instrumentality necessary for the conversion of mankind can only be put forth in a state of union, it is incumbent on all Christians, it is their solemn duty, to draw together in bonds of affection; that the whole Church may be as a regularly marshalled army moving onward with one heart and one mind to attack the powers of darkness.

It might serve as an additional inducement to this union if we could show that the differences in point of sentiment between different sections of the Church of Christ are not so great as they appear to be. We may divide the truths of theology into two classes, those which relate to the character and agency of God, and those which refer to the character and agency of man. A comprehensive creed will include both of them. They ought not to be separated. As they are joined in the revelation of God, so they ought to be in the teaching and views of man. But it has been the unhappiness of the christian world, while holding both of them in theory, to disjoin them in theological discussion. Some have dwelt, perhaps, too much on the agency of man, and others too exclusively on the agency of God: the former, while laudably anxious to rouse the human mind to activity, did not inculcate sufficiently the need of depending on the operation of the Holy Spirit; while the latter, though worthily solicitous to secure the honour of salvation to divine grace, did not rightly teach how much He is honoured by obedience to his impulses, and diligent exertions to spread his truth. But of late years the christian Churches discovered the importance of uniting both these classes of sentiments. Missionary communications have brought the necessity of the Spirit's work so clearly before the public mind, that every christian minister is accustomed to dwell upon it; while the activity of christian benevolence in the present age has equally led to more explicit statements as to the need of personal exertion. Another idea may be advanced on this subject. Though in stating some one particular article there may be some variation in the words used by two ministers of different denominations; yet if we could hear the counterbalancing statements made by each in a regular discourse, when that article is enforced on public regard, we should generally find the difference much less than at first it appears to be. In speaking of election, for instance, the Calvinist, while maintaining its unconditional nature, would so insist on the appointment of means in connexion with the end as to establish the necessity of practical godliness; while the Arminian would so insist on the ruined state of man as a sinner, and the absence of all merit in the mere reception of the Gospel, as to secure the honour of our salvation to divine grace. He also enlarges on the connexion of means with the end as the great law of the universe. These remarks apply of course to those preachers whose views are comprehensive, and who endeavour to inculcate truth not in an abstract form, but each part in connexion with others which ought to be united with it. The universe around us teaches that an element, when taken in combination with other elements, is salutary, but when received alone, it is destructive of life and health. The very air we now breathe is com-

posed of gaseous substances of which one, when received into the lungs alone, is fatal to animal life; but in a state of combination with the other component parts of atmospheric air, is beneficial, and indeed necessary to support life. On this ground we plead for the union of both the classes of truths we have mentioned, and for a course of public instruction which aims rather to detail facts with artless simplicity, than to present abstract propositions. Let the speaker be in earnest. Let him, if he can, be a Boanerges, and give the people, by his thundering eloquence, to remember that they are the words of the Eternal to which they listen, but still let his manner partake of the simplicity of Jesus Christ's discourses; and let him not deal too much in abstract propositions. It may be a characteristic of revealed truth that when exhibited in a sort of concrete form, and with its several parts in just proportion, it shall work the regeneration of the human mind; but when analyzed too much, and exhibited in detached and abstract portions, it shall operate injuriously on our mental constitution. The unhappy spirit and temper of those who are always dwelling on what are called the high doctrines, furnish some ground for this supposition.

When disagreements in sentiment are more in appearance than in reality, more in words than in the substance of truth; when they are few in number and of minor importance, while those on which there is agreement are many and vital, surely there ought to be all the expressions of cordial brotherly union. Ministers of different persuasions should be willing to confer and pray with each other; and Churches should unite for objects of general utility. Here we may remark, we cannot possibly conceive why the two sections of the Baptist Denomination might not unite in support of an Irish Missionary Society, or of the Baptist Irish Society already in existence. The two bodies by coming closer together would be mutually enlightened and strengthened; their weight in society would be abundantly increased; and their benevolent and pious efforts to extend the Gospel rendered much more effective. No compromise of principle is proposed. None surely would be involved in a united attempt to do good to a people, the cry of whose wrongs has gone up to the ears of the Eternal Judge; a cry which, if it be not soon attended to, will increase in awfulness until it thunders over our country, threatening a divine vengeance on the guilty nation by whose government they have so long been oppressed, and from whose religious institutions they have derived but comparatively little advantage. Ireland is degraded by poverty, by ignorance, superstition, and gross sin. As a sister sunk in wretchedness she claims our tender sympathy. Remembering the evils which she has borne through the contests of political parties, the spirit of which still rages with fury, we

ought as Christians, having nothing to do with politics, to go and pour into her wounds the healing balm of gospel truth.

A FRIEND OF MAN.

REFLECTIONS ON THE SEA.

WHILE pursuing my walk on this shore, I am desirous to derive profitable reflections from the objects around me. The avocations of life have required me to direct my thoughts chiefly to invisible realities, to the Scripture character of God, the grandeur and destiny of the human soul, to heaven and to hell, and to those arguments by which human minds may be persuaded to engage earnestly in the pursuit of eternal blessedness. Never may I for a moment lose sight of their supreme importance. But as a regard to health has brought me to view this mighty ocean, I would fix my contemplations upon it.

“ Ah! wherefore do the incurious say,
That this stupendous ocean wide
No change presents from day to day,
Save only the alternate tide?
Show them, its bounteous breast bestows
On myriads life; and bid them see
In every wave that circling flows
Beauty, and use, and harmony.
Works of the Power Supreme, who pour'd the flood
Round the green peopled earth, and call'd it good.”

Its perpetual motion first fixes my attention. That motion how beneficial in many respects. By preserving the fluid element from putrefaction it contributes to the preservation of the lives of all the millions of its inhabitants: and since there is a connexion between the oceanic waters and those of the land, there is reason to believe that the flux and reflux of the tides, and the agitation of this mighty deep by stormy or gentle winds, contribute to those motions of rills and rivers by which the earth is invigorated and fertilized. If this be a fact, mariners ought to share the sympathies of mankind; for they sustain hardships and are exposed to dangers through the operation of causes which produce the greatest benefits to the rest of their species. Yes, those winds which threaten to merge their frail barks, are the means not only of keeping up this necessary agitation of the sea, but of conveying to islands and continents the clouds of vapour which the solar heat extracts from its expansive surface, and which afterwards fall in rain and dew to water the earth, and nourish the vegetable tribes of creation. While contemplating the advantages which arise from the motion of the waters, I desire to reflect that it is a fixed law of the universe that health, vigour, and purity should flow from action. The sluggish body is liable to many diseases which the more active one is able to throw off, and the indolent sluggish mind becomes the prey of many low and debasing passions which, by mental activity, would be either restrained or prevented. These tumultuous surges are subject to the laws of God. Although they urge their way to the shore with furious impetuosity, they are broken and subdued as they approach my feet. So shall it be

with all the floods of human passion. Only let me place myself under divine protection by being obedient to divine laws; and as the Lord sitteth King for ever, He will make the wrath of my enemies to praise him, and the remainder of it will be restrain. I hear the howling of the winds combine with the noise of foaming waves; but the fear they would excite is subdued by the sublime sentiment that my God has his way in the whirlwind and the storm, and that the most boisterous elements of nature are not able to break through the laws by which he directs their operations. The *depth* of this vast expanse of water reminds me of the profundity of the divine counsels. The path of God is in the deep waters, and his footsteps are not known. "His judgments are a mighty deep." The little plummet of human discernment is not able to reach the bottom of them. How reconciled I ought to be to the appearance of mystery in the divine government, when I consider how wide, how deep, must be its plan, and how superficial, how contracted are the views of puny mortals whose time is but as a moment, and whose space is as a point. History relates trains of events, and describes awful changes in the state of society, the contemplation of which has often inspired me with terror, and tempted me to ask, Why did not the God of heaven interpose to stop these wild disorders? but let this fathomless ocean, by bringing to my recollection the amazing depth and amplitude of the divine counsels, help me to consider that when permitting those terrific revolutions, millions of circumstances and of important results, remote from human observation and scrutiny, were comprehended in the views of the Almighty Governor of the world. For instance, alarm spread itself over my mind when I read of the incursions into the Roman empire made by the barbarians from the North of Europe, and the North West of Asia; and I was ready to ask, Why did not God interpose to stop the effusion of human blood, and arrest the progress of their devastating career? But this mighty ocean, restrained as it is within the bounds fixed for its habitation, reminds me of those general laws which still operated amid the tempests of passion evinced by the Goths and the Vandals; and it bids me reflect on the many beneficial consequences of their invasions. How many of the awful corruptions of Christianity were swept away by their desolations! The system itself, however, was not destroyed; for it is an unquestionable fact, that a deep awe was laid on their spirits, urging them, wherever they went, to respect the ministers of Religion, and not to injure their possessions. Moreover, it was these barbarians who brought back to the nations of Europe the precious principles of civil liberty, of which Cæsar and his successors had robbed them. Nor let it be forgotten, that both Christianity and learning have emerged from the darkness which these uncivilized men spread over society in a much purer state than they appeared to be in at the time of this terrible invasion. On the whole, therefore, great good has come out of great evil. I trust also that in innumerable instances there were special interpositions of the divine hand to preserve those who feared and loved him at the awful period to which I have just referred. The 107th Psalm teaches us that the sigh of prayer is heard amid the storms of affliction. The cry of perishing mariners has often reached the ear of mercy. "They mount up to heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken

man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them to their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

At a small distance from this spot are the famous Goodwin sands, enriched with many precious cargoes which they have swallowed up. If a vessel once strikes on them it is seldom delivered. Intemperance and sensuality are in human life as these sands in the downs. How important is the duty of guarding young men against these awful vices, and urging them to stand at a distance from them; for when once brought by the tide of temptation to the scenes and the company among which these sins are indulged, their escape from a fearful and premature death will be almost an impossibility. It will be more terrible than that of the mariner who sinks beneath these dangerous sands. As the vessel is going down the poor sailors and passengers climb to the tops of the masts, crying to God for mercy, and invoking the help of their fellow creatures whom they see at a distance; but how often is the victim of intemperance either seized with a stupid infatuation which prevents all serious thought, all expressions of prayer; or with the direful delirium tremens, under the influence of which he dies blaspheming his God, and cursing his fellow mortals. May Britons be persuaded to abstain totally from those burning liquids which, except in cases of illness, are beneficial to none; and which at the present moment are operating with destructive force on the character, intellect, reputation and comfort of millions, drowning vast numbers of them "in destruction and perdition." In this neighbourhood there are pilots who are acquainted with all the dangers of this coast, and government has made it imperative on owners of vessels to employ one of them. The Word of God is the chart which sets before us all the rocks, quicksands, and whirlpools of sin; and the Author of that Word has made it imperative on youth to listen to the counsels and maxims of experience and age.

Turning my thoughts from these noted sand-banks, I observe the vast extent of these waters. Natural historians tell us that seven-tenths of the earth's surface is covered with the liquid element. How sublime, therefore, are the interrogatives of Isaiah! After likening the condescending acts of God for his people to those of a loving shepherd who carries his lambs in his bosom, he soars to the height of sublimity by associating the ideas of infinite majesty and almighty power with this pastoral tenderness and love. "Who," cries the prophet, "hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" The answer is, That Almighty Being who is so tenderly concerned for the happiness of each one, even that good and gracious Jehovah, whose soft hand wipes away the tears of the penitent, and whose sympathy extends to the feeblest and most afflicted of his people.

By means of these waters the intercourse of nations is preserved. The commodities of one country are exchanged for those of another; and the deficiencies in the productions of each are compensated by importations from foreign lands. Thus it is that a kind providence seeks

to bind the human family together in bonds of love by making the several branches of it mutually dependent for the comforts and even necessities of life; and how indubitable is the proof of human depravity given by those burning jealousies and rancorous rivalries of nations, which have issued in the interruption of commerce, and in bloody desolating wars. Yonder are the cliffs of Calais, and on each side of me is a frowning castle, with its destructive ordnance pointed in different directions. Why should neighbouring nations be inflamed with so much resentment against each other? Why should they not be cordially united for mutual defence and succour? May the peace which at present prevails between these two great nations be perpetuated to the most remote ages. May the principles of the Gospel evince their energy by demolishing the throne of every despot; for every reader of history must know that the most destructive and long-continued wars have often, very often, been the consequence of the ambitious desires or capricious humours of absolute monarchs. The operation of petty passions having set two kings at variance, who have had armies at their command, they have disregarded all the claims of compassion and humanity, and hastened to gratify their resentment by setting their subjects to engage in mutual slaughter; while they, the abominable and unprincipled instigators of these wholesale murders, have been revelling in luxury or stretching themselves on beds of down. Hail, Britain! thou highly favoured island, hail! It is not on account of thy temperate climate, or thy abundant commerce, that I salute thee. It is because liberty dwells among thy valleys and rocks. Thy free institutions have given a grandeur to the character of thy sons, and taught thy senators to plead the common rights of humanity in eloquent strains; and may they persevere until equal justice is awarded to every subject of the united kingdom.

A.

(To be continued.)

AN INDIAN SERMON.

An extract from a discourse, delivered by Kaneruck, an Indian Chief, at Danville, Illinois, United States, July 17, 1831; to a congregation composed of his own countrymen, and a company of white people, who had requested him to preach:—

“My friends, where are your thoughts to-day? where were they yesterday? were they fixed upon doing good; or, were you drunk, tattling, or did anger rest in your hearts? If you have done any of these things, your Great Father in heaven knows it, his eye is upon you, he always sees you, and will always see you. He knows all your deeds, he has knowledge of the smallest transactions of your lives. Would you not be ashamed if your friends knew all your bad thoughts and actions? and are you not ashamed that your Great Father knows them, and that he marks them nicely? You would be ashamed of appearing here to-day with bloated faces and swelled eyes, occasioned by drunkenness. You will one day have to go down into the earth; what will you do then, if you have not followed your Great Father's advice, and kept his commands? He has given us a small path; it is hard to be followed; he tells you it leads to happiness. Some of you are discouraged

from following his path, because it is difficult to find. You take the broad road that leads to misery. But you ought not to be discouraged. Mind the Book he has given you for your instruction, attend to his commands, and obey them; and each step you take in this narrow way will be easier; the way will become smoother, and at the end, great will be the reward. The broad road some of you choose, is full of wide and deep pits: those who follow it, are liable to fall into those pits. They are filled with fire for the punishment of all wicked and ill men; all professed drunkards, tattlers, liars, and meddling bodies are in the broad way; they never can be received into good places; their deeds are dark, they never see light."—*Southern Religious Telegraph*.

CORRESPONDENCE.

WINE AT THE LORD'S TABLE.

As our gracious Redeemer appointed with design these substances (bread and wine,) in the ordinance, they are ever to be retained in it, and no alteration respecting them is ever to be introduced. To suppose that wine, in the proper acceptation of the term, is hurtful, and that the use of it (wine in the Lord's supper) is to be laid aside, and something else substituted in its place, is a wild and absurd delusion, bordering on impiety, and in a high degree dangerous in its consequences. It is to condemn our Saviour himself, as seeming to be wiser and better than he was; more circumspect and guarded, and more concerned to preserve his followers from immorality, and to advance them in the divine life. So far was he from forbidding the use of wine, that on one occasion, he wrought a miracle to furnish the wedding guests with a fresh supply of that article; and that which he provided, as was to be expected, was of superior quality to that previously had; and he prescribed the use of it in the institution of his supper, upon his followers in all ages, till his second coming; 1 Cor. xi. 26. That the wine used in the time of our Saviour had undergone the fermenting process, is certain, from its inebriating quality when taken in excess, Acts ii. 13—15; Eph. v. 18, and from the custom, on one occasion mentioned by him, of putting new wine into new bottles, lest the bottles should burst and the wine be lost; Matt. ix. 17; the danger thus guarded against, was doubtless owing to the fermentation of the wine when first manufactured and put into skins, duly prepared, the usual vessels in which the ancients preserved their wine. And that the wine used by our Lord in the ordinance of his supper, and prescribed to his followers, was that in ordinary use, is evident from the circumstance, that nothing is said or intimated to the contrary; it is called simply the cup, or the fruit of the vine, Matt. xxvi. 27—29; expressions in common use to denote wine in the general acceptation of the term, and would not at first, and cannot at present, with any show of reason, be understood in any other sense; not to mention, that the juice of the grape fermented, was what was used by the Jews at the paschal feast, and as it was in connexion with eating the passover that Christ instituted the Eucharist, there is every reason to conclude, the wine was the same in the one as in the other. Indeed, the term wine, is not applicable to juice which has not undergone the various fermentations. Our

adorable Saviour, therefore, in whom are hid all the treasures of wisdom and knowledge, having appointed wine as the memorial of his blood, it is disobedience to him to lay aside the use of it in the celebration of his supper. And when it is considered that this change is made on the ground that the use of it in the ordinance is hurtful, encouraging intemperance and immorality, the practice of laying it aside, appears in the highest degree reprehensible and presumptuous. Shall we be afraid to follow, where the Lord himself is the leader? Can we make improvements in his institutions? The conduct in question may have in it a show of wisdom and solicitude in guarding against immorality and in promoting the best interests of mankind, but it originates in mistaken views, and is baneful in its results. It is not only hurtful in a religious view, as reflecting on Christ, on his Apostles, and on the first Christians, and as effecting an important change in a Divine institution, but even as it respects the acts of the temperance society it is likely to operate injuriously, tending to bring an odium on the whole of its proceedings. Nothing is so likely to bring a good thing into disrepute as carrying it into extremes. The most appropriate and becoming conduct with respect to the blessings of providence, does not, in general, consist so much in an entire abstinence from them, as in temperately and thankfully using them. The Apostle Paul represents them who forbid to marry, and who command to abstain from meats, which God has commanded to be received with thanksgiving of them who believe and know the truth, as giving heed to seducing spirits and doctrines of devils. 1 Tim. iv. 1—5. Whether this Scripture, and others of a similar nature, do not wear a condemning aspect towards those who deny the element of wine in the Lord's Supper, it behoveth them seriously to inquire.

To the Churches composing the New Connexion of General Baptists.

Dear Brethren,

The previous lines were originally inserted as a note in the Letter on the Lord's Supper, printed in the Minutes of the late Association, and with that letter they solicit your candid attention. The reasons which have induced the writer to withdraw the note from the Letter, and print it in the present form, are such as the following; and these reasons will, he hopes, excuse him, in the views of his friends, in the course he has adopted.

1st. A considerable minority in the Association did not approve of its being printed as a part of the Letter. This consideration had an influence on the writer in detaching it from the Letter, and making it public in the present manner.

2nd. It was stated that the friends whose views and practices it opposes, had not opportunity allowed them of explaining and vindicating themselves in the conduct they have thought it their duty to adopt, and were hardly dealt with on that account. Far be it from the writer to act in an unjust or unfriendly manner towards any one, or to be instrumental, knowingly, to inflict any hardship upon him. He has therefore chosen to have the note made public in the Repository, that, with the consent of the Editors, those whom it opposes may have an opportunity of vindicating themselves, and stating any thing they deem pertinent in their defence, and that thus it may be made, if possible, apparent to all what is the Scripture direction on the subject in dispute. His only desire is, that that which is the mind of Christ may be made evident, and may prevail. This he trusts is the wish of the friends on the other side; and he is willing to indulge the hope that by a friendly discus-

sion what is erroneous on the subject in question, wherever it exists, may be removed.

3rd. He was desirous on publishing the note, to state a little in explanation of his meaning in some parts of it, and in vindication of what it contains: this he could not so well have done had it been inserted in the Letter in the Minutes. The points on which he wished to remark in a way of explanation and defence, are chiefly three:—First, He charged the principle from which they whom he opposes are led to make a change in one of the elements used in the Lord's Supper, as vicious. He has, however, in the printed copy, omitted the use of that term. He would merely observe that he did not mean by it to impute a corrupt intention to the individuals to whose practice he objects, but that the principle itself which produces the practice, is faulty. Principle in this connexion denotes *spring of action*; and that spring of action which operates a change in a Divine ordinance, he apprehends has something wrong in it, is vicious; and he wishes to call things by their proper names.

Second, He thought of making some addition in proof that fermented wine was that which our blessed Saviour used and enjoined in the ordinance. But as the whole controversy must turn on this hinge, and as what is said on it in the note appears decisive, until by some means this shall be rendered nugatory, he will on this particular forbear to enlarge. Whatever those who advocate the practice to which he objects shall say to make the contrary appear, he will endeavour to consider carefully and impartially, and either acknowledge his mistake, or endeavour to confirm his present opinion.

Third, It was said that in his remark on 1st Tim. iv. 1—5, in reference to them who refuse the use of wine in the Lord's Supper, he is uncharitable and blameworthy. If it be so he is sorry, and would cancel what he has written; but at present he cannot but think the Scripture in question deserves the serious consideration of those friends who advocate the change in the Lord's Supper complained of. It is admitted they have no ill design; and that they are in their own apprehension actuated by the purest motives. But such was probably the case with the persons intended by the Holy Spirit when the words were penned by the Apostle. They thought, apparently, the meats which they prohibited were hurtful in their nature, or in their effects, and that to abstain from them was a means of avoiding evil, of promoting piety, and a notable act of self-denial; that the same was the case in respect to marriage. But as marriage is lawful and ordained of God, and as he has commanded those meats to be received with thanksgiving by believers, the prohibition of the one and the other is improper, and hurtful in its effects. Of this Satan was aware, and as there was a show of piety in abstaining from them, and as such as did so seemed to be advancing purity of conduct to a greater extent than others, he prompted them in those acts of abstinence and self-denial, assured that by those means they would promote his own designs. Thus to abstain from marriage and from the use of meats which God has authorized to be received, is a doctrine of devils: a doctrine taught and encouraged by those subtle and malignant spirits. So in the present instance: since to lay aside the use of wine in the Lord's Supper has a show of superior purity of conduct in it, but is pernicious in its consequences; it may well be supposed the grand adversary will endeavour to push it on, as knowing that in its operations it will promote his interest. We know that he can transform himself into an angel of light; and when he cannot hinder reforms from taking place, and institutions of a useful tendency from being established, he endeavours to push on those reforms into hurtful extremes, and to direct those institutions into a way to bring them into disrepute, and prevent their usefulness. Whether this may not be the case in carrying temperance so far as to lay aside and condemn the use of all fermented liquids, and particularly wine in the Supper of our Lord, the writer cannot forbear to say again, it behoves the advocates of such extreme principles sincerely to inquire.

He will not add more at present. Praying, beloved brethren, that you may

all be preserved from error, and guided into the truth in principle and practice, as it is in Jesus, and keep the ordinances as they were at first instituted, he begs to be allowed to subscribe himself,

Yours affectionately, in the bonds of the Gospel,
JOSEPH JARROM.

TO SABBATH-SCHOOL TEACHERS.

My dear friends,

I have long seen, and with deep regret, the inconsistency which prevails in some of the Sabbath-schools; and I feel it my duty, as a fellow-teacher, to express my feelings upon the subject. I must faithfully say, that it is to the want of order and seriousness of spirit in teachers, the little improvement, and the few, or I may say, *no good* impressions made upon young minds, are frequently to be attributed. With few exceptions, want of success is owing, I fear, to the negligence, frivolity, and other inconsistencies of the teachers. If this be the fact, it calls for lamentation; for the interests of deathless souls are at stake. Permit me to ask, For what do we become Sabbath-school teachers? Is it to converse with our fellow-teachers? No! Is it to gain admiration of those about us? No! The salvation of the immortal soul is the glorious object on which the attention of Sunday-school teachers ought constantly to be fixed. Of this they should never lose sight; and it would be well if they commenced their work on a Sabbath morning, with a deep feeling of its connexion with eternity. I am mistaken, however, if I have not seen some female teachers act, as if their chief object was to gain the notice of the other sex. How awful is this vanity! How calculated to injure, instead of benefiting the souls of the children. Teachers should remember, that children watch us as much as we watch them, and that they are very quick in discerning improprieties of conduct. I wish that every one who takes upon himself or herself the important work, would by their own conduct enforce, even moral sentiments upon their tender minds. Were this the case, we should see a vast change in some teachers and children. But the question is this, Do we meet together for the benefit of the souls or bodies of the children, for their spiritual or temporal wants? and as you will readily answer for the former, I ask, What is the course we should adopt? Remembering that our meeting together is for the spiritual welfare of the children; that it is the work of the Lord; we are engaged in a work in which his glory is involved, we ought to ask wisdom of God to direct us, and to be very serious while the school is opened, as persons who are deeply sensible of the absolute necessity of the Divine blessing. Great is the force of example; and if while the lessons which are given to the children to commit to memory, enforce upon them a serious deportment when engaged in the solemn worship of God, they perceive by our conduct that we are quite indifferent, and on some occasions can act with levity and great impropriety, even when in the house of God; how, I would ask, can we expect to be useful to their souls? If, while we converse with them on the subject of the omnipresence of God; showing that we ought to love, fear, and serve him; our own conduct but too plainly shows that we are not influenced by such considerations, will they not either suspect us of hypocrisy, or be tempted to despise religion altogether? Let us not forget the force of

example. If, while we impress upon them the importance of early attendance at school, we ourselves are seldom present at the time of opening, do we not show by such conduct, not only great inconsistency, but a want of concern for the welfare of the school? Actions speak louder than words. Now, I would seriously inquire of those, to whom some of these remarks may refer, how can we expect to impress upon tender minds the true importance of religion, unless we are serious ourselves? and how can we convince them that "her ways are ways of pleasantness, and her paths are peace," unless we are cheerful and constant in the discharge of our duty? It is, my dear friends, by sweet consistency of conduct, by pious, affectionate, and strict deportment, that we can expect to influence and win the affections of youth; and it is by the blessing of God upon our endeavours, that we shall promote their everlasting happiness, and preserve the peace of our own consciences. I sincerely hope, my fellow-teachers, that these remarks will be affectionately received, and that they will contribute to promote seriousness and regularity in the discharge of your important duties. If our own hearts are deeply imbued with religion, we may put forth an influence on the minds of the children, which shall be eternally beneficial to them; but if the impression of our example be injurious, we know not how many buds of piety we may wither and blast. Some have said, that the office of a Sabbath-school teacher, is next in importance to that of a preacher of the Gospel: if so, how devout, how earnest, how diligent ought we to be! To those of my fellow-teachers who are endeavouring, according to their ability, to impress youthful minds with the importance of religion, and urging them as sinners to lay hold of the hope set before them in the Gospel, I would say, "Be not weary in well-doing; for in due season you shall reap if you faint not." The harvest is certain, and it will abundantly repay our toil. That God may bless you, is the prayer of,

Yours, &c.,

A GENERAL BAPTIST.

The censures in this communication are strong; nor will they universally apply. But we have thought that, on the whole, the insertion of it might do good.—EDS.

RULES OF THE WISBECH CHRISTIAN FUND OR FRIENDLY SOCIETY.

1. THIS institution shall be denominated **THE WISBECH CHRISTIAN FUND OR FRIENDLY SOCIETY.**

2. The affairs of this Fund shall be under the management of a Committee, consisting of the Treasurer, the Stewards for the time being, and twenty members, four of whom shall be honorary; one honorary and six benefit members shall retire from the Committee at the Annual Meeting, by rotation, according to the order of their names on the list; to fill up the vacancy, not more than fourteen shall be nominated, and the election of the seven, if necessary, shall be determined by ballot.

3. It is required of persons becoming members of this Society, that they be of sound health, and do not exceed the age of thirty; of approved moral character, and in the habit of attending some place of religious worship.

4. The members of this Fund shall subscribe *two shillings and sixpence* on admission, and *fourteen shillings* annually, in quarterly payments; and no person to receive any of its benefits until he has been a member one year.

5. The Treasurer shall be appointed annually, who shall, if required, give approved security for the property in his hands, and place out at interest such part of it as shall be agreed on by the Committee.

6. The Committee shall meet on the first Tuesday in January, April, July;

and October, at half-past six o'clock in the evening, and oftener, if they deem it expedient, and seven shall be competent to act.

7. Any person wishing to become a member shall deliver to the Committee, at one of the Quarterly Meetings, a declaration signed by himself, and a certificate of recommendation signed by four members, according to the following forms :

"I _____, of _____, _____, do certify to the Committee of the Wisbech Christian Fund or Friendly Society, that I am not more than _____ years of age; that I do not labour under any constitutional infirmity, and that I am in the habit of attending the _____ for religious worship.

_____ 18—. (Signed) _____

"We whose names are hereunto signed, being members of the said Society, do certify that _____ is well known to us; that he is of good moral character, and of religious habits; that he does not labour, nor has in any part of his life laboured, to the best of our knowledge and judgment, under any constitutional complaint, and that he is a fit object for the Society's election.

_____ 18—. (Signed) _____"

And the Committee shall proceed to such election at the following Quarterly Meeting; but the person proposed shall not be admitted unless two-thirds of the votes shall be in his favour.

8. Any member, knowingly recommending an improper person to be a member of this Institution, shall, on certain evidence being obtained of his having done so, be excluded.

9. The Committee shall have power to investigate all accusations brought against members for the violation of any of the rules of the Institution, even to expulsion, but the parties expelled shall be at liberty to appeal to the Annual Meeting.

10. The Committee shall prepare a statement of their proceedings and accounts during the year they have been in office, and lay it before the Annual Meeting.

11. Two or more of the benefit members in rotation shall be appointed quarterly by the Committee to be Stewards, except where their residence or circumstances, in the opinion of the majority present, render them ineligible; and any one refusing to serve the office shall forfeit *one shilling*.

12. Every man member when rendered incapable of following his usual

employment by illness or any calamitous circumstance, except the same shall have been occasioned by any unlawful or immoral conduct, shall, on giving notice to one of the Stewards within three days from the commencement of such affliction, be entitled to receive weekly the sum of *nine shillings*, until he shall have received sixty-five weeks' pay either in that or former cases of illness, reckoning from the Annual Meeting 1829; and every Female in similar circumstances shall be entitled to receive weekly the sum of *four shillings and sixpence* for the same period; but when a member shall have received in the whole full pay for sixty-five weeks, he shall afterwards in time of illness be entitled to only half the former allowance.

13. Every man member who shall omit paying his subscription for two quarters in succession, shall forfeit *one shilling*, and every woman member so neglecting shall forfeit *sixpence*: and such members as neglect paying their subscription for three succeeding quarters shall not be entitled to allowance for illness the remainder of the year; and in case of death, their survivors shall have no claim for funeral expenses; and whoever fails to pay his subscription for four successive quarters shall be excluded.

14. At the death of a benefit member, the surviving benefit members shall subscribe *sixpence* each, and *five pounds* shall be allowed towards his funeral expenses.

15. A Steward shall, within three days after receiving notice from the afflicted, visit them, and once a week during their illness; for every neglect, to forfeit *one shilling*; and to be entitled to his weekly pay, the sick member shall deliver or cause to be delivered to the Treasurer an order, signed, numbered, and dated by himself and the Steward, stating when the payment is due, which order the Treasurer shall regularly preserve.

16. Should any member remove to such a distance from Wisbech as not to admit of being visited by the Stewards, he shall, in case of illness, send a letter, signed by two respectable persons, one of whom shall be either a surgeon, or minister, or parish officer where he resides, post-paid, to the Treasurer, stating the nature and time of his illness.

17. The Stewards for the time being shall attend the Quarterly Committee Meetings, and be present before seven o'clock; and shall within three days inform the new Stewards of their appoint-

ment, and of the persons who are ill, under the penalty of *one shilling* for each neglect.

18. Whoever shall be known to divulge any thing spoken in any of the Meetings, respecting either a member or a person applying for admission, shall forfeit *two shillings and sixpence*.

19. When any member shall, upon clear and satisfactory evidence, be found living an immoral life, unbecoming a man and a Christian, he shall be expelled the Society.

20. If any member shall be detected in imposing on the Fund, either by having falsely represented his age or the state of his health at the time of his admission, or afterwards by feigned sickness or any other deception, he shall be excluded.

21. When any member shall have attained the age of seventy years, he shall be entitled to receive the sum of *two shillings and sixpence* per week during the remainder of his life, but he shall not receive any additional payment in times of sickness.

22. In case the state of the funds be greatly reduced, it shall be in the power of a majority of the members present at the Annual Meeting, or at one called expressly for the purpose, to order a larger quarterly subscription, or a reduction of the weekly allowance, until the cash in hand shall be sufficient to resume the former payments.

23. The Treasurer shall obtain such assistance in keeping the accounts as he may deem requisite, and remunerate the person employed at the expense of the Institution.

24. The annual meeting shall be on the second Monday in January, to

commence at half-past two o'clock, at which time the names of the men members shall be called over, and every one not present to answer to his name shall forfeit *one shilling*. Divineworship to commence at a quarter before three o'clock, when a sermon shall be preached in behalf of the Society by the minister of the congregation, for which he shall be presented with a guinea: and the business of the Society to be transacted immediately after the service, when the rules shall be read over, and a Chairman appointed, whom the members, when speaking, shall address, and any not submitting to the Chairman, when he has requested order, shall for the first offence be subject to a fine of *sixpence*, for the second *one shilling*, and so on in proportion.

25. All fines shall be appropriated to the funds of the Society.

26. Every person becoming a member shall be required to purchase a copy of the rules, for which he shall pay *sixpence*.

27. No alteration shall be made in the rules of the Institution, but with the consent of two-thirds of the members present at an Annual or Special Meeting called for that purpose.

QUERY.

To the Editors of the General Baptist Repository.

Will you be so kind as to insert the following Query in the Repository, viz., "What is Wine?" This will oblige several of your constant readers.

REVIEW.

THE HISTORY OF PROTESTANT NON-CONFORMITY IN ENGLAND, *from the Reformation under Henry VIII. By THOMAS PRICE. In two vols. Vol. I. London: William Ball, Aldine Chambers, Paternoster Row; and John Liefchild, Piccadilly.*

It is well remarked by the author of this valuable work, that important principles are of slow development; and we may add, that when ascertained, they ought to be strenuously defended. The history of nonconformity furnishes abundant evidence of the truth of these observations. The Church of God having been robbed of its principles of inde-

pendency and freedom, was obliged to pass through centuries of painful discipline, and lose through persecution rivers of its richest blood, before it could recover the just apprehension of them, and begin to act under their direction. The nations of Europe had long groaned under the despotism of the Romish hierarchy before the appearance of Luther. The gross vices of the papal clergy; their grasping covetousness, by which they had appropriated to themselves one half of the revenues of the European kingdoms; the deceitful tricks by which they secured their own persons and property from deserved penalties; and the rigour with which they punished

the most trivial offences against their own order, their exorbitant pride and unbounded insolence, had prepared the public mind for the preaching and writings of the great German Reformer. The revival of learning had also awakened a spirit of active inquiry; and the invention of printing afforded him numerous facilities for the diffusion of his sentiments, which had not been enjoyed by other opponents of papal corruptions. His opinions spread therefore over Germany like a rolling flood; and the obstructions to their progress were greatly diminished by the long-continued wars between the Emperor and Francis king of France. But affairs took another turn in England. The Wickliffites and Lollards had for nearly two centuries previously laboured and suffered in the same cause, although not with the same success: and though the nation felt the excitement of the German reformation, and was much enlightened by their compositions, and by the labours of several of its own scholars, it was not able to make great advances in the work of ecclesiastical reform until the quarrel of Henry VIII. with the Pope respecting the divorce of queen Catharine. A fear of the emperor restraining the Pope from complying with Henry's wishes, the latter boldly threw off his allegiance, and proclaimed himself supreme head of the English Church. The public mind was roused from its lethargy, and people were taught to examine the foundations of clerical power; but still no great advances were made in the acquisition of religious liberty. Henry was still a papist in heart; and by uniting in his own person the supremacy of the Church with the prerogatives of the chief civil magistrates, he created a new class of difficulties for the friends of religious liberty to surmount. It is a truth worthy of deep consideration that those undertakings, whether of a secular or spiritual description, with which the interests of men are identified, are much more vigorously conducted when left to themselves than when sustained by the helping hand of government. They are generally smothered by the fond embraces of the State. The energy which would be diffused through them by the natural and voluntary agency of man, in seeking to improve or guard his own condition, is prevented by an indolent and selfish reliance on the aid of the civil power. In past ages, many branches of trade have withered away under the influence of State patronage. The various modes

of extending them which intellect has discovered, and industry would have quickly turned to advantage, have been rendered unproductive by the narrow policy which lays its interdict on the enterprising spirit of man, and which, by attempting to guard a partial interest of the nation, represses those energies which would benefit the whole community. The principles of religious intolerance have wrought much in the same way. The object of their advocates has often been to secure the authority and the wealth of a few individuals from those dangers to which the progress of liberal opinions appeared to expose them; but in securing this end, they have been compelled to inflict the most woful injuries on society by forbidding freedom of thought and speech, silencing the tongue of sacred eloquence, and hurrying to prison and to the flames the holiest and most useful characters. Ecclesiastical rulers in this country have acted towards their nonconforming brethren with the utmost fierceness and cruelty. While with mean sycophancy they have crouched to the supreme power of the State, on whose smiles their own authority has depended, they have been enraged beyond measure to perceive that no methods of oppression could extort from nonconformists the same servile compliances with their will. The conduct of archbishops Parker, Whitgift, and Bancroft, as described in this volume, is sufficient proof of these statements. Indeed one of the leading impressions produced on our minds by the perusal of it, is, that the temptations of the episcopate, when in union with the State, are generally too strong for the feeble virtue of men, and that, therefore, the union ought not to exist. If the relentless cruelty with which the bishops of Elizabeth and James persecuted the puritans excited our horror, the mean adulation, and exaggerated eulogies addressed by them to their sovereigns, awakened the strongest feelings of contempt for their characters.

The history commences with the reign of Henry VIII., because nonconformity relates to the state of ecclesiastical affairs which he established: it should, however, be remembered that the Wickliffites and Lollards, among whom were many Baptists, had struggled for a purer form of faith and worship centuries before this period. We are then conducted through the reigns of Edward VI., of Mary, Elizabeth, and James I. The total absence of all low invectives even

against such characters as Bonner and Whitgift; the becoming dignity of the style; the candour with which every gleam of goodness even in the fiercest persecutors is noticed; and especially the care with which the gradual development of great principles is traced, are excellencies of this work which we rejoice to enumerate. We are pleased likewise to remark that the author insists much on the notorious fact that the principles of religious liberty were not known either by the reformers or their persecutors. Neither Luther, Calvin, Knox, Cramer, Ridley, nor Latimer were acquainted with them; nor would they, it is probable, have awarded to others the toleration which they asked for themselves. They all thought that the State ought to establish and promote the true religion. The only question with them was, which is the true religion? and having ascertained this point, they had no doubt that government ought to punish the opposers, and reward the advocates of it. The Roman Catholic regarding his faith as the true and ancient one, when in power, persecuted the Protestant; while the latter, viewing his creed as incomparably the more holy and scriptural of the two, persecuted in his turn the Roman Catholic. The fact is, neither of them ought to have been so treated, or prevented from the free circulation of his opinions so long as he did not disturb the peace and order of society. The power of the State ought never to be employed to enforce the decisions of the Church; nor ought the offices of the Church to be at the disposal of civil governors. As secular governments were antecedent to Christianity, they can doubtless exist without it; and as Christianity is a spiritual religion enforced by spiritual sanctions, it needs no worldly patronage. By transfusing its light and influence into the minds of civil governors, it will improve their characters and enactments; and on the other hand, as a just administration will protect those who labour to promote religion so long as they do not act unjustly, it may thus befriend Christianity. In this spiritual sense may religion and the State be united; may the throne protect the altar, and the altar uphold the dignity of the throne. But this is a wish very different from that which seeks a Church Establishment, a union of Christ's kingdom with this world, which is equally inconsistent with the spirit of Christianity and with the well being of the community. We

shall conclude with plainly expressing our views on this point. To say nothing of pluralities, sinecures, or of any of the errors and corruptions of the Church Establishment, there is something exorbitant in its first demand. To require that creeds and liturgies formed by fallible men, and in an age of comparative darkness, should by every one, however enlightened, in succeeding ages, be received and upheld as pure unadulterated truth; that the human intellect should be tied down to a certain class of propositions, and the human heart be restricted to certain terms for expressing its emotions; that a particular habit of dress, though confessedly borrowed from idolatry, should be adopted in defiance of every conscientious scruple; and that no one shall attempt to make the least change in any one point, whatever errors he may detect, is to make a demand in opposition to truth, liberty, and piety. While civil governors were bent on making the whole nation bow down before the idol of Uniformity, they were led by their false principles to dreadful acts of barbarity; and even now, when toleration is professed, the inconveniences and hardships arising from the union of Church and State have diffused through the nation a strong feeling of dissatisfaction. The cry for the redress of grievances has been lifted up; it is constantly gathering strength; and if it be now disregarded, it will ultimately make itself to be heard, and be accompanied with those movements of the nation which will effectually remove its cause.

MEMOIR OF GEORGE DANA BOARDMAN, *late Missionary to Burmah. Tract Society.* 16mo., pp. 144.

There is something intensely interesting in the spiritual history of the people of God. Their early religious impressions, their various struggles, trials, and fears, the means by which they were brought to the knowledge of Christ, the wonder and joy which a clear perception of the grace of Christ imparted to them, and their consequent consecration to the service and glory of Christ, are topics on which the young inquirer may meditate with instruction, and the aged saint with delight. And when, as in the case of Mr. Boardman, there is an earnest and invincible desire to be instrumental in spreading the Gospel among the heathen, resulting in a short though distinguished career of usefulness, the

interest acquires a specific character, and we are ready to exclaim with adoring gratitude, "What hath God wrought!"

The small volume now before us is an abridged edition of a larger work, prepared by Mr. A. King in the United States. It is divided into ten chapters, which tell us of his early life, thirst for learning, and conversion to God; his devotedness to God and desire to become a Missionary; his promotion and prospects in the College, and the struggle he experienced between the honours and rewards of a College, and the labours of a christian Missionary; his decision in favour of the latter, and his devotion to the Baptist Mission in Burmah; his residence at Maulmein, a new Missionary station, dangers, and success; his removal to Tavoy, and his labours and extraordinary success among the Karens; and his death. These particulars are chiefly extracted from his own and Mrs. B.'s letters and journal, and present to the mind many scenes of surpassing interest.

We had marked several passages for extraction, but we find that we should insert the whole book if we inserted all that is interesting; we will therefore only give the closing scene. It is from a letter of Mr. Mason, who had been directed to assist Mr. B. at the station.

"Tavoy, Feb. 12, 1831.

"Dear Sir,

"Having an opportunity to send to Maulmein immediately, I sit down to communicate the melancholy intelligence that brother Boardman is no more. He died yesterday about noon, ten or twelve miles from this place, on his return from the Karen jungle, and was buried here on the mission premises, this morning at seven o'clock.

"You are perhaps aware, that when he left Tavoy last April, he promised the Karens that, if possible, he would return and pay them another visit at their villages. Soon after his return here, in December, the baptized Karens called on him, with many others applying for baptism, requesting him to make them his promised visit, and stating that there were many families in the village who wished for baptism, but were unable to come to Tavoy.

"On my arrival last month, I found that twenty-two Karens had been baptized, and brother Boardman was preparing to go into the jungle to examine others for this ordinance. He told me the Karens were building him a *zayat* near

the foot of the mountain, which he crossed two years ago, and were coming in to carry him out there. When he met me on the wharf, I clearly saw the characters of death in his countenance. He was unable to walk to meet me, yet unwilling to show me any thing but the kindest attention, he had himself brought in a chair to jetty, to welcome me on my landing. Though I looked upon him as a dying man, yet as I saw his heart was set on visiting his Karens, and as the physician not only approved but even encouraged the journey, I did not advise against his going; accordingly we proposed to start on the 31st of last month, the Karens having come in two days previous.

"It was not contemplated at first that Mrs. Boardman should accompany us; but on the morning of our departure, she felt unwilling to be absent from him, without any one to perform those kind offices which his situation required, and which no one can perform like a wife. We therefore all started together in the afternoon, leaving the mission premises under the guard of a couple of sepoys, with whom the military commander here readily furnished us. Brother Boardman was carried on a cot-bed all the way, except when the path round a precipitous hill was too narrow for two to walk abreast, and arrived at the place of our destination on the evening of the third day, without any particular exhaustion. During our stay, however, he so evidently lost strength, that Mrs. Boardman on one occasion advised him to return. He replied with more than common animation, 'The cause of God is of more importance than my health, and if I return now, our whole object will be defeated. I want to see the work of the Lord go on.'

"Last Wednesday morning, however, it became so apparent that he could not live long, that we deemed it expedient to return without delay; and on condition we completed the examination of the females and of the old men that day, and baptized in the evening, he consented to return on the day following. Accordingly, a little before sun-set, he was carried out in his bed to the water-side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure of baptizing in his presence thirty-four individuals, who gave satisfactory evidence to all, that they had passed from death unto life. After this, he seemed to feel that his work was done. He had said in the course of the day,

that if he could live to see this in-gathering, he could in special mercy say, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

"On Thursday morning we started on our return; when we arrived at the first house, its inmates refused us admittance. With some difficulty we got him into a covered corner of the verandah in a very exhausted state. Through the assiduous attention, however, of Mrs. Boardman, he appeared to revive, and he did not seem materially different on the succeeding morning from what he had been for several days. Still it was evident that the close of his earthly existence was rapidly approaching; and we concluded, with his approbation, to take him in a boat down a stream that was near, and which passes within three or four miles of Tavoy. He was carried out of the house, or rather from the house, by the Karens, who put him on board the boat, and Mrs. Boardman and myself followed. But on turning to see if he wanted any thing, we found his countenance fixed in death, and it was difficult to determine whether he breathed or not. Thus did this indefatigable Missionary die as every Missionary would wish to die, about his Master's business, and surrounded by those in whose conversion from heathenism he had been instrumental.

"Alas! my brother, I have lost a friend, of whom I had just seen enough to love. But what is my loss compared with that of his widowed companion? You who know something of the affection existing between them, may form some faint conception of her feelings. He was respected as well as loved by all who knew him, and his funeral this morning was attended by all the European gentlemen and officers of the station."

THE MISSIONARY ENTERPRISE ANTICIPATED, or part of the ordination services of the Rev. Richard Knill, with an introduction by the Rev. W. Eccles, and a caledictory address by the Rev. Rowland Hill, A. M. 16mo., pp. 34. Ward and Co.

The celebrity of Mr. Knill as a Missionary to St. Petersburg, and the deep

and serious impressions which that gentleman has produced on British audiences, wherever he has travelled in this country, on behalf of the London Missionary Society, give an attractiveness to all that is connected with his outset in the Missionary course. This idea has doubtless led to the publication of the pamphlet before us. It contains the questions proposed to Mr. Knill at his ordination in Leeds in 1815, and his answers to them; a brief account of the interest excited by the ordination services; and concludes with a poetic farewell address, written by the late Rowland Hill when Mr. K. had returned from India, and was about to embark for the frozen shores of Russia in 1820. We shall give this in the Observer.

BRIEF MEMOIR OF MARY SCOTT, eldest daughter of the Rev. T. Scott, the Commentator. Hull and Co., Leicester.

This little book is extracted from "*Scott's Force of Truth*," a work doubtless familiar to most of our readers, and is printed in a separate form for children, because of its eminently useful tendency. As it is small, and the price only two farthings, it may be hoped the object of the extractor (Mr. Peggs, of Bourn) will be realized.

THE INSECURITY OF SIR H. DAVEY'S SAFETY LAMP, demonstrated by a series of chemical experiments; and the perfect security of Upton and Robert's new safety lamp, proved by the same chemical tests. London: Allen, 111, London Wall. 8vo., pp. 24.

We know not whether in strict propriety the notice of this pamphlet is suitable for our pages. But as it is of the highest importance that the utmost security should be obtained in behalf of those who labour in coal mines, we have thought it best just to insert this notice. The experiments detailed in the pamphlet are in our view satisfactory, and if any of our readers are connected with coal mines, &c., we would earnestly call their attention to it, that they may judge and act for themselves.

OBITUARY.

February 2nd, 1836, died Mrs. SARAH POLLARD, widow of the late Mr. John Pollard, of Swithland, in the 66th year

of her age. Mrs. Pollard was impressed with the evil nature of sin, and the necessity of regeneration, while very young,

and was brought to the enjoyment of Religion about the age of sixteen. She was baptized by the Rev. B. Pollard in Beddon Brook, a place frequently resorted to by our brethren, half a century back, to perform that solemn rite, a sequestered rural spot about a mile from Quornndon. It is a fine running stream, at the foot of a lofty hill planted with oaks and in many places overshadowed by their spreading branches. On the other side are beautiful meadows, where, on those occasions, the Gospel was preached, and afforded the audience a fine opportunity of seeing the sacred ordinance administered, which in those days was to many a novel sight. Here our departed friend dedicated herself to the service of God, and for fifty years was a steady, regular, and consistent member of the church. The loss of her affectionate partner was to her a source of great sorrow, but this was followed by a severe personal affliction, which brought her very low, nor did she ever after recover her wonted strength. For a long time she was prevented attending the public means of grace, which to her was the cause of frequent lamentation. Notwithstanding this, her mind seemed to be more weaned from the things of this present world and set upon things above. Her conversation was more upon spiritual and eternal things. It was evident she expected the coming of her Lord, who would change her vile body and fashion it like unto his own glorious body. Thus she appeared to be prepared for her last affliction, which came upon her very suddenly. She was seized with inflammation, attended with such severe pain, that but little conversation could be had with her respecting her last views and feelings. In one interval, her son asked her state of mind. She answered, "I believe in the Lord Jesus Christ, and put my trust in him. I can now," said she, "say no more." Hence we see the necessity of being ready, for at such an hour as ye think not the Son of Man cometh. Her last affliction continued but four days, when death was commissioned to put an end to her sufferings. Blessed are the dead that die in the Lord, they rest from their labours. This, we have no doubt, was the case with our sister, and that now she is with the ransomed before the throne of God.

She has left an only son, who is now without father, without mother, brother, sister, or near relation. May he find in this wilderness of tears a friend in the God of his fathers, and serve him with a

perfect heart and willing mind, so that he may enjoy his guidance through life, his approbation in death, and finally meet his friends in the kingdom of heaven.
J. B. W.

MARIA GOODNEL.—"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Rejoicing in heaven, or wailing in hell. Happy with the spirits of just men made perfect, or aggravating by his bitter and doleful lamentations, the miseries of the lost? Maria Goodnel we have good, scriptural, reasons to believe is in heaven. The first time I saw her, was, if I mistake not, early in the year 1835. Apparently she was in the full enjoyment of health. But the appearance was delusive; she was in fact the victim of disease: and when I again saw her it was very obvious, that in a little while, and she would go the "way of all the earth." But she had found the Saviour. She had improved her day of grace. The prospect therefore was before her that death would be swallowed up in victory. In a letter she addressed to the church, expository of her religious feelings and experience, she writes as follows. "It has pleased the blessed Lord in his infinite mercy to enable me to see myself a sinner, lost and undone. I cannot mention any particular sermon or circumstance that alarmed my conscience; I was led several years since to see myself a sinner in the sight of a holy God, and that nothing an unworthy creature could do could obtain the favour of God. I presented myself before him, a broken-hearted sinner; and through the merits, mediation, and intercession of a dear Redeemer, obtained that mercy I stood so much in need of. Had I obeyed the Word of God and the dictates of conscience, I should have offered myself a candidate for baptism six or seven years since. I wish, however, to profess his name now; and tell the world, "what a dear Saviour I have found." May he keep me, by his grace, "steadfast and unmoveable." She was baptized, and connected herself with the church of the Redeemer, October 3, 1833. From her circumstances in life, her piety, and naturally active disposition, the hope was indulged by many that she would be extensively and most eminently useful. And their hope was realized. The love of Christ constrained her, and she acted accordingly. But how unsearchable are the ways of God! In somewhat less

than two years our dear friend was numbered with the dead. "The clouds of the valley are sweet unto" her. She has passed into "the land of darkness." The first time I had any particular conversation with her myself was, if I mistake not, about the latter end of August, 1835. Her mind was calm and tranquil. The apprehension that she should never recover apparently concerned her but little. I had frequent opportunities for conversation with her afterwards; and though it was not always the case, yet generally she was comfortable. However she might change, her God, she believed, changeth not; and fully persuaded that he is faithful who has promised, she hoped, she believed, he would save her soul. Religion, with her, in fact, was not so much a matter of feeling, as a matter of principle. Her soul rested on the promises and oath of God. And how great was her consolation! How eminently Religion supported her in the prospect of eternity! In conversation about her affliction, she said to a friend that was with her, "I cannot pray for my recovery, if I attempt it, something within prevents me." On another occasion, "You and I" said she, "are beggars now at the footstool of the Lord, and must be while we are here, a mercy to be so, but I hope soon to sing his praise." Having enjoyed a sweet sleep after a restless night, the question was asked, How are you this morning? "Comfortable," said she, "happy. I have had a sweet sleep, and when I awoke, enjoyed so much of the presence

of my God, I cannot tell you how much. Oh I have been so happy!" Looking forward to her dissolution, "I have been led," said she, "to view death with calmness and composure. I feel I can trust my God, in that last great trial also; and hope I shall be able to say victory, through the precious blood of the Lamb." On being asked a few hours before her death, "Are the promises sweet?" her reply was, "Yes, I have no fear; Jesus is mine, and I am his; what more do I want!" Shortly afterwards she expired.

"Should all the forms which men devise,
Assault my faith with treacherous art;
I'd call them vanity and lies,
And bind the Gospel to my heart."

The sermon on the occasion, at her own request, was preached from Eccles. ix. 10. It was a most solemn and deeply interesting service. The Lord grant it may be the means of good. May the event be eminently blessed to her numerous relatives, excite to greater diligence and watchfulness those with whom she was connected in christian fellowship, and when we shall all stand before the judgment seat of Christ, may we rejoice in the salvation now made known to us through his sufferings and death, and "enter into the joy of our Lord." J. C.*

Isleham.

* We sincerely regret the not having inserted this at an earlier period. The delay has been occasioned through an oversight. Our friend will, we are sure, accept this explanation.

VARIETIES.

PIOUS EXTRACTS

From the MSS. of a departed believer.

O Lord! how many are thine unknown mercies. I am surrounded with them on all sides, yet how little I observe them and acknowledge them to thy holy praise.

Pardon, O Lord, this my blindness and ingratitude, and to all thy other kindness add a thankful heart, that I may joyfully praise thee for the blessing of my creation, the daily bounty of thy providence, and the adorable gift of thy Son. In all thy creatures may I see and adore thine infinite power, wisdom, and goodness, and be thereby continually strengthened in faith and stirred up to thy praise and love. Thus let me always converse with thee, cleave to

thee, and have uninterrupted communion with thee.

Holy and merciful Saviour, we bless thee for feeding our vile bodies; but what are our bodies to our souls! Oh! feed and save them for thy mercies' sake.

The terror of the Lord often excites penitent acknowledgments from those who have no penitent affections.

The best evidence I ever had of the change I have undergone being of a saving nature, is, the sincerity of my heart in the reception of Christ as the Lord my righteousness and strength, connected with desires and endeavours to walk before God and the world in all good conscience, that his great and holy name might be glorified.

If you would pray but cannot, and so are discouraged, see Christ praying for

you, and using his interest with the Father for you.

God hears the heart though without words, but he never hears words, without the heart.

Lord pardon my unworthiness, and wash away the iniquity of my holy things, in the blood of him thou hast provided for a burnt-offering. Thou art faithful who hast promised, nor is my interest in thee less secure because I have not always eyes to see it clearly.

Many of God's people lament the badness of their memory, and yet after all heart-memory is better than mere head-memory.

God be merciful to me a sinner, are fit for the last dying words of the greatest saint that ever lived.

Great grace and small gifts, are better than great gifts and no grace.

You must be going either to heaven or hell; you cannot go two ways at once.

Every person who sits under the sound of the gospel should ask himself these three questions; Do I know any thing of the excellency of the gospel? Do

I feel the power of it? and, Do I live according to the rules of it?

When the heart is full of God, a little of the world will go a great way with us.

If God is with you, you will want neither company nor comfort.

Eternal death consists in these two things—punishment of loss, and punishment of sense; the former is in an eternal separation from God, or a deprivation of his presence for ever; the latter is an everlasting sense of the wrath of God, expressed by everlasting fire.

Persons who make a peculiar profession of godliness, should be peculiarly circumspect in their moral walk, or they will hurt not only their own character, but above all the cause of religion itself, and resemble a man who carries fire in one hand and water in the other.

The dread and doubt of death, by no means prove that a person is not a child of God. Even a strong believer may be afraid to die. We are not in general fond of handling a serpent or a viper, though its sting is drawn and we know it to be so.

INTELLIGENCE.

BAPTISM AT CHATTERIS.

On Lord's Day morning, August 14th, our friends at Chatteris shut up their Chapel and repaired to the house of a friend by the side of the forty feet river, a distance of four miles, for the purpose of baptizing four individuals, the oldest upwards of 60 years of age, the youngest 17. The green banks on either side were occupied by a numerous and very attentive congregation of English and Irish. The attention of the latter was rivetted to an address on the great fundamental truths of Christianity, symbolically set forth by the ordinance, by the relation of a controversy which once took place between a Catholic priest and a Protestant clergyman, in which the latter maintained the great fundamental doctrine of Protestantism, that nothing in Christianity, in matters of faith or practice, is binding upon Christians which cannot be proved from the New Testament. To this argument the Catholic replied, "Then you as well as we must cease to practise infant sprinkling—it cannot be found in the New Testament—we must all go over to the Baptists." It was not a little pleasing to hear the Irish emphatically respond to this, "Its *trou*, *its trou*." But that

which was the most pleasing was the deep and solemn feeling which evidently pervaded all parties, and made it manifest that He who was baptized in Jordan's stream, and who on Jordan's bank was pointed out as the Lamb of God who taketh away the sin of the world, was with us to bless his own ordinance. J. L.

BAPTISM AT MANSFIELD.

On Lord's day, August 21st, 1836, seven persons were baptized, at Mansfield. In the afternoon Mr. Ball from Loughborough preached from the commission, "Go ye into all the world, and preach the gospel to every creature," &c. After which Mr. J. Smith, from Nottingham, immersed the candidates, after the example and command of our Saviour. In the evening Mr. S. opened the service with prayer, and Mr. Ball again preached from "Fear not little Flock," &c. The attendance, especially in the afternoon, was numerous; and we trust it was a day of good things to many who were present. May those who on this day professed to rise to newness of life, adorn the doctrine of God our Saviour in all things; and may every member of this rising cause be a steady and con-

sistent follower of them who through faith and patience are now inheriting the promises. J. P.

SABBATH SCHOOL UNION, SPALDING.

"On Thursday, 28th ult., the eighth anniversary of the Leicestershire General Baptist Sunday School Union was held in the Chapel, at Spalding. The services commenced at seven o'clock in the morning with a public prayer meeting; at eight there was a public breakfast; at half-past nine Mr. Noble, of Boston, was called to the chair, when reports of the state of the Schools were read; at eleven Mr. J. Judd, of Coningsby, preached a sermon, from Ecclesiastes xi. 6. "In the morning sow thy seed," &c., and a more animating, interesting, and encouraging discourse (to the teachers particularly) was never heard. After dinner the meeting again assembled, and was addressed by Messrs. Hoe, Butters, and Sharman, of Spalding, Wilkinsons of Wisbech, Peggs of Bourn, H. Everard and Scargall of Gosberton, White of Fleet, Judd of Coningsby, Pike of Boston, and Mr. Winks of Leicester, on the vast importance of Sunday Schools and the benefits society will derive from them.—A requisition was unanimously agreed to, requesting Mr. Judd to forward his discourse to the editor of the General Baptist Repository, for insertion in that periodical.—In the evening, Mr. Winks, of Leicester, preached an excellent sermon from Roman i. 16.; and if one might speak for all, we should say that it was a day long to be remembered by all who attended the services.—*Stamford Mercury*, August 5, 1836.

YORKSHIRE CONFERENCE.

The Yorkshire Conference met at Staleybridge, August 22nd, 1836. There was a better attendance of representatives and members of different Churches than was anticipated. The meeting for business commenced after dinner. A letter from the Church at Lineholm was read, and a ministerial supply for that Church was nominated and arranged. The representatives were reminded of Mrs. Thompson's case claiming the affectionate attention of the Churches. The Church at Bradford transmitted an epistolary statement of their circumstances and of the progress of the chapel. This

house for the worship of God will be covered in by the time these minutes appear to the public. Some conversation took place respecting the opening of this chapel, and the persons to be invited to preach on the occasion. As our friends there desired advice in the choice of a stated minister, the meeting commended them for this prudent conduct, advised them to converse with the Committee of management on this subject, and apply to the Christmas Conference for counsel in this important affair. Mr. Hudson was desired to apply to the Treasurer for the Home Mission to pay the amount of rent due for the room which our Christian friends occupy to worship in. Our friends at Stockport applied for advice and assistance in erecting a chapel there. The Conference was much gratified with the pleasing account of the success of our friends there; and advised them to apply again, but in a Church capacity. There was a friendly concession to Mr. C. Lacy's visit to Yorkshire to collect for the Foreign Mission, and arrangements were made for his coming. In the evening, at half-past seven, the public service commenced. Mr. T. Hudson opened the meeting by prayer and Mr. H. Hollinrake preached from Psalm cxxvi. 6.

The next meeting to be held at Birch-cliff, on Monday, the 26th, of December, 1836. Mr. Thos. Smith of Staleybridge to preach. A dinner will be prepared for the representatives and friends at the White Lion, Hebden Bridge.

LINCOLNSHIRE CONFERENCE.

This Conference assembled at Wisbech, September 8th. Mr. Hoe, of Spalding, preached in the evening from John xv. 4. In the morning three brethren engaged in prayer, and the verbal statements respecting the progress of the cause of Christ occupied the meeting till one o'clock. It appears that twenty-eight persons have been baptized since last Conference.

1. The liquidation of the Home Mission debt was fully considered. It was determined that it be paid by the churches forming the Conference, in proportion to the number of members, and that the money be paid at the next Conference.

2. The Secretary is to ascertain and state to the churches their relative proportion of the debt.

3. Some conversation arose about the Conference Sermon being deferred till the evening; when it appeared advisable generally to adhere to the rule, the exception to be noticed in the Repository.

4. In some conversation about the *loan tract system*, it appeared very desirable for its efficiency that a *monthly meeting* of the distributors should be held, by which they would be encouraged and strengthened in their work.

5. A minister present proposed for consideration, "*What is the duty of one member towards another who is indebted to him, and though able is inattentive to the discharge of his debts?*" The inquiry elicited some useful observations. It appeared to the meeting that the church should deal with the offender before a course of law is adopted.

6. The subject of conversation at the next Conference, if time admit, is, "*What is the best time and manner of conducting meetings for inquirers?*"

7. The next Conference to be at Long Sutton, on Thursday, December 22nd; and Mr. Billings, of Gedney hill, to preach in the morning. The nature of the evening service to be determined by the church.

N. B. The Secretary has ascertained the proportion of the Home Mission debts, and the ministers and officers of the churches are earnestly requested to forward their subscriptions to the next Conference.

	£.	s.	d.
Barrowden	0	15	9
Boston	1	14	1½
Bourn	1	14	10½
Chatteris	0	18	4½
Coningsby*	1	9	3
Fleet	3	3	9
Geduey hill	0	17	3
Gosberton	0	10	6
Isleham	1	14	10½
Lincoln	0	11	3
March	1	10	4½
Peterborough	0	4	10½
Spalding	2	16	3
Stamford	0	4	6
Sutterton	0	15	4½
Tyd-St.-Giles	0	16	1½
Whittlesea	0	15	9
Wisbech	2	19	3

£23 12 6

Sept. 14th, 1836.

J. P.

* £1 15 was received from this church at the Conference, and paid to the Treasurer.

ORDINATION OF THE REV.

G. COSENS,

*Over the General Baptist Church,
Weymouth.*

Mr. G. Cosens, who had formerly been a travelling preacher among one of the sections of the Methodists for eleven years, and who had presided over a small church in Weymouth for nearly two years, having been convinced of the Scripturalness of christian baptism, was baptized with several of his members by the Rev. S. J. Davis, Particular Baptist Minister, Weymouth. Holding the sentiments of general redemption, he was anxious with his church to be recognised as a General Baptist. The service connected with his ordination, took place on Thursday evening Sep. 15th, in the Particular Baptist Chapel, which was kindly lent for the occasion. The Rev. Mr. Guenett, Independent, read the Scriptures and prayed. The Rev. Mr. Crump, the other Independent Minister, delivered the introductory discourse. The Rev. J. Burns, of London, asked the questions, offered up the ordination prayer, and delivered the charge. The Rev. Mr. Evans, Particular Baptist, preached to the people, and the Rev. Mr. Davis, Minister of the chapel, who has displayed throughout the greatest interest in the welfare of Mr. Cosens and his little flock, concluded the whole with prayer. The congregation was large, respectable, and attentive, and it is worthy of note, that all the Dissenting ministers in the town freely assisted on the occasion.

On the Lord's-day following the anniversary sermons of Mr. Cosens's meeting house were preached. In the morning by the Rev. Mr. Davis, and by the Rev. J. Burns, afternoon and evening. Mr. Burns supplying for Mr. Davis in the morning. The people attending Mr. Cosens's ministry are chiefly poor, and their meeting-house badly situated, but it is hoped by persevering exertion that a General Baptist cause may be permanently established. Mr. Cosens is a man of respectable talents, decided energy, and of unblemished reputation, and his labours have been owned of God, and crowned with considerable success.

ORDINATION ANNIVERSARY AND REVIVAL MEETING AT MELBOUNE.

In the afternoon of Tuesday, Sep. 13, the second anniversary of our Pastor's

settlement among us was celebrated, and in the evening a revival meeting was held. About half-past four o'clock more than 100 persons assembled to take tea in our upper school-room, which was beautifully adorned with boughs, and flowers, and fruits, of different descriptions. While the friends were congregating, and the necessary preliminaries were attended to, one of the Olney Hymns was sung, commencing with

"Kindred in Christ, for his dear sake,
A hearty welcome here receive."

Brother Stocks, of Doungton, then addressed us for a few minutes in a very agreeable and edifying manner; making considerable reference to the fruits and flowers which hung around us, and were pendant over us, and which gave to the room such a rural and paradisaical appearance. He reminded us that as disciples of Jesus we are expected to glorify our Father who is in heaven by bringing forth *much fruit*, and that *our fruit* must be unto holiness if our end is everlasting life. Many passages were cited both from the Old and New Testaments in illustration and support of his remarks, and they all were eminently suitable. After tea, brother Stocks addressed us again, on the nature, importance, and benefits of Christian love, and the obvious tendency of such meetings to confirm and increase our attachment to each other. When another hymn had been sung, we removed to the chapel to hold our revival meeting. Brethren Yates, Ault, (Pastor of the Independent church at Repton and Barrow,) Stocks, Smithard, (one of our elders,) and Yates, again successively addressed us. Their addresses were very searching and humbling, and yet highly encouraging and edifying. They were listened to with fixed attention: and the hymns and prayers intermingled with them were sung and offered with much cordiality and pleasure. This meeting concluded about nine o'clock. About thirty of us then returned to the school-room, and spent three-quarters of an hour more in praising God for past favours, asking for a continuance of his blessings, and conversing on the things which belong to our peace. Altogether it was a time of *real revival*. Many have acknowledged that they never had better feelings in their life, and never saw more clearly the superlative excellence and unspeakable utility of Religion. O that our goodness may not be "like the morning

cloud and the early dew which pass away," but may we "be steadfast, unmoveable, *always abounding* in the work of the Lord."

INSTANCES OF LONGEVITY IN THE CHURCH AT MELBOURNE.

About three weeks since, one of our members was buried who was in his ninety-first year. Another still attends our chapel, and walks more than a mile to it, who will complete his ninetieth year next month, (October); another, who keeps his bed, will soon be eighty-nine; another fills up her place in the house of God both at Sabbath and week-night services who is nearly eighty-six; and another goes regularly to work for a farmer in our neighbourhood who is about eighty-four.

BOURN ANNIVERSARY.

The Anniversary services of the opening of the new Chapel, at Bourn, were held on Lord's-day and Monday evening, September 17th and 18th; and sermons were preached on the occasion by the Rev. J. Goadby, of Leicester, and the Rev. T. Scott, of Norwich. It was stated that the erection of the Chapel; the purchase of land (on a part of which it stands) for the enlargement of the burial ground; the improvement of the minister's house, &c., had cost about £1,700. The proceeds of subscriptions, collecting cards, Female Working Society, opening collection, &c., were stated to be £608. 4s. 8d. The Collections at the Anniversary amounted to £38. 5s. May the erection of this house of prayer, prove a blessing to the town and the numerous adjacent villages, and the Scripture be fulfilled in the happy experience of the Church, from generation to generation, "Of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The Lord shall count, when he writeth up the people—this man was born there." Psalm lxxxvii. 5, 6.

September 21, 1836.

B.

PROPOSED NEW CHAPEL AT BOSTON.

Our Friends at this town, are proceeding with a spirited subscription, towards the erection of a new chapel. A cir-

cular is issued, which commences with a legacy of £100 devoted to the object, by the late Mr. Westland of liberal memory. And the subscriptions at present announced are £344. It is hoped that this important object will be realised early in the next year.

NEW BAPTISTRY AT GOSBERTON.

The labours of our esteemed friend Mr. Everard, at Gosberton, appear very acceptable and useful. A new Baptistry has been built, and four persons were baptized a few Sabbaths since. It is a matter of great surprise, that this ancient church should have been so long without a baptistry, especially as there is scarcely any place very convenient for baptisms. The Lord revive his work in all our old churches, and may our "hill of Zion and the places round about be made a blessing."

AMICUS.

MANCHESTER CASE.

We have received from a member of the Church at Melbourne, by Mr. Yates, £1.

REMOVALS, &c.

MARKET HARBOROUGH.—We are happy to learn that the labours of Mr. Buckley are so acceptable to the Church here, that they have presented him with a unanimous invitation to reside among them at the termination of his studies at Wisbech, in December next; and that Mr. B. has accepted the call, subject to the decision of the Academy committee.

SEVENOAKS.—We learn that Mr. J. Felkin, late of Kirton-in-Lindsey, has removed to the Church in this place, lately under the care of Mr. Pickance.

POETRY.

ALL THINGS WORK FOR GOOD.

ROM. VIII. 28.

Welcome, sweet promise, all divine!
Let flesh and sense no more repine;
My Father's smile and chastening rod,
Shall work together for my good.

If, in His kindness, he should give
Health, ease, and affluence while I live;
For these my daily thanks shall rise
To heaven, where my best treasure lies.

But if in poverty and woe,
I languish out my days below;
Patience shall soothe my weary breast,
And make my keenest sufferings blest.

Bereft of JESUS, I am poor;
If he is mine, I ask no more:
His love and friendship I'll pursue,
Till glory burst upon my view!

J. BIRCH.

TO A VIOLET,

On observing one in the Shade.

Yes! there thou art, in beauty dress'd,
Thou modestly retiring guest!
I love thy simple hues;
I love to mark thy wing-like leaves,
I love the scent thy opening gives,
Child of the morning dews!

VOL. 3.—N. S.

My father found thee, pretty flower!
And placed thee in this shady bower,
Where no rude hands molest;
Nor boisterous winds that whirling sweep,
Along the mountain's craggy steep,
In wild gusts beat thy breast.

But softly through the yielding trees,
On silken wings the fluttering breeze,
Wafts o'er thy lowly bed;
And gently turns thy leaves aside,
To let the sun-beams mildly glide,
Across thy little head.

To form that humble couch of thine,
The many-colour'd mosses twine,
Their feathery arms around;
With little blades of grass between,
Shooting their spires of lovely green,
In soft embraces bound.

No noise thou hear'st, save gladsome
sound,
Of woodland music warbling round,
A chearful peaceful band;
And little rills with silvery tongue,
That bubble as they wind among
The pebbles and the sand.

Thus let me pass my little life,
Far from a world of noise and strife,
Devoted Lord to thee;
And may no passions, wild and rude,
Break in upon my solitude,
To hid those pleasures flee.

But all my days in faith be pass'd,
 And when the evening comes at last,
 And life's frail chords are riven;
 O may some kind Angelic Friend,
 To my lone cot in peace descend,
 And bear me safe to Heaven.
Hebden Bridge. H. C.

LINES

Written after hearing a sermon from the text
 "Is it well?"—2 Kings iv. 2—6.

'Tis well, if God has won my heart
 To serve him with a steadfast love,
 And only He can now impart
 The happiness which I approve.

'Tis well, when I can feel delight
 In acts of sacred praise and prayer;
 And as I read, by day or night,
 The Scriptures, find refreshment there.

'Tis well, if, from temptation's path,
 With eager step I instant fly;
 Knowing that sin conducts to death,
 And robs us of the joys on high.

'Tis well, if honours, wealth, and fame,
 Which giddy worldlings pant to share,
 No longer form my noblest aim,
 Or stir one agitating care.

'Tis well, when I, upheld by grace,
 Can bear the self-denying cross;
 Calmly pursue the Christian race,
 Amidst contempt, reproach, and loss.

'Tis well, when God's approving smile
 Sheds a soft sunshine o'er my breast,
 Inspires with strength for duty's toil,
 And whispers of eternal rest.

'Tis well, if I am "horr'd again,"
 Taste the sweet peace of sins forgiven,
 Know, by the Spirit's inward reign,
 That, dying, I shall go to heaven.

'Tis well! 'tis well! then may I sing,
 For nought that's ill can there intrude
 To hide the vision of the King,
 To mar the bliss of my abode.
Sarum, Aug. 8, 1835. B. C.

THE GOSPEL HERALD.

Once more the gospel herald sounds aloud,
 Sinners, come;
 Jesus invites you, to his banquet crowd,
 Sinners, come;
 His arms are open to receive,
 All who on him through faith believe;
 Then can you the Redeemer grieve?
 Sinners, come.

The vilest may his pard'ning grace re-
 Sinners, come; [ceive,
 He'll cast none out, who humbly doth
 Sinners, come; [believe,
 Laden with guilt, and full of woe,
 Cast off despair, to Jesus go;
 He freely will his grace bestow;
 Sinners, come.

He died for sinners; yes, for you and me,
 Sinners, come;
 His precious blood was shed upon the tree,
 Sinners, come;
 And now he lives to intercede,
 And with his heavenly Father plead,
 Believe, and from your sins be freed,
 Sinners, come.

T. T.

TO A FAMILY BIBLE.

By Mrs. Hemans.

WHAT household thoughts around thee, as their shrine,
 Cling reverently! of anxious looks beguiled,
 My mother's eyes upon thy page divine
 Each day were bent; her accents gravely mild
 Breathed out thy love; whilst I, a dreaming child,
 Wandered on breeze-like fancies oft away
 To some lone tuft of gleaming spring-flowers wild,—
 Some fresh discovered nook for woodland play,—
 Some secret rest. Yet would the solemn Word
 At times, with kindling of young wonder heard,
 Fall on my waken'd spirit, there to be
 A seed not lost; for which in darker years,
 O Book of Heaven! I pour with grateful tears
 Hearts' blessings on the holy dead and thee.

MISSIONARY OBSERVER.



SKETCH OF MISSIONARY OPERATIONS.

(Continued from page 352.)

BIDDING adieu to brother George, who accompanies us to the ship at Point Pedro, our company once more embark in "the Adventurer," and sail across the strait which separates Ceylon from Hindostan, till we cast anchor at *Negapatam*. In this sea port town, which contains about 20,000 inhabitants, Alfred Brown, Thomas Cryer, and John Guest, of the Wesleyan Missionary Society, labour. They have here, and at *Melnattam*, a large village about 20 miles south, about 50 members and about 300 scholars. The Missionaries at *Negapatam*, with Samuel Hardy at *Melnattam*, report the members to be very steady and consistent, and as affording them "great satisfaction." It is pleasing to hear this testimony. The brethren here also labour occasionally at *Manargoody*, about 30 miles distant.

A journey of about 48 miles, in a westerly direction, will bring us to *Tanjore*; where is an old station of the Gospel Propagation Society, having existed since 1766. J. C. Kolhoff, A. C. Thompson, V. D. Coombes, &c., are engaged. Bishop Wilson, who has reported his visitation in Southern India, speaks of preaching to 5 or 600 here, under a tent, and administering the "holy Supper of the Lord to 247." Suitable work this for a Bishop, though rather strange for a modern Lord Bishop. His lordship represents these converts "as enlightened and sincere." Pursuing our western road for about 37 miles farther, we arrive at *Trichinopoly*, where the same Society has three Missionaries, and where also the Bishop collected 377 rupees for the Society at his visitation.

We now return towards the coast, bearing a little northward, so as to arrive at *Combaconum*, a large town, containing 42,000 inhabitants, about twenty miles north-east of *Tanjore*. Here the London Missionary Society has had a station since 1825. E. Crisp is the Missionary, with one assistant, E. Nimmo, and some native readers. Here are thirteen schools, including the out-stations, with 478 scholars. A native Church is formed, and the cause of God is advancing. Among the scholars, one or two have renounced idolatry, and suffered from their heathen relatives. During the year 1834—5, 2800 books and tracts were distributed.

Proceeding again to *Negapatam*, we sail by the coast about 100 miles north to *Cuddalore*, where E. J. Jones is engaged for the Gospel Propagation Society, though much good does not appear to have resulted from his labours. A short journey will bring us to *Mayaveram*, an inland town, containing 10,000 inhabitants, where the Church Missionary Society has had a station since 1825. B. Schmid, and forty-one native assistants, are now labouring. This station has suffered from the ill health and removal of previous missionaries, but is now in an improving state. Here are forty one communicants, twenty-five schools, and 1336 scholars.

We now travel to the coast, and a voyage of about 130 miles will bring us to *Madras*, where we shall find much to engage our attention. The approach to Madras is pleasing, standing on the beach, the clear, blue, cloudless sky, the polished white buildings, the sandy beach, and the dark green sea, present a combination at once beautiful and enchanting. This is the chief settlement of the East India Company, on the east side of the peninsula, and is a fortress of great strength. But to our proper work. The Gospel Propagation Society have at *Vepery* two Missionaries and two catechists. The date of this Mission is 1727. There is also a Mission press. The London Missionary Society have here W. Taylor, J. Smith, W. H. Drew, J. A. Regel assistant, besides several native labourers, who labour at four out-stations. They have in and about these various stations nineteen schools, and a good number of scholars. They have three English congregations, besides those of natives, and in all about seventy communicants. Several works have been printed for this Mission, and circulated. This station has existed since 1805. The Missionaries make tours, and preach in the open air. *Tripasore*, one of the out-stations, thirty miles from Madras, is a celebrated seat of idolatry, and seems the most interesting and promising branch of this Mission. The Church Missionary Society have had operations here since 1815. J. Tucker, C. Blackman, E. Dent, G. Pettit, T. Applegate, are the Missionaries, A. Daniel assistant, and P. Bachelor printer, besides thirty male, and sixteen female assistants, are engaged. Mr. Tucker superintends the whole, corresponds with the Committee, and preaches in English, with obvious advantage. Messrs. Blackman and Pettit are engaged in preaching to the natives, and education; and Mr. Dent has been much occupied in preaching in the open air, in "the streets and lanes of the city." There are twenty-four schools, 890 scholars, and 128 communicants. Much good seems to be done. The Wesleyan Missionary Society has also had a station here since 1817. R. Carver, W. Longbottom, Missionaries. There is a considerable number of English people in society here, who afford the Missionaries much pleasure. The native converts, thirty-two, adorn their profession. There are twenty-three schoolmasters, chiefly natives. At each station, and the places adjacent, much good has been done. Places of worship have been erected; congregations and societies, European and Native, have been formed; and many thousands of children have been educated in a knowledge of christian truth. From each of the stations, extensive journeys are made by the brethren, to diffuse information among the idolatrous Hindoos, and awaken them to earnest inquiry concerning the way of salvation. Besides these direct Missionary efforts, in and about Madras, there are several other Institutions of a religious and moral character, which we must notice. The issues of the Bible Society here in 1833 were 15,112 copies, and in 1834, 13,201. Of the revised Tamul New Testament have been printed 15,000 copies. That is now undergoing another revision. The Bible Society at home have empowered the new Bishop of Madras to draw £500 for the use of the Madras Auxiliary, and have forwarded 900 English Bibles, and 270 Testaments, to this place. An application for 1400 Bibles, and 600 Testaments, has also been acceded to. The Christian Knowledge Society have two English schools connected with the Vepery Mission, with 143 scholars; and in thirteen Tamul out-schools, there are 600 scholars. For the

purpose of giving a superior education to the most promising of the natives, Mr. P. Caton of Madras has presented to the Committee at Madras, 10,000 rupees. The Religious Tract Society has an Auxiliary here, which in one year issued 86,392 Tracts. Numerous grants of paper and books have been made to other places in Southern India by this Society. A native Education Society has also been formed here for the purpose of educating native youths in English, &c. The following are parts of the declaration issued by the Committee.

“Our object is, in general terms, to give such an education, through the medium of the English language, to the sons of the native inhabitants of Madras, as that they may return into the bosom of their families thoroughly well-educated young men.

If it be asked, ‘How far do you mean to go in education?’ we answer at once, that we should wish to communicate to all the inhabitants of India all the useful knowledge which we or any of our countrymen now possess or may hereafter acquire, and to afford you facilities for acquiring more.

But, that there may be no mistake, we are desirous to explain what we wish you to understand by a GOOD EDUCATION.

We mean the use of all those means which are best suited for the moral and mental improvement of human beings, applied in early life, and continued so long as it is considered expedient.

Thus, we would teach them arithmetic, to qualify them for business—mathematics, to make their minds vigorous and active: we would teach them astronomy, to enlarge their minds—history, that they may be acquainted with the actions of mankind—and the Scriptures, that they may be furnished with right principles and sufficient motives, and certain rules, for their daily conduct and the discharge of their duties in their different relations to God and man. And we would teach these things through the medium of the English language, in order that the native community may have access to European learning, and so be qualified for different offices and situations in life.”

When we consider these various efforts, either singly or combined, we are bound to “thank God and take courage.” All these Missionaries cannot labour, all these masters cannot teach, all these Societies cannot be in active operation, in printing and circulating Bibles and tracts, without some good. Before the union of christian efforts, the darkness of idolatry will be dissipated, and the fetters of the heathen lose their hold.

Sailing from Madras, a voyage of about 120 miles will bring us to the mouth of the river Pennar, up which, by canoes or small boats, we will row for about ninety-six miles, when we shall arrive at *Cuddapa*, a town of 60,000 Hindoos, Mahomedans, &c. Mr. Howel, of the London Missionary Society, labours here with some success. Mr. H. has travelled to preach ninety miles east, and considers *Nellore*, a town we left to the right as we came up the river, a suitable station for a Missionary. His itinerancies have also extended seventy-five miles south of Cuddapah. He distributed in 1834—5, 1000 tracts, and several portions of the Scriptures, which were received with avidity. He has a native Church of twenty members, and seven schools with 190 scholars. There is a christian village with 174 inhabitants, and in order to improve their condition, Mr. H. has taken a few acres of land on an annual lease. Returning by our small craft down the stream, we again take the “*Adventurer*,” and in a coasting voyage of about 300 miles, we shall arrive at *Vizagapatam* before we reach another

station; and here we shall not stay long. There has not been for some time a resident Missionary in this place, but the London Missionary Society, who have had a station here since 1805, sent J. W. Gordon to occupy it. Here are 40,000 people and only one Missionary.

The coast and interior of Hindostan, from Madras to Juggernaut's temple in Orissa, are teeming with people under the British sway, but the labourers are few. What millions here pass into eternity, who never heard the joyful sound! Alas for the heathen, for as the late excellent Richard Watson justly observed;—"With but few exceptions they are without a God—save gods that sanction vice; without a sacrifice—save sacrifices of folly and blood; without a priest—except a race of jugglers, impostors, and murderers; without holy days—except such as debase by their levity, corrupt by their sensuality, or harden by their cruelty. They have worshipped devils, and hallowed crimes; and have not been ashamed. In one place a painted idol usurps the honours of *God blessed for ever*; and, in another, the obscene prophet is revered as a Divine messenger." What a demand for christian exertion, what a piercing cry do they utter forth as they sink into eternity, "No man careth for my soul!"

We sail from Vizagapatam to *Pooree*, near to Juggernaut's temple, a voyage of about 280 miles, when we arrive at this seat of idolatry, what a multitude of reflections crowd in upon the minds of our party! This, and the station at Cuttack, the chief town of the province, about fifty miles from hence, and Balasore a large town near the coast about 100 miles north-east of Cuttack, are the only Missionary stations with which we are personally connected; and our friends here are crying out for "more help." Shall we desert them? shall we relinquish our efforts, diminish our subscriptions, and disregard the cry of our brethren? God forbid. We have often heard of these places, particularly of Juggernaut. We have heard of the hundreds of thousands of pilgrims that periodically visit his shrine; of the infatuated devotees that are crushed under the wheels of his car; and of the hundreds and thousands of pilgrims who annually fall a prey to disease and death, when visiting this hideous and shapeless block; but now we discover with our own eyes the plains blanched with the bones of victims, and observe the crowds at the temple, and hear their discordant din, and see their unutterable abominations; we feel that the "half has not been told us," and exclaim, "Arise O God, and plead thine own cause." "Have respect unto thy covenant, for the dark places of the earth are full of the habitations of cruelty." And while this is our only Mission; and we see that it is indeed a Mission to the heathen, located "where satan's seat is," we have every possible motive and call to pray for the presence and power and outpouring of the Spirit from on high.

We will journey to *Cuttack* the first station of our Mission. Here brethren Bampton and Peggs with their wives arrived in February 1822. They remained together in this place for a time, and here delivered the first address to the Oreahs. As it is interesting to see the first tints of the morning dawn, and to know in what form the truths of the Gospel were first presented to the Oreah mind, we will give their first address. "I am come to show you the way of salvation. Salvation is deliverance from hell; hell is everlasting fire and brimstone; the Holy Scriptures say, that all sinners will go to hell, and all men are sinners. But it is

possible for us to be saved. Hear, there is only one God; He loves all men; He loves Hindoos; He has a Son, whose name is Jesus Christ.—Jesus Christ was in the beginning with God, but God so loved the world as to give his Son, that whosoever believeth in Him should not perish, but have everlasting life. Jesus Christ gave himself for our sins; he gave his life; and if we believe in Him, his blood will cleanse us from all sin. This is the way of salvation, and there is no other way—no other Saviour. Acquaint yourselves with Him, and go to heaven.” Mr. Bampton removed to Juggernaut in September 1823, and there continued his assiduous labours, until illness and death took him to his reward in 1830. Mr. and Mrs. Lacey, joined the Mission in 1824. Mr. and Mrs. Sutton, arrived in Orissa in 1825, and shortly after Mrs. S. was called away by death. Mr. Sutton for a time laboured at Balasore. Mr Peggs’s health declining, he was compelled to return to England, where he landed in May, 1826. Mr. Cropper was ordained in April 1827, arrived at Orissa in the early part of 1828, and died in the following December! Mr. and Mrs. Brown, arrived at Cuttack in 1831. Mr. and Mrs. Goadby left England in July 1833, arrived at their destination in December, and Mrs. G. died in July 1834. Ill health obliged Mr. Sutton, to return to a more favourable clime; he sailed to America, where he arrived in May 1833. During his stay in that country he was eminently useful in kindling a spirit for Missions among the Free-will Baptists. He formed a Society, obtained subscriptions, and one or two offered themselves as Missionaries: he arrived in England in December. The following July he embarked for America with Mr. and Mrs. Brooks, who were to join the Mission at Cuttack. Mr. Sutton remained for a time in the United States: and Mr. and Mrs. Brooks embarked at Boston, November 1834, and arrived at their destination in April 1835. Mr. and Mrs. Lacey’s health failing, they returned to England, where they arrived in June 1835; they are now expecting their return to Orissa, in July 1837. Mr. and Mrs. Stubbins, embarked for India last July 1836, and are now on their voyage. Mr. Sutton, with one or two Missionaries from the American Free-will Baptists, has arrived at Cuttack and resumed his labours in the Missionary field.

Having thus mentioned in order the names of all the Missionaries sent to Orissa, (for ours is the only society that has a mission in this province, containing 3,000,000 of souls,) we will glance at the dead and the living. Among the former are Bampton, Cropper, Charlotte Sutton, and Mary Ann Goadby, (honoured names!) and the children of Peggs, and Sutton, and Goadby. Let us visit the places of their sepulture at Pooree and Cuttack, let us call to mind, when standing by their graves, the great purpose to which they sacrificed their lives, the distinguished graces they displayed, the great Master they served, and the exceeding great reward they will receive from him who is “the resurrection and the life,” that while the tear of affectionate remembrance falls down our cheek, our hearts may swell with the high purposes of zeal and love, and we may return, resolved to be “steadfast, unmoveable, always abounding in the work of the Lord.”

The living and effective force in Orissa will soon, in all probability, be greater than it ever has been. Here are Mr. and Mrs. Sutton, Mr. and Mrs. Lacey, (soon to return,) Mr. and Mrs. Brown, Mr. and Mrs. Goad-

by, Mr. and Mrs. Brooks, Mr. and Mrs. Stubbins, (soon to arrive,) besides the American brethren and sisters; and the native preachers, Gunga Dhor, Rama Chundra, Ramara, Doitaree, Bamadeb, and Chrupa Sinda. With this force *Cuttack, Pooree, Balasore, and Berhampore, &c.*, may be occupied, and the whole region for many miles round may receive the benefit of their labours.

The success that has attended the labours of our brethren here demands our gratitude. The Native and European converts amount to seventy or eighty, and their experience of the power of divine truth is pleasing and satisfactory, and their deportment is becoming. The schools are useful. Many tracts are distributed by our brethren in their Missionary Tours; these are often received with eagerness, and instances have come to the knowledge of the brethren of their having been read with the deepest interest, and been made the means of the greatest good. It will be well for us now to rest awhile, that we make our own inquiries and observations; and enjoy for a season, in imagination at least, the company and hospitality of our brethren Sutton, Brown, Goadby, and Brooks. This being agreed,

I am yours, &c.,
GUBERNATOR.

MR. BROWN'S JOURNAL.

(Continued from page 272.)

ENCOURAGEMENT.

October 22nd.—In the morning, (Sabbath,) I preached to the native congregation from Heb. iv. 9., "There remaineth therefore a rest to the people of God." And in the evening I preached the same sermon to the English congregation. This was a peculiarly encouraging opportunity. The English attendance was larger than usual, and I thought I observed much solemnity and attention in the manner of some of the hearers. There was one who is spoken of as being under convictions. I have not yet had an opportunity to speak to him, although I have endeavoured to do so. May the Holy Spirit strengthen his convictions, if they exist, and may they end in real conversion. The former part of his life has been spent in Satan's service. I do not know much of him, but he is spoken of as a person of very bad character. I should not like to be hasty in forming any opinion of him either one way or the other. May we be divinely directed in all things, that the work of Christ may be furthered. A few encouraging words seem to have had a happy effect upon our Brahmana Cale inquirer. His mind seems comforted, and he appeared at worship today with a cheerful countenance. In this man's case, I pressed hard upon Ramara's mind Matt. xii. 20, and the duty implied as binding upon older

Christians to bind up and support the feeble members, or the still feeble inquirer. The figure here, smoking flax and bruised reed, did not appear to have been understood by Ramara before. He is a thinking man, and after my explanation his mind appeared enlightened with some altogether new thoughts.

TRIALS.

23rd.—Poor Krupa Sindoo this morning came to me for some advice relative to his temporal affairs. For some time past he has been out of employ, and he finds it difficult to get in again. I should be glad to serve him, but a difficulty presents itself on every side. He who feeds the hungry and clothes the naked, can find out a path we do not know of. I feel much interest in this poor man's case. I advised him to make his case a special matter of prayer. Passed some time in Boxee Bazar in conversing with some schoolmasters and others. The native Geography seems to strike their attention. They asked to be allowed to come to the great school and see the globes, and have the subject fully explained. I am always glad of an opportunity of being brought into confidential conversation with intelligent natives; if nothing further result their minds become enlightened by some new idea, and prejudices are removed. Intellectual conversation on any subject may eventually be made a blessing so as to lead to the Redeemer. This, I trust, is ever our great object, but the means may be various.

A BENEFICENT FRIEND.

24th.—A resident of this Station, who in several emergencies has lately rendered the Mission most substantial assistance, has determined to commemorate the Lord's goodness in preserving him so many years in this unfavourable climate, by devoting regularly a portion of his worldly property to Missionary purposes. He therefore proposes to send out a native Missionary to be paid entirely by himself, who, it is wished, should commence his labours on May 6th, being the birth day of the gentleman. This munificent friend to the cause left the nomination of the native Missionary to me. My brother Goadby not being here, and time being precious, as the new preacher must commence on the sixth of next month, and not wishing to act entirely by myself in so important a matter, I called the native preachers together, and asked them to nominate one of the brethren to the work, if they knew of any one suitable. They unanimously named Krupoo Sindoo. This was the choice I had secretly made in my own mind, and I felt happy at the unanimity of our views. Gunga was perfectly delighted at the idea of new native and new European Missionaries. Mr. and Mrs. Brooks being expected here next week, Gunga shouted, clapped his hands, and laughed most immoderately. Like his countrymen he does nothing without noise. But all showed the honest feeling of a Christian rejoicing in the prosperity of the Redeemer's cause.

The sun at this time seems shining with more than usual brightness. O may we have a sanctified heart to be thankful, and wisdom to apply every advantage to the most profit. May we labour for Christ with unreserved confidence in him. I have often felt the force of an observation I saw some sixteen years back, in a letter sent by Brother Pike, of Derby, to a young minister who was in trouble about his temporal prospects. Mr. P. says, "Take care of Christ's cause, and he will take care of yours." "A word in season how good it is!"

PURSECUTION.

25th, Boxee Bazar.—I agreed to meet Doitaree here this evening, and when I arrived, he was speaking to a company of about thirty. He had been much insulted by some Sepoys, who threatened to beat him: this they did not intend, I should think. They all drew off when

I joined him, excepting one, who behaved very well. These Sepoys are sometimes abusive and annoying, but I do not recollect any act of violence having been committed by them upon any of our people. I afterwards saw the School at Christian Pore.

26th.—The baptism of Seboo has raised another storm about our brethren at Iakhara. The washerman of the village has refused to wash their clothes, and the barber has refused to cut their hair or shave them. We hope to meet this difficulty in some way or other; but they have need of patience and christian forbearance under so much annoyance and so much bad treatment. This difficulty may appear small to an Englishman, but to a Hindoo it involves an inconvenience of no trifling magnitude. He who has taken care of them in much greater troubles, will see these servants of his own through this. Also, they ought to rejoice at this fresh persecution only for Christ's sake. At Talee Sahi addressed the people on the first and second covenant. There was much attention this evening from those present. I afterwards explained the history of the creation as noticed in Genesis. I illustrated the earth's motions by a figure marked on the ground. I was pleased to see the boys of this school so attentive, and manifesting so much inquiry on these subjects, which lead immediately to reflections on a First Cause. With the Scriptures before them, unfolding those mysteries left hid from the foundation of the world, how can they live and die Hindoos? Dark and deluded idolaters they are not even now, and cannot be.

HOPE.

27th.—This is my daughter's birthday. She is twelve years old. She is a blessing invaluable. Her improvement in useful knowledge is good, but O may she in her early years see the necessity of faith in a Saviour's atonement, be truly pious, and be (which is my highest ambition) a useful Missionary. How many mercies through this long way of life have followed us, how many failings, imperfections, and sins! O may there be true humility arising from a sense of deep unworthiness, and an humble trust for pardon alone in the Redeemer's merits. Drew a plan of labour for the native preachers for four months, which I hope they will approve of and faithfully put in practice. Some news has arrived at Cuttack to day; Goadby, it

is said, will shortly return, having replenished his late sad loss. May this addition to our number, if it really take place, be a blessing to our small society. Report says, the lady is an American, who came over with some American Missionaries. I examined the first class, as is usual on Saturdays. The subject was this, What is true repentance?

29th.—This has, I trust, been a day of useful labour; it has, at least, been a refreshment to me. All the native Christians and school masters were present at Oreah worship. The English congregation was as usual. May we be thankful for so many mercies in this strange land. We are still preserved to point out to perishing sinners the way of peace. Some trifling dispute between two of our native friends, which I found means to quash at the commencement, led me to take the subject of forgiveness of injuries. There were some pointed remarks in the discourse, and judging from the countenances of those present, I hope they will not be lost.

ARRIVAL OF BROOKS.

April 1st.—This morning at eight o'clock, the long expected and long talked of new Missionaries, arrived at the station, and in the enjoyment of tolerable health. Mrs. Brooks is a little fatigued. May the blessing of the God of Israel be with them both; may health, and a long life of usefulness, be theirs, and finally a crown of glory. Nothing, of course, done to-day but talking with our new friends, and nothing else can be done, I find so much to inquire after, and so many people to ask for. It seems like new life, it raises new desires, but no lingering wishes to return. No, I rejoice at being here, and wish to be nowhere else. This evening introduced our new friends at Christian-pore. Gunga, that truly original character, though incapable of uttering a word that brother Brooks can understand, interests him much. Indeed no one can see this man without the deepest interest. Every thing about him is uncommon. His excellencies and defects are not those of his countrymen. I shall never forget his finish to an address, after a stormy time, in the Market, with his eyes and countenance darting fire, every muscle of his almost naked legs and body distended, his hands erect, his whole frame eloquent with an energy impossible to be described, he said, "Well, I have told you the truth, I have declared the word of the eternal God,

whether you believe it or not it is the word of salvation. If you believe, well, you will find eternal joy when this world is burned up; but if you despise and reject it, you are hopeless and miserable for ever." This day spent like the last. Brother and sister Brooks are staying with me for a few days.

5th.—I preached this day (Sabbath) from Mark xvi. 15. My mind was solemnly impressed with the Saviour's commission to his apostles, and I endeavoured to communicate the impression more especially to our native preachers. Their attention was greater than I recollect ever observing before, since I preached regularly in Oreah. The congregation was the largest native congregation I recollect ever to have seen. My heart was enlarged, and words flowed with ease though in an Indian language. O may our hearts abound in thankfulness to the Lord of every mercy. May the peace, unity, and affection, which now pervade all the branches of our extended family, both European and Native, be long preserved to bless our promising Mission. Brother Brooks preached the English sermon this evening. He seems to be an agreeable preacher, and likely to take in India.

10th.—During the last fortnight brother and sister Brooks have been staying at the school-house with us. Our acquaintance has as yet been short, and we can know but little of each other. They seem pious and agreeable young people, and I trust the Lord will make them useful among us. I have much enjoyed their society after being for many months nearly alone. We have employed much of the time they have stayed with us in starting them in house-keeping, which is no trifling matter to a new arrival in India.

RE-OPENING CHAPEL.

12th.—This day (Sabbath) we re-opened the English chapel. I preached at four o'clock in Oreah, and Goadby at seven in the evening in English. There was a good congregation at both services, and I felt my mind encouraged to an uncommon degree. I felt all the pleasure of a thankful heart. The sight of a new chapel, built by the liberality of our neighbours, who though they were not of us, yet were kindly disposed to help us in the hour of need; this was to me a cause of thankfulness. The sight of three brethren with their wives and my daughter, and several Europeans, and many country-born, and natives,

filling this new temple, and the hope that here the Lord's glory might rest amidst dark Orissa, and that here many souls might be born for God, all this was a thought which made my soul to rejoice. Here, for many a year, may the Gospel flourish, and here may the Redeemer's glory be unveiled to many a returning sinner hoping alone in the Saviour crucified. This new chapel is a great improvement upon the former one, which was destroyed by the October flood.

13th.—Visited the schools and found all at their work.

26th.—During the last ten or twelve days I have been engaged as usual in visiting the schools situated in different parts of the town. This is an important work. Hindoo native masters, who are themselves heathens, are little to be depended upon, and a constant superintendence is needful to secure either attendance or improvement. Two weekly lectures, one in Oriah, and the other in English, have been established; this of course will increase a little my labours. Our number is now increased. O may peace and prosperity be ours, and much of the divine favour and presence rest upon us.

NEW CHAPEL AT CHRISTIANPORE.

27th.—This morning I preached for the first time in the new chapel at Christianpore; it was full, and we all seemed to enjoy the opportunity. The place was built entirely by the liberality of one gentleman, who has expended within the last few months some hundreds of rupees upon our Mission. The text was chosen for m., and one suitable to the peculiar circumstances in which the chapel was built: Matt. vii. 5, "He loveth our nation, and hath built us a synagogue," which I applied to the particular occasion. This is a neat native chapel, and is beside a great ornament to the christian village. I am to preach once in the week night here, and once on the Lord's-day in the other chapel. May these places be blessed to the conversion of many a benighted heathen. In the afternoon Doitree preached, but was evidently labouring under some embarrassment, the cause of which appeared on the following day. The text was Phil. iii. 13, 14. The next day he came and said he did not understand his text, but he did not perceive his defect till he had begun preaching. He said that he and Ramara had been sitting together for some hours, but they could not understand it. I gave the usual explana-

tion, and he seemed much pleased. These good men are excellent bazar preachers, but they do not succeed well in the pulpit. The reason is obvious: arrangement and variety are necessary in preaching to any christian audience; in the bazar, energy, voice, and a clear perception of the leading truths of the Gospel are what are needful.

INDIAN THUGS.

THE following account of the cruelties of the Thugs in India, shows the want of the civilizing influence of Christianity in that important dependency of the British empire.

"The son of a respectable trader of Tullegaum, near Poona, met his death a short time since under circumstances which justify a belief that the crime of a Thuggee is as yet by no means entirely suppressed. The young man accompanied his father to Nagpoor in December last, and had set out on his return home with forty bullocks laden with cloth, and accompanied by two servants; when near Kburda, in the Ahmednuggur collectorate, he hastened on with one servant, leaving the other to follow with the bullocks; not arriving, however, when his mother had reason to expect him, she dispatched a servant to search for him; he was traced to Nanneij, beyond which no tidings were to be heard of him, but the servant learned that about a fortnight previous to his arrival, and a few days after the young man had left Nanneij, two bodies had been found in a Nulla on the Poona road; it was then of course impossible for the servant to identify the remains, but the villagers stated that when first discovered, the bodies were found by the side of a hole, in which they had been hastily buried, and whence they had been dragged by beasts of prey: the dark colour of the one body answered to that of the servant, whilst the fair complexion and apparent youth of the other, left no doubt but that it was that of the Soucar's son. The bodies were much swollen, and parts of the extremities eaten by wild animals; but there was no visible wound in a vital part of either; whilst a fragment of cord, loosely twisted round the neck of one, gave confirmation that they had fallen victims to a band of Thugs, who, it is feared from want of an efficient police, carried their horrid trade of systematic murder to a much greater extent in the Nizam's dominions than is commonly supposed." *East India and Colonial Mag., Aug. 1836.*

UNITED BRETHREN.

SOUTH AFRICA.

Retrospect, by the Elders' Conference, of the First Century of the Mission.

THE following retrospect is contained in a letter, addressed by the Bishops and Elders of the brethren's church, from Berthelsdorp in Germany, on the 14th of February last, being the Centenary Jubilee of the Mission, to the Six Congregations in South Africa, under the care of the brethren.

DEAR BRETHREN AND SISTERS—The year 1836 promises to be one of deep interest to the whole brethren's unity, inasmuch as it is the year appointed for the holding of a general Synod of the brethren's church: to you, it will be rendered additionally memorable, by the celebration, if the Lord permit, of the Centenary Jubilee of the Mission in South Africa.

It was on the 14th of February 1736, that Br. George Schmidt, who had already done the work of an evangelist in his native country, Moravia, set out from Herrnhut, for the purpose of proclaiming the gospel of Jesus Christ to the Hottentots at the Cape of Good Hope. Within a short time after his arrival in that Colony, he saw himself surrounded by a company of souls, eagerly inquiring after the way of salvation; seven of whom, being the first converts from your Nation, he had the joy to dedicate to the Lord in holy baptism. This little flock grew in grace, and in the knowledge of their Saviour; and not a few of the neighbouring heathen manifested a desire to join themselves to it: when, suddenly, Br. Schmidt was prohibited from baptizing any more converts, and compelled to return to Europe, in the year 1744. The separation from his beloved Hottentots cost him many a pang; and numberless were the tears of affection and sorrow which they shed after him. In his retirement, at the settlement of Niesky, in upper Lusatia, his forsaken flock remained the object of his daily thoughts and prayers; till on the 2nd of August 1785, he was permitted to enter into the joy of his Lord, in the 76th year of his age.* Meanwhile the be-

lieving Hottentots ceased not to implore the Lord that he would send back to them his faithful servant, or else appoint another in his place.

It was not, however, till the year 1792, that the obstacles which prevented the renewal of the Mission were removed, and Missionaries could be again sent to South Africa. These were the brethren Marsveld, Schwinn, and Kuhnel. Of the converts left behind by father Schmidt, none was found surviving, after so long an interval, except old blind Helena; whose heart was filled with joy, and her mouth with thanksgiving, when she experienced the fulfilment of her ardent wishes, and heard once more, before the close of her pilgrimage, the precious words of eternal life.

The testimony of our brethren concerning Jesus found entrance among your nation; and, in a few years, a house of prayer was erected at Bavianskloof, now called *Enadenthal*, around which a number of Hottentot families, concerned for their salvation, gradually set up their tents. Hereby the hostility of the neighbouring European settlers was aroused; and efforts were made, for a season, to destroy the tender plant which had begun to yield such pleasing fruit: but the Lord defended His servants, who committed their cause to Him, and watched over their little flock, that increased in number and in grace.

You are not ignorant, how, in process of time, other congregations of your believing countrymen were successively formed at *Groenekloof*, at *Enon*, near the eastern boundary of the Colony, and at *Elim*, near Cape Aiguilla; nor yet of the circumstances under which our brethren undertook the spiritual and

divided among themselves the twenty-four hours of the day and night, to the intent that continual supplication might be made to the throne of Grace for the Church of God and the advancement of the Redeemer's kingdom, he had retired to his chamber at the appointed hour, to take his share in this blessed duty; and while thus engaged, his spirit took its flight. On these occasions, it was well known to his brethren, that the destitute condition of the little flock he had left behind in South Africa was a special subject of his prayerful remembrance: it is therefore more than probable, that his last moments were spent in fervent intercession in behalf of his beloved Hottentots; a suitable close to a life, the earlier portion of which had been marked by self-denying exertion in the cause of his divine master, and the latter, by unobtrusive humility and simple resignation to his gracious will.—*Ed. of "Periodical Accounts."*

* The circumstances attending his translation were the following:—Being a member of the so-called "Company of Intercessors," who, according to the remarkable practice at that time prevailing in the brethren's unity,

temporal charge of the afflicted patients in the Leper Hospital at *Hemel-en-Aarde*. The number of adult members belonging to these various stations now amount to above 2000. Since the year 1827, a sixth congregation has existed at *Shiloh*, on the River Klipplaat, in the country of the Tambookies; which, though small in number, is closely united in spirit with those which have been gathered from the Hottentot nation.

At the time of the conquest of the Cape Colony by the English, the Lord kept the congregation at Gnadenthal as the apple of his eye. Enon was indeed exposed to severe trials and losses when, in the years 1819 and 1834, the Colony was invaded by the Caffres; yet, on the latter occasion, we call to mind with gratitude the Divine protection vouchsafed both to the settlement and to the inhabitants, a large proportion of whom found an hospitable asylum at Uitenhage. Though surrounded by hordes of wild and lawless heathen, our brethren at Shiloh and their little flock have hitherto lived in comparative tranquillity; and we are encouraged to hope that the Lord has still thoughts of peace over that station.

You, dear brethren and sisters, will doubtless feel yourselves excited to appear, on the 14th of February, with praise and thanksgiving, in the presence of the God of all grace, the Father of mercy, who gave His well beloved Son to death for you, and has revealed Him to your hearts as your Saviour and Redeemer. The blessings and privileges which He has conferred upon you through the proclamation of the Gospel, your admission into His Church by holy baptism, and your participation of the holy communion, call loudly upon you to walk worthy of His grace, and to be a bright example to those of your countrymen who have not yet experienced the riches of His love. Remember what He has done within the last few years for the dear infants whom He has given you to nurse for Him—how He has drawn their tender hearts to Himself, and made them the almost unconscious witnesses of His soul-constraining power to those of riper years; thus hath He perfected praise out of the mouth even of babes and sucklings. Give diligence, therefore, to make your own calling and election sure; take heed that ye receive not the grace of God in vain; watch and pray, lest ye be again ensnared by the deceitfulness of sin. Love your spirit-

ual teachers, who, for your sake have forsaken country and kindred, and have performed long and dangerous voyages across the great ocean, in dependence on the protection of Him whom winds and seas obey, that they might declare unto you the things which belong to your peace; attend to their affectionate exhortations and earnest reproofs, for they watch for your souls as they that must give account to the Lord, who has sent them to you as messengers of His Gospel.

Ye children—profit by the instruction which you are favoured to enjoy, that you may learn to read for yourselves in that blessed book which tells you how dearly you are loved by the Saviour, and how He has deigned to pronounce you the heirs of his kingdom. Ye overseers—beware, lest, having admonished others, you yourselves should become cast-aways. Ye parents—bring up your children in the nurture and admonition of the Lord, and set them a good example in all things. Ye, who labour with your hands—show faithfulness and diligence in that which is committed to you. Ye husbandmen—forget not to look to Him, from whom alone cometh the increase, for a blessing upon your sowing and planting; and take heed that ye use not His gifts for an occasion to the flesh. Ye soldiers—obey those who have the command over you; mindful, at the same time, that ye have sworn fidelity to the Great Captain of your salvation, who has delivered you from the power of darkness, and translated you into the kingdom of God's dear Son. Ye sick and infirm—cast not away your confidence in Him who hath compassion on our infirmities, having been tempted in all points like as we are, yet without sin. Ye baptized—remember the grace imparted to you in baptism, when you renounced the devil and all his works, and, through faith, were enabled to put on Christ, that ye may be sanctified wholly, both in body and in spirit. Ye who have been received into the Congregation—demean yourselves as worthy members of that body, whereof Jesus Christ is the Head. Ye communicants—continue to hunger for that bread of life which came down from heaven, and to thirst for that water of life which the Son of man alone can give unto you, that ye may be partakers of the highest good to be enjoyed in this vale of tears. Let every one encourage and exhort the other daily, while it is called to-day, to follow after those things which pertain unto life and

godliness, and which are well pleasing in the sight of God our Saviour.

Be assured, that you are often remembered in love, not only by the members of the brethren's Church, but also by many children of God of other denominations; and that, on the approaching day of Jubilee, you will be specially commended to the God of all grace, with the fervent supplication, that He would hold his hand over you, protect you from that which is evil, and set you to his praise in the earth. May He who hath pleasure in uprightness of heart, incline you faithfully to attend to the voice of the Holy Spirit—that gracious guide, who never fails to warn you whenever you are tempted to wander, either to the right hand or the left, from the path of peace! Jesus hath received gifts for men, even for the rebellious also: may those of you who have forfeited their fellowship with the Church, consider their ways, acknowledge their transgressions, and earnestly seek to be restored to their lost privileges. There will be joy in heaven over each sinner who thus repents, and seeks forgiveness of sins with Him who rejects none that comes to Him weary and heavy laden. Think of the hundreds of your countrymen who have gone before you on the narrow way; and, having attained the end of their faith, even the salvation of

their souls, now stand justified and sanctified before the throne, singing the praises of the Lamb that was slain, and hath redeemed them unto God by His blood. None of you know how soon the hour of his departure may arrive. Watch, therefore, and pray always, that ye enter not into temptation, but be found ready to stand before the Son of man.

Receive from the whole Elders' Conference of the Unity, and especially from the members of the mission department, the salutation of true brotherly love, and an assurance of the interest which we take at all times in your spiritual and temporal well-being.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.
(Signed) G. M. SCHNEIDER, Ep. Fr.

It is remarked on this letter in the "Periodical accounts"—

The brief outline which it presents of the early history of the Mission, and its progress during the past hundred years, will be read with interest; and the fatherly admonitions and the fervent supplications with which it concludes, will suggest many a heart-felt wish and prayer, that the admonitions may be cheerfully followed, and the supplications graciously heard and answered.

NOTICES OF FEMALE LABOURERS IN THE INDIAN MISSIONS OF THE AMERICAN BOARD.

MRS. REQUA,

Of the Osage Mission.

Mrs. Requa was a native of Connecticut. She had maintained a credible profession of piety about twelve years, when she joined the body of labourers who formed the station at Harmony, among the Osage Indians, in 1821; and was married, in the following year, to Mr. W. C. Requa, one of that number. She laboured in that Mission about twelve years, departing to her rest on the 5th of June, 1833, in the thirty-eighth year of her age. Her husband writes—

She died after a protracted illness of near six months, during which time she was subject to much pain and distress. From the commencement of her sickness she seemed to think she should not recover.

She was occasionally subject to doubts and fears respecting her interest in the

Saviour, and would say, "Oh that I was sure that my sins were forgiven! I am a great sinner. I have backslidden from God, and am unworthy of His notice." "All true," I replied, "but Christ is worthy." "Yes," she said, "I know it, but cannot at all times view my interest in Christ, and appropriate the precious promises to my case. But when I seriously think what Christ has done for our salvation, and what He has done for my soul in times past, I cannot doubt or cast away my confidence in God."

Not long after this, it pleased the Lord to hear our prayers, and so to reveal Himself to her as to remove ever after all her fears. "I feel now," she said, "that my sins are all forgiven, and my backslidings healed: *Bless the Lord, O my soul!* I am now resting on the bosom of Jesus, and am ready to go when it shall be the Lord's will to call me. I have done with the world; I have seen

enough of its vanity: I desire to depart and be with Christ, which is far better. But oh that I may be enabled to wait patiently till my change come!"

Some days previous to her death, I told her that I thought she could live but a little longer. "Well," she replied, "I am ready to go: I long to depart. Heaven seems very desirable, and Christ is precious. He is *all my salvation, and all my desire.*" At another time she said, "If I could talk, I would tell you what I experience in my soul." She looked at her emaciated frame, and said, "The resurrection morning will all these wastes repair." A few hours before she died, I asked her if Christ still appeared precious: "Yes," she said, and then said something that I did not distinctly hear, and continued by saying audibly, "Oh how sweet! how sweet!" A few hours before her death she could not speak, and then fell asleep in Jesus without a struggle or a groan.

—
MRS. NEWTON,

Of the Arkansas Mission.

Mrs. Newton was a native of New Jersey. She joined the Osage Mission in 1820, being then the wife of Mr. John Seely: in a few months she was left a widow. Afterward marrying Mr. Newton, they remained in connexion with that Mission till near the end of 1827, when they were transferred to that formed among the Arkansas Cherokees. She laboured in the Missionary service about fourteen years; and died in peace on the 30th of March, 1834, at the age of thirty-three years. The last scene her husband thus depicts:—

While her body was in agony, her mind was in peace. Death and the grave, though gloomy and awful subjects to most of our race, were viewed by her with smiles. "I know in whom I believe—He has tasted death for me—He is my Saviour," was her only support. When she learned that there could be no relief, and that death was certainly near, she was not surprised. Faith triumphed. She made known her dying requests with the same composure with which she would have attended to an ordinary domestic arrangement when in health. Her weakness was great, and her words few. At one time she said, "I think there will be a change soon. I can trust in my Saviour; and I hope I do trust in him. I want to lie still and

meditate—I want to think about Jesus. He has done much for me, and I trust He will not leave me. I wish to have no will of my own. God's will be done. I do not feel pain."

After resting a few hours, I asked her how the Missionary life now appeared to her: her answer was, "The Missionary work is work done for the Redeemer. It is glorious. I am unworthy of it. I do not regret that I devoted myself to it."

The next day her symptoms were not so immediately dangerous. When taking leave of a Cherokee sister in the Church, she said, "Pray much—live near to God. I expect our next meeting will be in heaven—farewell." Unable to say more, she said in conversation with a Missionary sister, "Yesterday was the happiest day of my life."

The following morning her symptoms were more favourable. I spoke with her on the prospect of her recovering. She said, "I have been thinking about it, and it seems to me best that I should go now. This seems to be the best time."

On a following day, a christian friend conversing with her, and expressing his hope that she would recover, she said "I hope I shall be patient to wait God's time. I have my mind made up to go—the Lord's will be done—my Saviour is all to me."

In this state of mind she continued four weeks. She truly waited patiently God's time. The day before her death, seeing that a change had taken place, and believing that she was dying, I asked if she knew it. She answered, "Yes." I asked, "Can you think of the Saviour now?" Her answer was, "Precious, precious, precious Saviour! He has done all for me. I shall soon be with him, and then how happy shall I be!" I asked her if she would like to see the children: "Perhaps I can see them, but do not know that I can speak to them." They were called to her bed side: she spoke to the three elder, distinguishing, and giving them individual instruction and her dying request: she then spoke to them collectively, giving them general instruction; afterward she kissed them, addressing to each a dying word, ending with an emphatic FAREWELL. She then closed her eyes with the utmost calmness. She seemed especially strengthened for this last effort, with and for her children. She soon said she should like to have them sing, if they could compose their minds to do it, with some of the attendants. We sung, "Hark, my soul!

it is the Lord;" and subsequently, at her request, we sung, "Come, thou fount of every blessing!" and afterward, "How firm a foundation, ye saints of the Lord," all of which she appeared to hear and understand.

Her mind afterward became impaired, though much of the time she had the use of her reason. Her sufferings were great: but, as death drew nigh, she became easier; and, at last, died in perfect peace.

LINES BY THE REV. ROWLAND HILL, TO MR. KNILL.

AFTER Mr. Knill had returned from India, and was about to embark for the frozen shores of Russia, he received the following beautiful address from the pen of the venerable Rowland Hill.

"To my well beloved brother, Richard Knill, grace, mercy, and peace be with him, through our Lord Jesus Christ. 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.'

Commission'd from the Lord of Hosts,
Herald of God, go forth and shine:
Proclaim the light where darkness reigns,
Prove all the strength of Jesus thine.

Girt with the panoply of God,
Go, dare the dreadful powers of sin;
Go, urge the lingering battle on,
And never-fading honours win.

Wield the tremendous sword of truth,
While hell's dark legions trembling stand;
To hear the Conqueror's dire decree;
And feel the vengeance of his hand.

To northern climes those tidings bear,
Which bring lost sinners near to God;
And bid Siberian heathens know
The power and grace of Jesus' blood.

Nor let thy fears presume to quell
The holy flame that swells thine heart;
Strength, more than equal to the day,
The great Jehovah shall impart.

In weakness shall thy strength be found,
While unbelief will shrink away;
While sinners burst the bonds of death,
And rise to bless the Gospel day.

*Vale in Christo amicissime frater iterumq. vale.**

Oct. 9th, 1829.

ROWLAND HILL, aged 76.

* *Translation.*—"Farewell, my very dear brother in Christ; again I say, farewell."

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 35.]

NOVEMBER, 1836.

[NEW SERIES.]

SUBSTANCE OF A SERMON,

Preached by Mr. G. Judd, before the General Baptist Lincolnshire Sunday-school Union, held at Spalding, July 28th, 1836, and inserted at their unanimous request.

“In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.”
Ecclesiastes xi. 6.

THE book of Ecclesiastes may be viewed as a plain, practical, and profitable sermon. The preacher is Solomon; the text is, “Vanity of vanities, all is vanity;” and the whole of the book has a tendency to impress this sentiment upon the mind. Here we have exhortations to works of charity as the best means of employing our riches, and the only way of making them turn to a substantially good account.

It is a happy circumstance that the present period is honourably distinguished by improvements in the mode of instructing the rising generation, beginning with the very earliest stages of infancy. An impulse has been given to the exertions of the human mind, of which former times afford no parallel, and which no earthly power can stop. A mighty engine has been set in motion, either for good or evil, and it should be the object of Christians to give a right direction to the impulse. The man of science and the Christian agree in this, that the cultivation of the infant mind can scarcely begin too soon; but while the former is content with setting the machine in motion, the latter is satisfied with nothing less than carefully directing and regulating its movements.

Perhaps one of the most noble and useful exertions of christian benevolence, is that of giving education to the children of the poor, especially in Sunday-schools. The utility of these Institutions has been abundantly and gloriously tested, for

thousands have already drank deep at these fountains, and unborn millions shall refresh themselves and live.

The words before us are not inapplicable to the business of this day, and will, at least, furnish us with a proper motto for the occasion. If we were to attempt a consideration of the separate parts of the text, we might notice the seed, which is the Gospel.

The Gospel is termed seed by our Lord in the beautiful parable of the sower. We might consider the rising generation as a soil, which is unoccupied and generally fruitful. We might advert to Sunday-school teachers as the "sowers," who use the appointed means of culture, and then describe the success which is to be anticipated. But instead of thus considering the words, we shall rather choose to draw from them a subject of practical utility, viz., Diligence and Perseverance are indispensable to a Sunday-school teacher.

My young friends, we beg your attention then while we notice,

I. In what respects a Sunday-school teacher should be diligent and persevering; and

II. The motives to induce him to this line of conduct.

I. Notice in what respects a Sunday-school teacher should be diligent and persevering.

God calls men to fill various offices, and occupy different stations in the present life. He that keeps to his own province, and fills well the office to which providence has called him, is a friend to society, and diffuses a benefit through the circle in which he moves. Each member of the body has its separate office to perform, and each member in a christian Church has his separate province; but of all offices which men are called to fill, next to that of a christian minister, we know of no one more responsible in its nature, or important in its consequences, than that of the Sunday-school teacher. He is a teacher of babes. In some instances he has to instruct those who are altogether neglected by their parents, and in others, to eradicate the evil principles which, by bad examples, have been instilled into the mind. In all cases, the pious teacher has to aim at dispelling the mists of mental and moral error; at sowing the seeds of heavenly truth, carefully watching their growth; and training the youth committed to his care for the mansions of eternal bliss. In every important sense,

"Tis education forms the tender mind;
Just as the twig is bent, the tree's inclined."

It will be granted, that, in the discharge of his important duties, the teacher has many discouragements. The seed frequently continues long in the ground before it springs up, and he fears that the chilling blasts of sin have entirely destroyed

it. In many instances he is never permitted to see the fruit of his labours; and yet so important is his work, that, notwithstanding all these discouragements, we hope to show the propriety and necessity of his being diligent and persevering in it.

1st. The Sunday-school teacher should be diligent and persevering in his endeavours to qualify himself for his great work.

The First, and one great qualification, though not the only one, is, that of the possession of true religion. Sabbath-school teachers should carefully direct children to the power of religion; and for this purpose it is plain that every such instructor should himself be the subject of personal piety. The great object of Sunday-schools is, not to teach children merely the letter, but the spirit of Scripture. But how shall this be done unless the teacher experience the spirit of it? His work is to endeavour so to simplify the Gospel, as to render it easy to the comprehension of those under him; and then to bring it home with point and energy to the heart. There is much pious skill and deep-felt interest required in order to do this, which it is impossible to exhibit while the soul of the teacher is not taken up with the love of God. Little or nothing can be done without sterling piety. Teachers must lead their children by example as well as by precept. No effectual knowledge can be communicated unless the life of the teacher exemplifies it: hence it strictly behoves all superintendents of Sunday-schools to be fearers of God, and to attempt to obtain the services of truly pious persons as teachers.

As a second qualification, seek to possess an ability to pray with the children. It is highly necessary that Christians should be able to pray with their friends, and in public; and is it less necessary for the Sunday-school teacher than for the private Christian?

All schools may not have regular superintendents; or if they have, those individuals may not always feel at liberty to open and close the school with prayer; and if teachers be invited alternately to engage in this duty, they may render a service to the school, as well as relieve the superintendent. Besides, it is desirable for each teacher, when circumstances will admit, to meet his class for the special purpose of engaging in prayer with the children, and instructing them to pray. Teachers should strive by frequent and humble attempts, in divine strength, to acquire this holy skill.

As a third qualification, endeavour to acquire a gentle, serious demeanour before the children. Gentleness and seriousness become the christian character, and are equally necessary for the Sunday-school teacher. Children especially require gentle and affectionate treatment, by which they may be led on to make great advances in useful and scriptural knowledge. Children are naturally light and trifling, which renders it highly

necessary that the teacher should, by a serious demeanour, obtain from them that respect and attention which are necessary to their proper improvement. The disposition of some teachers is not exactly of the serious kind, so that it will be necessary for them to remember where they are, the nature of their charge, how much they are observed and may be imitated by the children, in order that they may be affectionate and serious before them.

As a fourth qualification, endeavour to become acquainted with the best plans of instruction. It should be remembered that the work of a Sunday-school teacher does not consist entirely in hearing his class read a few chapters in the Bible or Testament, and repeat a few columns of spelling. There are different systems and modes of instruction to be adopted in Sunday-schools, with which it is necessary the teacher should become acquainted to be properly prepared for his great work. Gall's system of questions and answers on scripture subjects is highly interesting and instructive, and may, when well understood by the teacher, be used with considerable advantage to the children. Judson's questions on the Old and New Testament too are very excellent for the higher classes, and calculated greatly to inform them in scripture geography, history, and biography. Our esteemed brother Pike's catechism, with that of Dan Taylor, requiring the children to repeat the scripture references, may be used to advantage, after Watts's first and second. Such is the passing glance we take at some of the plans of instruction with which the Sunday-school teacher should become acquainted. Now in all your attempts to qualify yourself for your great work, diligence and perseverance are necessary.

With regard to the *first*, piety; it should be deeply impressed upon your mind, that it is absolutely necessary to a proper discharge of the teacher's office; that all are required, and Sunday school teachers in particular, to possess it. In the attainment, however, of this first and great qualification, you will meet with many hinderances, arising sometimes from the world, at others from the flesh, and at others from the enemy of souls. But by diligence and perseverance in those means which Jehovah himself has appointed and promised to bless, you may possess the pearl of great price, and rejoice in his mercy and grace.

With regard to the *second*, praying with the children in an acceptable manner; it is not to be expected that any teacher will, all at once, be able to do this. No: it will require, with some at least, much private exercise and fervent prayer for divine assistance, before it will be done comfortably and acceptably.

With regard to the *third*, gentleness and seriousness of manner; in this too, there are difficulties to be encountered. You

may be naturally volatile or trifling, may be irritable, and at times find it difficult to govern your temper. A conviction of the propriety of these dispositions, and a diligent care to possess them, will, however, in a great measure, overcome the difficulty, and enable you to manifest a becoming seriousness and affection, which will not fail to secure the esteem of the children.

With regard to the *fourth*, becoming acquainted with the best plans of instruction; if you take pains to become acquainted with these, and with their peculiar merits, be assured that time, diligence, and perseverance, will furnish you with all necessary information, and overcome the difficulty at first felt.

2ndly. The Sunday-school teacher should be diligent and persevering in the discharge of the several parts of his work.

First, In his attendance at the school at the appointed time. Without care in this respect, all will be confusion, and much time will be wasted in waiting for the superintendent or teachers. Punctuality becomes every one, but especially the Sunday-school teacher.

It may at times be inconvenient to be there exactly at the time, but he must reconcile his mind to the inconvenience for the sake of good order. Never give way to negligence in your attendance, for it is a growing evil, and may greatly retard your success in this undertaking. Whatever others do in this respect, be very careful to set a good example, always being there exactly at the time fixed, or a little before it.

Secondly, In opening and closing the school with prayer. Prayer, you are aware, is a most important duty, and ought never to be omitted in assemblies professedly religious. We hope it is usual in all Sunday-schools to open and close them with prayer. But although it is allowed to be necessary, there are temptations to neglect it. Sometimes these are want of time, supposed inability, pride or shame, the rudeness of the children, or some other cause. Whatever these may be, diligence and perseverance will in a great measure overcome them.

Thirdly, In visiting and conversing with the children. It will happen that some of them will be ill, and perhaps even request some friend to visit them; and who so proper as the Sunday-school teacher? He has gained some information respecting them; knows something of their dispositions, and perhaps also of their feelings and experience; he therefore should know best how to talk with them. He can perhaps to greater effect remind them of that Saviour, concerning whom he has so frequently conversed in their hearing, and of those promises to which he has directed their attention. Now in the discharge of this duty also he may have difficulties to encounter. The parents may be immoral, or the visit may be attended with some unpleasant circumstances; but as it is a necessary part of his

work, he must, by diligence and perseverance, endeavour to overcome all difficulties.

Fourthly, In steadily pursuing what is considered to be the best plan of instruction. Without a fixed and proper plan, scarcely any thing can be done to purpose. Good plans are highly necessary in every important work, and they are not less so in the work of the Sabbath-school teacher.

As we have before referred to this subject, little need be said here. Be careful in determining what you consider the best plan to be adopted with the children, the most suitable to their capacities and dispositions, and when you have done so, steadily and diligently pursue it.

Such, then, are some of the things in which the Sunday-school teacher is to use diligence and perseverance.

(To be concluded in the next.)

REFLECTIONS ON THE SEA.

(Concluded from page 367.)

YONDER are a number of stately vessels gallantly steering their course. That man should be able to construct these floating edifices, and have courage to venture a voyage in them across the stormy ocean, are facts which evince the natural grandeur of the human soul, and its tendency to exercise a sort of government over every material object. Could we compare one of these noble vessels, so complete in every part, so fitted for business, and so richly furnished with accommodations for passengers, with the first rude canoe formed by the art of man, how striking would be the contrast, and how clear the distinction between instinct and reason. While the former, as some one has observed, always works with uniformity, and is unable to exhibit in any age an increase of ingenuity, the latter is abundantly fertile in its contrivances, and diversified in its modes of operation. The attainments of this generation will not only be transmitted to the next, but be by it greatly augmented, and more wisely applied. And thus, while the developments of instinct remain stationary, the stream of human knowledge will probably roll on, increasing in depth and width, until the conclusion of time; and the inventions of posterity may as much exceed those of the present day, in point of usefulness, extent, and adaptation of parts, as these ships transcend the hollow pieces of wood with which man first ventured to sail on the liquid element. The capability of improvement possessed by the human soul, is one among many proofs of its superiority to all instinct, however sagacious or curious in its mode of action. While considering these vessels, I remember with pleasure the concluding sentence of the last Report of the British and Foreign Sailors' Society; it is as follows. "Reflecting at the present time upon the fact of your Society's influence being felt in every quarter of the globe—that its Bethel flags are flying on the shores of every continent—that its Ship Libraries are read on the bosom of every sea—that 800 British Merchant vessels are dedicated to God as Bethel-ships—that an

equal number of their masters are Bethel-captains—and that there are probably not less than 7000 truly christian seamen—your committee are inspired with the most confident assurance that mariners will soon become Gospel missionaries to all nations—that they will be hailed as examples of purity and piety on every shore—and that to the utmost extent the divine predictions will be accomplished.” “The earth shall be full of the knowledge of the Lord as the waters cover the sea;” Isa. xi. 9; and “the abundance of the sea shall be converted unto the Church of God.” What has God wrought? Twenty years ago the spiritual necessities of seamen were almost totally disregarded by the religious public. This useful and important class of the community were left to perish in their sins. Dr. Rippon and the Rev. Rowland Hill were among the first who began to awaken the sympathy of British Christians in their favour; and others having followed in the same course, we have now the pleasure to read the above encouraging statement, and the additional pleasure of knowing that similar and equally successful exertions are put forth in the United States of America. But what does the prophet mean by the words, “the abundance of the sea shall be converted unto thee,” Isaiah lx. 5. I have often quoted this promise without any definite idea of its import. But comparing it with the verses which precede and follow, it evidently means that the one hundred millions of persons computed to inhabit the different islands of the sea, together with the many millions of people who traffic in small vessels on the coasts, or “go down to the sea in ships,” should ultimately be brought into the Church of God. In the ninth verse the meaning of verse the fifth is illustrated. “Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God.” Nor will any one hastily conclude that I have overstated the number of the inhabitants of these isles, when he reflects not only on the twenty millions in Great Britain and Ireland, but on the vast multitudes residing in the isles of the Indian Ocean, of the Mediterranean, and of the great South Sea. By the conversion of the abundance of the sea the prophet may mean also, that the vast property of the shipping interest shall hereafter be consecrated to the cause of the Gospel; for it is certain, as the whole chapter teaches, that when these predictions shall be fulfilled in all their extent, the Church of God will possess an abundance of pecuniary means with which to prosecute its glorious objects. See ver. 9, 17. Before dismissing this prophecy it may not be improper to reflect that just about the time when it was dictated by inspiration, the ancient Phenicians began their commerce with the West of England for tin. The distinguished part which the British isles are now acting in the accomplishment of these predictions was foreseen by the Divine Mind.

But while walking on these shores the abundance of the sea, in another point of view, has often occurred to my mind. I have thought, with adoration of the infinite goodness of God, on the countless multitudes of the tenants of this mighty ocean. It is not like the land, the inhabitants of which dwell chiefly on the surface, or lodge in trees; but it is habitable to a vast depth, through all the extent of which swarms of animals live and feed on the bounty of the Creator. Thou selfish spirit! the works of the great First Cause disown thee. Thou art the progeny of hell; for while thou wouldst limit enjoyment to thyself, the

Creator has proved how much he delights in the diffusion of happiness, by making every part of the world, and especially the sea, to teem with multitudes of sentient beings, for every one of which he has provided a species of enjoyment. The fertility of the land sinks into insignificance compared with that of the sea. Naturalists tell us that the produce of one cod fish, in a single season, is above three millions, that the fecundity of the tench and the carp is also enormously great, that every bit of sea-weed is covered with colonies in an embryo state, and that even every drop of water contains thousands of animalcules. Without at all questioning the accuracy of these computations, I may observe that even the statement of yon poor fisherman gives a lively idea of the productive powers of the ocean; for he assures me, that he usually comprehends in his net about forty thousand herrings in one draught. This assertion I have since had corroborated; and when we reflect how many thousands of our fellow creatures are thus employed in obtaining from the ocean not only herrings, but vast varieties of other fish, as food for man; how many hundreds of thousands have no other animal food for a great part of the year, and how these tribes feed upon each other, the vast fertility of the sea must overwhelm us with astonishment. According to the command of the Creator "the waters have brought forth abundantly." Gen. i 20.

In connexion with the abundance of the sea, I have often been led to reflect on its duration, in comparison with the age of man. How many millions of our fellow creatures have sailed over these waters to distant lands! While life continued, nothing could exceed their anxiety in the pursuit of gain; but where are they now? When the present generation has gone into eternity, many of the succeeding ones will be passing and repassing over these Downs; furnishing a perpetual contrast between the transient nature of our present existence, and the durability of the ocean. How many millions of our fellow creatures have here found a watery grave! What hosts will arise when "the sea shall give up the dead which are in it," to stand before the judgment-seat of Christ! The appearance of the earth's surface is changed by the hand of human industry, by the common action of the air, by frosts, by volcanic fires, and by earthquakes; but the sea possesses a sort of remedial power, by which it quickly heals every impression made upon it; and though it is constantly emitting vapours with which to irrigate and fertilize surrounding continents, it as constantly receives them back again in the currents of large rivers which flow into its deep bed. Thus it remains undiminished, possessing probably about the same bulk it had, when at the command of God it deluged the earth.

But as a regard to health has brought me to these shores, it would ill become me to conclude these hasty reflections without one word on the healthful influence of the air I now breathe. The novelty and grandeur of this prospect have doubtless contributed to exhilarate my spirits. Many beautiful scenes have also been presented to my attention. I think I shall never forget one calm summer evening, when the surface of the sea was unruffled, and rendered bright by the soft beams of the descending sun. The birds were singing their evening hymn of praise to the Creator; while before me there was completely formed in the serene sky, a lovely rainbow, the ends of which in the north and south appeared to touch the waters. Had I seen some ships with Bethel flags

sailing beneath, I should have been ready to imagine that angels of glory were treading on that arch, and uniting with these pious mariners in "praising the Lord for his goodness, and for his wonderful works to the children of men."

THE CHRISTIAN SPECTATOR.

ON HOSPITALITY.

LOVE and mercy are obviously essential graces of Christianity. There can be no vital, experimental Religion without them. They were the leading features in the character of Christ, and ought therefore to have a decided prominence in the character of his disciples. We ought to love the brethren with fervent, unfeigned love; and we ought to display compassion and mercy to all men, yea, even to our enemies. There is one feature of goodness and mercy which formerly distinguished the children of God, which I fear is becoming unfashionable; I mean that of hospitality, or kindness to strangers. I am not aware that God merely intended this disposition to be exercised in the early ages of society; it seems rather to be enforced upon our attention by the apostle, where he says, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. xiii. 2. He urges the same when writing to the Romans, "Distributing to the necessity of the saints; given to hospitality." Rom. xii. 13. The apostle Peter also exhorts to the same; "Use hospitality one to another without grudging." 1 Peter iv. 9. And it is considered an indispensable quality to a christian bishop or pastor that he be "given to hospitality," and that he be "a lover of hospitality." 1 Tim. iii. 8. Tit. i. 8. Many urge as a plea for neglecting it, that there are many impostors, many who would live upon the kindness of others. In reply to this, it may be remarked, such persons were ever connected with Christ's cause, and did not prevent the hospitality of the early Christians. Besides, it would be quite easy, when the brethren were required to visit strange places, to take with them certificates of their membership, signed by the pastor and deacons of the church, and recommending them to the courtesy and kindness of the brethren. In this way a kind and generous feeling would be kept up, worthy of those who profess to serve the same Lord, and to be members one of another. We do not deny but that a little trouble, and a trifling expense would be incurred, but what good work can be executed without trouble and expense? However, it is quite clear from Scripture that we should be rewarded many fold. We should have first of all the approval of a rightly-informed and spiritual conscience. Then we should generally derive much information, and perhaps comfort and joy, from the conversation and prayers of those whom we entertained. And last, though not least, we should be interested in the peculiar gracious regards of our Heavenly Father. And here we cannot forget how Abraham's hospitality was rewarded, by the visits of angels, yea, even the Angel of the Covenant, the Lord of angels. Lot did not lose by his reception of those intelligences whom he took to be strangers. The Shunamite woman for her hospitality to the prophet received a son, and when he died had him raised again to life. The widow of Sarepta too was amply recompensed by the miraculous supply of meal which wasted not, and the oil which did not fail.

And Job, in the midst of his adversity, could rejoice and say, "The stranger did not lodge in the street, but I opened my door to the traveller." Job xxxi. 32. How abundantly did Jesus reward the family at Bethany, who so generously entertained him, by raising their brother from the grave. The hospitality of Gaius was mentioned to his honour, both by Paul and John. Rom. xvi. 23. 3 John 5.

And finally, Christ has assured us, that in the last day he will remember and reward every one who hath given a cup of water to one bearing the name of a disciple. How desirable it is that this old and godly virtue should be revived. There is too much pride, and self, and suspicion in the Church; too many of the customs of the world. More simplicity, more love, and more hospitality, are indispensable to her true welfare and abiding prosperity. Then let a spirit of holy emulation be cultivated, and let us consider one another to provoke unto love and good works. Let us love as brethren, be courteous and kind, striving always to evince a holy generosity, becoming the professed friends of Jesus, who went about doing good; and who, though infinitely rich, yet for our sakes became poor, that we through his poverty might be made rich. Let us do good unto all men, but especially to the household of faith. "And the Lord make you to increase and abound in love one toward another, and towards all men." "And bear one another's burdens, and so fulfil the law of Christ." And finally, "Be not weary in well doing, for in due season ye shall reap if ye faint not."

Paddington.

J. BURNS.

MEMOIR OF MR. JOHN EARP, SEN., OF MELBOURNE.*

"THE righteous perisheth—and merciful men are taken away." How obviously true, and how mournfully affecting, are these declarations of the prophet! We have seen them exemplified many times, and the sight has "melted our soul," and "drawn forth our tears." We have mourned and wept because death has bereft us of their society, and all the advantages we were reaping from it; and moreover, has terminated their judicious and vigorous efforts to extend the cause of Christ, to improve the state of the world, and to save the souls of men. We are not much surprised when the wicked are removed from the earth, nor do we much lament the circumstance, considered in itself. Their character was so deformed, and their influence so pernicious, that the continuance of their life did not seem desirable, because it would most likely have lengthened the course of their sinful conduct, and widened the sphere of their mischievous operations. But when "the righteous and merciful perish, (especially those who were very remarkable for holiness and compassion,) it is as if some brilliant luminaries in the heavens were extinguished, and "the pillars of the earth did tremble;" darkness overspreads our mind; a dreadful shock is given to our feelings; sorrow is created in our breast; and grief is distilled from our eyes. Such were the effects produced on many by the decease of the eminent and much-esteemed Christian whose

* We are sorry it was not in our power to give a more prominent place in this periodical to the memoir of this well-known and excellent Christian. The fact is that the manuscript did not reach us until the first part of the General Baptist Repository was "made up," which our readers will see also committed us for the ensuing month; and as the friends of the deceased, whom we were anxious to oblige, especially requested that it might appear in this number *entire*, we had no alternative but to insert it here. We trust this explanation will be satisfactory to our readers, to the writer of the memoir, and to the esteemed relatives of our valued friend.—Eds.

memoir is here presented to the public. Mr. John Earp was the eldest son of Mr. Samuel Earp, and Maria Anne, his wife, who were extensive graziers, and resided at Melbourne, in the county of Derby. His mother was eminently pious, and belonged to the General Baptist Connexion. His father sometimes attended the house of God, but it is feared was not experimentally acquainted with the Gospel. The subject of this memoir was born August 13, 1773. Of the first twenty years of his life but little can be said which is of much importance: probably his "childhood and youth were vanity;" not productive of any thing very remarkable either good or bad, but mere vanity or emptiness. He was always sober and honest, and in some things strictly conscientious. He frequented the General Baptist meeting-house, and heard the pathetic and persuasive sermons of the venerable Francis Smith, but as yet did not seem decidedly pious. When about twenty years old, however, he was induced by some means (which cannot now be specified) to pay more direct and proportionate attention to religion; and having obtained the forgiveness of his sins through faith in Jesus, and having resolved to spend the remainder of his life in the Redeemer's service, he was desirous of making a public and scriptural profession of religion. Accordingly he was baptized, with seventeen others, on the 21st of December, 1794. As the brook in which they were baptized was at some distance from the village, and as the ice had to be broken before they could go down into the stream, and after their immersion, were obliged to return to the village ere their clothes could be exchanged, it was thought worthy of remark that not one of them was known to suffer any subsequent illness in consequence of the cold; a plain proof that cold water baptism, even in the depth of winter, and under the most unfavourable circumstances, is not so imminently dangerous, or so certainly fatal, as some may apprehend. A short time after Mr. E. was admitted into the Church, he was very much troubled about his spiritual state, fearing that he was not really a disciple of Jesus, and an heir of heaven, but had assumed a profession of religion while "his heart was not right in the sight of God." He earnestly wished for stronger evidence of genuine conversion: he almost regretted that he had not been more immoral and profligate, supposing that the change in his feelings and conduct would then have been much greater, and consequently left him less reason to question its reality. In the midst of his perplexity and distress, he visited his judicious and affectionate pastor, (Mr. Smith,) made known to him the state of his mind, and told him, with the utmost ingenuousness, that he strongly suspected himself of being a hypocrite. Mr. S. replied, if he had been a hypocrite most likely he would not have been so ready to acknowledge the fact, but would have attempted rather to keep it in concealment. He then appealed to him, and questioned him pointedly whether he was conscious of any desire to dissemble and deceive? This interrogation presented the matter to Mr. Earp in a proper light, and brought it home to his mind in a useful way; for he could aver, without a moment's hesitancy, that nothing was farther from his intentions; on the contrary, he most sincerely and passionately desired to be "an Israelite indeed, in whom there was no guile." Mr. S. then assured him while that was the case there was no cause for fear, and feeling convinced of this himself, he returned home "not a little comforted." In the year 1801, brother E. was elected by the Church at Melbourne to be one of their deacons. After a little deliberation he acceded to their wishes, and (according to a minute in the church book) expressed his compliance "in a very humble and modest manner." This important office he sustained until his death, and with much propriety it may be said, he "used it well, and purchased to himself a good degree," especially while his corporeal and mental energies were adequate to the work. About five years before his decease, he was seized with apoplexy on Sunday evening on his way to the chapel. The fit was dreadful, and for some time there appeared no probability that he would outlive it. Through the divine blessing, however, upon the means employed, he was in a great measure restored,

though he never entirely recovered. He was subject afterward to extreme lowness of spirits, accompanied with distressing fears that he was not a real Christian, and therefore was in danger of being lost for ever. These apprehensions were sometimes so strong and terrific that he could not rest in the night, his appetite for food also was in a great measure destroyed, and of course considerable debility ensued; and these things, in connexion with several paralytic attacks he had, obliged his friends to believe that they should not be allowed to enjoy his society on earth much longer, but that his holy and useful life must speedily close; and their sorrowful expectations were, alas! too soon realized. Some time early in the month of April last he had a violent attack of paralysis, which it was thought would immediately end in death; but he was again permitted to revive, and for a few days was considerably better. However the attack was soon renewed, and that with additional violence. He was again confined to his bed, and after lingering several days in a state of insensibility, "he fell asleep," and his liberated spirit, we have the utmost assurance, was "carried by angels to Abraham's bosom." His remains were interred in our grave-yard the following Tuesday morning, and were accompanied to the tomb by several of the most respectable inhabitants of the village, who had known him many years, and highly esteemed him on account of his unimpeachable integrity, and his uniform consistency. A funeral sermon was preached the following evening by Mr. Goadby, of Ashby, from 1 Cor. xv. 55—57, "O death! where is thy sting," &c. The preacher and the text were both chosen by Mr. Earp some years before his death. Though the funeral sermon was preached on the Wednesday evening, yet our spacious chapel was filled, and the serious air with which every countenance was invested seemed to say, "There is a great man fallen in Israel."

There were several features in the character of brother Earp which were truly admirable, and which rendered him an example worthy of imitation.

In general it may be observed, his conduct was scriptural; he was very conversant with his Bible, and that was the guide of his life. His practices were not regulated by the opinions and proceedings of other people; he would neither do wrong nor refrain from doing right, in any case, because it was customary. When forming any project, or about to pursue any line of conduct, his first inquiry was not whether it would correspond with the practices of others, and meet with their approbation, but whether it was enjoined or sanctioned by the Bible. His first reference was "to the law and the testimony," and their decision was always final. It is much to be lamented that so few who "name the name of Christ" resemble our departed friend in this respect. Many of the practices of many religious professors are not scriptural; they may be fashionable, and they may be much admired by some, but they are not scriptural. Tested by the Word of God they will be found sinful. But they must not be tested by the Word of God, because that is not their guide. They profess to have taken it as their guide, but in reality they have not done so. Many professors of Religion when called to account for their conduct, do not attempt to prove it scriptural, but customary; other people "do this or that" and therefore they do the same. Now this was a mode of reasoning, this was a rule of life, which our departed friend was "willingly ignorant of." "He chose the way of truth," "he laid the judgments of God before him," "he stuck unto the divine testimonies, and he kept the way of Jehovah's commandments unto the end." But to enter a little into particulars, it may be observed in the

1st. place, brother Earp was remarkable for humility, both before his fellow men, and especially before a holy God. Though he possessed considerable property, and therefore could have kept what is commonly called "a respectable establishment," yet he did not choose to do so. He knew what his Bible said on this particular, and he acted upon its directions; "Mind not high things, but condescend to men of low estate;" "Be not conformed to this world," &c. And with respect to his humility before God, that was of the

deepest description. He viewed himself as one of the most polluted and guilty of Adam's posterity; and had no expectation of being saved, only through the mercy of God in Jesus Christ. The language of Job was accurately descriptive of his feelings, "Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth;" and the dying words of Wesley were frequently in his lips,

"I the chief of sinners am,
But Jesus died for me."

2nd. Brother E. was "spiritually minded," and that in an uncommon degree. He was almost incessantly thinking upon religious subjects, and they were the principal topics of his conversation. Meet him wherever you might, or go into his company whenever you would, Religion was his theme. He did occasionally advert to commercial and political affairs, but it was easy to perceive they were far from being most interesting to him. He conversed about them with shyness, and soon returned to his darling subject. This will not be considered an excellency by some, but a grievous and censurable defect. Some will peevishly inquire, "how were the concerns of the world to be carried on if all people, or even all Christians, acted in this way?" The writer will not attempt to justify the deceased entirely, or to prove that he did not carry his abstraction from earthly things to an unwarrantable extent. But admitting this, was it not the best and the safest side to err on? Was it not more consistent and excusable than going to the opposite extreme? And is it not a fact that many professors of Christianity do go to the opposite extreme? Are there not numbers who will talk with the utmost willingness and fluency about their own worldly circumstances, and about our national condition and prospects, from whom a single sentence can scarcely be extorted relative to their religious experience, or the excellencies and glories of the Saviour's kingdom? And are there not some, who "have not time" to attend church-meetings, or any kind of religious service, on the week-night, who can be present at every meeting that is called on commercial and political subjects; and are among the very first there, to advise, and arrange, and execute? Now, is this consistent? is this scriptural? Is this "seeking first the kingdom of God and his righteousness?" is this "setting the affections on things above, and not on things on the earth?" It would be much better for many professors of Religion themselves, and much better for their families, and the churches to which they belong, if they were less "careful and troubled" about concerns of this life, and more devoted in their attachment to the cause of God.

3rd. Brother Earp was unusually munificent. It has been stated already, that he possessed considerable property, and we now add with pleasure he knew how to dispose of it. It was not a rule with him to seize upon every farthing which came within his reach, and to expend all he obtained upon himself, or lay it aside for his family. On the contrary, he was "rich in good works, ready to distribute, willing to communicate." He was aware that the silver and gold are the Lord's, that himself was only a steward of God, and that a strict account of his stewardship would certainly be demanded: and he acted accordingly. If he knew of individuals or families that were in want, he would promptly minister to their necessities, particularly if they were steady and pious; thus obeying the injunction of Scripture, "As ye have opportunity do good unto all men, especially unto them who are of the household of faith." And in the manner of distributing his donations, he carefully adhered to the directions of the Saviour. He "took heed not to do his alms before men to be seen of them," for he has frequently sent money to poor people, and also baskets of bread and meat, &c., and strictly charged the almoners of his bounty not to make it known from whom these articles came. In many cases, however, it was made known, and he was much beloved on account of his beneficence. "When the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him; because he delivered the poor that cried, and the

fatherless, and him that had none to help him." He was liberal also in the pecuniary support he gave to the cause of Christ, both in his own neighbourhood and in other places. His proportion of money could always be calculated upon in the formation of any project to enlarge the Redeemer's kingdom. About four years since he contributed 100 guineas towards the rebuilding of our chapel at Melbourne. He was an annual subscriber to all the public Institutions connected with our denomination, and to some of them he gave considerable donations besides, but was always anxious that this should not be known at the time. He was frequently purchasing tracts and books to lend and give away among those who were unable or indisposed to procure them at their own expense. There was one other circumstance connected with brother Earp's generosity which must not be omitted, because it elucidates and confirms the declarations of the Bible in a striking manner. We read in the book of Proverbs, "There is that scattereth, and yet increaseth." This is paradoxical, and many people will not believe it to be true; they cannot be convinced that the way to obtain money is to give it away. Brother Earp, however, believed the Bible, and acted upon its directions, and he realized, in this respect, the veracity of its statements. When he was commencing business for himself, as a farmer and maltster, he gave so much money away that his friends were quite alarmed, and assured him that if he persisted in doing so he would be ruined, and that very speedily. He dared however to persist; and what was the result? Why the writer of this memoir has heard him say his property increased so fast, that he really could not account for it; money poured in upon him from quarters whence he did not expect it, and in quantities he had never anticipated. "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again." "Honour the Lord with thy substance, and with the first-fruits of all thy increase: so shall thy barns be filled with plenty," &c. These are the statements of the Bible; these are "the words which the Holy Ghost teacheth;" these are the "true sayings of God."

4th. Brother E. was remarkable for his energetic and persevering efforts to benefit the souls of his fellow Christians, and to bring ungodly people to the knowledge of the truth as it is in Jesus. For many years he went about the village almost daily, conversing on religious subjects with the members of our church, and others who were travelling to heaven. And he was admirably qualified "to warn them that were unruly, to comfort the feeble minded, and support the weak." His visits were highly valued by those who could rightly appreciate scriptural instruction, faithful admonition, and affectionate advice; and such persons feel and acknowledge that in his removal they have sustained an inexpressible loss. Beside establishing and comforting the saints, he was very anxious also to convince and convert sinners. He would visit at their own houses, or accost in the streets, some of the most depraved and abandoned; would tell them with plainness, fidelity, and affection, what were their spiritual circumstances and prospects, and beseech them to "repent and turn from all their transgressions," that iniquity might not be their eternal ruin.

5th. Brother Earp was exemplary in his adherence to scriptural directions in things which affected the moral character of his christian brethren. David represents it as one distinctive feature in the character of every true citizen of Zion, that he "will not take up a reproach against his neighbour;" so far from fabricating and circulating any thing respecting him which would be disgraceful and disadvantageous, he is quite reluctant to receive, or believe, any thing of the kind which may be fabricated and circulated by others. Brother E. answered to this description. He would not immediately receive what every malicious slanderer, and contemptible talebearer, might say to the disadvantage of a christian friend. He would go to that friend himself, and tell him what was said respecting him, and ascertain from himself whether it were true or false; if the former, he would faithfully and affectionately administer reproof; if the latter, he would exert himself to arrest the progress of the

rumour, and prevent the mischief it might otherwise produce. Now this is scriptural. It is the way which God himself has taught us to walk in. But how different a course is pursued by many who call themselves the people of God. They receive at once, and with manifest pleasure, all the distorted and misrepresented statements which are made concerning the conduct of their christian friends; and they not only receive them themselves, but they go from house to house, and from town to town, telling them to others, and often adding their own conjectures and commentaries to the narrative, until they make it twice as long as it originally was, and so widely different that the parties concerned cannot recognise it at all. Now if David represents the matter aright, such persons are not true citizens of Zion; they may be members of christian churches, they may be officers, or officers' wives, but they are not true citizens of Zion. They discover an envious, and malicious, and calumniating spirit, which is entirely at variance with the principles of the Gospel, and therefore will certainly exclude them from the kingdom of heaven. One of our best writers on practical Religion declares that "every talebearer is a liar," and the Scripture says, "All liars shall have their part in the lake which burneth with fire and brimstone."

The writer could dwell much longer upon the excellencies of his departed friend, but perhaps it would not be best to do so; he will only, therefore, remark in conclusion, that he sincerely wishes all members and officers of christian churches were as pious and useful as brother Earp; and as it was the grace of God that made him what he was, our prayer to Heaven is that all of us may be taught by the same means to deny ourselves of all ungodliness and worldly lusts, and to live soberly, righteously, and godly in the present world, so that we may "finish our course with joy," "be found of God in peace," and finally inhabit for ever those glorious and blissful mansions which Jesus Christ has prepared for all his devoted followers. T. Y.

CORRESPONDENCE.

WINE AT THE LORD'S TABLE.

To the Editors of the General Baptist Repository.

Manchester, Oct. 19, 1836.

SIRS,

I have carefully perused the paper on "wine at the Lord's table," (Repository, page 368), by my much-esteemed, but, I think, much mistaken, friend and brother, J. Jarrom; and, as might be expected, I have made some general remarks on it, which I send for insertion in your periodical. I am anxious now to have this question settled, and that as brother J. says, by "a friendly discussion what is erroneous on the subject in question, wherever it exists, may be removed." I am free to acknowledge the known superiority of my opponent; but, in the name of the Lord, and in the cause of what I believe to be truth, I, David like, with my stone and sling, venture to meet my gigantic antagonist. I am glad Mr. J. has taken up the subject, because I think him as able to defend the cause as any man in the connexion, and because I think he possesses

as much candour as most. I must confess, however, that I am not satisfied with his explanation on "vicious principles," and on the 1st Tim. iv. 1—5. I still think him "uncharitable and blameworthy." Mr. J. should first have given something like good proof that we had laid "aside the use of wine at the Lord's table," before he had applied the above passage. And Mr. J. must know, that whatever construction he may put on "vicious principles," the common acceptation of those terms reflects upon the moral character of the individuals referred to, and instead of seeming to confirm that opinion, he ought to have used other less objectionable terms, such as he believed we were led into error, and even then he should have given some proof that he had not, instead of us, made "a change in one of the elements used in the Lord's supper;" for whatever difficulty there may be in proving we are right in adopting a kind of liquor differing from the various drinks used by the General Baptists at the Lord's table; there will be very little difficulty in showing that the wine in ordinary use is not the kind used by the Saviour in the

Eucharist. I think no one will attempt to prove that the wine used at the Lord's table in the apostolic age was either elder, currant, cowslip, raisin, &c., which are now to be found on the Lord's table, or even that vile compound called port, or red wine, in which there is not a drop of the juice of grape: and should it be what is called *good port*, even if the colour be given by grape, instead of logwood, there is still the addition of alcohol, added in the shape of brandy, either to preserve it, or to give the flavour so agreeable to lovers of strong drink; and who can prove there was brandy in the days of the Saviour? No one! This subject needs investigation.

Before I direct the attention of your readers, Mr. Editors, to Mr. J.'s paper, allow me to premise a few things, and give a word of advice to those who may either read or write upon the wine question. Under existing circumstances, particularly the prevalence of intemperate habits, all must agree that it is most desirable we should be able to prove that intoxicating drink was neither made, used, nor commended by the Saviour; and for the above reason, if any passage of Scripture on this subject be doubtful, the advantage ought to be given on our side, because it is the safe and harmless side.

It behoveth Christians, and especially Christian Ministers, to be very careful how they deliver their sentiments on this subject, that they may not seem to be sanctioning the drinking system. A drunkard the other day exclaimed, after reading or having heard read, some very injudicious remarks made on the wine question by a minister near Huddersfield, "I zay, I zay,—han yo zeen Meister D —'s pamvlet? O! it is a reight un." This is a published fact. I have heard frequent appeals made, by drunkards, to the authority of Ministers and Christians, and publicans give publicity to their writings, &c. This is awful! we know ministers condemn drunkenness; but while they try to support the use of intoxicating drink, drunkards will take shelter under their wings. Ministers ought to know so much of human nature as to see the folly and danger of commending those things which are pleasing to the flesh, and which sensualize and destroy both body and soul. They ought to speak and write more like the apostle Paul, Rom. xiv., 1 Cor. viii. 9, 10; and to be consistent by carrying out their tee total principles, as applied to balls, races, card parties, theatrical amuse-

ments, &c., which amusements, when compared with, and apart from, strong drink, might be made almost harmless. The lovers of strong drink need no encouragement from us; but rather we are in duty bound to employ every legitimate effort to discountenance the use of the intoxicating cup. There is no doubt in my mind, but that if ministers of the Gospel and professors of Religion would cease to use the liquor which creates and fosters the drunkard's appetite, the drinking system would soon be broken up, and drunkenness would come to an end.

I feel deeply interested in the cause of Christ, and I am anxious to save my brethren. Let them, ere they advocate again the drinking system, ponder the path of their feet, let them say to the appetite for strong drink, I will withhold thy food; let them try the experiment a short time, and they will learn more in a few days of the nature of that dread propensity to the worst of evils, than they have for many years while feeding the viper which has stung many thousands of their brethren to death. If we err in pleading for abstinence from strong drink, we err on the safe side, we cannot make any drunkards; but the experience of thousands has confirmed our opinions, and we have abundant proof that our principles are physically, morally, and religiously right. If our opponents should show that it is right to use intoxicating drink, they will only prove that it is lawful (but not expedient) to use that which has become the greatest curse to the world; and who would like to be the champion in sustaining the ignoble glory of promoting a common curse? Ministers should be the last men in the world to enter upon such a work. There is no probability of doing any good; but there is a certainty of their doing incalculable injury to the bodies and souls of men. Every word they speak, and every step they take in such a course, should be with fear and trembling. Let them read Isaiah xxviii. 7, and see an awful illustration of our times.

Hitherto we have been almost silent on the subject of wine at the Lord's table. We have waited until the light of the gospel on temperance principles has been more widely diffused; and until this season of the year, when churches, so disposed, might make the experiment, and try the quality of the unfermented fruit of the vine at the Lord's table. The subject we consider to be important and of vital interest to the churches of Christ.

A great revolution in the religious world is about to be effected by the operations of the temperance society, and we think it no very distant period, when the inebriating cup will be banished from the sanctuary, and the cup of the Lord, or the simple "fruit of the vine," substituted.

We are aware that we are about to tread on sacred ground, but this is what might be expected in the course of our progress. We have invaded the territories of the makers and venders of strong drink; we have attacked the drinking customs of society, and exposed the absurdity of the *moderation* scheme; we have broken into the domestic circle, and have overturned its pernicious practices; we have sounded the trumpet of alarm in the ears of ministers and professors of religion; and now we enter the sanctuary, and even approach to the table of the Lord, and say to those who meet to commemorate the Saviour's dying love, for His sake, and for the sake of precious souls, banish for ever from the Lord's table the poisoned cup, the fatal destroyer of the bodies and souls of men, and follow the example of your Lord and Master, by drinking the pure "fruit of the vine."

Before we reply directly to the paper before us, it may be more satisfactory to some of our readers briefly to state some of the circumstances which, we believe, gave birth to it. The general Baptist church at Manchester, about 18 months ago, did, after a lecture on the subject by their minister, F. Beardsall, abandon the use of intoxicating wine at the Lord's table, and in its place they adopted the simple "fruit of the vine," or unfermented wine. This step called forth the censure of their supporters, the General Baptist Home Missionary committee, and ultimately the Church was abandoned, and left to sink or swim, with a debt like a millstone about its neck. But thanks be to God, nearly half of the weight has been broken off, and now the Church floats on the sea of mercy, carrying an increasing cargo of precious souls, and, with Christ at her helm, and her canvass filled with the gentle gales of heaven, she has a fair prospect of a favourable passage to the haven of eternal rest. We mention these circumstances to encourage other Churches to do right. After passing through various investigations, the subject was again brought before the Annual Meeting of the General Baptists, and the paper to which we now offer a reply was read and adopted, though not unanimously. The paper expresses the gene-

ral sentiments entertained, and the mode of arguing the subject, by those who contend for the use of fermented wine, both as an ordinary beverage, and at the Lord's table. We hope our reply will meet the question in its general aspect.

To make the subject more simple and comprehensive, we shall arrange Mr. J.'s arguments under the following heads:—

I. Wine was, and is ever to be, used at the Lord's table.

II. The wine used by the Saviour at the last supper was that kind which was in ordinary use.

III. The wine in ordinary use was fermented, or inebriating wine.

IV. The term wine is not applicable to any liquor but fermented.

1st. We most cordially agree with Mr. J. relative to the elements of bread and wine, as being essential to the right administration of the Lord's supper, and we hope to be able to show that the unintoxicating juice of the grape is wine.

2nd. We have no objection to grant that the wine used by the Saviour at the last supper was that kind which was in ordinary use, because we believe the wine commonly used was unintoxicating, as we shall afterwards show. What was the quality of the wine used by the Saviour in the institution of the eucharist? This is a vital question, and we shall endeavour to be explicit in giving our answer to it. The Scriptures say very little on the particular qualities of the various wines mentioned in them, so that we are left to determine the question by such other evidence as may, nevertheless, be satisfactory. The eucharist was instituted at the time of the passover, and we may fairly conclude the wine used at the eucharist was the kind commonly used at the celebration of the paschal feast. The question now arises, what was the quality of that wine? And we venture to affirm, whatever might be some of its properties, it was unfermented wine. Here we are at issue with Mr. J., who says, "the juice of the grape fermented was what was used by the Jews at the paschal feast." Mr. J. has made an assertion without proof, but we shall prove our assertion by the following facts. It is known that the Jews, prior to the passover did, according to divine direction, remove leaven from their habitation, Exodus xiii. 7; and it is known from historical facts, that the Jews, very consistently, carried out this prohibition to leaven in drinks as well as in bread. We quote two good authorities. Calmet says, "They (the Jews at the commencement of the passover week) ex-

amine all the house with very scrupulous care, to reject *whatever* may have any ferment in it." The Rev. C. F. Fry, a man deeply conversant with the literature and customs of the Jews, in his book on the passover, says, "Nor dare they (the Jews) drink any liquors made from grain, nor any that had passed through the process of fermentation." The above quotations, which need no comment, until contradicted by better authority, will set this part of the subject at rest. Another circumstance gives evidence in our favour, viz., in the celebration of the paschal feast, each individual had to drink four cups of wine, and it would be almost irrational to suppose that a father would give to his little children four cups of intoxicating wine; they might, however, drink four cups of unfermented wine, probably diluted with water. From the above it is evident that the Jews did not use intoxicating wine at the passover, consequently the Saviour, using their wine at the institution of the eucharist, did not use intoxicating wine.

Mr. J. says, "The wine used by our Lord in the ordinance of the supper is called 'the fruit of the vine.'"—Matt. xxvi. 27, 29. This is an unfortunate quotation; surely Mr. J. will not contend that alcohol, the product of fermentation, is the fruit of the vine, and yet he must contend for alcohol while he pleads for fermentation; by fermentation the fruit of the vine undergoes a change and becomes another substance. Alcohol is no more the fruit of the vine than whisky is the fruit of barley or potatoes, from which, by fermentation, it can be made. The conclusion to which we come from the above, and other similar considerations, is, that the wine used by the Saviour at the eucharist was unfermented or unintoxicating wine; such only is God's good creature, and a fit emblem of the blood of Christ. We hope Mr. J. and others will pause and think before they write again in favour of alcohol at the Lord's table. Let them remember the most awful and fatal effects of that principle. We would ask, Is there any propriety in calling that the "cup of the Lord," which contains a considerable proportion of that principle which is the chief cause of vice and misery, and the great destroyer of the bodies and souls of men? If such be the cup of the Lord, then what is the "cup of devils?" We cannot contemplate two greater extremes than the natural effect of intoxicating drink, and the beneficent design of the death of Christ; and shall we use the one to commemorate the

other? We say, No! and we hope, ere long, every Christian will respond, Amen.

3rd. It is *not* certain that the wine used in the time of our Saviour had undergone the fermenting process; by the fermenting process our opponents mean "the various fermentations," so as to produce an intoxicating liquor, and not the simple fermentation when must is bottled, and the air immediately excluded. We believe there was intoxicating wine in the days of our Saviour, but there is proof against the assertion that **THE** wine was of that kind. The passages quoted by Mr. J., Acts ii. 13, 16; Eph. v. 18, simply prove what we have acknowledged, that there was intoxicating wine in those days. The other quotation, Matt. ix. 17, showing the precaution taken, by putting new wine into new bottles, for the reasons there stated, is a fact which, if it can be made available for our opponents, as it refers to the general custom of the country, it will do more for them than any other; but we claim it as a supporter of our system. The case may be stated in few words:—It was the custom of the Jews, &c., in the days of our Saviour, to preserve their wine, for which purpose they put it, when new, or recently expressed, into bottles, and excluded the air; but the new wine or must possessing a fermenting principle, which exerted a powerful elastic force, it was necessary to put it into strong new bottles, so that the fermenting principle might be resisted and its operations interrupted; thus the wine was preserved good, and as near as possible in its original state, excepting its mellowing improvement by age. Had the fermenting process been allowed to go through its "various" operations, the result would be a putrid mass. Dr. Elliot says, if the juice of the grape be fermented, it will yield inflammable spirit. If the same liquor be further fermented it will yield vinegar; and the third fermentation is putrefaction.

Now, to argue from the Saviour's remark about new bottles, that the Jews drank intoxicating wine, is very inconclusive, nothing can be more evident than that the precaution taken was to prevent the wine from becoming intoxicating; besides, if the various fermentations had been allowed before bottling, the elastic principle would have been so exhausted that old bottles would have answered the purpose. When did *good* port wine burst bottles? If Mr. J. had been with us while making and bottling our new wine, and noticed the subsequent efforts of the wine in bursting bottles and ejecting

corks, &c., he would have understood better the Saviour's meaning, and seen the propriety of his remarks. To argue that the Jews used intoxicating wine because they put new wine into new bottles, is as absurd as to argue that we eat putrid meat because we place it in circumstances which may prevent putrefaction. Another, and a very general mode of preserving wine was by inspissating, or boiling it down to a syrup, in proof of which we make the following quotations:—

“The principal facts known respecting the celebrated ancient wine, which, as Chaptal justly remarks, appear in general to have rather deserved the name of *extracts* or *syrups*, than wine. They must have been sweet and little fermented, and consequently have contained a very small proportion of alcohol. Indeed, it is difficult to suppose how they could contain any spirit whatever, or possess in consequence any intoxicating properties.”—*Rees's Cyclopædia*.

“*Unfermented Wines of the East*.—Among the ancients, Dioscorides, Galen, and Pliny have written largely concerning wines. The last of these treats on the celebrated inspissated or thick wines. Athenæus, who lived at Rome in the time of Antoninus, wrote a large treatise on convivial entertainments. He enumerates the principal wines of Asia, Greece, and Italy. Among the Romans, Cato and Marcus Varro have treated on wines and vines. Also Columella, an illustrious husbandman who lived in the time of Augustus Cæsar, has added several useful rules, and Andreas Baccius, a very learned physician, published in the latter end of the 15th century, a history of the ancient wines. From the above authors, we gather the following:—

“With the ancients, the grapes became at first a useful part of their aliment, and the *recent expressed juice* a cooling drink. The Indians, in the same manner, discovered similar virtues in their palm trees. They first made incisions in the bark, and obtained the sap, which was a cooling drink.

“But these, by standing, spontaneously fermented and became intoxicating. To *prevent this*, they often inspissated the mustum, or recently expressed juice of the grape, by evaporating the watery portions over a gentle fire, and reducing the juice to a thick jelly, which became incapable of spontaneous fermentation, and could be kept as a jelly in equal temperature for *many years*.

“The inspissated wines were generally diluted with hot water, and then cooled.

“In the early times of the Roman Commonwealth, women were forbidden to drink (*fermented*) wine, under a severe penalty. Woman's drink was made from the inspissation of the mustum, or unfermented juice of the grape. With this inspissated wine the women were allowed to dilute their aqueous liquors, when the laws denied them the use of fermented liquors.

“Modern Turks, says Sir Edward Barry, (on wines, A. D. 1775) carry this inspissated wine along with them on long journeys. Captain Charles Stuart, of the Madras army, who spent fourteen years in Hindostan, and has travelled extensively throughout the eastern world, says that in India, Persia, and Palestine, and all over the east, the unfermented juice of the grape, and sap of the palm tree, are common and delightful beverages. The enterprising Landers also inform us that the native Africans drink great quantities of unfermented sap of the palm tree. Both the unfermented juice of the grape, and sap of the palm tree, are in the common language of the country called *wine*, or by the same name with the fermented.”

We conclude, from the above considerations, that *the wine* used by the ancients, and that used in the days of the Saviour, had not undergone “the various fermentations,” and consequently was not intoxicating. The wine made and used by the Saviour was *good wine*, and fermentation makes wine *bad*. Dr. Darwin is a good authority: he says, “the juice of the ripe grape is a nutritive and agreeable food, consisting chiefly of sugar and mucilage. The chemical process of fermentation converts this sugar into spirit; converts food into poison! and it has thus become the curse of the christian world, producing more than one half of our chronical diseases.” We may add to this, from personal experience, that unfermented wine is a most delicious and cheering beverage.

4th. In replying to the last head relative to the term wine, I shall, Mr. Editor, meet and answer the query, page 374, “What is Wine?”

It is a gratuitous assertion made by Mr. J. “the term wine is not applicable to juice which has not undergone the various fermentations.” And perhaps Mr. J. has made too great a concession by saying, “the whole controversy must turn on this hinge.” We shall be very brief in our remarks; indeed we think some of our former quotations have settled this point, and turned the whole controversy in our favour. But I wish to give more satisfactory proof that fer-

mentation is not essential to wine. In common language the term wine is applied to unfermented as well as fermented juice. I adduce the following evidence, which needs no comment.

Parkhurst says, "Wine is made by squeezing the grapes,—the expressed juice of grapes."

Rev. R. Watson, in his Theological Dictionary, says, "The *new wine*, or must, is mentioned Isaiah xlix. 26."

Harsner says, "The word rendered by our translators *juice* is properly *new wine*, or must."

Dr. Adam Clarke makes the following observation on Gen. xl. 11. "From this we find that *wine*, anciently was the mere expressed juice of the grapes without fermentation."

Plutarch says, "Before the time of Psammiticus, the Egyptians neither drank fermented wine nor used it in their offerings." P—— means they drank *unfermented wine*.

Rees's Cyclopædia.—"Pressed wine is that which is squeezed with a press out of the grapes; *sweet wine* is that which has not yet worked or fermented."

Calmet says, "The ancients had the secret of preserving *wine sweet* through the whole year."

Dr. Johnson and Walker both use the terms *new wine*, or must.

Wine presses, so commonly named in the Scripture, do not press out fermented wine.

Prov. iii. 10. "And thy presses shall burst out with *new wine*."

Isaiah xvi. 10. "The treading shall tread out no *wine* in their presses."

lv. 8. "The *new wine* is found in the cluster."

The above quotations clearly show that the term *wine* is strictly and properly applicable to *unfermented liquor*.

Having taken up Mr. Jarrom's view of the subject, and I think met it fairly, if not let it be shown, and I will furnish you, Mr. Editor, with more evidence to prove that so far from being worthy of censure for the course we have adopted, we are worthy of imitation, because we have banished from the Lord's table that kind of wine which all candid persons must admit was not such as the Saviour used; and we have adopted that kind of wine, which, as far as we can get evidence, either from profane history or Scripture, is, if not precisely the same, the nearest that kind of wine with which the Eucharist was instituted, of any that can be obtained in England.

I think my brother J., and others, will

have to acknowledge they had a beam in their eye, and I am quite willing for them to take the mote out of mine when they can find it.

I might retaliate some of Mr. J.'s reflections, and repeat his exhortations and warnings, but I forbear at present; and conclude with a sincere prayer that we may be preserved from error, and guided into the way of truth, and that in all things we may seek to promote the glory of God and the salvation of men.

Yours, &c.,

FRANCIS BEARDSALL.

ON BENEFIT SOCIETIES.

To the Editor of the General Baptist Repository.

Dear Sir,

In your number for July I have noticed some strictures on Benefit Societies, connected with Christian Churches, by our excellent friend J. P., of B. Before I presume to make any remarks on those sentiments, I wish it to be understood that no man has a higher opinion of the good intentions and piety of my friend P. than myself; and in what I advance there shall not be any charge of an unholy design, but merely the statement of another view of the subject. I believe in almost every age of the Christian Church, great and good men have devised and adopted plans, without ever considering whether such plans were consistent with the word of God, and have thereby, although undesignedly, opened a flood-gate for much iniquity to flow into the Church of Christ. That this has been the case by uniting members of a Christian Church with the people of the world cannot be denied. If it were necessary, I could mention facts that have occurred here, where there is a Society of that sort established. I always opposed its establishment, conscientiously believing that the word of God nowhere encourages the union of members of a Christian Church with the people of the world, for any such purpose. I suppose it will be said, The object is to make a better provision for the poor of the Church. But who can legislate for the poor of Christ's Church better than he himself? And in his word has he not himself, and by his apostles, given ample directions concerning them? Does he not make it binding on every Church to choose and appoint good and honest men from among themselves to have the care and

oversight of the poor brethren? Do not the Scriptures enjoin that every member lay by himself on the first day of the week, as the Lord has prospered him? And is not this to furnish the deacons with a regular and constant supply for the poor? Our blessed Saviour always manifested a great regard for the poor, and he told his disciples they would always have them with them; but he never tells them to go to the people of the world for their support. I believe the actions and the spirit of the members generally of the Societies above alluded to will not bear the test of Scripture. Some of the poorer members have entered because they can then (according to the rules) demand in affliction so much per week, which they conceive would be more than they should receive from the Church; and in order to become members of this Society, they withhold in future the mite they used to subscribe to the Church. They cannot afford to pay to both; and therefore, by withholding their usual contributions, cause dissatisfaction and disorder in the Church. And I ask my worthy friend if it is not calculated to do this? I also ask, does not the example of our blessed Saviour, the advice and directions of his apostles, and the spirit of the Gospel, teach the *very opposite*? If we abide and walk by them, all will be love and harmony.

Again, the rich member may join these Societies as a free member, and give his shilling per month, thinking that by so doing he will obviate the necessity of his giving his *five* shillings, which he now gives to the Church, because the poor now provide for themselves.

I know you will say, I hope there are none so mean to be found. I would hope so too, if I could; but, my dear

friend, human nature is human nature still; and every one that has been a member of a Christian Church for any length of time, must have observed more or less of that selfish spirit which is so diametrically opposed to the spirit of the Gospel. Have the Societies above alluded to, in any degree, this tendency? If so, they cannot be of God. The Church of Jesus Christ is in Scripture represented as a vine, and its members as branches; and every member, unless it bear fruit, must be lopped off and cast into the fire. Does not this passage prove that it is the indispensable duty of every member, both great branches and little branches, rich and poor, to bear fruit constantly and regularly every first day of the week? If this were done, there would be no necessity for the inventions of men, or the adoption of Benefit Societies. I conclude, therefore, that those who formed them, and still support them, have not considered the subject in its true light, and did not at their adoption ask themselves whether they would be consistent with the word of God. There can be no necessity for them if all the members do their duty; and if not, the scripture discipline supplies a remedy.

I need not say what is my opinion respecting members of Churches uniting with Sick Clubs, and Odd Fellows, &c., I am only surprised that any minister and Church of Christ should be so lax and negligent in the exercise of Scripture discipline as to suffer them long to remain in them. I hope these remarks will be taken as they are intended—solely to create a serious examination of the Scriptures on the subject. By inserting them the first opportunity in your useful periodical, you will much oblige
B. C. D.

INTELLIGENCE.

MIDLAND CONFERENCE.

The Midland Conference met at Loughborough, Sep. 27, 1836. Mr. Wilders entreated the presence and blessing of God, and Mr. Stevenson, the minister of the place, presided. The reports from the Churches were generally encouraging, but not without one or two painful exceptions. One hundred and thirty-five persons were reported to have been added by baptism to the various Churches in the district since the last Conference, and that one hundred and

eleven others were waiting as candidates for baptism and fellowship.

The discussion of the question, "Who is, or ought to be, eligible to vote in the Midland Conference," to be resumed at the next meeting.

The cordial thanks of the meeting were unanimously presented to R. Stocks, for his past services as secretary of the Conference, and he was requested to continue in the same office another year.

The following Resolution was agreed to, in reply to an application for advice from the Church at Northampton.

"That the Conference is not sufficiently acquainted with the character and abilities of Mr. Poulter, to justify them in expressing an opinion relative to his settling at Northampton." The Conference also take the liberty of reminding the friends at Northampton of a rule of the Home Mission, relative to the necessity of the assuagement of the Home Mission Committee, in the settlement of a minister at a Home Mission Station.

The annual Association having already recommended the Cradely case to the attention of the Churches, the Conference advise the friends at Cradely to make a *regular application* for assistance to the various Churches in the Connexion.

The Conference earnestly request all the Churches, that have not made their collections and subscriptions for the Home Mission, to attend to that business without loss of time, and transmit the amount to the Treasurer as early as possible, as the Secretary is anxious to make up the yearly accounts previous to the assembling of the next Conference.

Mr. J. Goadby introduced the morning service by reading and prayer, and Mr. Pike preached from Psalm cxvii. 6, 7, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." Mr. Hunter delivered a discourse in the evening from Titus 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."

The next Conference to be at Leicester, Friar Lane, on the last Tuesday in December, 1836. R. Stocks to preach in the morning.

There not being time to discuss the question referred to this meeting from the last, the subject is of course postponed to a future opportunity.

RICHARD STOCKS, Sec.

LONDON CONFERENCE.

The last Conference in the London District was held at Chesham, Bucks, October 27th, 1836.

Brother Hobbs was chosen Chairman, and Brother Garrett, Secretary. The Reports from the Churches were of an encouraging character. Fifty-five have been baptized since the last Conference. No reports came from brethren Wallis and Stevenson of those Churches which they were appointed to visit at the last Conference.

In reply to the query from Berkhamstead, whether something could not be done for the revival of the General Baptist cause at Aylesbury, it was unanimously agreed that Mr. Burns be authorized by the Conference to invite Mr. Cozens, now residing at Weymouth, to spend one year at Aylesbury on the terms here specified, viz--that this Conference guarantee £30 towards his first year's support. Nearly half of this sum was then offered by various friends.

The sum voted to brother Talbot a year ago not being made up, those friends deficient in the payment of their quota were respectfully requested to remit the same without delay.

The Wendover friends earnestly requested assistance for the ensuing year, to which the Conference was favourably disposed, and passed a vote recommending their case to the Churches in the district.

The case from Ford, in reference to the house adjoining the Chapel being in a dilapidated state, was replied to in a very liberal manner by brother Burns.

The next Conference to be held at Commercial Road, on Easter Tuesday. The brethren there to appoint the preacher and order of the services, and give due notice of the same in the Repository.*

* It is believed that the ministers absent from this Conference, were prevented from attending by domestic affliction.

ANNIVERSARIES.

CHESHAM.—The anniversary services, commemorative of the reopening of the General Baptist Chapel in this place, were held on Wednesday, October 27th.

In the afternoon brother Burns of London preached from Deut. i. 11. In the evening brother Burton, from Portsea, from James v. 19, 20; when the sum of £25, 17s. 3½d. was collected. The devotional exercises were conducted by brethren Diprose, Stevenson, Tyler, Statham, and Hall. E. S.

WENDOVER.—The second anniversary of the reopening of the General Baptist chapel in this place, was held on Wednesday, Sep. 28th. Brethren Burton of Portsea, Tyler of Haddenham, and Burns of London, preached on the occasion. Deep interest was felt by many in the services of the day. May "the blessing of the Lord which maketh rich" attend them, that in due time much fruit may be produced to the glory of God. The collections amounted to £13, 8s. The

debt incurred by the enlargement of the chapel was £296, 6s. 10½d. It is now reduced to £140, 5s. 7d.

We embrace this opportunity of returning our hearty thanks to those friends of the Redeemer's cause, who have so kindly and liberally assisted in lightening that burden, which in our circumstances, as a church and congregation, has been very oppressive. And again respectfully invite the attention of those churches to our case, which have not responded to our application by the circular letters. We will likewise indulge the hope, that they, seeing what other churches have done, will manifest corresponding liberality. It will not, perhaps, be expected that we should give the names of individuals who have privately contributed towards this cause, the sums being in many instances small, and would on that account form an extended list.

The churches and congregations of our own denomination from which moneys have been received, are the following,—

	£.	s.	d.
Wisbech - - - - -	6	12	0
March - - - - -	1	16	9
Long Sutton - - - - -	0	19	6
Sutton St. James - - - - -	1	7	6
Isleham - - - - -	3	8	9
Leicester, Dover Street - - - - -	1	0	0
-----, Archdeacon Lane - - - - -	1	2	6
Derby, Brook Street - - - - -	3	0	0
Chesham, church at and private subscriptions	25	2	6

From Particular Baptist congregations in the neighbourhood the following sums have been received,—

Haddenham - - - - -	2	9	6
Princes Risboro' - - - - -	1	0	0
Speen - - - - -	1	16	9

Private donations have also been obtained in a number of other places. We are likewise doing what we can by weekly subscriptions, and would still commend our case to Him who has hitherto crowned our efforts with success, hoping there will in future be no deficiency in liberal exertion, either among ourselves, or our distant friends on our behalf. C. TALBOT.

NETHERSEAL.—The anniversary sermons were preached in the General Baptist meeting-house Netherseal, on Lord's day, Sep. 11, 1836, by the Rev. T. Yates of Melbourne. Collections £11. The chapel was crowded, the sermons were excellent, and the services very interesting. J. S.

FAREWELL SERVICES AT KIRTON.

On Lord's-day, Aug. 21, Mr. J. Felkin closed his ministerial labours at Kirton. In the morning he preached from Acts viii. 36, 37, and afterwards administered the ordinance of believers' baptism. In the afternoon he administered the Lord's supper publicly, and gave the newly-baptized persons the right hand of fellowship. And in the evening he preached his last sermon among them, from Acts xx. 32, "Now, brethren, I commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance amongst them that are sanctified." The whole of these services were of a very interesting and affecting character, and the good feelings and impressions made on the large, respectable, and attentive congregations, it is hoped will never be effaced. The church wish the connexion to know that their late minister has left them in the most peaceable, affectionate, and honourable spirit, and that they deeply deplore their loss, and pray that his removal from them may be for his good, and for the more extensive promotion of the cause of Christ by his labours.

P. S. The church at Kirton would feel obliged if any minister or christian friend could direct them to a person who would be likely to suit them as a minister. All letters on this subject will receive due attention, if directed to Mr. F. Nicholson, Machine and Drill Maker, Kirton in Lindsey, Lincolnshire.

REMOVAL TO SEVENOAKS.

Mr. J. Felkin, from Kirton in Lindsey, in Lincolnshire, having been recommended by the ministers of the London district to the friends at Sevenoaks, paid us a visit, and preached two Sabbaths. The church having heard him with satisfaction, gave him a unanimous request to become their minister; with which request he complied, and entered on his labours on Aug. 28th. Our congregations which, before that time, were on the decline, have increased; and there is, we hope, a prospect of much good being done. J. CLOUT.

ORDINATIONS.

ISLEHAM.—On Wednesday, Sep. 14th, Mr. J. Cotton was solemnly recognised as the pastor of the General Baptist church,

Isleham. The Rev. J. Reynolds delivered the introductory discourse, the questions to the church and minister were proposed by the Rev. J. Stevenson of London, the ordination prayer was offered and the charge given by the Rev. F. Stevenson of Loughborough, and the Rev. T. Stevenson of Leicester addressed a sermon to the people. The services were highly interesting, and will, we hope, be long remembered.

SPALDING.—We understand Mr. Hoe was ordained to the pastoral office over the church at Spalding, on Thursday Oct. 20th. Ministers engaged on the occasion were the Rev. Messrs. Pike of Boston, Stevenson of Loughborough, Everard of Gosberton, Stevenson of Leicester, Hoe of Hose, Peggs of Bourn, Bissill of Suttertoun, Rogers of Fleet, and Muir of Spalding. More particulars in our next.

NEW CHAPELS, &c.

BOSTON.—The published contributions towards the erection of a new General Baptist chapel at Boston, proposed to cost £1000, amount to upwards of £430.

We sincerely congratulate our friends here on their prospects.

ARCHDEACON LANE, LEICESTER.—The new chapel in Archdeacon Lane, Leicester, is in a forward state. It is a good and substantial building, about 68 feet by 48 within.

BEESTON.—The General Baptist chapel was reopened at Beeston in the month of September, after considerable enlargement, by Messrs. Burns of London, and Wigg of Leicester. The collections and subscriptions were good, but particulars have not reached us.

COAL VILLE.—A new chapel, erected chiefly for the benefit of the increasing inhabitants of this place, was opened by our friends at Hugglescote on Wednesday, October 27. Preachers, &c., in our next.

BARTON.—The church at Barton, &c., on Tuesday, Oct. 26, held a day of thanksgiving to Almighty God on account of their happy condition, in being entirely free from debt, as to their numerous places of worship. The day was fine, the opportunities pleasing, and the company large. Further particulars in our next.

POETRY.

HYMN.

"I sat under his shadow with great delight, and his fruit was sweet to my taste."

How sweet to meet in Jesus' name,
And worship at his feet;
Humbly his promised favour claim,
Before his gracious seat.

How sweet to tell him all our wants,
To pour out our complaints,
And gain the timely aid he grants
To all his waiting saints.

How sweet to sing the Saviour's love,
To celebrate his praise,
Who left the shining courts above,
To save us by his grace.

How sweet to hear the joyful sound,
The Gospel of our Lord;
No earthly banquet can the soul
Such heavenly fare afford.

How sweet to mingle with the saints,
To hear, and sing, and pray,
In hope of meeting them above,
In realms of endless day.
Paddington.

J. BURNS.

LONGING AFTER HEAVEN.

Written during illness.

O thou loved country, bless'd abode of
bliss, [this;
Transition sweet from such a world as
Retreat from pain, from care in every
form,
"Thou shade from heat, thou refuge from
the storm."—

When shall I reach thy beautiful abode?
O when shall I throw off this mortal load?
When shall those chains which bind and
pain me so,
Break their strong holds and let their
captive go?

O heaven! O let me hasten to thy plains;
Unbind, ye fetters; break, O break, ye
chains;
O keep me not; but let me haste away,
To live in beams of everlasting day!

From "Poems appropriate for a sick
or melancholy hour."
Wellington Salop.

MISSIONARY OBSERVER.



SKETCH OF MISSIONARY OPERATIONS.

(Continued from page 392.)

WARM as is our friendship for our brethren and sisters in Orissa, and happy as has been our visit to them, the purposes of our voyage must be kept in view, and we must submit once more to the agony of separation, and mutually point each other to the skies, where we hope to meet again. "The Adventurer," in a coasting voyage of about 200 miles, will bear us to the mouth of the Hoogly, one of the principal branches of the Ganges, up which we may sail in about 100 miles to *Calcutta*. This is the seat of the Supreme Government, and is immensely populous, containing, according to some 500,000, and according to others many more inhabitants. The splendid buildings of the Government, and the costly palaces of the English, contrast with the mud houses of the Natives, and at once show which is the governing and which the prostrate people. In *Calcutta* we have many notes to put down of a Missionary character. Here the Baptist Missionary Society, as well as that branch called the *Serampore Mission*, have several labourers. Attached to the former are W. Yates, W. H. Pearce, James Penny, and six Native Assistants, one of whom especially is reported to preach so excellently, and live so consistently, "that every one loves him." Besides acting as the pastor of the Church in Circular Road, Mr. Yates is diligently and effectively employed in translations. Mr. Pearce superintends the printing office, and has the charge of the Native Christians, twenty-one of whom were baptized in the course of the year 1835. Connected with the Baptist Mission here are out-stations in *Bonstallah*, *Kharee*, and *Luchyantipore*. The *Serampore Mission* has W. Robinson, W. Thomas, and three or four Native assistants, who also have three out-stations. The number baptized in 1834 was twenty-eight. The *Church Missionary Society* has several labourers, catechists, and schoolmasters. Mr. Sandys takes charge of the Hindoos, Mr. Thompson of the Mahomedan, and Mr. Hæberlin of the villages. Connected with the *Gospel Propagation Society* is a College in *Calcutta*, containing eight or ten students. The *London Missionary Society* has several European and Native labourers in *Calcutta*, and *Kidderpore*, *Rammakalchoke*, and *Gungree*, dependent stations. They give an encouraging report of their congregations, converts, and schools. Here also the *Church of Scotland* has a Missionary station, to which is attached Mr. Duff, but who is now in this country. The *Bible Society*, the *Christian Knowledge Society*, the *Religious Tract Society*, the Committee of *Public Instruction*, and the *Ladies' Native Female Education Society*, are all in active and useful operation here, and diffuse far and wide their benefits, though we cannot but lament the unclassical and bigoted course adopted by the first of these Institutions in its *Calcutta Auxiliary*, and the Committee of the parent Society, in reference to the translations of the New Testament by our Baptist brethren.

At *Howrah*, a village near Calcutta, the Baptist Mission has Mr. Thomas and a Native Assistant, and considerable good is doing. At *Chitpore*, J. D. Ellis labours for the Baptist Society, and with a Native Assistant preaches in the villages, and superintends the schools. At *Seebpore*, a hamlet of Calcutta, Mr. G. Pearce resides, and, with the assistance of some Natives, preaches the Gospel, and superintends a Native female school, with considerable success. The *Gospel Propagation Society* has also stations at *Tallygunge*, *Gungeree*, *Howrah*, *Barripore*, and *Cawnpore*, where several Missionaries and Assistants are usefully employed. The *Serampore Mission* has also a station at *Barripore*.

Leaving our "Adventurer" at anchor, we proceed up the river Hoogly to Serampore, about fifteen miles. Here we take up our abode with the gentlemen at the head of the Serampore Mission, Dr. Marshman, J. Mack, J. Leechman, and J. C. Marshman. There are also several Native Assistants. Besides the labours of the College here, these brethren have active engagements in preaching the Gospel, attending the schools, translations, and printing. From this place we will take short journeys to the various stations around, making very brief notes of what we see in them. At *Dumdum*, a village about ten miles south of Serampore, is a station of this Society; a Native preacher resides there, and Messrs. Mack and Leechman visit it on alternate Sabbaths. At *Chinsurah*, a town ten or twelve miles N. N. East of Serampore, with 30,000 inhabitants, the London Missionary Society has a station, and G. Mundy has three schools, and considerable encouragement. Turning in a westerly direction, a journey of fifty or sixty miles will bring us to *Cutwa*, where W. Carey, of the Baptist Society, labours, assisted by Native preachers. Forty-five miles north-east of Cutwa we arrive at *Soory*, where J. Williamson, of the same Society, with four Native assistants, preach and itinerate with encouraging success. Directing our course southward, we arrive at *Burdwan*, fifty miles N. N. West of Calcutta, where the Church Missionary Society has a station, and two labourers. At *Culnar*, eastward of Burdwan, is another station, and at *Kishnaghur*, farther eastward, and at *Bancoorah*, to the west of Burdwan, are stations belonging to the same Society, in all which good has been done.

Having returned to Serampore, we will make our arrangements for a more serious journey, which we propose shall be through Patna, Benares, and Agra, to Delhi, and our return shall be by Lucknow, Gorruchpore, even to Assam; thence we will proceed down the Burhampooter to Dacca, and so over to Calcutta. This course, between 2000 and 3000 miles land and river travelling, will require some preparation, and will complete our work as far as relates to India. Our arrangements being complete, we proceed north about 110 miles to *Berhampore*, containing 20,000 people, where the London Missionary Society has M. Hill and J. Patterson; they have encouragement among the English residents, and but little among the Natives; they travel a good deal, and distribute many tracts. At *Moorshedabad*, five miles farther, T. Cussons is labouring in connexion with the same Society. A journey of about 140 miles north-west will bring us to *Monghyr*, where the Baptist Mission has Mr. Leslie, and W. Moore, who have long laboured in the good work. At *Digah*, about seventy miles farther in the same direction, J. Laurence, G. F. Anderson, and two Native assistants, labour with

increasing encouragement. *Patna*, a large town of 200,000 inhabitants, is ten miles from *Dijah*. Mr. Beddy labours here, and is encouraged. The Church Mission had also a station here, which has recently been relinquished.

Leaving *Patna*, a journey by the Ganges of about 200 miles west, will bring us to *Benares*, a great city, and regarded by the Hindoos with peculiar sanctity. The Serampore Mission has a station here since 1815; Mr. Smith is the Missionary. Of one converted heathen it is stated, that he was a pilgrim hunter for Juggernaut in *Orissa*, 650 miles distant; and heard Mr. Smith preach at *Benares*, was much affected, and exclaimed before all the people, "I believe in the Lord Jesus: all our gods were destroyers: none came to save sinners except the Lord Jesus." The Church Missionary Society has here four Missionaries, one European schoolmaster, and seven Native assistants; they have much encouragement. At *Chunar*, a few miles hence also the same Society has a useful station. The London Missionary Society has four Missionaries at *Benares*. Large grants of Bibles and tracts have been made to the Missionaries here from the Societies. Sixty miles higher up the river will bring us to *Allahabad*, where L. Mackintosh and Native assistants labour for the Serampore Mission with some prospects of usefulness. The Church Mission has a Native catechist here. The Ganges here divides, and taking our route by the *Jumna* branch, a course of about 300 miles will bring us to *Agra*, where the Serampore Mission has W. Greenway. This Church was formed apparently by a pious English Captain, at whose removal, with his regiment, the present Missionary came. There are thirty members.

Pursuing our course by the same river about 170 miles we arrive at *Delhi*, the ancient metropolis of *Hindoostan*, but now fallen from its former Asiatic splendour. It contains about 200,000 people, several Hindoo temples, and forty mosques. J. F. Thompson and a Native assistant are engaged for the Serampore Mission. The Church Mission has also a station here, though neither of these appear to have been attended with great good. At *Meerut*, thirty-two miles north of *Delhi*, the Church Mission has a station; and at *Kurnaul*, seventy miles north there is also a station, and they are both under the care of Natives. *Delhi* is the north-western province of *Hindoostan*; and at the remotest part of *Delhi*, at *Loodianah*, on the *Setlege*, sometimes called the "John o' Groat's" of *Hindoostan*, the American Foreign Missionary Society has attempted the establishment of a Mission.

We will now retrace our steps, and journey towards *Lucknow*, the capital of *Oude*. This is a distance of 280 miles, south-east of *Delhi*, but with no Missionary to point its thousands to the Lamb of God. At *Cawnpore*, forty-nine miles south-west of *Lucknow*, there is a Mission Church connected with the Serampore brethren. We now pass through populous regions, as we have hitherto done, who have no knowledge of God, and travel about 180 miles to *Gorruckpore*, a town about 100 miles north of *Benares*, containing about 40,000 souls, among whom three Missionaries and three assistants are successfully employed by the Church Missionary Society.

A still longer journey is requisite to reach our next post of observation, viz. *Dinagepoor*, which is at least 350 miles from *Gorruckpore*. Here the Serampore mission has a Church of twelve members, a small

portion of 20,000 people! But we bless God for a few; may they be as a leaven! At *Sadamahl*, twenty miles north-west of this place, the same Mission has another station, in which Mr. Sunglie labours; at *Rungpore*, forty miles east-by-north, there is also another station, where Mr. Jones preaches the Gospel under the auspices, but not at the charge, of the Serampore Mission, having charge of a school established by the Judge of the district. We now proceed in our eastern course 200 miles farther to *Goahatty*, the capital of the province of Assam, the extreme eastern province of India; there, for the same Mission, James Rae labours, assisted by Natives; the name of one pleases us, because we have a Native namesake in Orissa, Ram Chundra. This is a recent station. At *Churapoonjee*, in the Khassee hills, the same Mission has also a recently-formed station; A. B. Lisk, Missionary. This is near 100 miles in our south-west course toward Calcutta.

Dacca, about 150 miles south of the latter place, is an older station, of the same Mission. O. Leonard labours here. Another station that we shall visit is *Burishal*, a large town seventy-two miles south of *Dacca*, where S. Bariero and several Natives labour actively. The last station we visit is *Sahebjung*, in Jessore, sixty-five miles north-east of Serampore, where J. Parry and four Native assistants labour for the Serampore Mission. More help is needed here. The Missionaries state that there is a disposition to receive the Gospel, but that the 1,300,000 people in the province require more Missionaries.

Having arrived at Calcutta, and being about to leave this wide and densely-populated land, what a host of pleasing and painful emotions crowd in upon us! What millions of idolaters! What strange sights here we behold! and what a work of Christian benevolence is here in progress! What a glorious prospect is opened to our view in distant ages! The heathen feel that idolatry must fall; the converts adorn their profession; the Native preachers are devoted; multitudes hear the Gospel gladly; myriads of the rising generation are being trained under the influence of Christianity; and what is more than all, the Spirit of God is blessing the work of our hands. Arise, O God, and plead thine own cause.

From Calcutta we proceed down the river into the Bay of Bengal, and cross over its northern extremity by the various mouths of the Ganges and the Burrampooter, towards *Chittegong*, which is about eight miles inland, where the Serampore brethren have had a station many years. John Johannes is the Missionary. Good has been done.

We sail southward about 100 miles, and arrive at *Akyah*, an Island in the Arracan river, where the same Society has a station. J. C. Fink is the Missionary, and, with his Native helpers, meets with much encouragement. Sailing forward by the Arracan coast, now belonging chiefly to the English, we come in a voyage of about 400 miles to *Rangoon*, at the mouth of the Irrawaddi. This is the chief sea-port in Birman. Here the American Baptist Missionary Society has a station, and C. Bennett is the Missionary. This Mission began in 1813; was suspended on account of the wars; but was resumed in 1830. Up the river about 400 miles is *Ava*, the capital of Birman, where is another station of the same Mission. Mr. Kincoid is the Missionary. Eastward of Rangoon is *Maulmein*, in the British territory, where Dr. Judson, O. T. Cutler, R. B. Hancock, and T. Simmons, labour in preaching and

printing. This is the chief seat of the Birmah Mission. North of Maulmein is *Chummerah*, another station of the same Mission. At *Tavoy*, a town of 1000 inhabitants, 100 miles south, and open to the sea, is another station, from whence labours are directed to the Karens, a people among whom much good has been done. *Mergui*, an Island about 100 miles below *Tavoy*, is the last station of this active and useful Mission. Such is the general appearance of gifts among the Native Birman converts, that the Board "hope that efforts may be multiplied to any extent" by their means. The Birmese are represented as a much superior people to the Hindoos.

We will now with our Adventurer sail from *Mergui* through the straits of *Malacca*, and cast anchor at *Sincapore*, a small Island at the southern extremity of *Malacca*, a trading and flourishing town of the same name, belonging to the British, where two missionaries, a printer, and a doctor of medicine are stationed by the American Board of Missions, and are doing much good among the Chinese and others. As there are several stations in the Islands round about, our company, for the sake of dispatch, will divide itself into parties, and in small craft, under the guidance of experienced pilots, explore the various parts of the Archipelago, in pursuance of our original purpose.

This being done, and all collected again at *Sincapore*, and preparing to embark, they give in their respective reports. The first party state that they passed back through the straits of *Malacca*, and found at *Pinsung*, an Island off the coast, a flourishing station of the London Missionary Society, three Missionaries, several schools, and a printing press, and great encouragement. At *Malacca*, they met with J. Hughes and J. Evans, and the celebrated Chinese preacher, *Leang Afa*, of the same Society. Preaching in Chinese, English, Malay, and Portuguese, is maintained, tours are made, several schools are in active operation, and thousands of printed books are circulated, and good is extensively done. They then proceeded to make a circuit of the Island of *Sumatra*, and found at *Pinang*, on the western coast, a Baptist Mission station, whose Missionary, Mr. Ward, is employed chiefly in preparing a translation of the Scriptures into the Malay tongue; and they also learned that the American Board of Missions are forming a station in the Island. Passing through the straits of *Sunda*, they touched at *Batavia*, on the north coast of *Java*. This Island belongs to the Dutch, and has a population of 6,000,000. At and about *Batavia* are 300,000 souls, of which 30,000 are Chinese. The London Missionary Society has an effective mission in *Batavia* here. At *Samarang*, an equally large town 190 miles east of *Batavia*, the Baptists have a station, but the jealousy of the authorities gives the missionary much annoyance.

The second party had been to the *Molucca Islands*, and found ministers, and missionaries in some sort, in the Islands of *Amboyna*, *Banda*, *Ternate*, *Celebes*, *Ceram*, *Timor*, *Rhio*, and the south western Islands, and report that there are many thousand Christians on these stations. They also stated the *Rhenish Missionary Society* had two missionaries in the Island of *Borneo*.

The third party took another course. They first sailed northward, up the gulf of *Siam*, to *Bankok*, the capital of *Siam*, containing 400,000 people, where the American Baptist Missions have a Missionary. The American Board of Missions have a station here too. They

then steered southward, and doubling Cape Cambodia, shaped their course to *Canton*, but stopped short at *Macao*, a small island at the entrance of the gulf of *Canton*. They report that since the death of Dr. Morrison the authorities had persecuted the little flock he had collected, and that they had been ransomed at great cost by his son. Christian books had been prohibited by proclamation, and energetic measures were adopted by the Chinese authorities to extinguish the light of truth. This will not avail, for the language is known, the Chinese Scriptures are printed elsewhere, the people are anxious to receive them, the Christian world is directing its thoughts to China, and what is more, "God is for us." The probability is, that the 300,000,000 of Chinese, in the course of a few years will be visited in all quarters, if not by living missionaries, by the effectual distribution of the Word of Life. Having congratulated each other on our safe return, we will prepare to transport ourselves to Port Jackson in Botany Bay, where in your next you will find,

Yours, &c.,

GUBERNATOR.

BAPTIST MISSIONARY SOCIETY.

JAMAICA.

The following extracts give a pleasing view of the progress of Christianity in this Island. It appears from a statistic account given at the Jamaica Baptist Association, that they baptized during the past year 2701; that the total number of members is 12,818; and that the total average attendance at their Chapels is 29,450. "What hath God wrought!"

In resuming our notices of the progress of the Mission in this important Colony, we have to announce that one of our devoted brethren, who has long and zealously laboured there, has recently been called to his eternal rest. We refer to Mr. Coultart, who expired at his residence at Tydenham, in the Parish of St. Ann, on Tuesday, July 12th, the same day on which our friend Mr. Nichols departed in peace, as stated previously. Of the particulars of Mr. Coultart's removal, no account has reached us as yet from the scene of bereavement; but we hear from Mr. Phillippo, that the immediate occasion was the rupture of a blood-vessel, consequent on spasmodic affection. Mr. Clarke, of Jericho, whose station was the nearest to Tydenham, hastened thither to attend and conduct the funeral services of his deceased and much-lamented friend and brother; and the solemn event was noticed and improved, on the next Sabbath, by our surviving Missionaries generally throughout the island.

Mr. Coultart had resided in Jamaica longer, by several years, than any of his

brethren, having entered upon his labours at Kingston early in 1817. His personal and domestic afflictions have been great, and for many years he had to endure much opposition; but the band of the Lord was with him, and few ministers, probably, have been more successful in awakening and converting sinners from the error of their way. In two or three years after he settled at Kingston, he was under the necessity of providing increased accommodation for his numerous hearers; and the spacious premises in East Queen Street, including a chapel capable of seating two thousand persons, a dwelling-house for the minister, and a school for the daily instruction of poor children, were built under his personal superintendence. Since Mr. Coultart's last return to Jamaica, he has been stationed at St. Ann's; and the pleasing accounts of his progress and extending labours in that very needy district must be fresh in the recollection of our readers. But the simple piety, transparent integrity, and warm benevolence of our deceased friend, were all insufficient to overcome the rooted prejudices still cherished, in some quarters, against the Missionary name and character. It was to him that we referred, when stating in our last number, that one of our brethren could procure no house to reside in, though several were going to ruin for want of being occupied. Little did the writer think, when penning that paragraph, that his much-respected brother had obtained elsewhere what was denied him on earth, and been welcomed into a

house *not made with hands, eternal in the heavens*. It has now become an important question, how these important stations, thus suddenly bereaved of their senior pastor, are to be supplied. Our only resource is in the power, and faithfulness, and love of the Great Head of the church. Amidst all the ceaseless fluctuations which agitate and perplex us here, He is *the same yesterday, to-day, and for ever!*

We have already stated that the first meeting of the Jamaica Baptist Association took place at Kingston in the month of March last. It occupied three days; the services were well attended, and appear to have produced a very pleasing effect on the minds of the assembled brethren. "All were present," says Mr. Tinson, "but brother Abbott, who was unable to travel so far; nevertheless, as he assured us in his letters, he was with us in spirit; and never do I remember any previous meeting so entirely harmonious and interesting. There was no idling away of time—various matters were discussed, all, of course, connected with the Mission; and though on some points we differed, we differed in a spirit of kindness and forbearance, as though we had learned something of the temper of our Master. There was an evident disposition to listen to any suggestions for the benefit of the churches, and improvement of our plans; and if a more excellent method could be pointed out, to try it. O, my dear friend, do help us to praise. I know not how to be thankful enough, and I believe it is the feeling of all. Such uninterrupted harmony and kind Christian feeling have prevailed throughout, as to convince us that God has heard prayer, and been with us of a truth."

On this pleasing occasion, sermons were preached by Mr. Coultart, on the *Prerequisites to Christian Baptism*, and by Mr. Dexter, on the *Practical Influence of Christianity*. Mr. Tinson read a circular letter on *Conversion*.

Of his own station (Hanover-street, Kingston), Mr. Tinson observes, "It is prosperous, as far as I can judge. The congregation has increased so as to fill the chapel, and sometimes there are many outside; the average attendance is about 500. There are several waiting for baptism, but I am not in haste to baptize, though I can conscientiously say that I never do receive a candidate without the strictest inquiry as to knowledge and character, and am often fearful in regard to some that I keep back, lest I

should offend in so doing. That I have been sometimes deceived, I am quite ready to admit; and such is the case with ministers in other countries. What makes me additionally careful in admitting candidates, and somewhat slow to baptize, is the shameless manner in which the ordinance is administered to hundreds of poor ignorant creatures from the country, by eight or nine self-appointed black and coloured preachers in Kingston, some of whom cannot read at all, nor scarce utter a single sentence intelligibly; and what is still worse, several of them are dishonest, quarrelsome, and licentious. Yet these men travel into the country, and by calumniating the missionaries, and flattering the people, lead many astray."

Mr. Gardner has had a renewed attack of indisposition, but expresses his thankfulness that although occasionally prevented from occupying the pulpit himself, he has found friends able and willing, at such seasons, to render him assistance. Alluding we presume, to the fact we have just quoted from Mr. Tinson, he speaks of his peculiar anxiety on behalf of his poor, but numerous flock, "since they are so much exposed to the evil influence of those who seek not them but theirs."

Mr. Samuel Whiteborne continues to conduct the day-school connected with Mr. Gardner's congregation, so as to advance his own reputation, and the welfare of his pupils. He has lately opened a Sabbath-school at Port Royal, where about eighty persons, adults and children, receive instruction. "It is very pleasing," he observes, "to see a grey-headed father standing in the same class with a little child, and both striving to read the Book of God."

Mr. Phillippo, writing from Spanish Town, under date of 24th May, mentions his conviction that another enlargement of his chapel in Spanish Town is becoming absolutely necessary. "It is now as full every sabbath as it was before the late addition was made; but on those sabbaths when there is no preaching at Passage Fort, or Highgate, full five hundred persons may be said to be without accommodation. On a sacrament sabbath the entire chapel (gallery excepted) which is one hundred feet by forty-five, will scarcely seat the communicants, so that the teachers and children of the Sunday-school, often amounting in number to nearly five hundred, are obliged to remain in the metropolitan school, while numbers of the hearers are obliged to go away, or sit or stand outside the chapel

walls. Thus God has, in answer to the prayers of his church, opened an effectual door, and the question is, Will the church prove her sincerity by entering into it or not? O that she would rise in her might, and take possession of the inheritance which here awaits her reception!"

EXTRACTS FROM AN ADDRESS
OF REV. DR. DUFF.

*At the anniversary of the Church
Missionary Society.*

In our last volume, we gave parts of an excellent and intelligent address of this distinguished individual.* We have much pleasure in giving the following extracts, which we have no doubt will be approved by our readers.

Appalling system of Hindoo Idolatry.

It is a most affecting thought, that, in searching for the most marvellous proofs of the fall of man, we are not required to go to the outskirts of the terrestrial globe—to the shores of New Zealand—or to the coast of Labrador; but to visit the vast region of the East, which enwraps in its bosom the cradle of the human race—of religion—of science—of the Patriarchal faith—yea, of Christianity itself.

By the report of this day, our eyes have been drawn to one of the fairest regions on which the sun, in his meridian strength, pours down the full tide of efulgent glory—a region over which are scattered more than a hundred millions, not of wild and roving barbarians, not of savage and blood-thirsty hordes; but, as far as the culture of human intellect and the arts of life are considered, a race of more than a hundred millions of comparatively civilized fellow-subjects—subjects of the crown of christian protestant Britain!

And what do our eyes there behold? The temple of Jehovah? No; but the loftiest temple of the prince of darkness—a black, and sullen, and stupendous pile—reared in the dark and fabled recesses of a past eternity—covering the whole laud with its noxious shade, and rearing its blood-stained pinnacles above the clouds.

And who is worshipped therein? Not the High and Holy One that inhabiteth eternity; but, as we heard from the lips of that Hindoo who appealed to us in the report, three hundred and thirty millions

of Deities instead—thus realizing one of Satan's mightiest triumphs, who has succeeded in planting the vile delusion, that the number of the worshipped triples that of the worshippers. Who and whence are these? The infatuated people have ransacked heaven above, the earth beneath, and the waters under the earth, for vital forms in which to shape and fashion these lifeless divinities; and when all vital forms had been exhausted, they tasked their ingenuity and racked their imagination in combining those into an endless variety of unnatural compounds, to which, without any hyperbole, the description of our great English Poet might be applied:—

All monstrous, all prodigious things,
Abominable, unutterable, and worse
Than fables yet have feigned, or fear conceived,
Gorgons and hydras, and chimeras dire.

What an appalling spectacle everywhere to witness!—millions of beings, endowed with immortal spirits like ourselves, rending the air with the deafening shout, "These be thy gods, O India!"

As a christian audience, knowing the nature and magnitude of man's guilt, you would naturally look out for some all-sufficient atonement; but, there, instead of being directed to the efficacy of that sacrifice which was once offered on Calvary and is the sole foundation of a sinner's hope, men are still directed to the blood of bulls and of goats, and a thousand varied tortures which harrow up the feelings of humanity, and we are told that these are the propitiations for sin which appease the bloody demons of Hindooism.

As a christian audience, knowing the vileness and pollution of sin, you would naturally look for some purifying fountain to wash away its stains; but, in that land, instead of being directed to the all-cleansing fountain which has been unsealed by the blessed Immanuel, they are directed to the troubled waters of a turbid earthly stream, and are told that these are the waters which purify the soul, and prepare it for the regions of immortality.

As a christian audience, knowing the visions of unmingled future bliss which cheer the faithful in their pilgrimage Zionward, you would naturally look to the prospect which those blinded idolaters have beyond the grave; but, instead of being directed to the joys and pleasures which are at God's right hand for evermore, one points to a series of millions of painful future births in brutal

* See pp. 318, 358, 397.

forms—another, to temporary abodes in a region of unbounded sensual delights—and a third, and the most perfect of all, to a literal absorption in the deity, amounting to the loss of individuality or personal identity, that is, in very truth, to a total loss of self-consciousness; so that the very highest reward which that gloomy system offers to its degraded votaries, is neither more nor less than the last expedient of the sceptic and the scoffer, the horrible annihilation of the Atheist!

But, after taking the round of Hindooism, and surveying it in all its forms, we find it still spreading above and beyond us, like a dark and boundless universe--

Where all life dies—Death lives.

Are we not, then, prepared to exclaim, Better far escape from the darkness and the gloom which the great enemy of God and man has strewn over the broad and shining atmosphere of truth in that benighted land--better at once to follow the Greek and Roman poets in their gorgeous fictions, and dwell with them in imagination in the bowers of the Fortunate Islands, or luxuriate amidst the loveliness of the gardens of the Hesperides--better live and feast on the acknowledged musings of fancy, and sink into the grave amidst the dreams of poetry, than pretend to live and feast, like these poor idolaters, on corruptions of Divine truth, and mock-representations of the designs of heaven, and then sink into the grave, deluded, desolate, and forlorn!

And will you not now be prepared to return a quicker and sympathetic response to our petition, when we call on you, with greater zeal than ever, to rally round this and every other Society, which has for its object to bring down, through the Divine blessing, so hideous and gigantic a pillar of superstition and idolatry, and rear the temple of Jehovah on its ruin?

After noticing the importance of education generally as a means of promoting the cause of God among the Hindoos, and the improved aspect of government regulations in reference to this subject, he proceeds:—

There is also a striking historical peculiarity in the present position of India. I will illustrate this by reference to an analogous case.

What is the history of the world between the flood and the coming of Christ?

Is it not a history of the down-putting and up-setting of kingdoms; until, at length, a power arose, great and mighty, and exceeding strong, which ground into atoms the kingdoms of the earth? And then the Roman Emperor was enabled to proclaim universal peace; and, in token thereof, shut the gates of the temple of Janus, the emblem of war. "Then," said the biblical critics and ecclesiastical historians, "then was the *fulness of time*;" and then the hosts of heaven, commissioned on the joyous errand, announced the advent of the incarnate Deity.

What, in like manner, I would ask, has been the history of India for the last three thousand years? What, but a history of the up setting and down-putting of kingdoms?—at one time, divided into a thousand petty States, scowling defiance at one another—here, the parricide, basely usurping the father's throne; and there, the fratricide, wresting the lawful crown from his brothers—at another time, combined into groups of confederacies, cemented by the bond of indomitable hate, and leaving the retaliation of fell revenge as a legacy to their children's children. At length, about eight hundred years ago, our eyes are turned away from the interior to the far-distant North. There the horizon is seen thickening with lurid clouds, which roll their dense masses along the troubled atmosphere. At last the tempest bursts: one barbarian conqueror issues forth after another; and, at length, the greatest and the mightiest of them all, from the hyperborean regions of Tartary, from the gorges of the Indian Caucasus, descends on the plains of unhappy India, proclaiming himself "the scourge of God." His path is like the red lightning's course, and speedily he blasts the flower of India's chivalry, and smites into the dust her lordly confederacies: her villages, and cities, and temples, and palaces, lie smoking in their ruins: through fields of carnage, and rivers of blood, he hastens to grasp the sceptre of a universal but transient dominion. All India is made profusely to bleed from end to end; and, ere her old wounds are healed, all India is made to bleed afresh. In swift and destructive succession, new imperial dynasties ever and anon spring up out of the blood and ashes of the old.

Such is the melancholy epitome of India's tragic history for nearly 3000 years.

How different the scene now! About 200 years ago, a band of needy adveu-

turers issue forth from this our native land—from this, one of the remotest islets of the ocean; and they sit down in peaceful settlements on India's fertile shores. By a strange and mysterious dispensation of Providence, these merchant subjects were destined to become sovereign princes. In opposition to their own expressed wishes, in direct contravention of the imperative mandates of the British parliament, district was added to district, and province to province, and kingdom to kingdom, till, at length, all India lay prostrate at the feet of Britain. And now, for the first time during the last thirty centuries, universal peace does reign in India; and if there were a thousand temples of Janus there, the thousand temples might now be shut!

Who, then, can resist the inference which analogy supplies? Were the Roman Legions commissioned by an overruling Providence to break down the barriers of intercommunion between the States, and nations, and kingdoms of the world, to prepare the way for the ambassadors of the cross to announce the advent of the Prince of Peace? And have not the British legions been commissioned in our day, by the same overruling Providence, to break down the barriers of intercommunion between the tribes, and States, and principalities of Hindoostan? Have they not levelled mountains, and filled up valleys, to prepare a highway for the heralds of salvation to proclaim the message which ought ever to fall upon the sinner's ear as more enchanting far than the softest strains of earthly melody? Shall we then shut our eyes and steel our hearts against an opportunity so favourable for extending the boundaries of the Redeemer's kingdom?

Say not that ye have not the means. The wealthy have the means in abundance, and to spare, if they had only the large christian heart to communicate. The poorest has something: even the widow has her mite; and if she has not, she has her closet; and thence, in communion with all the saints on earth, may thousands of prayers be made to ascend into the ears of the Lord God of Sabaoth, more grateful and more acceptable far than the incense of a thousand sacrifices offered upon a thousand hills.

Will you, then, neglect the golden opportunity of extending the doctrines of the cross in India?—India, which is linked to so many of us, by being the temporary home, or the perpetual grave

of beloved friends!—India, which is linked to all of us nationally, by being the brightest diamond in the British crown! Oh! if ye neglect such a golden opportunity of advancing the cause of the Divine Redeemer, how shall ye be able to stand before the bar of heaven, and plead guiltless of the blood of the perishing millions which now lie conquered—prostrate—weeping, at your feet? Methinks this awful responsibility ought to paralyze many of the best-laid projects of life, and crush many of its busiest occupations, under the weight of an oppressive burden. Methinks it ought to introduce the pall and the shroud into the gayest of your noisy revelries; and, like the hand-writing on the wall of the palace of Babylon, suddenly freeze the flowing current of your festive excitements. Methinks it should follow you, as an ever-present tormentor, into the solitary chamber, and render restless and feverish the repose of night, and paint its fleeting visions with images of terror more alarming than the fabled ghosts of the murdered! Oh! if it do not, rest assured it is not for want of a cause more than adequate.

But why should I appeal to duty and responsibility alone?—why not to the exquisite enjoyment experienced by those who know and value the privilege of being fellow-workers with the Great God himself, in advancing that cause for which the world was originally created, and for the development of which the world is still preserved in being? I appeal to all present, who bask in the sunshine of the Redeemer's love, whether the enjoyment felt in promoting the great cause for which He died in agonies on the cross, that he might see *of the travail of his soul and be satisfied*, is not inef-fable? Oh! it is an enjoyment, which those who have once tasted of it, would not exchange for all the treasures of India. It is a joy rich as heaven, and lasting as eternity; and, in the midst of troublous times, when the shaking of the nations, and the heaving of the earthquake, which may ere long rend asunder the mightiest empires have commenced, what stay—what refuge—what hiding-place can be found like the faith and hope which are the strong-hold of the righteous? Those whose faith has been firmly placed on the rock of Jehovah's promises, can look across the surges of the tempestuous ocean, to the bright regions which lie beyond. Yea, should still greater dangers rise, and greater terrors frown, and days of greater dark-

ness fall upon them, is there not enough to cheer and exhilarate their spirits in the believing contemplation of the latter-day glory? Think of the earth, as it now is, rent with noise and burdened with a curse: think of the same earth, in the radiance of prophetic vision, converted into gladsome bowers, the abodes of peace and righteousness. View the empire of Satan, at present fast bound by the iron chains of malignant demons, who feed and riot on the groans and perdition of immortal spirits. Behold, from the same dark empire, in the realization of prophetic imagery, the new-clad myriads rise, chanting the chorus of a renovated creation—the jubilee of a once groaning, but now emancipated universe! Over the slaughter of undaunted heroes, and the smoking ruins of some citadel which long held out as the last asylum of a country's independence, poets have sung of freedom's shriek: over the fall and ruin of immor-

tal, spirits, and a world dismantled by the fall, we might covet the tongue of an angel to tell of creation's shriek: but, surely, with an ecstasy of fervour might we long for the voice of an archangel to celebrate creation's shout over a world of lost sinners—saved—restored, through grace, to light and liberty! Oh that the blessed era were greatly hastened! Oh that the vision of that mitred minstrel, who ere-while sung so sweetly of "Greenland's icy mountains" and "India's coral strand," were speedily realized!—that glorious vision, wherein, wrapt into future times, he beheld the stream of Gospel Blessings rise, and gush, and roll onward, till it embraced every land and circled every shore—

'Till like a sea of glory,
It spread from pole to pole.

*Even so, Lord Jesus! come quickly:
even so, Amen!*

EXTRACTS FROM REPORTS.

CHURCH MISSIONARY SOCIETY.

THIRTY-SIXTH REPORT.

Summary of the Society.

Missions, 9—*Stations*, 64: being, in West Africa, 4; Mediterranean, 5; North India, 11; South India, 7; Western India, 1; Ceylon, 4; Australasia, 11; West Indies, 18; N.-W. America, 3.—*Labourers*, 680: consisting of 63 English, 7 Lutheran, and 3 Native or Country-born Clergymen; 59 European Lay Assistants; and 85 European women, being 83 wives of Missionaries and Laymen, and 2 unmarried teachers: 426 Native or Country-born male and 37 female assistants—*Schools*, 431—*Scholars*, 21,648; consisting of 12,631 boys, 2730 girls, 967 youths and adults, and 5320 of whom the sex is not specified.

Prosperous state of the Funds.

The aggregate receipts of the year stand as follows:—

	£.	s.	d.
General fund	67,691	4	2
Disabled Missionaries' fund	630	7	6
Institution Buildings' fund	32	18	10

Making a gross total of £68,354 10 6

The gross total of the preceding year's receipts stood thus:—

General fund	68,627	18	3
Disabled Missionaries' fund	890	8	8
Institution Buildings' fund	63	17	9

£69,582 4 8

Surveying on every side the opening spheres of labour, your Committee strongly feel that the present is a time in which the thoughts of the christian public are drawn out to a yet more enlarged view of the obligations under which we lie to the unconverted world.

It is the earnest hope of the Committee, that they may be enabled to carry out a mission into the immense empire of China. During the past year, likewise, the Society has been invited to occupy a field of a strictly missionary character in another part of the world—the South of Africa. When objects of this nature are presented to their view, they feel that this Society would fall short of its missionary character, did they not renew their appeals on behalf of those benighted regions: for, as it is the office of the established ministry to meet the ever-growing spiritual wants of a professedly christian people; so is it the bounden duty of missionary societies to turn up new ground—to be pressing on further and further; breaking forth to the right hand and to the left; lengthening the cords and strengthening the stakes of

that tent, which is to be planted in the earth, and which is to gather beneath its protection the most scattered, the most forlorn and outcast tribes of the family of man.

With all the pressing obligations which thus multiply upon them, the Committee feel themselves bound to reiterate their appeal, on behalf of missions already established, and of missions yet to be formed. They are grateful for augmented funds; but they still have to renew their call for able, educated, and pious men. They look for aid from the Universities; but, of this class, the Committee regret to say, that, hitherto, the number of candidates has been small. They trust, however, that when the claims of the East, and its peculiar circumstances, shall have been fully exhibited, learned and humble, yet devoted, young men, will rise up from the very bosom of the church, resolved that the nations shall not for ever cry in vain.

A native appeal.

Indeed, if the arguments used in our own country were not sufficient to prevail, it might surely wring the hearts of English Christians to hear in what terms a converted native of India calls upon them to send out more labourers:—"Tell them," says one of these Hindoo converts, William Churrun, to the Rev. Mr. Wilkinson,—“Tell them, that William Churrun, by the grace of God a servant of Jesus Christ, was once a servant of sin; and would have been a servant of sin now, had they not sent you to tell me of Christ crucified for sinners. Tell them my heart thanks them. Oh! when I think, that had not English Christians sent Jesus Christ to me, I must have been for ever lost, I cannot help loving them. Next tell them, we wonder much that they only send one or two missionaries. What are one or two? Do they not know how many millions of my poor Hindoo brethren are yet without God? Oh! tell them that William, who thanks them for himself, blames them on account of others. I have heard you say there are many millions of people in England; and then I think—‘Well! many millions; and only one, two, or three missionaries come to India, to save millions of those who are perishing in sin!’ Tell them, we have three hundred and thirty millions of gods, whose slaves we are. And, oh! tell them, that though these gods never spoke before, yet, in the day of judgment, the God of English Christians,

who is the God of the whole world, will give each a tongue, to condemn them, for not sending the Gospel and more missionaries to India.”

The Committee would, in conclusion, revert to that feeling, which they humbly trust has been the vital principle of their proceedings during the past year, and which they fervently hope will constantly animate the members and friends of every missionary institution. It is their solemn conviction, that, without the pouring out of “the Spirit from on high,” every appeal and every effort must be made in vain. It were but lost labour to devote ourselves to writing, speaking, journeying, suffering, and even dying, in this most blessed cause, did not our hopes rest on the sure promises of an Almighty, All-wise, and most merciful Saviour and Lord. Especially with regard to the supply of suitable candidates, your Committee call upon every faithful servant of Christ to remember, that holy men can be raised up only by him; and that the method of prevailing with him to do this, is, fervent, believing, and persevering prayer. It was the adorable Redeemer himself, who expressly directed his disciples to look up to him in supplications, that he would supply this succour for a perishing world. “When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”

LONDON MISSIONARY SOCIETY.

FORTY-SECOND REPORT.

Summary View of the Society.

In the several parts of the world connected with the Society's operations, there are 272 Stations and Out-stations—111 Missionaries—28 European and 195 Native Assistants—74 Christian Churches—5239 Communicants—448 Schools—and 29,600 Scholars.

There are connected with the several Stations of the Society, 15 printing establishments; and, in the Ultra-Ganges' district—in which the knowledge of the Gospel continues to be still chiefly communicated through the medium of the press—105,703 copies of books have, during the past year, been printed, and

163,297 copies distributed. Complete returns from the East Indies, and other Stations, not having been yet received, the remainder of books printed and distributed during the past year cannot be reported.

State of the funds.

Receipts of the Year.

	£.	s.	d.
Contributions	36,890	14	7
Do. from Missionary Stations	5189	11	8
For Special Objects	8174	13	11
Government Grants for W.			
Indies	3000	0	0
Legacies	1132	6	5
Dividends and Interest....	1477	16	4
Total....	£55,865	2	11

Payments of the Year are £60,627 8 5

Grants Received.

The Directors gratefully acknowledge the following grant from the Committee of the British and Foreign Bible Society, for the use of the Mission at Rarotogna, one of the Hervey Islands; viz. 2000 Gospels, Rarotogna Version, value £143, 12s. 6d.

The Directors also gratefully acknowledge the following grants from the Committee of the Religious Tract Society, during the past year, for the use of the Society's Missions; viz. money grants (595*l.*) for the printing of tracts and other publications, chiefly in Chinese and Bengalee; 772 reams of printing paper, and 88,592 tracts, amounting in all to £1443.

The events of the past year, affecting the operations of the Society, will, the Directors are persuaded, be regarded by its friends with strong and varied feelings. Amidst many causes for humiliation and profound submission to the Divine will, there is much which demands the most grateful acknowledgement, and encourages far greater efforts.

Throughout the country, the growth of feeling in favour of the Missionary cause has been steady and progressive; and its proceedings are sustained, in an increasing degree, from the operation of principle, and the sense of duty.

In the South Seas, with much still to deplore, the improvement in several of the old Stations has been gradual and decisive; while the new fields opening westward inspire the most animating hopes.

In China, while the Directors tenderly sympathize with the persecuted and scat-

tered flock of Native Christians, and share with their brethren the disappointment of not being able to penetrate the country, and preach* to the people, they rejoice in the testimony which the Lord is giving to the word of His grace in adjacent stations; and in the hopeful promise of growing efficiency in the Native agency, which they trust the Great Head of the Church is raising up, to bear to the millions of their countrymen the glad tidings of salvation.

The feeling, in regard to India, has been deep and painful; not because the spirit of inquiry excited among the Natives is subsiding, and their antiquated systems of iniquity and error are resuming the supreme hold of their affections, and rendering them enthusiastic in their support; not because increasing numbers of the youth in all classes of society are less desirous to become acquainted with the English language and English literature, or the people generally less anxious to secure the benefits of education for their children; not because they receive christian books with less avidity, or become less willing to attend the preaching of the Gospel, or less interested in the message which the Missionary bears; nor because the faithful preaching of the Gospel does not continue to prove to many a savour of life unto life—but because they have been unable to meet the affecting appeals of the brethren for help. Wide doors and effectual have been opened: whitening fields have invited the reaper's sickle. Our brethren, enfeebled by removals and by death, and exhausted by excess of labour, have implored aid from home. These appeals have been sent through the land, and applications have been repeatedly made in quarters in which they were most likely to be successful; but none from the schools of the prophets, duly qualified for the work, have respond-

* But the books circulate. In the Chinese language there are almost innumerable characters and combinations, but comparatively few distinct sounds; so that even the Chinese themselves can better understand what is *written* than what is *spoken*. Hence, when they are in conversation, they use much action, and often rapidly, with their finger, trace the form of the characters which they are uttering, to secure themselves from being misunderstood. Eloquence, therefore, is almost out of the question. This circumstance appears to point out the advantage and importance of propagating Christianity by books, as most of the Chinese can read, and are very ready to receive books. For this fact as to the language, we are indebted to a recent number of the Quarterly Review.—ED.

ed to the call: the Directors, after every exertion, have not been able to send a single Missionary to India during the past year; and the painful declaration of this fact is the only practical answer which they have been able to return to the urgent appeals of their brethren. Parties abroad, who had applied for Missionaries to occupy important Stations, disappointed in the hopes which they had cherished, and deemed even Popery preferable to Atheism, have sought for Catholic Missionaries: and these are now entering the fields to which the Protestant Missionary had been invited. Many months, the Directors hope, will not elapse, before some will embark; and they would earnestly invite the prayers of all who feel concerned for the extension of the Redeemer's kingdom, that He would give the word, that great may be the multitude of the preachers. The depression thus occasioned is relieved by the increasing number and efficiency of the Native agents now employed in India.

In the British Colonies, the attention of the Negroes to instruction is such as to excite the most pleasing anticipations; while their general conduct has been such as fully to justify the expectations of their warmest friends.

In Africa, the Directors have been called to weep with those who have suffered under visitations peculiarly alarming and disastrous, and to rejoice with those to whom special mercies have been vouchsafed. Into any detail of the circumstances which have so deeply affected the South-African Missions during the past year, the Directors deem it inexpedient at present to enter; as they will probably, at no distant period, be brought under public notice through another medium.

The calamities which have befallen the Madagascar Mission have been already noticed. While we devoutly regard the Most High as saying, by this dispensation—*Be still, and know that I am God*, we would not shrink from persecution, still more destructive and fierce, while cheered by the assurance that the Lord of Hosts is with us, and that He is our refuge who hath said—*I will be exalted among the heathen: I will be exalted in the earth.*

Amidst the manifold objects which claim and receive the attention of the public, the disciples of Christ regard with holy gratitude the steady progress of the cause of christian missions.

Whatever changes may affect the framework of civil society at home, and

whatever fields abroad invite or exclude enterprise or action in commerce, in politics, or in science, the range of Missionary effort continues to extend—the streams of Missionary benevolence deepen and widen as they flow—and the Missionary operations of the Church become, by experience and trial, increasingly efficient and mature. “Onward,” expresses the will of the ascended Saviour, both as revealed in His word, and indicated by His providence. “Onward” is the watch-word of the leaders in the work. “Onward” is a principal characteristic of the various movements of the agencies engaged; and “Onward” is the motto of the friends and the supporters of this holy enterprise.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1835—36.

Summary View of the Society.

Missionaries: In Ireland, 24—Sweden, 1—France, 14—Gibraltar, 2—Western Africa, 11—South Africa, 20—Mediterranean, 1—South India, 11—Ceylon, 21—New South-Wales, 8—New Zealand, 3—Friendly Islands, 9—Fejee Islands, 3—West Indies, 84—Canada Indians, 9—British America, 62. *Total*, 283; of whom 184 are principally connected with heathens and converts from heathenism, and 99 labour among Europeans and British Colonists. These Missionaries are assisted by 1729 catechists and readers, and 202 salaried, and 2696 gratuitous teachers; of whom 3892 labour among the heathen, and 735 among professed Christians.

Members in Society, 58,795; of whom 49,988 are chiefly from among the heathen, and 8807 from among professed Christians.

Communicants, 54,226, exclusive of the Irish, and of a recent and very large increase in Jamaica, but inclusive of all the other Missions of both kinds: this is an increase of 5992 on the preceding year.

Scholars, 43,759; of whom 31,769 are chiefly from among the heathen, and 11,990 from among professed Christians. This total is 2000 more than that in the Schedule; the Schedule being undercast to that amount.

Receipts of the year, £62,039, 16s. 2d.; Payments of the year, £64,567, 5s. 9d.

The past history of this Society cannot be remembered without furnishing a new

and cheering stimulus to those augmented efforts, which the necessities of the world, and the claims of the world's Redeemer, so urgently require. Comparatively small in its beginning, it has continued to grow in magnitude, and *in favour both with God and man*. As the providence of God has pointed out new scenes of labour, agents have been found to enter into them, and the Society has been enabled to supply the means of their outfit and support. It has lived to witness the decay, and in some instances the entire destruction, of some of the most formidable obstacles to its success. It has acquired the friendly support and patronage not only of the religious societies and congregations from whom it has derived its distinctive appellation, but also of a goodly company of other Christians, who, though distinguished by a different name, have been baptized into the same spirit. In furtherance of those extended schemes of usefulness in which it is engaged, it has already increased the annual amount of contributions to its funds, to a sum nearly fourfold of that which was obtained during the first year of its existence, as a regularly organized and public institution. And it stands at this day a monument of divine providence and grace, and an instrument of blessing to mankind, to a degree which, for the time, is

far beyond the largest expectations of those persons who witnessed its beginning.

With these things in their remembrance, the committee cannot hesitate to entertain the most cheering expectations of what will yet be done, by the blessing of Almighty God, through the agency of this Society, for the diffusion of the gospel and the conversion of the world. Only let those whom God has already *called out of darkness into marvellous light* stir up themselves to a more ardent and persevering zeal in showing forth his praises. Let those who are engaged in aid of this great cause, whether as advocates, collectors, or contributors, be faithful in the discharge of their respective duties; and let us all, *for Zion's sake*, refuse to *rest or hold our peace, until the righteousness thereof go forth as the light, and the salvation thereof as a lamp that burneth*. Then God shall remember the covenant on behalf of the dark places of the earth which are full of the habitations of cruelty. Then shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness: the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. God, even our own God, shall bless us and make us a blessing. God shall bless us, and all the ends of the earth shall fear him.

GENERAL BAPTIST MISSIONARY SOCIETY.

MR. BROWN'S JOURNAL.

Continued from page 395.

BAPTISM AND MARRIAGE.

Nov. 1st, 1835.—We baptized four candidates at Christianpore, who were referred to in the journal of some days ago. The church is enlarging. O may it be an enlargement which the Lord will own and bless.

5th.—The weather continues wet, and no getting out any where for out door preaching to do any good; and besides I have been so much engaged for the last three days that I have had little opportunity to go out. The magistrate came yesterday and spent two hours in the school with the boys. We were all pleased. He spoke of the children's improvement highly. Sudda Nund, the son of Ram Chundra, who was baptized last Lord's day, was married in the chapel by me. Most of the native friends were present. Sudda Nund looked with his usual composure, but the bride

was much confounded, covering her face and but imperfectly repeating the marriage service. May the blessing of the Lord be upon them both. We all met at Christianpore, in honour of the marriage of Sudda Nund.

PREACHING.

7th.—Preached at Taliuga Bazar. A large congregation. I read a portion of the parable of the lost sheep, Luke xv. 4, 5, 6. I had a most interesting opportunity. My heart seemed enlarged towards the people, and I spoke till I was weary of speaking. I called out to a man from the multitude, "Have you any children?" He answered, "No." Another replied, "He had but one." I then said, "I will suppose a case; a man has several children, and one of them is lost, what would he do, would he sit down and rest without finding it? You would rather go and seek it from jungle to jungle, from town to town; you would ask each one you met about the child, and describe your son to every one ca-

pable of giving information. Thus you are lost sheep, having strayed from the right way; God seeks you; I am come here to-night to call you to return from wandering in the wilderness of idolatry and sinfulness. They all replied, "Good; your words are true." O may they think on these things and be wise.

ENCOURAGEMENT IN SCHOOLS AND PREACHING.

9th.—Examined two schools and passed them. They did very well, and I felt pleased. I originated about 100 questions upon the chapter, many questions the children answered very correctly. We need the prospering blessing of the Lord, and then how large would be the increase, and how great would be the rejoicing on our parts.

10th.—This morning I examined two more schools. They read the portions of Scripture with much facility, and answered such questions as I put relative to the history of the chapter, and to subjects of a different kind. I felt encouraged, and I may say rejoiced and thankful to the Lord for the mercy in making our exertions useful to these otherwise benighted children. In the evening went to Chowdry Bazar, had a stormy and annoying time. I persevered, and at length was heard quietly on the subject of a future judgment. These solemn truths were heard with apparent attention. May they be made useful to those that heard.

11th.—Had a delightful time this evening. A large congregation near Futtemoca. I enlarged for half-an-hour on the parable of the lost sheep. Same subject as that on which I spake the other evening. The deepest attention was paid by the people, and they said, "The sahib's words were very good, and his shasters were very good shasters, and we will mind his words." The Lord can establish them in these resolutions, if sincere, or make them so if they are not. O may he give his word success. We rejoice over some seals to our ministry. May we be humble and thankful.

12th.—This afternoon I performed another marriage in the English chapel. Most of the Christians were there, and several strangers also.

15th.—Sabbath. A good congregation, and I preached from Heb. xi. 27, "By faith he (Moses) forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible." I felt refreshed by the way, and thankful to an ever-merciful Lord. The

chapel was full, and many strangers were in the verandah, Bengalees and others.

17th.—At Talinga Bazar met many people, principally from the country and persons coming from the courts. They heard for some time. I read and enlarged about half-an-hour on the parable of the Prodigal Son. They are much struck with these parables, and they paid great attention. My heart was cheered last night by the people's solemn and serious appearance whilst I was speaking. I trust and pray that these words may not fall to the ground in vain. O may light spring up in darkness! and may the Saviour's name be known and revered amongst them, and may the word of truth be truly understood.

INCREASE.

On Mouday evening we admitted six candidates, and left two others for consideration next church meeting. Our frequent additions is matter for rejoicing; whilst, however, we rejoice we will pray. I trust without ceasing that the Lord of the harvest may own these seals to our ministry, and may they be kept from the pollution of idolatry and sin. May their light shine more and more unto the perfect day. The Lord has given a year of at least outward prosperity; may our spiritual mindedness and likeness to the Redeemer advance with our increasing members. This however is the great difficulty, the temptation to a secular and worldly spirit.

18th.—At Christianpore I examined the school with much interest in their reading and geography. In Scripture their answers were generally correct, and they have now a very tolerable notion of the system of modern geography, which to Hindoos is important. Nothing can be more calculated than this to show the ridiculous folly of the reigning superstition. The enlightening influences of the Spirit can alone convert their souls, but this may show to them the folly and unworthiness of idolatry. Another scholar of the English school has been accepted by the church, and he will probably be baptized in a week or two. Thus we are encouraged from time to time. For years this school, so far as conversion or the increase of the church was concerned, appeared to be useless, but the precious seed seems to be springing up; two young men have within a few weeks been accepted by the church, and are now members with us. May they be a blessing to us.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 36.]

DECEMBER, 1836.

[NEW SERIES.]

SUBSTANCE OF A SERMON.

(Continued from page 406.)

HAVING before noticed some of the things in which the Sunday-school teacher is to use diligence and perseverance, we now proceed,

II. To consider the motives to induce him to pursue this line of conduct. These are various; such as,

1st, The aptitude of children to learn when proper attention is paid to them. It has been remarked with much truth, that youth is the golden age: it is so in several respects, and particularly in regard to education. Though the minds of children are not generally so strong as those of persons of riper years, yet, perhaps, what they lose in strength, they gain in susceptibility to receive instruction. It is an unoccupied, and frequently a very productive soil. Perhaps, generally speaking, those who have made the greatest persons, and the most useful too, have been those whose early education has been properly attended to. And besides, as it regards receiving instruction, their minds are not encumbered with the things of the world, nor jaded by its cares: their prejudices have not yet become so strong, nor their hearts rendered so hard, by repeated transgressions; their consciences are more tender, and their feelings can be more easily wrought upon than when further advanced in years. Being at liberty to listen to and receive instruction, they are more likely to be benefited by diligent efforts in their behalf. There is every thing in the nature of the soil you undertake to cultivate that is calculated to encourage your diligence and perseverance.

2ndly. The direct claims which children have upon those who have become their teachers. They are in every respect partakers of our common nature, and therefore are deserving the greatest possible regard; they, like us, were born in sin,

and, as "foolishness is bound up in the heart of a child," have become sinners by practice; they have already wandered from God, and need to be taught to fear him, or they will wander farther; they are mortal creatures, subject to death, and may soon be taken out of your reach, so that what is done for them should be done quickly, and with all your might. They, if spared, will be the men and women of the next generation, the actors upon the stage of the world, and will become blessings or curses to it accordingly as they are trained in youth. They have souls, souls that are polluted by sin, and liable to be lost; souls that are incalculable in their worth, and immortal in their nature; souls in every respect as valuable as your own. When, therefore, you consider the object to which your attention is directed, surely you will conclude that it is one deserving all the diligence and perseverance you can bring to the work.

3rdly. The responsibility of the teacher's office. Every considerate person will readily acknowledge, that a Sunday-school teacher is a very responsible character. The responsibility of his situation is very ably stated by Mr. Jones, in his sermon published in the October number of the Repository, for 1834. He is responsible to the children of his charge, to their parents, to the Church of God, and to the Lord of the Sabbath. Much, very much, will depend on the view teachers have of their responsibility, the interest they take in their work, and the manner in which they discharge the duties of it, as to the amount of good to be realized. Children are in a great measure committed to the care of Sunday-school teachers, and they may do much for them besides teaching to read. Many, by having done so, have effected much good in them, and obtained their highest esteem and warmest affection.

Every teacher should think well on the responsibility of his character, the various sections of society to whom he is accountable, the many eyes that are upon him, that these considerations may urge him to diligence and perseverance.

4thly. The awful consequences of allowing children to remain ignorant of divine things, by improperly attending to their education, or neglecting it altogether. The Scriptures sufficiently and strikingly point out the fatal consequences of remaining in ignorance. "Also that the soul be without knowledge, it is not good." "A child left to himself bringeth his mother to shame." "Fools die for want of wisdom." So in the present day, ignorance is the mother of crime. How many crimes are perpetrated through ignorance! How many mothers' hearts have been broken, and families ruined, through the ignorance and sin of those forming a part of them! If we will neglect the proper education of the rising generation, and allow them to grow up unacquainted with God, their duty to him, and to their fellow creatures, we must expect crime to be

perpetrated in the world. It will be so, whether we expect it or not, and experience will make us admit the painful fact.

We must not suppose that it is sufficient merely to collect children in a Sunday-school, and that this will of itself remove their natural ignorance, and do for them all we could desire to be done. No, it will not. Much more than this is necessary to chase away the shades of ignorance, and to illuminate their minds. Teachers must teach them the fear of the Lord, which is true wisdom. They must instil into their minds, as soon as possible, just and correct notions of the goodness, power, and love of God. They must explain to them why the Saviour died, and teach them to pray for the influences of the Holy Spirit. Thus, and thus only, under the divine blessing, will the pious teacher show the children the way in which they should go to be preserved from ignorance, sin, and disgrace. Thus, and thus only, will they be trained and prepared for the warfare of future life, and for the realms of bliss.

Now if teachers consider the awful consequences of leaving children in ignorance, or improperly attending to their instruction, they will, I hope, see the need of the greatest diligence and perseverance in the work in which they are engaged.

5thly. The good that may arise to the children, and the satisfaction to the teachers, is another motive. It seems almost impossible to entertain the idea, that a proper course of Sunday-school education can be diligently persevered in without some beneficial results, some encouraging degree of success.

An affectionate, serious, and religious course of instruction is likely to take hold on the heart and affections of the children while you are engaged in instructing them; and if not while you are instructing them, it will, in all probability, influence their conduct and character in after life. How many are both the present and future advantages connected with a sanctified religious education! How many, if they have not become decidedly pious from their Sunday-school advantages, have been much improved in their morals and future habits! How intimate a connexion the performance of Sunday-school labours has too with the eternal welfare of the children! It is not too much to say, that such has been the divine blessing resting upon these Institutions, that many have become decidedly pious in them, have finished their course with joy, and are now before the throne of God, celebrating the praises of the Lamb. Thousands have been blessed through this medium, and thousands more, we have reason to believe, will be, who will swell the army of the redeemed, and add to the music of heaven.

In this work teachers are not now called to labour in the dark, but in many, very many instances, are happily permitted, in the present world, to see the fruit of their labours. They see them growing up to become useful members of civil society;

see them becoming the subjects of a divine change, and living to the glory of God; see them taking their places in the house of God, and in the Church of Christ; see them finishing their course with joy, and giving abundant testimony that they are gone to be with Jesus.

Such, in no few instances, are the blissful results of Sunday-school labours. Circumstances like these are well calculated to arrest the attention of pious teachers, to brighten their hope, and to inspire zeal in their arduous work.

6thly. My young friends, if I might be allowed to offer one more motive to induce you to diligence and perseverance, it should be this: and O what a motive is this! that God did not leave you to yourself. If God had left you to perish in your sins—if you had had no Saviour, no Holy Spirit, no Bible, how awful would have been your state! But God has not, blessed be his name, left you thus. He has given you a Saviour, the Spirit, and the Scriptures. He has done all He could to save you from misery, and raise you to happiness. What a sacrifice he made in not sparing his *only-begotten Son*, but freely giving him up for you! What unwearied diligence and perseverance were manifested on the part of your Redeemer, who is the great exemplar of his people. And will you so requite his goodness as to neglect children, and leave them to themselves to go on in sin, and then sink to misery? Forbid it all that is benevolent in the human heart, all that is charitable and holy in the religion we profess! Here, then, are motives sufficiently strong and numerous to urge those who have engaged in the work of Sunday-school teaching to the utmost diligence and perseverance in it. If these fail to produce such a line of conduct, then we despair of producing any that will.

May I, in conclusion, remind Christians that God has in his word commanded them diligently to attend to the instruction of children; and this makes the work their imperative duty, seeing that he commands nothing that is useless or unnecessary. “Train up a child in the way he should go, and when he is old he will not depart from it.” Prov. xxii. 6; Ps. lxxviii. 4—7. May I remind them how many instances have occurred to show that persevering efforts have overcome and risen above difficulties and discouragements. Many have been opposed and hindered while engaged in the most laudable and praiseworthy enterprises, but with God on their side they have been successful, and so may others. We might instance in Moses, Ezra, Nehemiah, and others, but it is unnecessary. From the considerations, then, that God has commanded you to attend to the moral and religious instruction of the rising generation, that he has ever blessed the well-meant and persevering efforts of those who have been engaged in this labour of love, let me invite and encourage you as professors of Religion, in

the morning of youth, to lay out yourselves in this way to do good, and give a part of that strength which God has given to you, to benefit your fellow creatures and advance his glory; and cease not even when you become old. Continue steadily in the sacred employ, until your work being done, you are called to receive your reward. Though in the prosecution of your undertaking you may be called to encounter difficulties and discouragements, be not discouraged nor deterred from vigorously prosecuting it. Go forward steadily in it, and be assured that God will smile upon, prosper, and establish the work of your hands. "And let us not be weary in well doing: for in due season we shall reap if we faint not."

"Then, in the last great harvest, you
Shall reap a glorious crop;
The harvest shall by far exceed
What you have sown in hope."

CORRESPONDENCE.

ANSWERS TO QUERIES.

GENTLEMEN,

A correspondent, in page 14 of this volume, asks for the origin of the ceremony of churching women, and whether a christian minister is bound to observe it. This custom, as it is observed in the Church of England, is, I conceive, a relic of popery; since the Common Prayer Book is only a revised copy of the old popish mass-book. Not having the latter book by him, the writer is not able to say whether it contains a form of thanksgiving for this occasion, but, as it is certain that the episcopalian prayer-book is but a corrected edition of the Catholic Breviary, the probability is, that it does contain one, and that the ceremony in question is of papal origin. The direction given that the woman shall come decently apparelled, and kneel down as the ordinary shall direct; the designation of the minister as a priest, and the requirement of the accustomed offerings to him, are circumstances which show its descent from authoritative and covetous Rome. But, at the same time, it is very questionable whether the custom, as practised in dissenting chapels, can be identified with the popish service of the Church of England. We ask no fees; we exercise no authority. When special deliverance has been experienced it seems right to offer special acknowledgements of praise. As solemn thanksgivings are publicly presented for our brethren after their recovery from sickness, why should they not likewise be presented for our female friends after their experience of such distinguished goodness from God. The birth of a child is a very great event. A soul which through eternal ages will be conscious of feeling and thought, of happiness or woe, has begun its mysterious course; and nothing can be more suitable on the part of the parents than gratitude for the gift and for the restoration of the mother, accompanied with a sincere desire for divine help in the business of education. Though it is very certain that some women never attend public worship but on these occasions, yet this is no reason for with-

drawing the only motive which induces their attendance. By suitable reference in the prayer to the possibility of their having come through mere formality, and sympathetic intercessions for their precious souls, impressions of the most beneficial kind may be made on their hearts. As to ministers being *bound* to offer these prayers, of course every one will judge for himself; but the writer ventures to recommend the practice from the hope of its doing extensive good.

A correspondent, in page 101 asks, "Is it more strictly in accordance with Scripture to administer the Lord's Supper in the evening than at any other time of the day?" The ordinance was doubtless instituted in the evening, Matt. xxvi. 20, 1 Cor. xi. 23; but I think it would be a departure from the rational, liberal, and benevolent spirit of the Gospel, to make the circumstance of time uniformly obligatory. The members of some churches live at a great distance from the place of worship; and it would be highly inconvenient for them to take the ordinance in the evening. As we are not commanded to choose the close of the day for the celebration of it, and as the design of the institution does not require it, there seems to be no necessity for limiting ourselves to any particular time for attending to it. It is the Lord's Supper which we take, whether we receive the sacred elements in the morning or at night. It was, I conceive, after midnight, or very early in the morning, when Paul "broke bread" at Troas. Acts xx. 7—11. Besides, if we are obliged, without any reason for it in the nature and design of the institution, to keep to the very hour on which it was first observed, why not to the very posture of the disciples, in lying at table; and why not to the circumstance of being also in an upper room? It is very right to keep close to Scripture precedents; but it is unwise to entammel our consciences by supposing that every circumstance attending them is obligatory.

A friend, in page 213, asks for a few explanatory remarks on fasting, as referred to in Matt. vi. 16, and Mark ii. 20. Your correspondent is probably aware that these are not parallel passages. The former is intended to guard Christians from a contemptible parade of their devotional exercises. In order to obtain veneration, the hypocrites of our Lord's days neglected their persons, and assumed a demure, dismal aspect, as if to indicate that they were actually sinking into disease under their deep sense of the evil of their own and of their nation's sins. All this was done to raise their reputation for sanctity and virtue. The precept of Jesus is directed against the principle on which these pretenders acted. It no more forbids a public fast than verse the sixth forbids public prayer; but it prohibits the acting in religious duties, which are transactions between God and our own souls, from a desire to obtain the notice and the praise of man. It also directs us to let our individual communings with God, and humiliations before him, be entirely secret. The latter of the above passages may be considered as teaching us the seasons when fasting is appropriate, and as predicting the frequent occurrence of such seasons, after the Saviour's crucifixion. John, in his testimony concerning Jesus, had called him the Bridegroom of the Church. John iii. 29. When, therefore, the disciples of John inquired why the followers of Christ did not fast equally with themselves, Jesus said, Can the children of the bridechamber, those who are invited to attend the nuptial ceremony, mourn while the bridegroom is with them? Joy is more suited to this period. But the days will come when the

bridegroom shall be taken from them; the hour approaches when I shall be torn away from my disciples, and they will be left to mourn like the bride and her companions, when on the festive day, the bridegroom has been suddenly borne away by a band of cruel invaders: and then shall they fast. My Church will then have cause for sorrow, and will see reason to chasten itself in humiliation before God. Fasting means abstinence from food for a certain time, and has been practised by good men, in different ages, at seasons set apart for extraordinary devotion. To say nothing of Old Testament saints, Jesus Christ fasted in the wilderness; the church at Antioch were fasting when the Holy Ghost said, "Separate unto me Barnabas and Saul for the work whereunto I have called them;" and the apostle Paul addresses the Corinthians as persons who were accustomed to practise this kind of abstinence. It does not appear to be expressly enjoined as a duty; nor are any intimations given as to the period to which it should be extended. But that the Scriptures favour the practice is obvious; and were it more frequently adopted by some persons, in connexion with fervent prayer, difficulties which now appear insurmountable to them would probably be removed by the power of God. Matt. xvii. 21. I may just add, that the period of abstinence usually mentioned in Scripture is that of a day, or from morning till evening. Hoping the above answers will be of use to your correspondents,

I am, yours, &c.,

DISCIPULUS.

ON THE OBSERVANCE OF THE
LORD'S-DAY, AND FREEDOM
FROM DEBT.

Dear Sir,

Looking over the minutes of the Association at Bourn in 1808, I was interested with the following question from Barton, and the judicious answer to it.

QUES. "We could wish to be shown what obligations Christians are under to observe the Lord's day: how ought it to be observed, and what discipline ought to be used to such as live in the breach thereof?"

ANS. "We think Christians are under sacred obligations to observe a day to the Lord, from the primitive institution of the Sabbath, the morality of the divine precept by Moses, and the conduct of our Lord himself. And their obligation to observe the Lord's-day arises from the practice of the inspired Apostles and primitive Christians.

"To secure the moral, spiritual, and eternal purposes which the proper observance of this day is intended to effect, no secular business should be attended to, no journey, no worldly cares should be indulged but what are clearly necessary, and a tender conscience and devout mind can allow; and that as much as possible of the day be devoted to the

important duties of private, family, and public devotion.

"We also think, as no one can neglect the sacred duties above stated without much injury to his soul, much grief to his minister and pious brethren, much hurt to the cause of Christ, and much dishonour to his God, according to the influence his example may have; such transgressors should first be privately admonished; if not reclaimed by this, the case should be laid before the Church; and if this fail, we think their carnality is evident, and the Church must proceed to exclusion."

It is earnestly hoped that this extract may give a hint to such Churches or individuals as may be inattentive to the strict observance of the Lord's-day.

The Church at Ilkinston, at the same Association, proposed for the consideration of the brethren:—

QUES. "As the practice of many church-members, in contracting debts, seems to be alarmingly prevalent, this Association is requested to give its opinion respecting the most proper methods to be pursued to diminish this evil."

ANS. We think this subject judiciously discussed, and a scriptural plan of proceeding is laid down in two pieces in the General Baptist Repository, No. 12, Vol. II., p. 257, and 269; to these we recommend both Churches and indi-

viduals, hoping that an invariable attention to them will prove an effectual means to diminish this great evil."

I should be obliged, Mr. Editor, if you would be so kind as to re-print the directions referred to the first series of the *Repository*, which would doubtless be new to the majority of your readers, and it is presumed would greatly subserve the interests of morality and religion. It is to be feared that some

regular hearers, and even members of our Churches, forget the word of exhortation, "Owe no man any thing but to love one another." "Provide things honest in the sight of all men." How striking is the language in the Proverbs, "Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee."

HONESTAS.

Lincolnshire, Oct. 5, 1836.

REVIEW.

SLAVERY IN AMERICA: *with notices of the present state of slavery and the slave trade throughout the world. Conducted by the REV. THOMAS PRICE. A Periodical.*

Of all the abominations on which heaven has frowned, and by which human nature has been sunk in shame and misery, there is not one more disastrous, and more detestable, than the system of slavery as now practised in America. Standing in alliance with the profession of Christianity, it naturally attracts the attention of those who bear the christian name, while its atrocities appear the more odious and revolting from their contrast with the mild and benevolent spirit of the Gospel. The followers of Christ in this country are appalled at the phenomenon. That his Church, which they have been accustomed to consider as the empire of righteousness, peace, and joy, should even in appearance be the rendezvous of tyrants, who employ their energies to stop the progress of liberty and of knowledge, to crush the intelligence and extinguish the hopes of a part of our species, fires the indignation of good men on this side of the Atlantic, and makes them strenuous in maintaining the incompatibility of slave-holding an enormous inconsistency with the spirit and precepts of Jesus. To these sentiments we must ascribe the commencement of this interesting Periodical. We have perused the three numbers already issued with great pleasure, and think them well calculated to subserve the designs of the Editor. The facts narrated are of a striking character, and sufficiently show that while slavery operates so wrongfully on the poor Negro, it darkens the intellect, and brutalizes the temper of his oppressor. That there are owners of slaves possessed of real piety we have no doubt; but that a vast propor-

tion of them, especially out of the Church, are rigorous, cruel, and licentious characters, is, we fear, a certain truth. This fact, considered in connexion with the demoralizing tendency of the system, and with the pure, equitable, humble, and loving spirit of the Gospel, ought to make every Christian an advocate for total and immediate emancipation. At the same time, it is but justice to American Christians to ask, Is it true, as has been asserted, that some of the Americans are so circumstanced that they cannot manumit their slaves; the State in which they live requiring so very large a security to be given to prevent their becoming chargeable to it? Were manumissions to be effected without giving this security, would the Negroes be liable to be seized by prowling kidnappers, and consigned to a worse bondage? After setting them at liberty, would the present owners of the slaves be required to maintain both them and all their offspring, without having any claim upon the proceeds of their labour? To these questions some answer, yes, and others, no. We shall be obliged to our worthy friend, the conductor of this Periodical, to investigate these points, and direct us to those authorities by which the correctness of his own views on them is evinced. If the affirmative of the first two questions be true, may not an American Christian advocate immediate and total emancipation as a *measure of government*, and earnestly try to promote it; while, until that measure be passed, he may think it his duty to retain his slaves, as a means of preserving them from cruelty? We ask from the desire of information, and from a full conviction that we shall most effectually serve the cause of the slaves by doing justice to the motives and conduct of those who now hold them. Positive inability, in consequence of State regulations, to secure the liberty of the coloured people,

may be an apology for their non-manumission; but it is not the smallest excuse for the purchase or sale of a single individual; for withholding from them "that which is just and equal;" or for inflicting on them the least injury. We hope we shall not be misunderstood. We only wish to mingle justice with resentment; and we are afraid that by indiscriminate and withering blasts of censure on large bodies of professing Christians in America, we may hinder the progress of piety, and cause infidelity to triumph.

THE BAPTISTS IN AMERICA; a Narrative of the Deputation from the Baptist Union in England, to the United States and Canada. By the REV. DRs. COX and HOBY. Second Edition. Sold by Ward and Co., Paternoster Row.

Previous to the departure of Drs. Cox and Hoby, a most favourable opinion of the exalted piety of the American Churches was prevalent in Britain; and the desire of ascertaining the true causes of their religious prosperity was one motive which led both the Independents and the Baptists to send a deputation to our transatlantic brethren. With these prepossessions they landed on the shores of America; and were quickly surrounded by persons whom they were previously disposed to revere, and whose judgments they felt it their duty to consult with regard to their future course. By them, we may presume, they were advised not to unite themselves publicly with the abolition party. It is not impossible that epithets similar to those of Mr. Breckinridge might be applied to the abolitionists; and coming from characters so highly respected, and who must be supposed to know more of them than two strangers, it is not to be wondered at that Drs. Cox and Hoby, in such peculiar circumstances, hesitated as to the propriety of attending the Anti-slavery meeting at New York. If the former of them erred in judgment in declining to attend, the error was almost inevitable and certainly venial. The animadversions made upon it have been too long protracted and too severe. The many excellent qualities of their own publication, however, have secured for it an extensive sale, which will, we hope, go on to increase.

CHRISTIAN DISCRETION; or, the Principles of Divine Wisdom practically
VOL. 3.—N. S.

applied. London: Religious Tract Society.

The maxims of discretion are arranged under the following topics: I. The pursuit of salvation; II. The worship of God; III. The profession of religion; IV. The study of the scriptures; V. The estimation of character; VI. The utterance of opinions; VII. The business of the world; VIII. The right use of leisure. In each section of this book there are some useful observations. But by extending the idea of discretion too far, the author has given to some of his remarks a character of feebleness. To leave undone some of those things which this virtue is here said to dictate, is greatly worse than being indiscreet; it is impiety, ingratitude, rebellion against God, and an insatuated disregard of our own highest interests. Solomon uses the word wisdom with much the same latitude of import; but by his lively contrasts, and his stern reproaches of the fool, he has introduced a vigour and power into his discourses which it would be well for us to imitate. Though we have advanced the above remarks, we most highly applaud the design of this work, which is "to promote a higher tone of religious principle, and a purer exhibition of religious character among Christians in the ordinary walks of active life."

BRIEF NOTICES OF SMALL WORKS.

A COMPANION FOR THE SEASON OF MATERNAL SOLICITUDE, with an Appendix, containing hints for the Nursery. By THOMAS SEARLE, Stoney Stratford. Third Edition, 18mo., pp. 210. London: Ward and Co., 27, Paternoster Row.

This is a very pious and sensible little book. It contains many useful hints and consolatory reflections. We cordially recommend it to those of our female readers who have the prospect of becoming mothers. It will do them good. It is alike adapted for the pious inmates of a palace or a cottage.

"THE MAMMON OF UNRIGHTEOUSNESS," a discourse suggested by the funeral of N. M. Rothschild, Esq., and preached at Claylands Chapel, Clapham Road, Aug. 21, 1836. By the REV. JOHN STYLES, D. D. Ward and Co.

The sensation produced by the death of this great capitalist was universal; and the object of this discourse is to give a right direction to the thoughts and feelings it produced. The name of the author is a sufficient guarantee for the excellence of the sermon. Our limited space forbids an analysis.

CHRISTIAN COMMUNION AS EXTENSIVE AS VITAL RELIGION; a sermon preached at Salem Chapel, Ipswich, on Lord's-day, Sep. 4, 1836. By THOMAS MIDDLEDITCH, late of Biggleswade, Bedfordshire. Ipswich; J. B. Harvey: Burton, Cornhill, &c.

THE OLD PATHS PROVED TO BE THE RIGHT WAY; or, Communion on New Testament Principles advocated: being a reply to a sermon by the Rev. T. Middleditch. By PHILADELPHUS. Ipswich; J. B. Harvey, &c.

Those of our readers who may wish to become acquainted with the leading arguments for free communion among Christians, and at the same time with the manner in which they are usually met, are hereby informed that they may find most of them in these pamphlets. The controversy between Hall and Kinghorn has, in our opinion, exhausted this question, and left little for advocates of either principle to do, but to repeat what they have written: accordingly we are not surprised to find but little novelty in the publications here noticed. We are gratified with the absence of asperity in either party in their manner of advocating their respective systems. We

think, however, that it would have been more candid in Philadelphus if he had appeared in his own name.

AN ARGUMENT DRAWN FROM SCRIPTURE, to prove that the Ministry of the Gospel ought to be entirely gratuitous. Stockton; Robinson: London; R. Groombridge.

The writer of this pamphlet has attempted too much. If he had wished to prove that the support rendered to the christian ministry ought to be voluntary, or that when demands made on a minister's time were but small, or the people among whom he laboured were poor and unable to support him, there was no impropriety in his being engaged in some worldly calling, "that his own hands might minister to his necessities," we believe he would have succeeded. But when, in the course of a small pamphlet of thirty-six pages, he assails popery, the Churches of England and Ireland, the Kirk of Scotland, and all those Dissenters and Methodists who give their ministers regular salaries, we feel that he is attempting too much. To us there appears a contradiction in his argument. When he attacks the State Church, he appeals to the efficient voluntary efforts of Dissenters. But they, in their turn, are condemned for these very efforts, and yet his own testimony, and the Scriptures he quotes, as well as the rule of equity, tell us that "the labourer is worthy of his hire!" We suspect the author is a follower of Sandeman. His doctrines and his spirit savour strongly of that school.

OBITUARY.

Mrs. NEWLING.—On July 11, 1836, it pleased the all-wise Disposer of events to remove from this vale of tears Mrs. H. Newling, who gradually sunk under the power of a pulmonary complaint. The vivacity of her mind, the vigour of her corporeal frame, and the bloom of her countenance, had led many to imagine that her life would be extended to the period of old age; and if medical skill, combined with the fervent prayers and kind treatment of those connected with her, could have arrested the progress of her disease, she would still have remained in this state of probation. Her moral conduct was always unexceptionable, and her natural disposition exceedingly affectionate and generous; and as she also possessed abilities quite equal to

mediocrity, together with a little wit and humour, she was generally esteemed, and much beloved by her friends even before her conversion. Having embraced the principles of the Gospel under the ministry of her brother, she was baptized and admitted into the church in Commercial Road, London, May 11, 1828. In about a year after the formation of this union she was married to Mr. W. Newling, a widower, and a much-esteemed member of the same church. Though she had the care of his small family immediately devolving upon her, she had no reason to complain of the situation in which Providence had placed her; since it was his studious endeavour not only to treat her kindly himself, but to secure for her the respect and affec-

tion of his children ; and he now feels pleasure in declaring that she acted the part of a mother with constant assiduity, discretion, and affection. By uttering within the hearing of children severe reflections on second mothers, we possess them with prejudices which operate injuriously to themselves. If under the influence of them, they begin to mutter perverseness, and act with disobedience, a mother is apt to become prejudiced in return ; for she thinks she receives ingratitude and dislike in recompense for her maternal care. A suspicion of this feeling in his wife, awakens the anxiety of the father, and considering himself the natural protector of his offspring, he is ready to check that exercise of her authority which absolutely belongs to her station, and is necessary not less to secure her from insult than to maintain domestic discipline, and form the characters of his offspring. If in some instances second mothers alienate the affections of a father from the children of a former wife, it deserves inquiry whether they are not driven to it by the desire of self-protection. By bespeaking a little favour for those, who, without the natural ties of a mother to her offspring, undertake to discharge her duties and bear her cares, people would much more effectually serve the cause of humanity than by raising a hue and cry against them. At the same time, if any female in this relation, should cast her eye on these lines, it would be well for her to reflect on the necessity and power of paternal affection, to make allowance for the exercise of it, to remember that in proportion to its strength will be the gratitude ultimately felt for the fruits of her kindness, to avoid even the appearance of harshness in her treatment of her predecessor's children, and never so far to degrade herself as to view them in the light of rivals ; since the affection of a father, in every instance, is of a nature totally distinct from that of a husband. These remarks are made, not because the condition of Mrs. Newling called for them, but because it did not ; and it was, therefore, thought that they might be seasonably introduced. Our departed sister was very happy in the marriage relation ; and until a few months before her decease was favoured with the enjoyment of good health. A cold which she then caught and afterwards increased, settled upon her lungs ; but it was hoped that her cough and other symptoms, the character of

which was not then understood, would be entirely removed by her approaching confinement. But though every attention was paid to her, and every means used which either medical skill or conjugal love could suggest, the insidious disease, after the alternate awakening and extinction of many fond hopes, terminated her mortal career. Two of her own offspring had already preceded her ; and it has been the sorrowful lot of her surviving husband not only to follow her to the silent grave, but since that mournful act to inter another of her children.

Though Mrs. N. was always considered a consistent, active Christian, yet, like many others in their last sickness, she thought she had not been sufficiently earnest, while possessed of health, in the cultivation of personal Religion, and in the service of Christ. She regretted she had not walked more closely with God, and been more diligent in the cultivation of an exemplary piety. She often said to those around her, " I wish you could view the world as I view it now." May every reader of this obituary seriously consider, that habitual preparation for death requires holy fervour of spirit connected with diligence in business, a marked regularity in attending the means of grace, spirituality of taste, and a readiness for every good work ; for if Mrs. Newling had reason to humble herself in the dust on account of the deficiencies of her religious character, it is certain that many who are thought to be very orderly and consistent members of churches, are far from the spirituality, love, and holy zeal, which become them as the followers of the Lamb. At the commencement of her illness she complained of her want of full assurance. One time, after a season of darkness, she said, " The Lord has appeared for me ; and I would not now exchange my situation for that of any person upon earth." Occasionally doubts returned after this period ; but they were removed in answer to humble prayer, and by renewed exercises of faith in Jesus Christ. As her consciousness of love to the Redeemer became more lively, she spoke more cheerfully on this point ; declaring that it was her chief theme, that she delighted to speak of him, and like other Christians desired to depart and to be with him. For resignation to the divine will, Mrs. N. was rather remarkable. At the beginning of her affliction, she said to her affectionate husband, " You

need be under no uneasiness on my account. I feel quite calm and serene; and though I cannot say that I do not wish to recover, I desire to be resigned." Subsequently she was accustomed to say, "I have no wish on the subject of my recovery;" and as she drew nearer her end, her expressions of resignation became more decided. "I would not," she frequently said, "have a wish contrary to the will of God for ten thousand worlds." Not a single murmur ever escaped her lips. Spectators, who were with her for any length of time, were constrained to admire the grace of God as displayed in her exhibition of the passive virtues. A few hours before she breathed her last, she was anxious to give a word of advice to her children, her servant, and every one around her; and when the solemn crisis had actually arrived, she still expressed a good hope, saying she should soon be in glory, and making an effort to sing "All is well."

Mrs. Newling, though far from an indolent disposition, was naturally inclined to be submissive and affectionate; and when Religion became the ruling sentiment of her heart, she was, of course, more remarkable for the mild than for the firm and active virtues; or, in other words, more ready to sanction and support what is good than to oppose with vigour and energy the operations of evil. Her funeral discourse was preached by Mr. Wallis from these words, "We all do fade as a leaf." Isaiah lxiv. 6. May the peaceable fruits of righteousness ever adorn the character of her surviving husband, who has borne with exemplary patience a variety of heavy afflictions; and may all the relatives of the deceased be stirred up, by this bereaving stroke, to an increase of prayer and holy vigilance. W.

Died at Walsby, June 3, 1836, Mrs. MARY BROWN, wife of Mr. Richard Brown. In early life she was taught to attend the worship of the Established Church; her outward deportment was strictly moral, but it was not till she had completed her fortieth year that she became convinced of her state as a sinner. In the summer of 1822 her husband was baptized. This caused no small stir among his neighbours; some pitied, others treated him with ridicule. On his return home his wife joined in the persecution; a mild reproof from her husband came home to her heart, and did that which no circumstance in all her

previous life had been able to do; it brought her to serious reflection, and to accompany him to the Baptist meetings. She was much affected with what she heard. By regularly attending the preaching of the Gospel her impressions were deepened, and sensible of her lost condition, she was enabled to place her dependance on Christ. In the following year she offered herself a candidate for church fellowship, and being cordially received, was baptized in June, 1823. From this period till her decease, she continued a steady, consistent, and honourable member. As a Christian, she was habitually and decidedly a woman of truly spiritual mind, living under a strong impression of eternal realities, and was lifted far above the desire of mere earthly delights; and a growing desire to be nourished by the bread of life, and to drink of the waters of that river which clear as crystal proceedeth out of the throne of God and the Lamb, urged her to wait on the Lord in all his instituted ordinances. Though living two miles from Boughton, yet it was not a "cloud, the size of a man's hand," that would prevent her from appearing in the courts of the Lord. Seldom was she seen at any other place of worship but at that to which she belonged. She might truly have said, with the good Shunamite of old, "I dwell among mine own people." It was not her failing to wander about from house to house, as a tattler, or a busybody, speaking things which she ought not; but she was generally to be found in the midst of her family, watching over its daily concerns, and promoting its necessary interests. She had her imperfections, and always entertained a very low opinion of herself. Three months before her death she was seized with a stroke. During this time Jesus was very precious to her, she was happy in a perfect confidence in the full redemption which he had purchased for her immortal soul. On one occasion she observed, "I am on the Rock, and can leave all with the Lord." Such was her attachment to the courts of her God, that during her affliction, which at times was great, she was absent but two Sabbaths. On the Sabbath previous to her death, her friends considering the distance, and her feeble state, endeavoured to persuade her not to go, reminding her that the week before she was obliged to be assisted home from Boughton; but she was unmoved, and it was observed by many that she was more than usually elevated in the engagements of the

sacred solemnities. She observed to a friend, "I have got to Boughton the last time." She continued without any change until Thursday morning about ten o'clock, when she complained of a violent pain in her head. She went to the door, and immediately sunk down, was carried into the house, but spoke not afterwards. Medical aid was obtained, but to no purpose. She continued in a state of insensibility until one o'clock on Friday morning, when her spirit took its flight into the eternal world. During her last hours therefore her friends were not permitted to know the state of her mind; but there is every reason to believe that, "absent from the body," she is "present with the Lord." On the day following her remains were interred in the General Baptist chapel, Boughton. While her corpse was drawn out of the village where she had lived, it might truly be said, that "the mourners went about the streets." Many desirous to pay their last tribute of respect to the memory of one who was a Christian indeed, followed to Boughton, and also from the

surrounding villages many were present. The chapel was crowded to excess, while great numbers remained around the door. Mr. Stubbins improved the solemn event from Job vii. 1. The congregation was deeply affected to tears. We never witnessed such a scene before. Our prayer is, that the impressions produced on the minds of those present may never be forgotten. On Lord's-day, June 12, Mr. Stubbins delivered a funeral sermon to a crowded assembly from 1 Thess. iv. 13, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Our departed friend has left a widower and eleven children to lament her departure. She was followed to the tomb by her bereaved partner and ten children, four of whom are members of the church of which their mother was an honourable member. May all her children walk in the steps of their pious mother and meet her in heaven.

L. H. B.

VARIETIES.

JOSHUA VII. 8.

"O Lord, what shall I say when Israel turneth their backs before their enemies."

Of all the people who were brought out of Egyptian bondage, two only were privileged to enter the land of Canaan, viz. Joshua and Caleb, who "followed the Lord wholly." In consequence of the long journeyings of the people in the wilderness, the "seal of the covenant" with Abraham had not been attended to, therefore the command of the Lord to Joshua was "to circumcise all the people," which command being obeyed, "the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you." As it were, they were again taken into covenant, and the disobedience of their fathers were not to be remembered against them. But in order to their retaining the favour of the Lord, they were commanded that in the midst of their successes, which the Lord was about to give them, whereby they should obtain their possessions, they were not to take "of the accursed thing," that is, *any thing* which was contained within the walls of the city of Jericho, that being the first which was devoted to destruction with all it contained, except "all the silver, gold,

brass, and iron;" these were "consecrated unto the Lord." According to the promise of the Lord, the walls of the city, by a miracle wrought, were levelled to the ground, and the city was burned with fire. The smaller city of Ai being the next before them, a few only were sent against it, in order to its destruction also. But instead of success attending the attempt, "the people fled before the men of Ai." And "the hearts of the people melted, and became as water." Joshua seeing them discomfited, he "with the elders of Israel fell on their faces before the Lord, and in lamentation he cried, "O Lord, what shall I say when Israel turneth their backs before their enemies!" And the Lord informed Joshua that Israel had sinned by taking of "the accursed thing," and dissembled also, and "put it even among their own stuff." To remove this hindrance to success, the Lord commanded Joshua to bring the people by tribes, by families, by households; and the household the Lord should take "man by man," "and it shall be that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath." The command of the Lord was *peremptory*, and must be obeyed. In passing the scrutiny each tribe was clear but that of

Judah, each family was clear but that of the Zarhites, and each household was clear but that of Zabdi. Still, when that was taken, the presumptuous hope of evading discovery, retained its seat in the offender's breast; but the all-penetrating eye of omniscience *cannot be evaded*, and "man by man" being brought forth, Achan was taken, and he confessed unto Joshua before the Lord, that amongst the spoils he saw, coveted, and took those things which were forbidden of the Lord, and concealed them in the midst of his tent. These being brought forth, Joshua and all Israel took Achan with his coveted and stolen spoils, his sons, his daughters, his oxen, his asses, his sheep, his tent, and all that he had, "and all Israel stoned them with stones, and burned them with fire;" "so the Lord turned from the fierceness of his anger." Strictly speaking, a secret sin cannot be committed, though man through his blindness, and ignorance of the omnis-

ciency of the Lord, may flatter himself that his perpetration of evil is not discoverable; but He to whom the darkness and the light are both alike will bring to light the hidden works of darkness, to the confusion of impenitent transgressors.

May those whose eyes may fall upon these lines who may be careless and indifferent about that close scrutiny of all their actions which cannot be evaded, be led to consider the words of the prophet Malachi, "Who may abide the day of His coming! and who shall stand when He appeareth!" whose eyes are as a flame of fire penetrating the deep recesses, and who shall develop the latent principles of the human heart. May the awful thought, under the divine blessing, lead to the conviction of the soul, and may such flee to the "city of refuge," the only refuge from the direful impending storm of divine wrath, and experience the efficacy of that blood which "cleanseth from all sin." W. P.

INTELLIGENCE.

BAPTISMS AT BOUGHTON.

On Lord's day, July 24, the ordinance of baptism was administered to ten persons in the White Waters, a river about two miles from Boughton, Walsby, Allerton, and Wellow. Several friends were present from Retford and Warsop. Mr. Fogg, of Retford, addressed the people assembled in the open air from Acts xxvii. 22. At the close of the sermon Mr. Stubbins, the young minister of the Church, after a short address to the spectators, went down with the candidates into the water, and baptized them. The people conducted themselves with becoming order. In the afternoon Mr. F. preached in the Chapel, Boughton, (which was so crowded that some could not get in,) from Rev. ii. 10, and proceeded to administer the Lord's Supper. The Primitive Methodists spared no efforts which could be imagined to dissuade one of the candidates from his purpose, but in vain.

On Lord's day, October 9, the ordinance of believers' baptism was again administered at the White Waters. The interesting services of the day commenced by a prayer-meeting at half-past six. At this early period many friends from Warsop, who had walked a distance of eight miles, were present, and united with us in soliciting the

divine protection and blessing on the services of the day. At half-past nine we assembled at the water-side: it was truly animating to see the numerous friends coming in every direction to witness the solemn but interesting scene. Brother Harrison, of Warsop, commenced by giving out, "What voice is this," &c., and offered a solemn prayer to Almighty God; after which Mr. Stubbins preached a very appropriate sermon from Ps. cxix. 80, to a very large and very attentive congregation. During the discourse, very free use was made of the Church Catechism. Several respectable Pædobaptists declared that they now saw the error of believing infant sprinkling, and were convinced that believer's baptism was the only scriptural baptism. After preaching, Mr. S. went down into the water, and baptized one male and four females. A solemn stillness pervaded the congregation: many were evidently much impressed by the solemnity of the scene. The congregation reassembled in the afternoon at Boughton, when Mr. S. addressed them from Heb. xiii. 13, 14, and received the newly-baptized into the Church, and one who was restored, by giving them the right hand of fellowship, after which he administered the ordinance of the Lord's Supper. Several of the congregation were deeply

affected. This day will be long remembered by many as a day of good things, a day of rejoicing and thanksgiving. We are thankful for the success that has attended the labours of our zealous minister. Notwithstanding he is confined with a school, during the summer he has preached in the open air twenty-four sermons in the surrounding villages. From the very encouraging appearances which are now presenting themselves to us, we feel ourselves authorized to indulge the hope that ere long others will declare themselves on the Lord's side. May be grant that our expectations may be more than realized, and those added to the Church adorn the doctrine of God their Saviour in all things. Amen.

Walsby.

R. BROWN.

A DAY OF THANKSGIVING AT BARTON.

We noticed in our last the keeping of this day, and the object and occasion of it: viz., to return thanks to Almighty God for the mercies he had bestowed on this Church during a series of years, and for enabling them entirely to free their various chapels from debt. The day, Oct. 26, was favourable, and congregations large. The service was held in the chapel at Barton; the meeting commenced about half-past one, when several friends engaged in prayer and hymns prepared for the occasion were sung. Mr. Derry delivered a short address. In the course of the service Mr. J. Goadby, of Leicester, unexpectedly arrived, and, being invited to address the meeting, he stated a number of very pleasing facts in reference to this Church, at the suggestion of Mr. Deacon, sen., which that elder brother had collected together to read, but which task his feelings would not permit him to perform.

Some of these facts are as follow:—

The chapel at Barton was built in 1747, and that at Hugglescote in 1797. At the separation between Barton and Hugglescote in 1798, these were the only chapels belonging to this Church. Since that period a chapel has been built at Barlestone in 1798, the ground for the help of the Minister (at Buffton) costing £315, purchased in 1801, the meeting-house at Barton, considerably enlarged in 1809; the meeting-house at Barlestone, also enlarged in 1811; a new meeting-house erected at Thornton, in 1814; another at Cougestone in 1819;

another at Newbold, in 1833; and just lately, ground for a meeting-house at Sibson has been purchased; all these properties are now free from debt, and also one meeting-house at Bosworth is rented for the use of the Church. In addition to this it was also stated that since the period of separation, the Church at Hugglescote had built a chapel at Ibstock, and at Whitwick, and were about to open a new one at Coal Ville. It was also stated that the number of members at Barton and Hugglescote at the separation was 250, of whom 96 formed the Church at Hugglescote, and 154 remained at Barton; that during Mr. Deacon's ministry 512 persons were baptized; during Mr. Green's (5 years and 5 months,) 121; and during Mr. Derry's (12 years) 290; and that notwithstanding the losses to which the Churches had been subject by removals, discipline, and death,* in the course of these years, the present number of members was 407.

The facts were mentioned that Barton Church had assisted by subscriptions more than 60 meeting-houses, had been a supporter of the Foreign and Home Mission to some extent, and had sustained several different Sabbath-schools, and had received little or no foreign assistance; and it was also added that the great Head of the Church had also signally honoured this Church, as within its bosom, he had raised up several of our Ministers, and also that some of its private members had been persons of distinguished piety and excellence. Among the Ministers mentioned, were Samuel Deacon the aged, Whyatt, Aldrige, Grimley, Samuel Deacon of Barton, John Deacon, Leicester, and Brewer of Barlestone; these are all gone to their reward. Thomas Yates, of Thurlastone, T. Orton, Hugglescote; Goadby, Ashby; Goadby, Leicester; are still living, and all were at first members of this Church. Among the latter class, the names of Basset, Fox, Trueman, Roberts, and Goodman, were mentioned; these facts suggested a number of reflections.

Mr. Derry concluded the meeting with prayer. After service the friends partook of tea in the chapel; the galleries, school-rooms, &c., being filled.

In the evening Mr. Goadby opened the meeting with prayer, and Mr. Derry delivered a very suitable sermon, from 1 Chron. xxix. 14, "But who am I, and what is my people, that we should be

*Near one hundred have died in the last twelve years.

able to offer so willingly after this sort?" and concluded the meeting with prayer. Thus ended an interesting and a joyful day.

CHURCH FORMED—ORDINATION --ROCESTER, STAFFORDSHIRE.

The extension of the Redeemer's kingdom, whether at home or in heathen lands, must be an object dear to all who pray for the prosperity of Zion. Every advantage gained over the prince of this world, every triumph of victorious grace, achieved through the instrumentality of a preached Gospel, are events calculated to inspire with fresh vigour those who labour in the vineyard of the Lord, and to lead them to "thank God, and take courage." While the formation of christian churches in different parts of the land, composed of individuals who have been collected from the world, through the blessing of God upon human agency, constrain us to adore the God of all grace, for giving success to his Word, and at the same time ought to call forth the fervent and united prayers of his people, that greater prosperity would crown the labours of his ministers, and that such societies springing up on every hand, and exerting their benign and legitimate influence in their several localities, might hasten on that happy day when Christ shall reign triumphantly, when his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

The following particulars respecting the formation of a Baptist church in this village, may be interesting to the friends of the Redeemer. A person of the Independent denomination, residing in this village, a member of the church at Uttoxeter, had been in the habit of reading a sermon to his family on a Sabbath evening, and inviting such of his neighbours as chose to attend, until he had collected a small congregation, for whose accommodation on a Sabbath day he engaged a small school-room, and from reading sermons he began to preach. Mr. J. Sutcliffe, a member of the Baptist church at Keighley, in Yorkshire, came to reside here in March, 1831; and in the following August, the individual before alluded to removed to Oldham in Lancashire. Mr. Sutcliffe had never attempted to preach before coming here, but before the removal of his friend, and at his urgent request, he

had however spoken a few times in the name of the Lord. But being now left in charge of a small congregation, with no one else to look to for help, he sought the Lord in prayer, and with assistance from above, he was enabled from Sabbath to Sabbath to break the bread of life to the people that attended his ministry. Not expecting to remain long in the village, and the cause having been begun by an Independent, he did not feel at liberty publicly to state his views on baptism; but the congregations increasing, he began to preach twice on the Sabbath day; and as the carrying on of the means of grace devolved entirely upon himself, he considered after some time, that he was perfectly justified in publicly stating to his people his own views on baptism and church-fellowship. No church had hitherto been formed, and the Lord having in mercy blessed his labours, in leading a few to inquire the way to Zion, he exhorted them first to give themselves unto the Lord, and then unto each other, according to his Word. These friends, most of them the fruit of his own labours, having given satisfactory evidence of a change of heart, were, to the number of eleven, baptized by their minister in the river Dove, on Lord's-day, Aug. 17, 1834, after an excellent sermon at the water side by the Rev. J. G. Pike of Derby; and in the afternoon of the same day were formed into a christian church by the same esteemed minister of Christ, who afterwards administered the Lord's Supper to the newly-baptized; solemnly admonishing them of the vows of God which were upon them, and of the duties which as the disciples of the Lord Jesus, they were now required to attend to. In the evening, Mr. Pike preached an impressive sermon in the open air. As this was probably the first time that ever baptism was scripturally administered in this neighbourhood, it caused a great excitement, and multitudes from all the adjacent parts collected together, to hundreds of whom it was a "strange sight;" and though many through prejudice, or from a want of better information, had made light of this solemn and interesting ordinance, yet in general the spectators were much gratified, and several were affected to tears when the minister and the first candidate went hand in hand "down into the water." It was an interesting day, and will be long remembered. May these dear friends, and those since added unto them, be faithful unto the day of

the Lord Jesus Christ! Our congregations are encouraging, and had we sufficient accommodation would probably be considerably larger.

There is no Baptist church nearer than Derby, which is distant about twenty miles, except one at Ashbourne; but as they have not had an ordained minister, we have been in a great measure deprived of the privilege of celebrating the dying love of Christ. We felt this to be a serious loss, as well as a neglect of Christ's command; and a unanimous call was given by the church to our brother J. Sutcliffe, requesting him to be ordained, and take the pastoral oversight of the church. To that request he at length acceded, and was ordained on Tuesday, the 18th of October last. The Rev. S. Ayrton, of Derby, read and prayed. The Rev. J. Cooke, Independent minister of Uttoxeter, delivered the introductory discourse, embodying a plain and able statement of the nature and constitution of a christian church; he then proposed the questions to the church and minister, and received their respective answers. The Rev. J. G. Pike, of Derby, offered the ordination prayer, and delivered a most solemn and affectionate charge to the minister, from "They watch for your souls as they that must give account;" and in the evening Mr. Ayrton preached an excellent sermon on the duties of church-members, from "What saith the Scripture?" The services were peculiarly solemn and interesting, rendered more so by the young minister expressly alluding to Pike's "Persuasives to Early Piety," as the principal means employed by the Holy Spirit, in arousing him to a sense of his danger as a sinner, and in directing him to Christ:—a book which is worthy of the most extensive circulation, and which cannot be too earnestly recommended, not only to young people, but to persons of every age and of every circumstance in life, as calculated through the divine blessing to do them lasting good. May the Lord in mercy give each of us grace to fulfil our several duties, to walk together in love, to be as the heart of one man, that the union thus formed may be a happy and a delightful union, a union continued for many years, and that we may each of us hereafter form a part of that great number which will surround the throne of God, with one eternal song of praise!

J. C. S.

REPORT OF THE BAPTIST UNION FOR 1836.

We are much gratified with this Report. Its lists of Baptist Churches, Societies, and Institutions, in England, Scotland, and Ireland, are the most complete that have ever been published. It contains also a summary view of American Baptist Associations, and resolutions passed at several Associations in England relative to American Slavery. The letter to the Churches connected with the Union is an eloquent and excellent production, written in a truly christian spirit.

From this very valuable Report we extract the following intelligence for the gratification of our readers, who, we doubt not, will be anxious to obtain the pamphlet for themselves.

In the several counties of England there are at least 1155 Evangelical Baptist Churches, distributed in the following manner:—In Bedfordshire, 28 Churches; in Berkshire, 20; in Buckinghamshire, 36; in Cambridgeshire, 36; in Cheshire, 7; in Cornwall, 16; in Cumberland, 1; in Derbyshire, 21; in Devonshire 51; in Dorsetshire, 10; in Durham, 11; in Essex, 36; in Gloucestershire, 42; in Hampshire, 37; in Herefordshire, 13; in Hertfordshire, 17; in Huntingdonshire, 13; in Kent, 45; in Lancashire, 45; in Leicestershire, 41; in Lincolnshire, 31; in London and Southwark, 48; in Middlesex, 32; in Monmouthshire, 44; in Norfolk, 45; in Northamptonshire, 43; in Northumberland, 5; in Nottinghamshire, 18; in Oxfordshire, 12; in Rutlandshire, 2; in Shropshire, 19; in Somersetshire, 54; in Staffordshire, 22; in Suffolk, 47; in Surrey, 18; in Sussex, 18; in Warwickshire, 30; in Wiltshire, 36; in Worcestershire, 23; and in Yorkshire, 72.

Of these 1158 Churches, 577 are united in local Associations; and 289 compose the Baptist Union.

In 665 of these Churches, there are 59,585 members; and in connexion with 386 of them, there are 58,788 children in the Sabbath-schools.

It appears also from this year's Minutes, that the General Baptist Church at Chesham, is the largest Baptist Church in Buckinghamshire; that the General Baptist Church at Wisbech, is the largest in Cambridgeshire; that the General Baptist Church at Macclesfield, is the largest in Cheshire; that the General Baptist Church at Brook Street, Derby, is the largest in the county of Derby:

N

that the General Baptist Church at Loughborough, is the largest in Leicestershire; that the General Baptist Church at Fleet, is the largest in Lincolnshire; that the General Baptist Church Stoney Street, Nottingham, is the largest in Nottinghamshire; and that the General Baptist Church at Heptonstall Slack, is the largest in Yorkshire. These are facts which are adapted to encourage our friends, and lead them to be thankful for that measure of success which God has granted to their efforts in answer to their prayers. The largest Baptist Church in the kingdom is at Cannon Street, Birmingham, containing 700 members; and the next is the General Baptist Church at Stoney Street, Nottingham, containing 671 members.

In Scotland there are fifty Baptist Churches.

In Ireland there are thirty-two.

From a summary given of American Baptist Associations, it appears that there are in America, 365 Associations, including 7127 Churches, and 492,328 members; and during the year 1834—5, the number of baptisms reported was 31,617. Of these there belong to the "Free-will Baptists," 750 Churches, 33,882 members, and 6808 baptisms.

NEW CHAPEL.

ARCHDEACON-LANE, LEICESTER.—
We understand the opening services of this new place of worship will take place on Wednesday, Dec. 28, the day after the Conference in Friar-lane; and on Lord's day, Jan. 1, 1837. For arrangements, see advertisement on the cover of this periodical.

POETRY.

THE CHRISTIAN'S CHOICE.

(WOOD.)

Ah! what is now the worldling's boasted
All is vain: [joy?
It murders peace, doth health and life de-
All is vain: [stroy;
No earthly pleasures fill the mind,
But leave an aching void behind;
Then since no solid joys I find,
Earth, farewell.

Oh! cease my heart, to covet ought below,
Look on high:
This sentence fills my soul with bitter
"All must die." [woe,
Then since there is no resting place,
But in my Heavenly Father's grace,
I'll fly to his divine embrace,
And find joy.

There all is calm delight, unruffled peace,
No alloy;
Which shall thro' Heaven's eternal years
And ne'er die: [increase,
Then while the crown appears in view,
I'll bid these fleeting scenes adieu,
And steadfastly my way pursue
To my rest.

Then farewell all the transient joys of time,
And its cares;
I seek the bliss of Heaven and its bright
And my prayers [clime;
Are heard thro' him who died for me,
And shed his blood on Calvary,
And soon my ransom'd soul shall flee
To his arms.

ALL IS WELL.

(JACQUES.)

O what is this that steals upon my frame?
Is it death!
Which soon will quench, will quench this
Is it death! [vital flame?
If this is death, I soon shall be
From every pain and sorrow free,
I shall the King of glory see.
All is well!

Cease, cease to weep, my dearest friends,
All is well! [for me:
My sins, through Christ, are pardon'd,
All is well! [I am free:
There's not a cloud that doth arise
To hide my Jesus from my eyes,
I soon shall reach the upper skies.
All is well!

Tune, tune your harps, ye happy saints
All is well! [above:
I will rehearse my Saviour's dying love:
All is well!
Bright angels are from glory come,—
Around my bed and in my room
They wait to waft my spirit home.
All is well!

Hark! hark! my Lord and Master calls
All is well! [for me:
I shall his lovely face in glory see:
All is well!
Farewell, my friends, adieu, adieu,
I can no longer stay with you,
My glittering crown appears in view.
All is well!

MISSIONARY OBSERVER.



ON THE ABOLITION OF BURNING AND EXPOSING THE DEAD IN INDIA. *

“*The place of my fathers' sepulchres.*”—Nehemiah.

RECENT intelligence from India states, “The king of *Bokhara* has prohibited his Hindoo subjects from burning their dead. The order has been quietly submitted to.” The perusal of these few lines has awakened in the writer, an earnest desire that some measures could be adopted in Bengal, Orissa, and India generally, to bring into disuse the practice of burning and exposing the dead. The propriety of mooted this subject and calling public attention to it, both in Britain and in India, will appear by the following observations.

The nature of the practice, and its effects upon the sympathies of society, are very affecting and appalling. Could any custom (except cannibalism) be more adapted to brutalize mankind? The late Rev. W. Ward, observes, “The practice of burning the dead tends very much to blunt the feelings of the living; and the method of doing it, presents a striking contrast to the respect and tender feeling cherished in burying the dead among Christians. In the Hindoo funerals, *no children or relations are seen weeping over the pile*; the only persons present are two or three men, with bamboos in their hands, to keep the limbs and bones on the fire, and to facilitate their destruction. Even the ashes are washed away, or thrown into the Ganges, *not leaving a vestige that can remind the living of their deceased friends!*” The place where the dead are burnt is not a grove of cypress, adorned with monuments, but the common receptacle for whatever offends the sight. The process of consecration is thus described: “Immediately after the person is dead, and in many cases, *before this takes place*, preparations are made to burn the body, and I have seen the wood lying by the side of the sick person while he was living! The person being dead, his son takes up water in a new pot, and while the priest reads prayers, puts linseed and toolsee leaves into the water, and after anointing the body with clarified butter, pours it on his father's head as a kind of ablution. This is accompanied by a prayer to the different holy rivers, that they may come into this pan of water, and that the deceased may have the merit of having bathed in them all. Then the son throwing away the old clothes, puts new ones upon the corpse, one of which is folded and placed on the body as a poita. One of the relations now digs a hole in the earth, over which the wood is laid; about 300lb. of wood is sufficient to consume a single body. The rich throw sandal wood, on account of its fragrance, among the other wood of the pile; and a poor man endeavours to procure a little clarified butter; Indian pitch is also poured upon the wood; upon which a new piece of cloth is spread, and in this cloth the body is wrapped and placed on the pile with the face downwards, if a man; and the reverse if a woman! the head being laid toward the north, and *the*

* We have omitted the “Sketches of Gubernator,” to make way for this article. They will be duly resumed in future numbers.—ED.

legs placed under the thighs. A trifle of gold or copper is brought in contact with the mouth, nostrils, eyes, and ears. After this boiled rice, plantains, clarified butter, sugar, honey, sour curds, seeds of the toolsee, &c., are offered in a bale to the deceased, repeating his name and family. The heir at law then lights some straw, walks round the pile three times with face averted, and touches the mouth of the deceased with the fire; after which those present set the pile on fire all round. At this time the heir presents a prayer to the regent of fire, that whether the deceased committed sin or practised religion, he would by his energy, consume with the body all its sins, and bestow on the deceased final happiness!

"The fire burns about two hours, and the smell is extremely offensive when no pitch is used. *Three or four relations generally perform this last office for the dead.* When the body is partly burnt, it may so happen that some bony parts have unavoidably fallen on the side. These, together with the skull are carefully gathered, *beaten to pieces and consumed!* yet it is said, that the part about the navel, for two or three inches, is never consumed, but is always to be found after the rest of the body is burnt. This is taken up, rubbed in the mud, and thrown as far as possible into the river. The Hindoo who related these facts, assured the author, that when he assisted to burn the body of his father! this was actually the case: he added, *without the least apparent concern,* that the burning made a noise like the frying of fat; and that *when he beat his father's skull to pieces, (prop dolor!)* to be reduced to ashes with the other bones, it contained a very large quantity of melted fat! At the close, the heir, taking seven sticks a span long in his hand, walks round the pile seven times, throwing one of the sticks on the fire at each circumambulation, and then beats the fire with the hatchet seven times. Water is now brought, the whole place washed, and a gutter cut in the ground, that the water from the funeral pile and the Ganges may unite. They then fill a pot with water, cover it with an earthen plate, and put upon it eight couries. They afterwards, with the handle of the spade, break this pot, spill the water, and crying *Hurree bul,* depart. The persons who have burned the dead become unclean, and cannot return to their houses till they have bathed.

"Many of the poor merely burn the body, without any ceremony. Those who cannot afford to buy wood, perfumes, &c., throw the body into the river, or fasten it in the earth with a stake and a cord by the side of the river, or tie a pan filled with water to the body and sink it. The practice of throwing dead bodies into the river is, in many places, a dreadful nuisance; as, in case a body should float to the side of the river, and remain there, it will continue to infect the neighbourhood till the vultures, dogs, jackals, and other animals have devoured it! The throwing of dead bodies and other filth into the river, makes the Ganges, in the neighbourhood of large towns, resemble a common sewer. Still, however, the natives drink it with the greatest appetite, bathe in it every day to cleanse both their bodies and souls, and carry it to an immense distance as the greatest imaginable treasure."—*Ward's View, Vol. III., pp. 272—4, 284.*

The Editor of a Calcutta paper, when the writer was in India, justly remarked in reference to the practice under animadversion; "It redounds little to the credit of the magistrates, or to their subordinates, that the ghauts present spectacles disgusting to every feeling mind. It not unfre-

quently happens that *twenty dead bodies*, and as many *living ones*, are brought to one ghaut to be burnt.* This ghaut will admit of four or five only being consumed at one time. The rest are of necessity suffered to putrefy until an opportunity is afforded their relations to burn them; while the groans of the dying, who are lying close by, are calculated at once to excite both pity and horror.† Sometimes also the relations are so poor, that they cannot procure money sufficient to burn the body, in which case they leave it at the ghaut, and beg for the necessary pittance to purchase the wood; and two days probably elapse before any charitable individuals are found to aid them! But why confine these murders to the ghauts only? Turn towards the city; there we shall behold circumstances which excite our pity and our indignation. Several bodies of poor men are seen lying in the streets. A poor man, who was struck by the sun, fell down in the Circular Road and expired. His body was suffered to lie a whole day, while the effigies of Hussan and Hussien were exhibited by the Mussulmans; and the body must have been trampled on by the crowd which generally assemble on such occasions.”

The propriety and facility of the British Government in India adopting some measures to abolish these barbarous customs, are evident. The Editor of the *India Gazette*, at the period above referred to, very humanely and judiciously remarked, “We are led to understand that the sickness among the natives has somewhat abated. Dead bodies, in rather considerable numbers, may still be seen afloat; and in Tolly’s nullah, we have seen several. It is quite horrible, close to a city like Calcutta, to see human carcases floating about, or lying at length on the bank, a prey to dogs or carrion birds. The sight is degrading and brutalizing! It is no less so to see the *Dooms carrying the dead in a state the next to nudity, slung upon bamboos, and thus casting them into the river*, making a nuisance of the stream. It would be a most desirable thing if such a scandalous mode of disposing of the dead could be obviated; for scandalous such spectacles certainly are to the eyes of Christians, in a city subject to christian laws and government. The expense could not be very great of providing a stock of mango coffins, in different quarters of the town, to be available for the purpose of the *Dooms*, who ought also to be made to attach weights to the dead bodies they cast into the river. This would not prevent their being carried to the ocean, though it would keep them from floating on the surface of the water; perhaps if the matter were properly represented to Government, such a suggestion would meet consideration.”

It should be understood, that the Mahometans invariably bury their dead; and some Hindoo castes, particularly the weavers, do the same.

* Bishop Wilson of Calcutta, in a letter to the writer, dated April, 1834, says, “The Ghaut murders have induced a Hindoo gentleman to build an hospital on the banks of the river for receiving the sick. *Nineteen hundred* were said to have been exposed in the month of Nov. last, at one ghaut alone in Calcutta, of whom possibly one half might otherwise have survived, at least for a time!” Where, where, is British humanity and magnanimity?

† “The funerals of the Hindoos,” says the late Rev. W. Ward, “contribute to render them unfeeling. The wood which is to burn the body is sometimes brought and laid in the presence of the dying man, who is thus treated like an English criminal, when his coffin is carried with him to the place of execution.”

The writer recollects landing at a ghaut in Calcutta, a few days after his arrival in India, and being much affected at seeing a human body lying to be burnt, or thrown into the river. The exposure of the dead in the vicinity of villages and towns is very disgusting and brutalizing. At the temple of Juggernaut some regulations exist relative to the interment of the dead; and the general adoption of such a measure respecting the deceased pilgrims, the poor and friendless, &c., would raise the tone of tender social feeling in India. The language of Abraham, on the death of his wife, appears consonant with the natural dictates of humanity: "Abraham stood up before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you; give me possession of a burying-place with you, that I may bury my dead out of my sight." Gen. xxiii. 3, 4. How honourable to humanity and to patriotism was the language of Nehemiah before the Persian king: "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are burned with fire?" How naturally is the Hindoo mind trained to convey a full-length portrait of human depravity, as drawn by the Apostle Paul, Rom. i. 28—32. Surely the abolition of Suttees, the disuse of the Churuck poojah, the decrease of the miseries and mortality of pilgrimages, the efforts of christian benevolence on behalf of the sick, and the discontinuance of the exposure and burning of the dead, &c., &c., would greatly prepare the way for the reception of that Gospel which is love, and which inculcates love in all the relations of life. Perhaps this article may find its way into some of the various Periodicals or Newspapers of India; if so, it may be honoured to touch a cord in some benevolent, generous, enterprising breast, that may prosecute the object of the writer with great success. What British, what humane heart, but must bleed for the circumstances in which the Hindoo lives and dies? May the happy time speedily arrive, when all the barbarous practices of heathenism shall give place to the mild and benevolent Institutions and spirit of Christianity. O happiest of days, when the song of heaven and earth shall be, "*Death is swallowed up in victory!*"

Oct. 7th, 1836.

AN INVALID MISSIONARY.

RENUNCIATION OF HINDOOISM.

Extracted from the East India Mag., Oct., 1836.

"WE, the undersigned Hindoos, make the following declaration of our having renounced Hindooism. Having received a liberal education at *Mr. Hare's* school, and being freed from the prejudices and superstitions of our countrymen, we had long renounced Hindooism, and begun to act according to our principles. This displeased our relations to such a degree, that they began to persecute us. Apprehending some injuries would be committed on our persons, and other dangers from the rage of bigotry, we have escaped from our houses, and are living at present in a place where we think we are perfectly secure. Perceiving that our relations are still in pursuit of us, with the intention of dragging us home, we beg leave to inform them, that we have determined to return no more to their *caste*; and as we have taken food which is

forbidden in Hindooism, and that with men who are called by them *Mlechos*, we request them to desist from giving trouble either to themselves or to us.

DWARKEENAUT BANERGEE,
GOPAULCHUNDER MITTER."

STATE OF BRITISH CONNEXION WITH IDOLATRY IN INDIA.

"Will ye plead for Baal? will ye save him?—If he be a god let him plead for himself."—Judges vi. 31.

It was justly remarked by the late Dr. Carey, "Idolatry destroys more than the sword." The writer has just received a file of Indian Papers, entitled "*The Philadelphian*," from Feb. 1 to June 10, 1836, which show the present state of British Connexion with Idolatry in India, to that date. They relate a most appalling sacrifice of human life at the last Car Festival, at *Conjeveram*, near Madras, and the consequent steps of the British Government in that part of India. Some extracts will show the nature of British patronage of Hindooism. The Editor, under date April 20th, states;—"We hear that an occurrence, fraught with serious consequences, lately took place at the Car Festival at Conjeveram. This festival of the *Saiva* sect is held in the end of March, and is celebrated at the large temple containing a stone image, worshipped under the name of *Yegambara Eeswer*. While the Car was being drawn the cable broke, and the people behind the wheels not knowing what had occurred, continued to push them on by means of levers, as usual; so that they went over several persons who were unable to extricate themselves. It is stated that *nine* persons were killed on the spot, and a greater number severely hurt. We hear that the *Tahsildar* was near the wheels, and with some difficulty escaped. He is said to have written a letter to the English Collector to beg that the drawing of the Car might be stopped, whether for that occasion only, or entirely, we are not certain. It is surely time that the victims of superstition should begin to open their eyes; and we think a paternal government might take advantage of such occurrences, to put a stop, at least to AVOWED PATRONAGE of such things; and leave the Brahmuns themselves to draw the car, or not, as they please. It is not a great many years since a Car broke down at *Dindigul*, and killed several persons. We have lately heard that the Car in the village of *Mavargudee* and *Hurnpee* stood still in defiance of efforts to move them. We accept these things as shadows of coming events, when the idols shall be utterly abolished."

In a subsequent paper it is stated:—"Adverting to the unhappy affair at Conjeveram, we were scrupulous to avoid exaggeration. We believe that *nine* persons were instantly killed, and that *fifteen* died afterwards from the wounds received. Others were said to be hurt, but without fatal consequences. The fact, without comment, has a voice, which, if we mistake not, will reach England, and be reverberated in sounds which must be heard by those to whom the regulation of these matters properly belongs." On the continued patronage of Idolatry by a Christian Government, another Madras Paper, dated April 22nd, forcibly observes, "See the complication of wickedness which any such future blood-shedding will involve. It will not then be the inadvertent transgression of an order incidental to the act, but the obstinate transgression, after a warning by the loss of *fifteen* lives, of an order direct upon this subject, and that by Christians, for the purpose of upholding what they profess to abhor, viz. idolatry, and that at the sacrifice of human life to the idol! It will be a crime attaching not only to the Government, but to every Christian, and to relieve each from its guilt, the necessary measures to prevent its occurrence must be taken. Let it be borne in mind, that it is not to the natives pulling the Car that we object, but, to *their being forced to*

do so, and to their being drawn from their homes for that purpose. We have written as Christians to Christian readers, and knowing that 'the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will,' we have been anxious to avert, if possible, the transfer of the dominion of this empire from the British crown, and to avert from ourselves the guilt of the continuance of this practice by participation."

It is a source of gratification to learn from the last Paper in the file, of June 10th, that Government have taken some steps in this business. "It gives us sincere pleasure to announce that Government have practically seceded from authorizing the pressing the Riots (or tenants) to draw idol-cars, and flogging them by Peon, when so engaged. Whether the matter has, or has not, been officially announced, we do not know, but the natives have arrived at a general understanding that such is the case. The simple cession from connivance at that which no policy-could order or approve, may lead the more intelligent natives to meditate on the *rationale* of immense labour being used to draw a god, which ought to be able to move without aid. The Government order for non-interference arrived at Conjeveram only a few days before the celebration of the annual May festival." Reference is particularly made, under date May 20th, to the important measure of the Honourable Court, dated Feb., 1833, for the abolition of British patronage of Idolatry in India, as not having yet taken effect. The Editor states,—“From the passage of the Tract Society's Report, 1835, extracted in the present number, it will be seen that the Committee suppose that a change has taken place as regards British patronage of Hindoo Idolatry. It is natural for them to expect that a concession of principle has been followed by practical consequences. However, as yet, with an insignificant exception, relative to *Cuddapah*, we know of none. If any of our friends, or the friends of Christianity in general, can inform us of any change of the system, in any place whatsoever, it will be among the most welcome subjects for us to make known. The topic has begun to attract renewed attention in England. We have seen Mr. P.'s letter to W. Bentinck, and the latter's reply. Mr. Poynder moved on the subject in the Court of Proprietors, and was *complimented* for his *zeal*, and told that information was expected. Considering that the general principle against the patronage of Idolatry has been conceded by the Authorities in England, that the sole decision of the question rests with the Governor General, that official inquiries have been said to be in course of extensive prosecution by orders of the Supreme Government, and that public anxiety, as to *nothing being done*, has been awakened, we may expect some practical concessions:—provided the state of the revenue will permit, a point on which we are by no means sanguine.”

It is deeply to be regretted, that Britain should patronize, and even amass wealth, from Hindoo Idolatry. This state of things prevails at *Suggernaut*, *Gya*, *Allahabad*, and other places in the Beugal Presidency. A correspondent at Madras writes, “There can be no doubt that the receipts from the temple of *Tripetty*, exclusive of charges, amount annually to one lac of rupees, (£10,000), and it is certain that the revenue from *Conjeveram*, 40 miles west of Madras, cannot be less; while the revenues from *Seringham*, *Madura*, and *Purney* are probably nearly or quite equal, not to mention other places of inferior note. I think it a great pity that the abolition of this source of revenue was not formally provided for by the new Charter.” Hence it is evident, merely to discontinue compelling Hindoos and Hindoo Christians to drag the idol cars, is like “the dust of the balance.” Let Britain shake her hands from the bribes of Idolatry. What has an enlightened Christian Government to do with taxing the miserable pilgrims of India for the sake of gain, endowing temples, repairing gods and cars, subsidizing the priests, &c., &c.? Does this become our national character, or our common Christianity? British patronage of Idolatry increases its popularity, and promotes pilgrimages with all their attendant misery and death. Oh that British functionaries

in India would let Idolatry alone. Then the sentiment of the Latin poet would soon be verified in its numerous establishments of vice, superstition, and misery, "*Vis consili expers mole ruit sua.*" Surely the British Government will speedily wash their hands from the pollution of idols, and forbear to frustrate the triumphs of Christianity in the civilization and evangelization of Hindostan.

Bourn, Lincolnshire, Nov. 3, 1836.

J. PEGGS.

GENERAL BAPTIST MISSIONARY SOCIETY.

MEMOIR OF DOITAREE.

"By the help of God our heavenly Father, and the grace of our Lord Jesus Christ, this is the experience and history of Doitaree.

"I was born in the class of astronomers of this country: and my father's name was Bhogat niak. From him descended three sons and three daughters. While we were still children our father and mother died; and by the time that I had attained fifteen years of age, we were involved in great family distress, but I succeeded in obtaining some learning, and then, being enabled to read the books of my country, obtained my maintenance. Sometime after this, I was married, but my wife died; again I was married, and my last wife remains with me to the present time. After my second marriage, I accumulated some property, and in partnership with a person named Magoone Baharā, I prosecuted my merchandise in rice, &c. but he swindled me out of my money, and I could obtain no redress.

I at this time committed many irregularities of conduct, but read the Bhgabōt, some sacred Poems, and the Poorans of the gods of this country. I also, now united in what is called "The fellowship of the faithful:" all classes communed together, and we held our meetings in the midst of the wilderness. On these occasions, we attended to the commandments and discipline of our spiritual superior, or teacher, and sung various songs, poems, and hymns, with the sound of various music. Nevertheless, I obtained not to true knowledge and stability of mind, and my evil dispositions rather increased than otherwise, so that I became very immoral. Soon after this I united myself, as a disciple, to the Boistnob named Sunderadas-Babajee; he taught us to understand the meaning of our Shastrees, and instructed us in various wisdom. He particularly explained to us the knowledge of the supreme and ever blessed Almighty, the Brumha, who is without form and materiality. In observance of

his instructions, we committed complets to memory relating to the supreme Spirit, as

"Sachetanunda Bhogwan

"Nama purama Brumhagyan.*"

We also bathed at sunrise in the morning, instead of noon, and eat unwashed rice. In these observances, I with my wife and children remained for the space of four years. At the conclusion of this period our Teacher instituted the sacrifice of Homo.† At first this was for one day, next for two, and next for seven days together. At these feasts Gunga Dhor, Saringee, Ram Chundra, Rhadog, Krupasindhoo, and Bamadab, were with us; but besides these there were on those occasions large assemblies of people. On these occasions Sunderadas used to cause to be read before all the people, the Gospels, the tract containing the ten commandments, and other christian books. About this time Lacey Sahib went over to the village where Sunderadas lived, and there we all received the books which treat of the Lord Jesus Christ. These all the brethren of our "communion of the faithful," read. By these books we some of us obtained to know what sin was, we saw also what future punishment of the wicked was; and so we had great anxiety and fear about our own salvation created in our minds. We now read the New Testament, and our distress of mind greatly increased. We perused the books of this country diligently, to discover therein a Saviour, or to ascertain any way by the performance of works, whereby we might obtain deliverance from sin and condemnation, but found none. We saw that in this world there was no Saviour, and no salvation. In this distress of mind

* The meaning of which is, "The great secret of all is to know the supreme Brumha, as the ever ever happy and ever blessed Bhogwan, and so to cast off all anxiety and sorrows of mind."

† Sacrifice of clarified butter to fire in which all the three hundred and thirty millions of the gods of the hindoo pantheon are supposed to partake. On these occasions much provisions are collected, and the Brahmans well feasted and clothed, as well as others.

we beheld Jesus Christ set forth in the New Testament, and our minds clung to him, and we hoped in his mercy. At the same time we did not possess sufficient strength of faith in him to cast off the fetters by which we were bound to the world, as caste, custom of the country, prejudices of education, &c. After the two brethren, Gunga Dhor and Ram Chundra, had given up all and followed Jesus Christ, the misery suffered in my mind increased tenfold. I carried about with me, when I visited sick people for the purpose of prescribing for them, the Nistarotnakur, the Ten Commandments, the Essence of the Bible; all which, as I had opportunity, I read and explained to the people. The people were commonly offended, and said, "This fellow will turn Christian!" but this was not disagreeable to me, and I maintained against the people the truth and excellence of the religion of Jesus Christ. I usually remained at the same village till evening. When I came home at night, it was my constant practice to collect my family together, and read to them a chapter from the New Testament, which, when done, I used to ask God the Father to bless it, in the name of Jesus Christ. Thus my days passed for some time; but I found it impossible to keep in the good way, while I remained subject to the customs and laws of this country, which are enjoined by the worship of idols.

One day Ram Chundra called at my house and reasoned with me, and explained the Scriptures unto me for a long time; after which my mind became still more distressed, and with great earnestness I prayed unto the Lord for strength to follow his commandments. I was enabled now, by the grace of the Holy Spirit, to give up my relations, my caste, my acquaintance, and other things held dear in this world. At one festival, or mella, I bid adieu to five hundred members of my caste and profession. But I had one daughter who was marriageable, and on her account I delayed professing Christ. I now talked with my wife, but she gave me great discouragement, magnifying the obstacle of my daughter's marriage. On account of this daughter she became exceedingly angry, and filled my mind with heaviness, so that I was constrained to cry unto the Lord for help, in my distress. I said, by night and by day, "Alas! my birth is worse than in vain!" At length I mustered my resolution and said to my wife, "I am determined to go!" She now began to weep aloud on account

of this daughter, for though she was now married, she thought if we lost caste, that we could see this beloved daughter no more. So she longed after her with strong desire.

I now set out for Cuttack, and went to the vicinity of Lacey Sahib, for the purpose of being baptized; and when I arrived there, I remained at the house of Ram Chundra. I was finally baptized in the Maha Nuddy before many people, in the name of the Father, and of the Son, and of the Holy Ghost. This was on the Lord's day. Thus, to this dead world I died, but rose to newness of life in Christ, and being filled with joy, I offered my prayers to the Lord Jesus. After my baptism, I returned to my house, and found my wife involved in grief, but entertaining strong affection for me, she prepared me some food, and by daily endeavouring to comfort her mind, by the grace of the Holy Spirit she became calm and reconciled. Thus I remained some time, but at length I was committed to the care of Padree Brown, for the purpose of preaching the Gospel among the people. Afterward I went and travelled about the country in company with Mr. Sutton, and from village to village preached the Gospel of the Lord Jesus Christ. I removed my family to Cuttack, where we had a house, and lived in comfort. My wife obtained a knowledge of the Gospel, she became afraid of the punishment of sin, and animated with a hope of glory. She heard of the sufferings of Christ, and was affected by them; and, in due time, was baptized in the name of the Lord. Thus we, man and wife, are united in the fellowship of Christ, we rejoice in the hope of the salvation of Christ, and constantly remain asking for the grace of the Holy Spirit. We consider our bodies as earthly tabernacles; that we brought nothing into this world, and can take nothing hence to heaven with us. Hence we rejoice in the hope of coming to that heaven where God our heavenly Father dwells; where Jesus Christ our Saviour is, and where are all the holy angels; to this undecaying inheritance we hope to come. In the mean time I declare the Gospel of the Saviour, wherein I obtain and endure scoffings and persecutions; but I love my persecutors. For I find, that beginning at Paul, as many of the Apostles as have believed in Christ, have been thus persecuted, but have maintained this affectionate regard towards their enemies. In this faith moreover I endeavour to establish my mind, for the

hour of my dissolution will come ; and, if I remain thus firm, then in that awful time I shall be enabled thereby to rejoice in the Lord ; for I have learned from the holy book, that in the last day the Lord will raise my spirit, and the spirits of all men, from the dead, and we must all be judged according to our

works ; and those that have sinned will rise to the resurrection of damnation, but those who are found faithful in the Lord Jesus Christ will be raised up to the enjoyment of eternal pleasure in heaven. This is my hope ; and to be more and more stable therein, is my continual prayer.

MISS KIRKMAN'S RECEPTION.

MISS KIRKMAN, of Barlestone, having offered herself to the Foreign Missionary Committee, as a candidate for female labour in schools, &c., in Orissa, her application was taken into serious consideration by the Committee ; and as it appeared to them that such labourers were needed, and that this amiable young lady was eminently suited for such engagements, it was resolved unanimously, that she be accepted. It is expected that she will leave this country for Orissa, with Mr. and Mrs. Lacey, next July.

The worthy parents of Miss Kirkman have generously offered to bear a considerable portion of the expense connected with the engagement of their devoted daughter.

MISSIONARY ANNIVERSARIES.

ON Lord's-day, Nov. 20, 1836, sermons were preached on behalf of the Mission at Measham, Packington, and Ashby, by Mr. Lacey ; and on the following evenings Missionary Meetings were held :—on Monday, at Ashby, Messrs. Tait, Goadby, senr. and junr., Pike, Secretary, and Lacey, addressed the meeting. Collections upwards of £9. On Tuesday, at Measham, Messrs. Goadby, senr., Barnet, Derry, Pike, Lacey, and Goadby, addressed the meeting. Collections £5. The following evening the same brethren, with the exception of Barnet and Derry, addressed the meeting at Packington. Collections £5 5s. The proceeds of the previous year were nearly £40.

BAPTIST MISSIONARY SOCIETY.

NEW CHAPELS, ETC., IN JAMAICA.

We are gratified to be able to furnish the following pleasing intelligence respecting the progress of the Baptist Mission in Jamaica, in reference to the opening of new Chapels, &c.

Salter's Hill.—The following account is given by Mr. Dendy, of the opening of the new Chapel at Salter's Hill, where it may be remembered that in 1832, the work of demolition commenced.

At an early part of the day, commonly called Good Friday, April 1, many persons were seen winding their way in every direction, on the roads and over the different mountain passes, as well as through the caue-fields, towards the romantic spot of ground on which the chapel is built. At 7 o'clock, A. M., a prayer-meeting was held, especially to

implore the divine presence and blessing on the proceedings of the day. The people continued to congregate together until after 10 o'clock, when it was computed that 5,000 persons were present. Not a third of this number could possibly crowd within the walls of the building ; for although it measures 80 feet by 50, we very much need galleries, but our means will not allow us to erect them.

Brother Burchell had engaged to preach, and brethren Knibb and Dexter to take other parts of the services ; but it would have been impossible for all the people to have joined in the services of one congregation. Under these circumstances, brother Knibb consented to preach at a short distance from the chapel in the open air, under the shade of some pimento and other trees. Brother Knibb preached from Matt. xxviii.

19, 20: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Brother Dexter assisted in the other parts of the service, while I remained in the chapel, assisting, in parts of the services, brother Burchell, who preached from Isaiah xxvii. 13: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

It had been previously arranged that the same hymns and tunes should be sung, and the same portion of Scripture read, (1 Kings viii.) in both congregations; and the effect was most imposing, when the soft melodious response to our singing within, from the congregation without, was heard to the words,—

"We'll crowd thy gates with thankful songs,
High as the heavens our voices raise,
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise."

And again, when in another of our songs of praise we sang,—

"May all the nations throng,
To worship in thy house;
And thou attend the song,
And smile upon their vows.
Indigent still, till earth conspire,
To join the choir, on Zion's hill."

After the close of the morning services a short time was allowed for partaking necessary refreshment, and then we had a delightful communion of churches in the commemoration of the death of our common Saviour. Members of churches were present and sat down with us, from Montego Bay, Falmouth, and Bethtephil, while the four ministers present took different parts of the service, and the deacons from the different churches distributed the symbols of the broken body, and poured out blood of our Lord to the communicants. It was an affecting time, and an association of ideas could not fail to render it peculiarly so to me. Four years ago, although I had been in the island for some time, I had no opportunity of going into a place of worship, or of attending to the ordinance of the Lord's Supper, until the 1st day of April, when I was favoured at Port Royal with the pleasure of meeting for public worship, and with the friends of the Redeemer sitting around the table of the Lord.

It was only three years ago, when, on

the 1st day of April, I had to appear at the assizes, to answer to a charge preferred against me, of preaching without a licence, in an unlicensed house. How differently was I circumstanced now, engaging with my brethren in the various interesting services of the day, without hindrance or molestation!

Brown's Town.—Another of the new chapels has been completed at Brown's Town, one of the stations under the joint care of our late brother Coultart and Mr. Clark. Mrs. Coultart states, in a letter, dated July 5, that it was calculated 4,000 persons were present at the opening; and the sum of £230 currency was contributed on the occasion. "But," she continues, "I hope there are better proofs than these of a good work going on at each of the stations. The manifest improvement in piety and knowledge of those who have had personal instruction from the ministers, particularly those who have come hither of a Friday from the Pedrees is encouraging. They seem to know themselves so much better, and instead of pressing into the church with ignorant holdness, have expressed a fear when the minister himself hinted at it, lest they should not yet have experienced that change of heart which is pre-requisite to an open profession."

Oracabessa.—This chapel, Mr. Baylis remarks, was opened on Saturday, January 16, 1836, when I was kindly favoured with the company and assistance of brethren Coultart, Tinson, Knibb, and Whitehorne. Mr. Simpson, Scottish missionary, and Mr. Succombe, Wesleyan, were also there, and took part in the interesting service. Brother Tinson preached an excellent and appropriate sermon from Nel. x. 39, "We will not forsake the house of our God." On Sunday morning we held a public prayer-meeting, which was well attended; and a devotional feeling seemed to prevail. At half-past 10 o'clock brother Coultart preached a very impressive and suitable sermon to an immense congregation; and at the same time brother Tinson preached in the adjoining shed to several hundreds, who could not get into the chapel.

It was very pleasing to witness two such large congregations, and two ministers proclaiming at the same time the glad tidings of the gospel of peace. The afternoon service was conducted by brother Knibb, who preached a truly eloquent and excellent sermon, which was listened to with profound attention by a very crowded congregation: and thus ended the delightful services in connexion with the opening of the chapel at Oracabessa

—services which I feel assured, will be long remembered, and the good effects of which, I trust, will yet appear. The collections amounted to £50 currency. The chapel, when complete, will have cost about £1500. It afforded me great satisfaction to find that all my brethren who were here, approved of my plans. The chapel is 60 feet by 46; it is made of the best materials, and is very well put together. May the great Head of the Church make it the birth-place of many souls!

Valley of Piedmont.—Last week, on Saturday, I purchased a few acres of land in the Valley of Piedmont, 10 miles from Falmouth, 8 from Wilberforce, and 10 from the other station. It is a very populous and destitute neighbourhood. The people, to the number of 70, volun-

teered their services to clear the land and erect a shed. This was done on Saturday, and by the evening a shed capable of holding 400 persons was covered in. They did work cheerfully, and the land, at least more than two acres of it, was cleared the same day; and the site of the new chapel was fixed upon. My intention is to build 56 feet by 38, and I have purchased hard-wood roofs, and timbers ready framed for that size, and shall commence without delay. Yesterday, I preached under the shed that had been erected the day previous; though it was rather an unfavourable day, I had about 800 present, many of whom had never before heard the gospel. My subject was, "Oh taste and see that the Lord is good." May the Holy Spirit bless the word spoken!

JEW'S SOCIETY.

The Rev. T. C. Ewald, at present in London, has furnished to the British and Foreign Bible Society a statement of the DISTRIBUTION AND RECEPTION OF THE SCRIPTURES IN NORTH AFRICA.

I have sold, from April 1835 to April 1836, of the Stock of Scriptures with which you have so kindly and liberally furnished me, in aid of my Mission on the coast of Africa, 996 copies.

Through your instrumentality, I have been enabled to lay before the many Roman Catholics who inhabit the North Coast of Africa, that Book which is able to make men wise unto salvation—to point out to numbers of Ishmael's descendants the errors of the Koran—and to show to the hundred thousand of Jews, my brethren according to the flesh, what Moses and the Prophets have foretold of Him who is the Redeemer of the world. The seed is sown in the name of Him who is able to call forth fruits. May it yield a hundred-fold!

In the space of four years, the time I have spent on the northern coast, 5000 copies of the Holy Scriptures have been put into circulation. Algiers, Tunis, Tripoli, and the towns along the coast from Tunis to Tripoli, have heard the glorious invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest!" Even the sons of Kedar have heard the Gospel sound beneath their tents; and have often and willingly bought the word of the living God.

I do not mean to say that I have not often been opposed—that the evil one did not stir up his servants to put a stop to the circulation of the Scriptures. More than

once did the servants of darkness employ all the means in their power to prevent people from reading the Scriptures: the Mahomedan priests burnt a Bible: the Roman-Catholic priests at Tripoli tried to persuade the people that our Bibles were not genuine: some ignorant Jewish Rabbins did the same. But, after all, the truth prevailed; and, blessed and praised be the name of our God! the Scriptures are read by Jews, by Mahomedans, and by Roman Catholics. If I even could say nothing as regards the result, yet should I be satisfied, knowing that I have done what my blessed Lord and Master commanded me to do: but I humbly trust that I have seen some fruits, among all the various classes of inhabitants of that yet-benighted region.

From the Jewish Consistory at Tunis, I have received a certificate that the Bibles are genuine. There is a great door open, to circulate the word of God among them on the coast, both the old and the new Testament: they give willingly, poor as they are, their few shillings to purchase the oracles of God; and before I left Tunis, many of them gave me, in writing, their good wishes. Permit me to lay before you a few of them: you will then judge with what feelings we left one another:—

Rabbi Amran's Blessings.—"May it please God that you leave us in peace, and return to us again in peace! Amen. Such be the will of God."

Rabbi Harin's Blessings.—"He shall give his angels charge over thee, to keep thee in all thy ways."

Rabbi David Ben Moshee's Blessings, (who is a chief Rabbi at the synagoguc,

where he explains the Bible every Saturday).—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee."

Many more of the kind have been

given to me; but I will not trouble you further with them. I am sure it will convince you that I live in harmony with my Jewish brethren in Africa; and though they do not all believe in the same Lord and Saviour as I do, yet they know that I love them, and wish to do them good.

EXTRACTS FROM REPORTS.

BAPTIST MISSIONARY SOCIETY.

REPORT, 1835—6.

Appeal for an Increase of Funds.

Messrs. Clark and Oughton have proceeded to Jamaica: besides these, none have been sent out; and the Committee have been under the painful necessity of declining the services of several ministers, whom they would gladly have engaged. From almost every station occupied by the Society, the most urgent representations are continually arriving of the great want of new labourers. It must rest with our Churches, and the friends of Missions at large, to determine whether these solicitations shall be complied with. It is evident, that without a considerable enlargement of the permanent income of the Society, its operations cannot be extended; since our existing resources, notwithstanding the utmost care and economy in administering them, are inadequate to meet the present demands of the Mission... The stock held by the Society has been disposed of, and still there remains a balance due to the Treasurer of £3092, 9s. 3d.

Often as the Committee have been constrained to urge on their friends the exercise of pecuniary liberality, it will be seen that a necessity is laid upon them again to revert to the subject. They do so the more willingly, since the excess of expenditure has originated in the enlarged field of operation which the Society has been called upon to occupy; and the assistance rendered to brethren, who, there was reason to apprehend, might otherwise have fallen a speedy sacrifice to excessive labour. In these cases, it was thought allowable to go beyond the present means of the Society, in the anticipation that our friends at large would testify their approbation by furnishing the requisite funds. At a time when every similar Institution is advancing, from year to year, in the sphere of its operations, and the means of support, it would be not a little painful if this Society formed the only exception. Especially is this to be deprecated, when

we are every where surrounded by the strongest incitements to greatly increased activity. Impediments are constantly diminishing; facilities are as constantly increasing; and with an audible voice, both from the east and the west, Providence calls upon us to arise, and enter upon the land, in His name to whom the uttermost parts of the earth are given for a possession.

CHINESE AND INDIA-FEMALE EDUCATION SOCIETY.

Summary of the second year's proceedings.

During the past year, intelligence has been received of the arrival at their respective posts of the four agents sent out by the Committee during the preceding year. Miss Thornton, who was originally destined for Malacca, is now settled at Batavia; circumstances having arisen which rendered it expedient to alter her destination: she has there undertaken the superintendence of the schools established by Mr. and Mrs. Medhurst, of the London Missionary Society. Miss Wakefield is assistant to Mrs. Wilson, at the Central School, Calcutta; and, on the removal of that lady to her new Orphan Asylum, it is the intention of the Calcutta Ladies' Committee to place Miss Wakefield at the head of the Central School. Miss Jones is assistant to Mrs. Weitbrecht, of the Church Missionary Society, in the charge of an Orphan School at Burdwan: and Miss Postans is stationed at Gorruckpore, under the direction of Mr. and Mrs. Wilkinson, of the Church Missionary Society.

During this year, an application was made to the Committee by Miss Holliday, a lady who had been for several years preparing to begin the work of Female Education in Egypt. She has lately left this country to proceed to her destination; and intelligence of her arrival at Malta may soon be expected.

Two ladies have just sailed for India: one of these, Miss Carter, is destined for Cawnpore, where she will be placed at the head of a Promising Orphan Asylum.

The other, Miss Thomson, is to be Assistant to Mrs. Mundy, of the London Missionary Society, at Chinsurah. A third lady is on the eve of her departure for Madras, where she will be under the direction of Miss Tucker, sister of the Rev. John Tucker, of the Church Missionary Society*. With respect to all these agents, the Committee have pursued the plan adopted in the case of those previously sent out, of only giving passage, outfit, and other requisite aid for placing them in the field; requiring that local or other resources should be available for their permanent support. One of those lately gone has defrayed all her own expenses.

The Committee have taken steps to secure the services of Mrs. Whittle, at Singapore. This lady, who is now a widow, was, before her marriage, actively engaged in the charge of schools for Chinese girls at that station, is well acquainted with the Chinese and Malay languages, and is, in all other respects, likely to prove a most valuable agent. It was the intention of the Committee to send out an assistant; and a lady, well qualified for the work, had been selected, and was preparing for her departure: but it has pleased God to disappoint this expectation; and she has been compelled, through indisposition, to relinquish her intention.

Grants of money have been made to the following kindred institutions: the Bombay Native Girls' School, in connexion with the India Missions of the Church of Scotland; the Kidderpore Female Asylum, in connexion with the London Missionary Society; and the Calcutta Baptist Female School Society.

Supplies have been granted to Alexandria, Singapore, Burdwan, Chinsurah, Batavia, Gorruckpore, Benares, Cawnpore, Calcutta, Madras, and Bombay; also to the Association for supporting Schools at Penang. Information has been received that £65 had been realized at Batavia, and £19 at Burdwan, by the sale of articles thus sent out.

Fresh opportunities for usefulness are continually occurring: the Committee would, therefore, entreat of all those into whose hands this appeal may fall, and to whom ability has been given to respond

* Another lady is about to proceed to Madras, in the same vessel as the agent of this Society; and having the same object in view—the instruction of heathen children. Although she goes out altogether independently of this Society, yet it was indirectly the instrument of stirring up her missionary zeal, and of facilitating her plans.—*Committee.*

to it, that they would do so in such a manner as to enable them to extend their labours, and take advantage of those providential openings which present themselves in so many quarters.

Auxiliary Societies have been formed, during the past year, at Liverpool, Bishop's Stortford, and Hackney. Working parties have also been formed in various parts of the country.

State of the Funds.

Receipts of the Year £1164 10 6
Payments of the Year £917 14 7

FRENCH PROTESTANT MISSIONARY SOCIETY.

Missions excite increasing interest in France. Every year the needful resources meet the demands; and it is obvious that most of the contributors present their offerings with joy. The following are among the pleasing instances of this:—

A poor woman had acquired, by hard and unremitting toil, the sum of £25 sterling, which was her only worldly property. "Cannot these hands, which have hitherto furnished me with a subsistence—cannot they still, with God's blessing, provide for my trifling wants!" demanded she; and then devoted to the Society the entire accumulation of her earnings, reserving only a scanty provision in case of sickness.

The mother of a family desired, on her death-bed, to leave to the Society a token of the affection which she never ceased to cherish toward it; and her husband wrote word, when remitting the sum of £62, 10s. sterling, that the fulfilment of this her last will, was one of the greatest consolations that could be afforded to him.

A senior pupil of the Missionary Institution, being forced, by serious illness, to renounce the hope of carrying the Gospel to the heathen, just before his death, divided his small patrimony between the Missionary Society, and the Evangelical Society.

The interest felt by christian women on behalf of the heathen is on the increase in France. In many places they have been engaged in working garments to send out to the Missionaries, or for the use of those who are about to go forth. Here a swarm of bees, there the produce of a tree—here a mercantile speculation, there a brood of chickens—have been consecrated, in simplicity of heart, to the cause of God.

The Society employs nine Missionaries, all of whom are stationed in the South of Africa.

An abundant blessing rests on the Missionary work in Southern Africa. Eleven converted heathens already furnish evidence of the effect of the labours of the Missionaries. Besides these, thirty candidates are catechised and instructed, with a view to baptism.

The monthly prayer meetings are attended by increasing numbers in France; and a growing attachment to the object, in connexion with which they are held, is manifest.

Referring to these meetings, one of the speakers stated, that at Nismes, the first meetings drew an immense concourse: the largest edifices were insufficient; but they *walked by sight*: at the end of some months, the crowd was dissipated; and the Auxiliary was reduced to its true strength, and its true and constant friends. These were saddened, and filled with apprehensions for the very existence of the Society; but, in that misgiving, they also *walked by sight*: for friends have not failed; Ladies' Associations have been formed; and Nismes has sent to the Mission house two pupils; one of whom is destined for the work in the South of Africa.

Females have become valuable auxiliaries at Nismes. Some young persons there have formed a Religious Library, the works of which are let out; and the produce is devoted partly to the purchase of new books, and partly for subscriptions to the Missionary Society. It is a good example to follow.

The Receipts of 1834—35 were £1623, 18s. 1d; and the Payments, £1113, 10s. 10d. The Receipts of 1835—36 were £1892, 0s. 3d; and the Payments, £2248, 6s. 11d.

SWEDISH MISSIONARY SOCIETY.

Having, in the fear of God, and with a sincere desire to promote His glory, commenced a Swedish Missionary Society, we consider it our duty thus officially to communicate with you on the subject; and respectfully and affectionately to claim affinity with brethren who work the work of God, as we also desire to do.

Besides the general reason for desiring intercourse with you, arising from the oneness of our objects, we have special cause to view your Society with fraternal feelings; when we call to mind that our esteemed and dear brother, the Rev. C. Rahmn, has been honoured with a place

among your zealous Missionaries; and, by his connexion with your Society, has acquired such an acquaintance with Missionary affairs, as renders him very serviceable to us, as corresponding Secretary for the London Auxiliary to our Society.

We shall be greatly encouraged by such intercourse with you as you may be disposed to afford us: and should we have it in our power, in disposing of the funds intrusted to our management, to give you unquestionable evidence of the respect and confidence which we entertain with reference to the London Missionary Society, it will afford us sincere pleasure.

This Institution, the establishment of which we hail with sacred pleasure, had for years been a desideratum with many pious persons of all classes in Sweden. The publication of a well-conducted Monthly Paper, called the "Missionary Gazette," greatly contributed to draw the attention of the public to the subject of Missions. The first public Missionary prayer meeting at Stockholm, at which the Bishop of Gothenburg officiated, was held in the English chapel, the Rev. G. Scott's, affording accommodation to about 500 persons. This place having become too small, another, more spacious, was opened for these services on the 5th of April last, when the prayer-meeting, it is said, was immensely crowded.

An appeal, which, in the course of last year, the Directors of the Society addressed to the Bishops and Consistories, requesting them to encourage the people generally to consider, and to do their duty, was not made in vain. There is not a province in the whole kingdom from which something has not been contributed toward the sacred object.

Up to the end of March last, more than 5600 rix dollars banco were collected: and, as the Directors did not find themselves able to commence any immediate operations, and yet were desirous to do something for the furtherance of the Gospel in the heathen world, they resolved, in accordance with the Rules of the Society, to make donations to those Foreign Societies to which they consider the Swedish Missionary Society to be more specially related. Consequently, at a meeting, held on the 30th of March, the following grants were voted: viz., to the Missionary Institution at Basle, £150; to the London Missionary Society, £100; to the Wesleyan Missionary Society, £100; and to the Moravian Mission, 300 rix dollars.