

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.

VOL. II.—NEW SERIES.

1840.

LONDON:
PUBLISHED BY G. WIGHTMAN, PATERNOSTER-ROW.

W. H. BURTON, PRINTER,
LEICESTER.

P R E F A C E .

IN completing another volume of this periodical, the Editor tenders his best thanks to the numerous friends who have so kindly enriched its pages with their communications. He would most affectionately solicit them to continue their assistance, and also invite our ministers generally, and especially the younger part of them, to contribute from the stores of their choicest thoughts and reflections, for the instruction and edification of our readers. Such an exercise will be no diminution to their stock of knowledge, but may very materially benefit others, as well as improve the character of our Magazine. Illustrations of obscure passages of Holy Scripture, the answering of Queries, proposed by the honest inquirer after truth, as well as the discussion of the various topics connected with christian doctrine, experience, and practice, will at all times be gladly received. Intelligence concerning the extraordinary services which are held, and the efforts which are put forth by the Churches in various parts of the connexion, and notices of the prosperity and extension of the cause of God, are ever interesting to the disciples of the Saviour.

The past year has been one of unprecedented commercial depression, and this, in some localities, has affected the circulation of the General Baptist Repository, though the sale, with these allowances, has been exceedingly well sustained. It is perhaps scarcely necessary to remind our friends and agents, that the commencement of another volume is the proper season to seek an increase of subscribers.

INDEX TO VOLUME II.

NEW SERIES.

GENERAL BAPTIST REPOSITORY.

AND

MISSIONARY OBSERVER.

	PAGE.		PAGE.
Abdalla, Martyrdom of	103	Broughton	280
Academy, the	89, 182	Burnley	116
Activity, on Christian	8	Castle Donington	117, 313, 349
Address, Farewell at Measham	38	Chatteris	279
—of Lincolnshire General Baptist		Cradeley	151
Home Missionary Society	245	Crich	369
America, Revivals in	274	Duffield	151
ANNIVERSARY SERMONS AT		Dundee	117
Ænon Chapel	347	Hinckley	312, 368
Barrowden	368	Kirkby Woodhouse	369
Basford, Old	245	Leake	21, 368
Belgrave	245	Leicester, Dover Street	180
Bourne	311	Leicester, Friar Lane	23
Boston	52, 278	London, Ænon Chapel	53, 179, 349
Castle Donington	347	Longford	116, 179, 244
Chatteris	339	Louth	179, 348
Cradeley	312	Lyndhurst	117
Leake	368	Macclesfield	313
Leicester, Archdeacon Lane	21, 56	Magdalen	180, 231
—Friar Lane	310	Maltby	179
Netherseal	52	Manchester	313
Northampton	346	March	212
Stamford	312	Measham	150, 212, 280
Wirksworth	346	Netherseal	52, 179
Wisbech	349	Nottingham, Stoney Street	151, 213
Anniversary Ænon Chapel Bene-		—Broad Street	212, 369
volent Society	54	Retford	213
Apostleship, Election of Matthias		Sheffield	52, 213
to the	259	Skirbeck	213
ASSOCIATION, ANNUAL	245	Smalley	279
Bazar at	80, 176	Sutton	53
Ault, Mr. W.	240	Tarporley	53
		Wendling	244, 369
Bannister, Mr. J. T.	89	Whittlesea	349
BAPTISMS at Basford	21	Wolverhampton	21
Belper	212, 313	Baptism, Infant, acknowledged useless	90
Boston	53, 88	Baptisms, Cold and Jewish	240
Bourn	348	Baptist Association, Lincolnshire	215

	PAGE.		PAGE.
Baptist Union -	216	DEATHS OF	
Resolution of	183	Goadby, Mrs. F. -	21
Baptist Intelligence -	56, 89, 153	Knight, Mr. J. -	55
Brief Notices of Books -	206, 273	Rogers, Rev. T. -	22
Calvinistic tendencies corrected -	44	Decision for God, Importance of	359
Canada, Free will Baptists in	306	Divine Glory discerned	233
CHAPELS, NEW, OR OPENED AT		Dover Street Chapel	89, 117
Holme Hale -	368	Endowments, On -	238
Langley -	149	End of a thing to be considered	17
Leicester, Dover Street	150	Ephesus, the Church of -	5, 68
Leeds -	244	Extension of the Connexion, On the	118
Magdalen -	311	-----at Sheffield,	152
Market Harborough -	368	Fact, a singular	55
Portsea -	20	Fall, the influence of the -	229
Sutton St. Edmonds	349	---, strictures on	302
Chamberlain, Mr. Farmer -	89	---, Reply to	336
Charge, the, to Mr. Buckley, -	289, 321	Favour, on divine	74
Christian Servant, An active	360	Fleet and Long Sutton	118
Christianity Impregnable	366	--- Friendly Society -	88
Church Courts -	281	Fund, Ministers' -	152, 281
Rates	91, 111	GENERAL BAPTIST BIOGRAPHY.	
--- Hackney -	215	Burroughs, Joseph -	135, 175
Congregational Intelligence	56, 118	-----, James -	199
CONFERENCES.		Gale, Rev. John, Ph. D.	276, 331, 361
<i>Cheshire and Lancashire, at</i>		Hamburgh, Persecution at -	247, 275
Macclesfield -	178	Handbill, The Useful -	367
Manchester -	243	High Pulpits, and the Bronchitis	362
<i>Lincolnshire at</i>		Hinckley, Sabbath School Meeting -	312
Fleet -	210	History of the G. B. Connexion	12
Gosberton -	52	Hobbs, Rev. Joseph -	370
Stamford -	310	Holbeach, preaching at -	311
Wisbech -	148	Home, -	17
<i>London, notice of</i>	149	Isleham, History of G. B. Church at	293
Boro' Road -	345	Jewish Converts, Number of -	216
Chesham -	211	Kirton, Enlargement of Chapel at	346
<i>Midland, at</i>		Knipton, thanksgiving at -	245
Derby, Sacheverel Street -	149	Knowledge and Religion	294
Kegworth -	242	Lamartine's Travels, -	75, 129, 225, 328
Loughborough -	344	Leeds, New Cause at -	181
Nottingham, Stoney Street	55	Lenton tea-meeting -	55
<i>North Derbyshire, at</i>		Lincoln do. -	378
Belper -	51	London, new cause in -	182
Smalley -	278	Long Sutton, formation of G. B. church	153
Wirksworth -	179	Louth Chapel -	52
<i>Warwickshire at</i>		Marriage, on -	47, 79
Austrey -	345	Measham and Netherseal, Union of	21
Birmingham -	148	---Special Services at	54
<i>Yorkshire at</i>		MEMOIRS OF	
Allerton -	210	Ackroyd, Mr. Thomas	98
Lineholm -	279		
Shore -	181		
Slack -	51		
Conformity to Christ -	171		

INDEX.

	PAGE.		PAGE.
MEMOIRS OF		Baptismal Hymn -	349
Goadby, Mrs. -	33	Bayley, T. H., Lines by -	120
Holmes, Mr. James	65	Birth Song -	248
Knight, Mr. Joseph	193	Canzonet -	58
Mitchell, John, Esq.	33	Crucifixion -	119
Ministers, Support of -	106	Dead, Pray not for the -	120
Reply to -	173	Death of a Young Christian	198
A Hint to -	366	Dirge of Death -	248
Mission, Foreign, on the support of -	11	Farewell -	183
Nearness to God -	263	Grant, Sir R., Hymn by -	183
		Home, I'm going -	314
Nottingham, Special Services at -	22	Immortality of the Soul -	334
Stoney street chapel	55	Judgment, Hymn on -	24
		Poetry -	370
OBITUARIES OF		Pleading for Pardon -	370
Andrews, Thomas -	342	Providence -	88
Barrett, &c., Isleham	241	Religion in Poverty, Triumphs of	200
Booth, Mrs. A. -	208	Spirit, Hymn to the -	57
Bunny, Esther -	115	Storn, Lines written in a -	314
Butterfield, Ebenezer -	305	Surrey, Earl of, Lines by -	57
Mc Conchie, Mrs.	84	"When I would do good," &c. -	183
Gill, Mr. John -	18	Wisdom's Invitation to the young	282
Greenwood, Sarah -	115	Ubi tres Ecclesia -	282
Halford, Hannah Stanger -	273	Popery, decline of -	57
Hodgkin, Mary -	114	—, relinquished in Russia -	56
Kerkham, Miss A. -	146	Poverty, the triumphs of Religion in	200
Lacey, Miss H. -	20	Prayer, On -	45
Lingard, Sally -	115	Prosperity, on the promotion of G. B.	72
Milner Judith	367	Psalms of David, observations on	172
Rofe, Miss M. -	343	—110, exposition of -	172
Smalley, Susannah -	87	Puritans, piety of -	113
Starbuck, Maria -	147	QUERIES ON	
Thirlby, Mrs. S. -	207	Acts ix. 7, and xxii. 9 -	303
Turner, Priscilla -	306	Answered -	336
Ward, Richard -	87	Baptism	365
Woolley, Mrs. Jane -	19	Eating Blood -	272
Wyles, Mr. J. -	113	Answered -	303
On Lifting up the Soul to God	358	Deuteronomy, xxxii. 33 -	272
Oppression, on -	161	Genuineness of Scripture -	239
		Answered -	300
ORDINATION OF		Lord's Supper	365
Billings, Mr. D., D. at Gedney	20	Marriage -	13
Buckley, Mr. J., at Harborough	212	Answered -	47, 79
Deacons, two, at Wendover -	54	Ministers in Apostolic Churches	338
Gill, Mr. T., at Burnley -	115	Proverbs xxix, 21., Remarks	110, 143
Mathews, Rev. Mr., at Boston	244, 278	on -	110, 143
Shore, Mr. M., at Hinckley	312, 347	2 Peter, ii. 21	365
Studdon, Mr. Jas., at Burton-upon-	312	Right hand of Fellowship -	303
Trent -	312	Answered -	337
Pike, Rev. J. C., Wisbech	312, 367	Sabbath, the -	239
Owenism, on -	113	Answered -	298
		Unity of God -	144
Peacemakers, the -	241	Work of the Holy Spirit -	144
POETRY.		Religious Parties -	239
Ackroyd, Mr. T., lines on death of 102			

	PAGE.		PAGE.
Religious Tract Society, On support-		Pike's Life of Freeston	145
ing the	363	Pool and Basin	178
Removal of Rev. T. Yates	214	Popery in England	50
REVIVAL MEETINGS AT		—— Spirit of	341
Derby	55	—— Unveiled	15
Flockney	349	Prince Albert	114
Ford	280	Quadrupeds, The Book of	365
Leicester, Friar-Lane	153	Ragg's Heber	340
Longford	213	Ranew's Solitude Improved	84
Rushall	88	Ransom's Biblical Topography	144
Sutton St. James	55	Redford against Church Coer-	
		cion	206
REVIEW, OR NOTICES OF		Reed's Day of Pentecost	14
Address on Baptism	304	Revival of Religion	14, 146
Baird's Transplanted Flowers	17	Russel's Sermons	342
Baptist's, Account of	83	Scripture Emblems	17
Baptist Children's Magazine	17	Scripture, Poetical Illustrations of	366
Barth's General History	144	Stovel's Popery	50
Bates's Harmony	112	Sunday Scholar's Book	146
Beecher on Baptism	205	The Sea	366
Bradbury on Hebrews	840	Warden's Types	272
Burns's Sermon on Temperance	341	Wardlaw on Ecclesiastical Es-	
—— Sunday Scholar's Annual	145	tablishments	145
Bush on Joshua, &c.,	205	Young Folks of the Factory	272
Campbell's Voyages	16	Romans viii. 3, remarks on	267
Captivity of the Jews	84	"Run after that Young Man,"	17
Carson on Baptism	338	Sabat, conversion of	103
Church Rate Tract	82	——, character of	143
Dick's Sidereal Heavens	111	Sabbath School Teachers, hints to	297
Eastern Arts and Antiquities	365	——, The	298
Fry's Opium Trade	206	Sepulture, choice of place of	325
Fuller's Backslider	342	Sheffield, beginning of G. B. cause at	81
—— Systems Compared	205	Skirbeck	88
Grant's Apology to R. Owen	304	Sowe, preaching at	276, 307
Gonthier on the Sufferings of		Spiritual Depression	353
Christ	16	Thorgood, John	57, 154
Green's Biblical Dictionary	83	——, Release of, and Im-	
Guise on the Holy Spirit	145	prisonment of Mr. Baines	370
Hall's Christian Moderation	84	Time is Short	10
Hardy's Hours of Thought	112	Timothy iv. 15, remarks on	305
Humphrey's Old Addresses	16	Title, Singular, of a Book	56
Jahn's Biblical Antiquities	83	Union, thoughts on	203
—— Hebrew Commonwealth	50	—— other thoughts on	236
Literary Notice	366	Victoria, Queen, the Marriage of	91
Luther, Sketch of	146	Wendling, formation of a Church at	180
Matthews on Baptism	50	Wendover Case	89
Memoir of Mary Richardson	112	Wesley, John, A. M., and the General	
Mrs. Mary Young, Extracts from		Baptists	49
the Correspondence of	366	Yates, Rev. W., Calcutta	90
Müller's, Dr., Hours of Spiritual		Year, the New	4
Refreshment	112	Young, a letter to the, on Religious	
Mudge's Goodness and Mercy	112	Decision	107, 137, 167
Origen, life of	112		
Paddison's Church and John			
Thorgood	178		
Peggs's Slavery in India	176		

MISSIONARY OBSERVER.

	PAGE.		PAGE.
Africa, South, first marriages in a nation	319	General Missionary Intelligence	62
Western, Mission to	352	Goadby, Rev. John	351
ANNIVERSARIES of Local Associations—		Governor of Bombay, Letter from	187
Birmingham	123	Government of India, Is it christian?	224
Broughton	219	Gratitude, Modes of	121
Chatteris	188	Gunga Dbor's Journal	219, 318
Coventry	123	Hindoo Testimony to British liberality	351
Ænon Chapel	187	Idolatry Question, The state of, in India	62
Epworth, &c.	188	Increased efforts for missionary objects	374
Harborough	123	Independents, Zeal of the	62
Hinckley	123	Jamaica, Lucaea	85
Hose	219	Juggernaut, Rut Jatra at	350
Kirton	188	Kirkman, Miss, Journal of	29
Knipton	219	Letter from	59
Leicester	123	Lacey, Mr. C., Journal of	92
Longford	123	LONDON MISSIONARY SOCIETY	
Nottingham	219	Annual Meeting of	223
Tarporely	351	Conversion of a Brahmin	127
Wolvey	123	Savaii	128
Appeal to Christian Females	25	Upolu	128
Christian activity for the Mission	225	Missionary Ship, Camden	62
BAPTIST MISSIONARY SOCIETY—		Pearce, Mr. W. H.	95
Annual Meeting of	188	Pilgrim Tax, State of the	63
Ceylon	159, 126	Abolition of	256
Day, Mr., Letter from	375	Poynder, J., Esq., Letter of	376
Knibb, Mr., Departure of	376	Rama Chundra's Visits to Festivals	31
Second Anniversary of Negro Freedom	375	Removal of Government Patronage, Good Effects of	61
Jamaica—		School Society, British and Foreign, Annual Meeting	192
Baptisms in	63, 352	Stubbins, Mr. Isaac, Journal of 30, 60, 93, 124, 184, 316	
Class Leader system in	126	Letter from	284
Missionaries, additional to Sabbaths in	63, 352	Mrs., Letters from	155, 252
Bazar at next Association	315	Sunday-school Union, Annual Meeting	191
Berhampore Orphan Asylum	376	Tract Society, Religious, Annual Meeting of	191
Berlin Missionary Society	95	WESLEYAN MISSIONARY SOCIETY—	
Bible Society, Annual Meeting of	190	Annual Meeting of	189
Brooks, Mr. John, Letters from 58, 286	372	Stallons of	96
Mrs., Letter from	121	Western Africa	96
Canarese Language	96	Wilkinson, Mr. H., Letters from 158, 251, 283, 371	
Candidates for Missionary labour	288	Journal of	373
CHURCH MISSIONARY SOCIETY—		Williams, Rev. J., Death of	159
Annual Meeting of	190	Lines on	160
America, North West	96		
COLONIAL MISSIONARY SOCIETY	62		
East India Slavery	63		
Fire in Jamaica	62		
GENERAL BAPTIST MISSIONARY SOCIETY—			
Annual Meeting of	249		
Committee, ditto	315		
Grant of £209 from America	351		

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 13.]

JANUARY, 1840.

[NEW SERIES.

MEMOIR OF JOHN MITCHELL, ESQ.,

Late a Member of the General Baptist Church, Heptonstall Slack.

No part of a periodical publication is, perhaps, more generally interesting than that which records the lives and deaths of our christian friends. The writing and reading of such memorials is frequently attended with the mingled emotions of pain and pleasure; of heart-felt gratitude and profound humiliation. But in the memorials of the dead, the partialities and prepossessions of friendship are too frequently discoverable. Unlike the sacred biographers, whose portraits of character are all drawn with a faithful and impartial hand, the ordinary writer is too liable to be influenced by long-cherished attachments; and while delineating, with an affectionate heart, the virtues of a departed friend, is too apt to lose sight of those infirmities which are common to all men.

In discharging the last offices of friendship, the writer of the present memoir would never forget that his deceased friend, though possessed of many excellencies, was not without his defects. These he deeply felt, and frequently deplored; and not to record this might be considered a palpable dereliction of principle, and a culpable neglect of duty. To copy the virtues of the pious, without imitating their defects, is the dictate alike of sound policy and of holy writ; and he who would most honour his christian profession, must not follow implicitly a feeble, frail, and fallible man, but must imitate most closely that Divine exemplar who was "holy, undefiled, and separate from sinners."

John Mitchell, Esq., was born in the month of March, in the year 1784, in the township of Heptonstall, the parish of Halifax, and the county of York. He was the son of Henry Mitchell, Esq., of High Greeuwood. His mother was the daughter of William Cockcroft, Esq., of Great Burlees, in the neighbouring township of Wadsworth. After some time, his parents removed from Heptonstall to Birchcliffe, in Wadsworth, where they resided on an estate which was the property of his maternal uncle, Henry Cockcroft, Esq. While at this place, they sometimes attended the ministry of the Rev. John Sutcliffe, the successor of the Rev. Dan Taylor. This pious minister frequently visited them, and was held by them in high estimation. At this place the father of the subject of this memoir died. After this visitation, his mother removed to Great Burlees, in the same

township, the place of her birth, and the residence of her brother. During their abode there, he was sent to the seminary kept by the late Dr. Fawcett, at Ewood Hall. After some time, he was removed from this school, and sent to Stutgard, in Germany, where he remained three years a student, under the Rev. C. Zotter, a vicar. From thence he returned to his mother's house, and for many years assisted, as an amanuensis, his paternal uncle, William Mitchell, Esq., of High Greenwood, who was much devoted to the study and practice of the Law. Whilst he continued in this employment, he was visited by affliction; and being brought under serious impressions of mind, he became much depressed in his spirits. He sent for Mr. James Hodgson, with whom he had been on terms of intimate friendship during the principal part of his life. He directed him to the Saviour, and employed every possible means for his spiritual comfort, and his restoration to health. During this affliction, Mr. M. often promised, that if the Lord restored him to health, he would devote himself to his service. His friend advised him to prepare his mind to break off all associations, and to renounce all practices, which might endanger his spiritual comfort, and counteract those hallowed resolutions he had formed to lead a virtuous and religious life. After some weeks he was restored, and adopted the course that had been recommended. He immediately attended the experience meeting conducted by Mr. H., and continued to frequent it to the end of his life. He was baptized Dec. 25th, 1818, along with many others. This was a very impressive and happy season. The intellectual and spiritual comfort he enjoyed was frequently mentioned by him afterwards with emotions of lively gratitude.

His manners were always free from ostentation, and his morals, comparatively speaking, were good from early life. His filial conduct to his mother was such as created in her breast a most devoted attachment to her son. In all her anxieties he felt a deep concern: he often checked the falling tear, and in her troubles employed the most appropriate language to soothe her agitated mind. From a child he dreaded the society and wicked practices of those who were notorious for immorality. By the superiority of his moral character, he obtained the friendship of his tutors, and of his relations and acquaintance. Though this commendable line of conduct was not justly appreciated by some, yet it gained a true estimate from those whose judgment was according to truth, being formed on the principles of revealed religion.

Through the whole of his career he was opposed to strife and animosity, in the world and in the church. If at any time he had to contend with acrimonious language and ungoverned passions, the foes to human happiness, his mind was exceedingly depressed. It was difficult for him to bear up under its influence. It was to him a body of death. He habitually employed an influence to erase discordant impressions. In all the departments of domestic and social intercourse, he laboured for peace; and when peace spread its celestial banner over the circle in which he moved, his mind appeared to gain its desired and kindred element, and an innocent cheerfulness beamed from his countenance, fell in pleasant accents from his lips, and exhibited itself in all his physical movements. He never raised the spirit of discord in the Church; and if at any time there arose the appearance of strife, he receded, yielded, left off contending, and adopted those means which heal the wounds created by strife, and which

promote concord and unanimity. "Blessed are the peace makers: for they shall be called the children of God." "Behold how good and how pleasant it is for brethren to dwell together in unity! As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

He often exerted himself in the promotion of Christianity. In this he did not exhibit a mind devoted to ostentation and parade. It was more congenial with his general habits, which had been acquired by intercourse with good society and reading, to be modest and unassuming. Vanity and arrogance, in their various developements, were held by him in that contempt with which a well-formed mind always views them. But though he possessed these excellencies, he was like other human beings, subject to imperfection. He did not carry out the principles of pious exertion and benevolence in that vigorous manner which his friends sometimes expected and desired; and his total want of them, in many instances, created an unfavourable opinion of him by the public. Yet he did much by his advice and contributions for the benefit of religion. He had at one time left legacies to a considerable amount to the different Institutions of the connexion; but unhappily a circumstance occurred which had a tendency to hurt his mind, and to change his purpose. He did many things silently, which, if done by some of those who are very ready to blame others, would have been loudly trumpeted forth to the world, and would have gained as extensive a circulation as it was in the power of human vanity to devise or accomplish.

He formed a more correct estimate of human worth than many. He was not so soon deceived, delighted, and misled, by external equipage and pomp as numbers are. Debasing practices, the prolific fruits of ignorance and depravity, exhibited by too many who are distinguished by a greater portion of worldly property than the rest of mankind, were by our friend carefully avoided. He did not form his estimate of men from the amount of their worldly possessions, but from their moral and christian conduct. His judgment was forced to yield, by the influence of Christianity, to the preponderating evidences of real worth, even amongst the poorest of mankind, in whom these superior virtues are found. This he often acknowledged, though he felt the force and influence of temptation, and expressed his dread of being conquered by it. Yet he was always easy of access even to the poorest who possessed genuine piety. His neighbours and acquaintance testify that he manifested a humble and peaceable disposition in a superior degree, and that his conduct evinced that moral and christian worth ranked high in his estimation.

He frequently complained that his spiritual improvement was much impeded by his worldly solicitude and engagements: they brought on inconstancy and lukewarmness. He appeared diffident and too much alienated from his christian friends. His personal and social duties were performed in a manner which indicated (as he often confessed) a want of life, spirit, and love. At these seasons he lamented over the misimprovement of his spiritual privileges, and sometimes let fall a tear. He again betook himself to a more regular attendance on the private means of grace, and often expressed his gratitude to God for the exercise of his mercy in sparing his life, and in keeping him from the deadly practices of wicked men.

As his constitution was delicate, he was frequently the subject of bodily indisposition. Though these were painful seasons, yet they were highly beneficial to his spiritual interests. He then especially reviewed his life, lamented his supineness and neglect, and wept in the exercise of penitence before God. Were we to avail ourselves of extracts from his diary, they would furnish many instances of this state of mind. From his rank in human life, he had to conflict with the temptations which are peculiar to it; and the afflictions sent by God were merciful dispensations. But let it be remembered, for the credit of the deceased, that nothing transpired in his conduct which called for the censure of the Church during the seventeen years of his connexion with it.

His last affliction was of short duration. He began to be poorly on the Saturday evening, or early on the Lord's-day morning, and he died early on the Tuesday morning following, October 27th, 1835, in the fifty-second year of his age, leaving a widow and four children. His death was not expected till the evening before it took place. The complaint which proved mortal was the quinsy. He had been subject to this disease from early life; but it prevailed in the neighbourhood, about the time of his demise, as a kind of epidemic, and proved fatal in many instances.

An excellent funeral sermon for the deceased was preached at Heptonstall Slack, to a crowded congregation, by the Rev. Wm. Butler, on Lord's-day afternoon, Nov. 15th, 1835, from Job xxxiv. 20, "In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand."

JAMES HODGSON.

THE NEW YEAR.

Who has not, at one period or another, felt impressed with the striking lines of the poet,

"Time, like an ever rolling stream,
Bears all its sons away."

Yes, every year, and month, and day, and hour, testifies to the truth of this. The last year, with all its sins and cares, with all its troubles and joys, with all its opportunities and blessings, has for ever passed away. Its events, with their consequences, may be important to us to the latest period of our existence; and with those events we have all been more or less connected. Ministers and people, writers for, and readers of the Repository, have all been doing and acting during the past year for the future, yea, for eternity. And now we enter upon another measured period of time—upon another year. What it will be to us before its conclusion none but the all-wise Deity can tell. Most probably in the main it will resemble by-gone years. Doubtless it will be a period of births and deaths—of marrying and giving in marriage—of buying and selling—of sickness and health—of joy and sadness—of adversity and prosperity. The busy sons of men will, as usual, be pursuing their various favourite plans and schemes. The future is wisely concealed from our view: we cannot tell what a day may bring forth. To speculate as to *what may be* is neither our interest nor duty. The Christian should be prepared for all changes, seasons, and events. Dwelling under the shadow of the Almighty, nothing can really harm him; guided by divine truth, he shall

not miss his providential way; interested in all the blessings of infinite love, all his need shall assuredly be supplied; engaged as a warrior under the banner of the cross, the Captain of his salvation shall conduct him to eternal glory; having within him the incorruptible seed of truth, he is a sure and certain heir of a blissful immortality. For him to live is Christ, and to die is gain: living or dying, he is the Lord's; and the Lord will keep what he has committed unto him until that day. If, however, we know not what will occur in the year on which we have entered, yet we may know, and ought to know, somewhat of those things which should prominently engage our thoughts, and occupy our attention. Personal piety is the one thing needful. To increase in this must be one of the first and principal concerns of every day and every year. To increase in spiritual knowledge; to sink deeper into self-abasement and humility; to have our graces increasing in beauty, variety, and power; to be more devotional in our spirits, more courteous in our address, more affectionate in our hearts, and more holy in our lives, should be the first and chief thing with us all. And then how necessary to live to purpose! how necessary to be active and diligent, more than ever abounding in the work of the Lord! Perhaps with some, all that they may do for themselves, for God, and for mankind, must be crowded into the very narrow space of the present year. Then surely we have no time to waste on trifles; no time to expend in the evanescent scenes by which the mass of men are blinded, and in which they are absorbed; no time to occupy with vain disputations, or with contending about puerile differences with our fellow disciples. In all trivial things, which only engender strifes, and do not tend to edification, we ought and must be excused. But we have much to do in extending the proclamation of the Gospel through all the world, that it may be preached to every creature; we have much to do for the rising generation; we have much to do for the ignorant, and the sick, and dying at home; we have much to do for the truth against error; for the Church against the world; for Christ and his kingdom, against the interests of satan and the kingdom of darkness. O, then, let this be a praying year; a year of ceaseless activity, of enlarged liberality, and of exhaustless effort, to honour God, and to do all the good in our power to precious and immortal souls. O that every reader may feel the force of Christ's declaration, "I must work while it is called day, for the night cometh when no man can work."

3, *St. John's Wood Grove.*

J. BURNS.

THE CHURCH OF EPHESUS.

NO. 5.—THE THREATENING.

WE have seen that the Ephesian Church was admonished in mercy. It was mercy that remonstrated. Its members were called to the exercise of self-reflection and penitence, and were earnestly exhorted to return to the Shepherd and Bishop of their souls. O the height and depth, the length and breadth of the divine clemency! That nothing might be left undone, that no pretext might be furnished for their continuing in a state of lethargic inactivity, the admonition is enforced by a powerful description of the judgments which must inevitably befall them if they remain impenitent. "I will come unto thee quickly, and will remove thy candlestick out of its

place, except thou repent." If any change was effected in this Church by the salutary exhortation of our Saviour, it is evident that it was but temporary. Its goodness proved as the morning cloud and the early dew, which pass away. The awful threatening was carried into execution. "He that hath ears to hear, let him hear." Ephesus, once so magnificent, has lost all its splendour, and become a mass of ruins. It is described by different travellers as a solemn and most forlorn spot. It contains nothing but a few habitations for herdsmen, with the exception of the stupendous remains of its palaces and temples, the pride and ostentation of former days, and *now* sad emblems of the transitory nature of all sublunary glory.* How strikingly has the denunciation been fulfilled! From this solemn event it is evident, that the Sovereign of the universe may be provoked by the sins of a people to deprive them of the glorious Gospel of his Son.

In the volume of inspiration we are furnished with many great and precious promises relative to the stability of the Christian Church. It is built upon a rock, and the gates of hell shall not prevail against it. A short period previous to our Redeemer's ascension, he said to his apostles, "Lo, I am with you always, even unto the end of the world." In these emphatic expressions he must have a more peculiar reference to their doctrine than their persons, because these would soon be placed in the silent tomb. Thus we have the strongest assurance that the Zion of God, or the universal Church, shall never perish—that the light emanating from the Gospel shall never be extinguished; but it will spread far and wide, and ultimately penetrate the darkest corners of the earth. It is however a fact, that though the Gospel may not be removed from our world, nations and churches may judicially be deprived of it. The candlestick is moveable, and not an entailed inheritance. The present awful condition of the Jews furnishes a powerful confirmation of this solemn fact. To them pertained the adoption, and the glory, and the covenants, and the promises; theirs were the fathers', and of them, as concerning the flesh, Christ came, who is over all, God blessed for ever. They were Jehovah's chosen people, his peculiar treasure, his first-born, and his spouse. These were the honourable titles by which they were distinguished from the rest of the world; and they were not only distinguished by titles, but actually blessed with all the immunities and privileges which these titles involve. The Most High was indeed a father and husband unto them; he cherished them in his bosom, and employed his almighty power for their protection; he conducted their arms, and dictated their laws; he formed their state, and was present among them by a visible glory; he mercifully established a method of correspondence, by which they might have constant access to him for counsel and direction in all cases of difficulty. They were blessed with the oracles of the living God when the rest of the world were left to the suggestions of unenlightened reason, and the dreams of a fanciful philosophy. "When darkness covered the earth, and gross darkness the nations," celestial splendour shone around their altars, and filled their temple. The mysterious and transcendent glory of human redemption was gradually unfolded to their view through the medium of a system of types formed by the wisdom of God, and through the spirit-stirring annunciations of holy men, who "spake as they were moved by the Holy Ghost." Above all, they were ultimately privileged

* Rycant's present state of the Greek Church, cap. 2. Van Egmont's and Heyman's Travels, vol. i., cap. 9.

with the personal presence of the Messiah. The prophetic announcements were fulfilled, and the Son of God left his radiant throne in the regions of bliss, and tabernacled in human flesh. Then pealed the choral song through the skies, while supernatural splendour overspread the plains of Judea, "Glory to God in the highest, peace on earth, good will to men." The Jews beheld the doctrines inculcated by the Redeemer, confirmed by the most numerous, most stupendous, and most unquestionable miracles. The eyes of the blind were opened, the ears of the deaf unstopped, the lame man leaped as an hart, diseases fled at his authoritative word, demons trembled in his majestic presence, the dead heard his mighty voice and the lifeless body was invigorated by the return of the departed spirit. The conflicting elements of nature yielded instantaneous obedience to his omnipotent mandate. He spake as never man spake—with unrivalled power and sublimity; but though he "came unto his own, his own received him not." They loved darkness rather than light. They attributed his most benevolent and stupendous acts to satanic agency, and ultimately they condemned him to an ignominious death. To excite the ignorant populace, and to influence their unbridled passions against him, the very rulers and priests of the nation spared no pains, left untried no means, however detestable, that they might accomplish their diabolical purpose, and gratify their malevolent and vindictive emotions. The mind revolts from following them through the long and appalling series of insults, of brutal violence, inflicted on our incarnate Lord. Humanity shudders in the contemplation of such deeds of darkness. Even inanimate nature seemed to feel the indescribable ignominy of that dreadful day, and whilst sympathizing with our crucified Redeemer, frowned upon the perpetrators of his death. The earth shook, the rocks were riven, the sun was clothed in sable, and the veil of the temple was rent in twain. Never before had the world groaned under such a tremendous mass of iniquity. The Jews knew not the day of their merciful visitation, and thus they incurred the awful judgments of heaven. A short period after the ascension of our Lord, the tempest of divine wrath burst with awful and irresistible violence. Jerusalem, the holy city, was devoted to utter destruction; her walls were destroyed, her battlements were taken away, the city and the sanctuary were razed from the foundation. During the siege, famine, in its most frightful form, raged—the most loathsome refuse was greedily devoured. Oh! it is painful to dwell on such overwhelming calamities. May we learn wisdom, and be taught to walk in the paths of righteousness. History asserts, that eleven hundred thousand perished, and ninety-seven thousand were carried away captive; and when the city was given up to the devouring flame, every street ran down with blood. The Jews had exclaimed, "Crucify him, crucify him," and had imprecated the blood of Jesus on themselves and their children—truly the horrid prayer was now answered. O awful hour! *His blood was now upon them.* The day of vengeance had arrived.

"Rarò antecedentem scilestem
Deseruit pede poena claudo."

Such were the temporal judgments which befel the Jews in consequence of their rejection of the Gospel. The light of heaven had spread its benign radiance around them, the voice of mercy had sounded in their ears, but they had shut their eyes that they might not see, and their ears that they might not hear; hence, because of their inveterate obduracy, they were

given up to judicial blindness, they slept the sleep of the spirit, until awakened by the tremendous realities of eternity.

What is the present condition of this nation? It would require volumes to describe the dreadful calamities with which, in almost every age, it has been visited. It has been a proverb, a by-word, a taunt, a curse, an astonishment, a reproach among all people, and in all places. At this moment, though encompassed with noon-day splendour, this nation gropes in worse than Egyptian darkness, and through vast regions is an object of unsparing scorn and un pitying cruelty. Do not these judgments warn all to stand in awe, and sin not? Let us not be high-minded, but fear. Let the admonition of our Lord have its due effect on our minds, "Remember from whence thou art fallen, and repent, and do thy first work, or else I will come unto thee quickly, and will remove thy candlestick out of its place." There are Churches in Europe, at this very moment, which have yielded to the painful influence of sloth, and the consequences have been most alarming. Sentiments, diametrically opposed to the principles of inspired truth, have been imbibed, and in some cases the most barefaced infidelity has crept into the temple of God, and lifted up its voice in defiance of the Lord of the temple. The Spirit has retired, and all resembles a barren and parched wilderness. A greater judgment cannot befall a people than to be deprived of the Gospel. This is the sun that warms and enlivens the soul. It is the bread of life—the living water. It is the glory of our land. It is the mighty bulwark which prevents vice from carrying desolation and misery to every corner of our country. It is the grand means by which our souls are sanctified and prepared for a blissful immortality. If, then, we have backslidden, let deep repentance be cherished. Let it be our fervent and constant prayer, "Abide with us, for it is toward evening, and the day is far spent."

"Stay, thou insulted spirit, stay,
Though I have done thee such despite,
Nor cast the sinner quite away,
Nor take thine everlasting flight."

Burton-on-Trent.

J. J. OWEN.

(To be concluded in our next.)

ON CHRISTIAN ACTIVITY.

THE Church of Christ presents an immense field for christian exertion. Its prosperity, during past ages, has resulted from the blessing of God on the active exertions of his devoted servants. If we desire the enlargement of Messiah's kingdom, the advancement of the temporal and spiritual interests of our fellow-men, or to prove a blessing in our day and generation, WE MUST BE ACTIVE. The tradesman, the merchant, and others, by their enterprise, and the avidity with which they pursue their various avocations, demonstrate the connexion between exertion and success. And ought we to see so much industry in the world, whilst sloth is permitted to exert its deadly influence over the Church? Shall indifference and indolence paralyze the energies of its members? Surely it cannot be. We would fain imagine it an absolute impossibility. But, alas, is it not too true? do we not look in vain for the zeal and ardour of the apostolic age? We would not be forgetful of past efforts; we would rejoice and be thankful, but would wish to keep in view how much yet remains to be done—how much land has yet to be possessed.

In reviewing the past year, let us lament our deficiencies, and be thankful if we have done any thing for God; and let a retrospect of the past stimulate us to renewed exertions. Let us endeavour, in our *respective Churches*, to put forth *fresh efforts*, and act with renewed vigour; let some useful Societies be formed; let benevolent Institutions be established; and those christian exertions already in operation, be increased and extended. But how is this to be carried into effect? Is it by the labours of ministers and deacons, or some few of the members only? No: it is by combined efforts of all—by united and individual activity. *Let every member be active.* Let the spirit of inquiry commence, "Lord, what wilt thou have me to do?" Then each member would be found working in his Lord's vineyard. But may not the question be applied to many, "Why stand ye here all the day idle?" How many are there who have never yet engaged as tract distributors; never carried the word of God into the dwellings of the ungodly, to convey to them the knowledge of the truth. Some have never yet filled the office of visitant to the sick and dying, by which opportunities are afforded of leading the poor to partake of true riches, the sick to a knowledge of the Great Physician, and the dying to the ever-living Redeemer. And many, it is to be feared, may be found amongst the respectable members of our Churches, (and who, in other respects, may have been extensively useful) who have not exerted their influence in the nursery of the Church, nor endeavoured to lead the young to their Saviour, and counseled their tender minds against the snares of an evil world, but who have hitherto been content with seeing the children Sabbath after Sabbath in the house of God, and are quite satisfied with the reports given of them. Is this as it should be? Would the worldly man be found to take weighty matters on report? Would the mistress of the house be content with hearing of the affairs, without looking minutely into them herself, and thus evincing her own interest? O no: and therefore let Christians—you who are possessed of talent, experience, and influence, no longer permit this highly important work to rest with others, and some very inexperienced. O let us arouse from our slumber, and go into this mighty field of christian labour, and there lead the young to remember their Creator in the days of their youth. Let us actively enter into some christian enterprise; engage in some benevolent department of the Church; be not content unless we are employed, in some way, to the extension of the cause of Christ; and so follow the Great Exemplar in doing good. Then the Church will afford us fresh sweets; then Zion will have new attractions; then heart and soul will be there, and we shall realize somewhat of a kindred feeling with him who said, "The zeal of thine house hath eaten me up;" and then, if spared to the termination of 1840, the retrospect will not only afford us happiness, but many souls, who, by our instrumentality, may be led to seek the favour of God, whose favour is better than life.

"And Oh! may we, and all around,
With joy at His right hand be found;
Then shall we hear that voice approve,
Our works of *mercy, faith, and love,*
And bid us pure and perfect rise,
To join the music of the skies.

THE TIME IS SHORT.

IN common life we form our practical estimate of the length of any particular time by what we have to accomplish therein. Is it a work of little difficulty, little risk, little responsibility, and trifling consequences? then the time for it may be long. Increase its importance, the risk of its failure, the evils of its being found undone when the time is out; immediately do you diminish the time, and increase its value. Now, apply this obvious truth to the explanation of the common impressions of men as to the measure of their days. You see them diligent, earnest, engrossed, in their several earthly vocations; the youth in his education, the tradesman in his business; all thoroughly taken up with work for which they are saving and improving time to the uttermost. Why this constant effort? "Because of the importance of what is to be done," they answer. "It must not be risked. The time is short for such an object. For toys, it would be very long and tedious; but for this, which is so momentous, it is too brief."

And yet this momentous object—these great things they have to do, are, to the eye that has been expanding with the view of the whole endless life of man, but little insignificant things, confined to man's stay on earth—to this moment's walk upon the shore of the ocean. We have just been there, surveying the majestic outlay of that boundless prospect, and estimating somewhat the intrinsic value of the shells and pebbles at its brink; and we are compelled by the impression to inquire of these men of anxious, earnest business, these misers of time for things of an hour, what they are doing for eternity; how it is that the life to come, the salvation of their immortal souls, has no place of deep interest in their expenditure of time? Their practical answer is, "*There is no need of haste; there is time enough.*" Ah! how is this? Time is short when they have a mere thing of earth and of the body to gain, a dying thing that cannot profit but for the day. Yes, then time must be saved to the uttermost. But you need not heed its flight—enough will remain without your care, when your work is only for eternity—only to escape the endless wrath of God, and secure a saving interest in the redemption that is in Christ Jesus! Such is the wisdom of unconverted men—the wisdom of this world! So does it estimate the worth of the soul. To be saved through Christ for ever is a little and easy matter in the practical conceptions of the many, and therefore the time for it seems abundant and to spare. Yea, so much time do they seem to have for it, that as for their obligation to glorify God, to return the redeeming love of Christ, to die unto sin and live unto righteousness, and become sanctified and meet for heaven, and overcome all the enemies, and escape all the dangers in the way of their salvation, they can easily turn such matters out of their thoughts, and have no care about them, and bid them wait the convenience of all other and opposite concerns, and take their chance of making their way through that crowd of jealous rivals to the audience chamber of the mind; yea, and bid them be well pleased if they succeed at last in getting a few days, upon a death-bed, devoted to them, or a little while of worn-out age, when the days have come in which the old man says, "I have no pleasure in them." Ah! yes, ye wise men and prudent—all of life, and vigour, and diligence, for the things of this world—they are so momentous, and the time is so short; but delay, sloth, indifference, and helpless infirmities, and a fevered brain, and a frozen heart, and a dying hour, for such matters as repentance, faith, and holiness; the favour of God

and the securing of heaven; *they are so unimportant, and there is so much time.* Such is the scheme on which you practically number your days. Such is your daily blindness of mind, perversion of judgment, and amazing infatuation.—*Bishop Mc Ilvaine.*

CORRESPONDENCE.

HINT TO CHURCHES ON THE SUPPORT OF THE
FOREIGN MISSION.

THE friends and supporters of the Orissa Mission have great cause for encouragement, independently of other important reasons, from the simple fact, that so large a measure of success has crowned their exertions. This none will deny, who are acquainted with its history, or who rightly appreciate and understand missionary exertions. I believe the statement will bear strict investigation, that, considering the time it has been in operation, the necessarily small number of its agents, and the limited means it has possessed, it has been favoured with as much, or even greater success than any other Society of a similar nature. Our hearts are now continually gladdened with good news from that far country. Who can but rejoice, that at only two of our stations, during the past year, twenty-four persons have renounced their heathen abominations, and followed the Lord Jesus Christ in the ordinance of baptism; while in one district particularly, a few scattered seeds of divine truth have amply vegetated, and the fields are already white unto the harvest. Surely, then, while we are continually reminded of the need of increased exertion, these things should stimulate us with confident and cheerful haste to obey the call. It is a pleasing sign of the times, that other Societies are increasing the scale of their liberality and effort in the sacred cause of missions; that the London Missionary Society, for instance, seemed resolved to raise the contemplated one hundred thousand pounds by their next annual meeting. Do not circumstances warrant, yea, absolutely demand, that we, as a body, though little among the thousands of Judah, should make an additional exertion in behalf of our mission in Orissa, thus testifying our gratitude to God for his abundant goodness, and our willing response to the call for help that is continually wafted across the ocean from our missionary brethren. May I be allowed to suggest a plan by which we might, to a considerable extent, promote this object—a plan which does not require any extraordinary exertion, but simply asks for *universal* adoption in our Churches. My thoughts were directed to it by a statement I lately read in the report of the Baptist Union for this year. I will transcribe the paragraph in which it occurs:—“Two years ago, the East Kent Association resolved that their contributions to the Foreign Mission should not be less, on an average, than one penny per week from each member of their several Churches. This sum they exceeded in the very first year. They are now anxious that this should not be regarded as an extraordinary effort, but rather as the point of depression, below which the Churches will never sink. Were this rule universally acted on, it would nearly double the income of the Society.” I immediately calculated how such an effort would affect the income of our Society, and found that it would produce exactly the same result. It would raise it to more than *three thousand* pounds per annum. How easily might this be accomplished! Some Churches do already contribute on even a

larger scale than this, but many do not reach it. I believe all might. Would that all would regard this "as the point of depression, below which they would never sink." It is admitted that some, or even many, of our members, through poverty, would be unable to contribute a weekly penny; but surely the higher subscriptions of other friends, the aid of well-disposed persons of our congregations, together with the public collections, would, in most cases, make up for their deficiency; and if not, surely some of their more opulent friends might, without any personal inconvenience, increase their subscriptions so as to reach the sum required. Only let the ministers or deacons of the Churches bring the subject before their respective friends, and be resolved that at the next annual meeting we shall be able to say the thing has been accomplished, and with the blessing of God there can be no fear as to the issue. I am persuaded there only wants the *will*—the thing *could* be done. Oh, then, let a lively sense of the responsibility that rests upon us as professing Christians, the value of the immortal soul, the need there is for many more labourers in the vineyard, and the claims of Him who has redeemed us with his precious blood—let also compassion for the millions perishing in heathen darkness, a desire to act consistently with our own prayers, a concern for the honour of Christ, and an ardent desire to share in the honour of hastening on his final and universal triumphs, all induce every individual member in our ranks, by contributing his own part to the work, to express the holy determination—It *shall* be done.

J. C. P.

HISTORY OF THE CONNEXION, DOCTRINES, &c.

To the Editor of the General Baptist Repository.

Dear Sir,—As more than twenty years have elapsed since Mr. Adam Taylor published his "History of the General Baptists," many Churches now composing the New Connexion will not find their history detailed in that publication. When his publication appeared, the Connexion was composed of seventy Churches: it now numbers one hundred and twenty; consequently there have been fifty added—some of these are ancient interests. Now, as the Repository is designed to be a storehouse of materials, interesting for the present, and useful for the future, would not short sketches of the history of these ancient societies, with biographical notices of their successive pastors, be useful articles in your Repository? A considerable number of these fifty societies, however, are of recent origin. Would not a few particulars of their rise and progress to the present period, in a brief way, be interesting and instructive to many? If you approve of this suggestion, perhaps the minister, or some intelligent friend of each Church, will forward to you an account of their own Church.

Suffolk.

I am, yours,

J. R.

To the Editor of the General Baptist Repository.

Sir,—If I shall not be trespassing on your pages, I should like to notice the letter in the December number, signed J. G. P.

He says, that "we are by no means Wesleyans in all but baptism;" that there is a "difference, both on church government, and in reference to various points of christian doctrine." Truly there is a fault in good writers, and that is, *being too short*. I wish J. G. P. *had* "entered into the particulars of the difference." Mr. F. Grosjean thought we held every doc-

trine, but baptism, with the Wesleyans; and so have even General Baptists themselves, and that church discipline, and certain forms of worship, form the only remaining difference. A young member once said, in answer to a question put to him by a Wesleyan, 'That these were the only points of difference; and, if I mistake not, this is the opinion of many much older members. Now, Sir, does not this prove the necessity of a brief, but complete summary, of the doctrines and discipline of the General Baptists of the New Connexion being put into the hands of every member in this Connexion; or at least, that every Church in the connexion should have such a summary? I rejoiced when I thought that this was going to be supplied by the Rev. J. Burns, in a General Baptist History. I am sorry, and no doubt many are, that he has relinquished his design, unless it be ONLY "for the present." He did so, "chiefly, because he had not been able to obtain all the minutes, written and printed, from the formation of the connexion." If those minutes which are deficient could be obtained, it would be very desirable; but if not, would it not be better to have a history according to Mr. B.'s plan, with the chasms even filled up with suitable observations, than not to have such a history at all? If not, it is to be hoped that some brother, who can have access to the necessary documents, will take up the subject, and give us the General Baptist History in a portable and cheap volume; and, from what Mr. J. Read says, in a letter dated Feb. 14th, it would appear desirable that we should not only have a brief history of the New Connexion, but also a brief history of the Old Connexion. I, for one, hope we shall have BOTH; but if we can have no such history at all, is it not desirable that a summary of our doctrines and discipline should be printed, under the sanction of the Annual Association, in a separate form, for the use of the Churches, or that we should have it printed in the Minutes, or in the Repository? Leaving the insertion of this note to your discretion, and the consideration of the subject to the Connexion at large, I subscribe myself,

Sir, yours, &c.,

Dec. 13, 1839.

A. G. B.

QUERIES.

Dear Sir—Will you have the kindness to insert the following query in the pages of your useful periodical?

The Church of which I am a member believes that marriage is a *divine institution*. With this view, what steps would you, or any of your correspondents, recommend to be adopted towards those members who marry at the parish church, or at the superintendent registrar's office? the first using a religious service highly objectionable to non-conformists, the second a form which altogether excludes religion, and which clause appears to have been inserted in the act of parliament to meet the case of infidels, deists, and persons of no religion.

Yours truly,

BETA.

A constant reader of the Repository would be happy to know the meaning of Prov. xxix. 21,—"*He that delicately bringeth up his servant from a child, shall have him for his son at length.*" The writer has always considered this text as referring to the reward of kindness and tenderness to a servant; but two commentators consulted give a different sense. The views of some of your correspondents will oblige.

Lincolnshire.

REVIEW.

THE REVIVAL OF RELIGION. *A Narrative of the State of Religion at Wyckliffe Chapel, during the year 1839.* By ANDREW REED, D. D.

THE DAY OF PENTECOST. *A Sermon preached at Leeds, June 6th, 1839, before the West Riding Missionary Society.* By ANDREW REED, D. D. Ward and Co.

We have been deeply interested, and, we trust, profited, by the perusal of these pamphlets. The former contains a narrative of the very delightful revival of religion that has enlivened and enlarged the Church of which the Rev. author is the pastor. It details, with considerable minuteness, the efforts used by both pastor and his people for this purpose, the progress of the good work, some of its leading features, and its present numerical results. After the narrative, which every pastor and deacon ought to read, there is a series of very instructive remarks on the statement, under the following heads: viz., moral results—means to the end—there is nothing in the means thus used that comes under the denomination of new measures—the principal human agency was that of the pastor—true revivals may occur in our country and our times—a genuine revival may exist, free from any admixture properly objectionable—genuine revivals of religion are most desirable—a true revival of religion in the Church and the world is from God. A number of very interesting cases, illustrative of the statement, are added.

The following is a brief view of the narrative itself. After a short absence from his flock, the Dr. commenced a series of lectures, ten in number, on the advancement of religion. These closed with the year 1838. A spirit of increased seriousness was awakened amongst the people. A series of services were proposed, and announced for the five evenings ending Friday, Jan. 6. These were exceedingly well attended. A sermon was preached each evening except Friday. These, with a few prayer-meetings, constituted the plan for the first week. On the following Lord's-day, a large number of spectators witnessed the celebration of the Lord's Supper, and in the evening a sermon was preached to the unconverted.

"Great silence and solemnity prevailed. An appropriate hymn was given out at the close of the sermon. The people could not sing; comparatively only a few voices united, and these were subdued and feeble, from sympathy with the silence around.

"It is fine to witness a pious congregation,

after a sermon they have enjoyed, throw the living spirit into a suitable hymn; but there is one thing finer—more thrilling—than this; and that is, to find that they cannot sing. To know thus sensibly that the hearts of a whole people are full beyond utterance, and to feel that one's own is in sympathy with theirs—what is like it?"

The services proposed were then completed, but the season was too precious, and the emotions too deep, to be thrown away.

"To myself," says the Dr., "while this was a moment of inexpressible feeling, it was necessary that it should be one of action. I saw there was a state of mind that must not be neglected, and that would justify some special effort. I at once determined on my course. Before offering the last prayer, I addressed the class to whom the discourse had been directed. I solicited them to grant me one request—that they would set apart one hour that evening to review the subject, to confess their sins, to submit to God and the righteousness of his Son.

"I then announced, that on the morrow evening I should preach again to the unconverted, to assist them in cherishing the subject. That on the Tuesday evening I should attend in the vestry, to see such as might be under concern for their salvation, and might wish to confer with me. That on Wednesday evening I should preach to the Church; and that on Friday evening the prayer-meeting would be made special, to recognise and honour the agency of the Divine Spirit, in connexion with the past services. This course grew out of the state of things, and was not in my intentions when I entered the pulpit."

Thus the feeling grew, and the work went on; and though the protracted meetings in a sense ceased, and the services were reduced nearly to their usual course, with the exception of prayer-meetings after services, and the meeting of inquirers, &c., the zeal, the humiliation, the concern for salvation and for souls, was continued.

"Things continuing in this state, I could not bring myself to the thought of leaving for rest, although it was strongly urged. I remained through June, and proposed to go in July. But July came, and there were the same calls to remain. August came, and it was still the same. However, I had no prospect of meeting the winter fit for labour, without change, and I arranged to go. Up to the last every thing was full of hope. In one of the closing services, I met the young who were under concern for their salvation, and there was an overflowing vestry. Full two hundred persons stayed, and at no time

was there more apparent feeling and seriousness. Never did I know such regret in leaving my charge for a season.

"Before I close this portion of the statement, you will expect that I should refer, at least, to the numerical results. At this early period this is not so easy to do, especially as none have been urged to a premature profession. The attention has been simply directed to the great act of submission to Christ, leaving every thing else to follow. It may be stated, however, that since the opening of the year, more than three hundred persons have spontaneously seen me, separately and alone, under concern for their salvation; and that the number of those who have been received to the bosom of the Church by profession, or will be propounded as candidates before this month (Nov.) closes, may be stated as above two hundred. Besides these, there are, within my observation, upwards of one hundred, of whom I think with hope that they have passed from death unto life; and appearances would fully justify the conclusion, that there are not fewer who have found profit, though they are slower to communicate their mind to others. These results, it should be remembered, occur not in a district, but in a single congregation; that congregation having previously full one half of its number in communion, and without making one addition to itself from any neighbouring community."

We feel that we have already exceeded our limits, but we must make room for another extract. The author observes, in reference to the services:—

"The means used will, indeed, be scarcely deemed worthy of the name of a *protracted meeting*, in the modern acceptation of that term. If that phrase must now mean the separation of four, seven, or fourteen days, exclusively and absolutely, to create a revival, without due regard to the state of the people, it certainly does not apply; but if it means such an adjusted and extra use of means as may be sufficient to awaken and protract attention on the great subject of our redemption, it may well describe what has taken place amongst us on this and on other occasions.

"On the whole, my judgment is decidedly in favour of a discreet use of extra means; but then it is on such principles as the following:—

"That they be as simple as possible, so that they may not divide the attention with the end proposed.

"That they be as few as possible; for provided the end be fully attained, economy in the means is the highest proof of wisdom and efficiency.

"That they be specially used for a special

and declared purpose, and laid aside when it is accomplished, and not allowed to run into such as are ordinary. For want of this, many ministers have either committed themselves to too much, and have either broken down under their burdens, or given occasion for the hasty remark, that they had abandoned plans which, but a few weeks previously, they proclaimed as indispensable to success.

"That they be adopted, with some slight variations; or if repeated in the same way, they will lose their special character. Such variation will always occur, if the methods are only wise, and really spring out of the existing circumstances of the case.

"That the ordinary means are far more important than those which are special, as food is more precious than medicine: that the ordinary ought to be sufficient for life and godliness; and that when the special are necessary, as often as they may be, it is our reproach, and not our praise."

The expenditure of two shillings, perhaps, would never be more profitable than in the purchase and perusal of this narrative.

In reference to the sermon, we have space to say but little. It notices the circumstances, conduct, and success of the Church, as recorded in Acts ii. 1, 2, and is an able and faithful exhibition of the truths and lessons inculcated by that event.

POPERY UNVEILED, in Six Lectures. Tract Society.

The progress of popery in this country is an event which demands the attention of all those who are concerned for the preservation and extension of the pure Gospel of Jesus Christ. The signs of the times are indeed ominous in this respect, not only in connexion with the efforts and zeal of the Papists, but also in the essential popery which is now so actively disseminated by the high Church Oxford divines. The publication of this small able volume is another evidence of the salutary wisdom of the Tract Society. We cannot do better in recommending this volume to our readers, than present them with a short outline of their contents. Lecture I. is on the principles of popery, as being mainly three, viz., the insufficiency of the Scriptures—the right of the Romish clergy to govern faith and practice—and, the supremacy of the Bishop of Rome. Lecture II. is devoted to its worship and customs: prayer in an unknown tongue—worship addressed to creatures—through unauthorised intercessors—the perversion of the appointments of Christ—and, ceremonies and practices unwarranted and anti-christian. Lecture III.

Its tyranny—over its own adherents—and, over those who deny its authority. Lecture IV. Its rise. Lecture V. Its tendency—to promote ignorance—irreligion—infidelity. Lecture VI. On the means which should be adopted to prevent it: strenuous exertions to disseminate Christian knowledge—consistent adherence to primitive Christianity—prayer for divine agency.

For the information of our readers we give the following extracts. Thus in Lect. II., on prayers to angels, &c., it is said:—

“The extent to which dependence on the intercession of saints and angels is carried, and the degree in which it occupies the attention of the worshipper, will, however, appear most fully from a part of ‘the Litanies.’ This portion of the service is in the ‘Missal for the use of the Laity,’ left untranslated. Why this distinction is made is not stated; but such prayers are, on the whole, as beneficial to the laity in Latin, as they would be in English. It begins thus: ‘O Lord, have mercy upon us. O Christ, have mercy upon us. O Lord, have mercy upon us. O Christ, hear us. O Christ, hearken to us. O God, the Father of heaven, have mercy upon us. O God the Son, Redeemer of the world, have mercy upon us. O God the Holy Spirit, have mercy upon us. Holy Trinity, one God, have mercy upon us. Holy Mary, pray for us. Holy mother of God, pray for us. Holy virgin of virgins, pray for us. Holy Michael, pray for us. Holy Gabriel, pray for us. Holy Raphael, pray for us. All holy angels and archangels, pray ye for us. All holy orders of blessed spirits, pray ye for us. Holy John the Baptist, pray for us. Holy Joseph, pray for us. All holy patriarchs and prophets, pray ye for us. Holy Peter, pray for us. Holy Paul, pray for us. Holy Andrew, pray for us. Holy James, pray for us. Holy John, pray for us. Holy Thomas, pray for us. Holy James, pray for us. Holy Philip, pray for us. Holy Bartholomew, pray for us. Holy Matthew, pray for us. Holy Simon, pray for us. Holy Thaddeus, pray for us. Holy Matthias, pray for us. Holy Barnabas, pray for us. Holy Luke, pray for us. Holy Mark, pray for us. All holy apostles and evangelists, pray ye for us. All holy disciples of the Lord, pray ye for us. All holy innocents, pray ye for us. Holy Stephen, pray for us. Holy Lawrence, pray for us. Holy Vincent, pray for us. Holy Fabian and Sebastian, pray ye for us. Holy John and Paul, pray ye for us. Holy Cosma and Damian, pray ye for us. Holy Gervasus and Protasus, pray ye for us. All holy martyrs, pray ye for us. Holy Syl-

vester, pray for us. Holy Gregory, pray for us. Holy Ambrose, pray for us. Holy Augustine, pray for us. Holy Jerome, pray for us. Holy Martin, pray for us. Holy Nicolas, pray for us. All holy pontiffs and confessors, pray ye for us. All holy doctors, pray ye for us. Holy Anthony, pray for us. Holy Benedict, pray for us. Holy Bernard, pray for us. Holy Dominic, pray for us. Holy Francis, pray for us. All holy priests and Levites, pray ye for us. All holy monks and hermits, pray ye for us. Holy Mary Magdalene, pray for us. Holy Lucy, pray for us. Holy Agnes, pray for us. Holy Cæcilia, pray for us. Holy Agatha, pray for us. Holy Catharine, pray for us. Holy Anastasia, pray for us. All holy virgins and widows, pray ye for us. All holy men and holy women of God, intercede ye for us.’ If this recital is wearisome, let it be remembered that these are the devotions of many millions of our fellow-men, and the regular services of a community which arrogates to itself the exclusive right of being called the Church of Christ, and which has shed the blood of thousands for not submitting to its thralldom!”

OLD HUMPHREY'S ADDRESSES. *Tract Society.*

This is another volume of these humorous, useful, and pleasingly instructive papers. We know not if the writer be an old man, but this we feel, he writes like a wise, observing, judicious, pious, and benevolent one. There is, in these addresses, very frequently *multum in parvo*; while the humour and adroitness of the old gentleman frequently provoke a smile, his honesty and strong common sense never fail to benefit and improve.

VOYAGES TO AND FROM THE CAPE OF GOOD HOPE, &c. *By the REV. JOHN CAMPBELL. Tract Society.*

To those who have read either the larger journals of travels in South Africa, and the journey to Lattakoo, or the abridgement, as published by the Tract Society, (and who has not?) it will be enough to say that this small volume is as interesting as its predecessors.

GONTHIER ON THE SUFFERINGS OF CHRIST. *Tract Society.*

This neat little pocket volume consists of thirty-three articles on the sufferings of Christ, beginning with “Jesus on his way to the Mount of Olives,” and ending with “The testimony of the Centurion.” They are well written, and indicate a deep savour of piety.

TRANSPLANTED FLOWERS; *or, Memoir of*

Mrs. Rumpff, and of the Dutchess de Broglie, daughter of Madame de Staël.
By ROBERT BAIRD. *Tract Society.*

These two ladies were as exalted for their piety and simplicity of character, as for their distinguished rank. These short memoirs are a valuable addition to our female biography. They are introduced by some beautiful lines, which we subjoin:—

TRANSPLANTED FLOWERS.

There's many a flower, that proudly springs
Amid the gaudy world's parterre,
Still fann'd by Fashion's painted wings,
To Folly dear,

Whose flaunting petals woo the sun,
Fearless of Beauty's transient lot,
But wither ere the day is done,
Unwept, forgot.

Yet some there are, that bloom apart,
With meekly consecrated charm,
Whose gifts of fragrance cheer the heart,
Like healing balm.

O'er the blest spot where once they grew,
The eye of Love its tear doth shed,
And Pain and Penury bedew
Their funeral bed.

But 'neath an everlasting beam
They smile, where no dark cloud descends;
Theirs was that hallow'd incense-stream
Which heavenward tends.

Unfading, lo! they live, they bloom,
Transplanted by His culturing hand
Who bids us seek, beyond the tomb,
A better land.

L. H. S.

BAPTIST CHILDREN'S MAGAZINE, for 1839.
G. Wightman, London; Hull and Co., Leicester.

The greatly increased circulation of this useful periodical is a proof of its utility, and the growing esteem in which it is held; and a very satisfactory reward to the editor for his attention to the young.

BAPTIST CHILDREN'S MAGAZINE, for January, 1840.

The talent displayed in the articles for this month, their interest and variety, promise that in the coming numbers there will be no falling off, either in sale or value.

SCRIPTURE EMBLEMS. *Tract Society.*

A little garland of roses.

VARIETIES.

BEGIN NOTHING OF WHICH THOU HAST NOT WELL CONSIDERED THE END.—A certain cham of Tartary, travelling with his nobles, was met by a dervise, who cried with a loud voice, "Whoever will give me a hundred pieces of gold, I will give him a piece of advice." The cham ordered him the sum, upon which the dervise said, "Begin nothing of which thou hast not well considered the end." The courtiers, hearing this plain sentence, smiled, and said with a sneer, "The dervise is well paid for his maxim." But the King was so well pleased with the answer, that he ordered it to be written in golden letters on several parts of his palace, and engraved on all his plate. Not long after, the cham's surgeon was bribed to kill him with a poisoned lancet at the time he let him bleed. One day, when the cham's arm was bound, and the fatal lancet in the surgeon's hand, he read on the basin, "Begin nothing of which thou hast not well considered the end." He immediately started, and the lancet fell out of his hand. The cham observing his confusion, inquired the reason; the surgeon fell prostrate, confessed the whole affair, and was pardoned—but the conspirators were put to death. The cham, turning to his courtiers, who had heard the advice with contempt, told them that counsel could not

be too highly valued which had saved a cham's life.—*Spectator.*

HOME.—Our home!—what images are brought before us by that one word! The meeting of cordial smiles, and the gathering round the evening hearth, and the interchange of thoughts in kindly words, and the glance of eyes to which our hearts lie open as the day—there is the true "City of Refuge"—where are we to turn when it is shut from us or changed?—Who ever thought his home could change? And yet those calm and deep, and still delights, over which the world seems to have no breadth of power, they too are like the beautiful summer clouds, tranquil as if fixed to sleep for ever in the pure azure of the skies, yet all the while melting from us, though imperceptibly passing away!—*Mrs Hemans.*

RUN AFTER THAT YOUNG MAN.—"In the spring of 1833," says Mr. H. C—, now a missionary to India, "on my way to Sabbath school I met a young man about a mile from the Ohio river. Thinking he was probably a careless sinner, I kindly asked him if he ever took God's name in vain. He replied, 'Sometimes I do.' I said, Well, if you will read this, (giving him the *Sweaver's Prayer*,) you will probably not swear any more. He accepted it, and I walk-

ed on. In the autum of the same year, returning from a lecture at C——, I overtook a young man; we bowed to each other, but when I had passed a few yards before him he called, and asked if I remembered him. I replied I did not. "Don't you remember meeting a young man one Sabbath morning and asking if he ever swore. I am that man. I read your Tract, and resolved to swear no more." He added, that he also hoped that Tract had led him to see his sins,

and that he had found the Saviour. We took each other by the hand rejoicing, and were happy to converse on the things of Christ and heaven.

"I need not tell you that circumstance gave me renewed strength to persevere in the humble discharge of duty, and awakened new love to that engine of power—Tracts, in the hands of the living christian, and made effectual by the Holy Ghost." *Baptist Record.*

OBITUARY.

MR. JOHN GILL, of Leicester, a member of the General Baptist Church, Dover street, departed this life on Mouday, Nov. 11, 1839, aged 77. As it is no part of the object of this obituary to give a history of his long and chequered life, or to describe the labours, industry, successes, and reverses of the departed; the writer will content himself with an account of his religious character and course, as given in the sermon preached on the occasion of his lamented decease. In doing this, I rely mainly on a memory not always treacherous, nor infallibly correct, but which, from recollections of occasional conversations with him, at different seasons, will furnish a general outline of his religious career.

"Mr. Gill had a sense of the importance and claims of religion in very early life; and among other persons from whom he heard the word of truth, he has repeatedly mentioned the justly celebrated Rev. John Wesley. He was, for many years, a regular bearer of the excellent and pious Rev. Thos. Robinson, Vicar of St. Mary's, Leicester. I have heard him state that he attended his ministry during the whole time that the useful series of discourses were delivered, which were afterwards published under the title of "Scripture Characters." Subsequently he was an attached hearer and admirer of the distinguished and eloquent Rev. Robert Hall. But though displaying this early and continuous attachment to the peculiar doctrines of the Gospel, he did not regard himself as having solemnly yielded his heart to God, until the year 1812. About that time his mind was so deeply affected with the loss of a beloved son, near twenty one years of age, that he was led seriously to ponder the paths of his feet, and to devote himself to the service of Christ. God made use of this painful bereavement to bring him to himself.

"Mr. Gill began to attend divine worship in this place about the year 1827, and my acquaintance with him may be said to commence some two or three years later. Perceiving in him the spirit and marks of

genuine piety, I more than once suggested to him the fitness and propriety of an open profession; and also inquired whether he had any doubts as to the Divine obligation of believers' baptism. His account of himself was humble, and admonitory. It was in substance as follows:—"I am now an old man, upwards of seventy; Mr. Hall spoke to me on this subject, and I felt its importance; but a timidity that is, perhaps, constitutional, as well as a fear of dishonouring a christian profession, combined with an improper sense of the restraint imposed on one by union with a christian church, induced me to hold back. I regret it now. I can do but little for religion at my years; but if it is not too late, I will, God helping me, attend to this duty;" and then repeated those beautiful lines:—

When conscience speaks, its voice regard;
Improve the tender hour.
Humbly implore the promised grace,
And God shall give the power.

"He became a member of this church in 1834, and though aged, displayed considerable interest in its welfare, and a readiness to promote it. He loved peace.

"His general character, through life, has been irreproachable; his integrity, and social and domestic virtues, were exemplary.

"His views of divine truth were clear, scriptural, and comprehensive. He maintained a happy equanimity of temper. He was cheerful, but not light; serious, but not sad. What contributed mainly to the sustenance of this pleasing and felicitous state of mind, was the important fact, that he was, to a very considerable degree, a watchful christian. He knew, trusted in, and loved the Saviour. He maintained habitual communion with God. It was his rule, every evening, before retiring to rest, to spend a season in solitary reflection, self-examination, and prayer. The events and transactions of the day thus passed under his review, and living near to God, and seeking mercy and grace from day to day, it was to be expected, that he would enjoy much of that 'peace which passeth all understand-

ing, and which keepeth the heart and mind through Christ Jesus.'

"His end was sudden. He was in his place in the house of God, on Lord's-day, Nov. 10th. On the following morning, he met a few friends in the vestry, to inspect and decide upon plans for the construction of side galleries; an enlargement in which he took great interest. He left this place at half-past ten, cheerful, and apparently in his usual health. In about half-an-hour, after making a few calls, he complained of feeling poorly, and was led home. He lay down, partly undressed, expressing the conviction that he should soon be 'better,' and apparently when sinking into a doze, and without any idea that he was dying, he gently breathed his last! 'Absent from the body, present with the Lord.'"

The solemn event was improved, on Lord's-day morning, Nov. 24th, in a discourse delivered by his pastor, from Mark xiii. 35, 36, 37, "*Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.*"

Mr. Gill left behind him considerable property, the fruit of his honourable industry and economy; and it may be an admonition to our friends, to execute what they purpose to do for the cause of Christ, while they have the opportunity, to add, that what he had promised to the enlargement above referred to, as well as other purposes that he had formed of a similar kind, by reason of his sudden departure, cannot be realized. Notwithstanding, *he did well that it was in his heart.*

J. G. L.

Dec. 16th, 1839.

Mrs. JANE WOOLLEY, of Smalley died May 13th, 1839, aged 70. She had been an honourable member of the Church of Christ for nearly 48 years. She was born at Bread-sall, near Derby. In early life she sought the Lord, and was induced to attend upon the ministry of the late Rev. T. Pickering, and others, who preached in Derby; and was enabled by divine grace to embrace the truths of the gospel, and yield up herself to her Saviour. Her impressions of religion were deep and scriptural, and influenced her walk and profession. She, with her sister, the late Mrs. Wilkies, and seven others, were baptized August 21, 1791; on that interesting occasion the foundation of the General Baptist Church in Derby was laid. She was the last survivor of those who were then baptized. On her marriage to Mr. Thomas Woolley she became a member of the Church at Smalley. She was the

mother of six children, four of whom are still living; two of them are members of the Church in that village.

She possessed a kind disposition, ever ready to impart comfort and aid to the needy. A Minister observed to the writer that her house might justly be named the Pilgrim's rest; so frequently have christian friends been refreshed by her hospitality. The Ministers of Christ she held in high esteem, and a visit from such was to her a source of enjoyment. She rejoiced in Zion's prosperity, was meek, and humble, and submissive under trials and afflictions. Her hope was in God, her dependance on Christ, and her reward in Heaven. She used to say she had rather be a door-keeper in the house of God than wear a crown. She cherished thankfulness for her mercies, and would contrast her state with that of those who approached her cottage door in distress, and would exclaim in the words of Dr. Watts

"Are these thy favors day by day
To me above the rest,
Then let me love thee more than they,
And strive to serve thee best."

As a parent she felt much for the welfare of her children. During her last affliction which was long, and at times severe, she would say, I can trust, I am in good hands, the Lord has promised never to leave nor forsake me, my flesh and heart fail, but God is the strength of my heart and my portion for ever. Christ has loved me and given himself for me. Her death was improved by the Rev. R. Ingham, of Belper, from a text which she named in the prospect of her dissolution, Isaiah xii. 2. 3. "Behold God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song, he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." The minister enlarged on the privileges enjoyed; the resolution formed; and the result anticipated. It was observed that the power of religion was displayed in her experience while literally pining away through not being able to take food from a difficulty of swallowing it. She calmly expired in the blessed hope of a joyful resurrection. May her bereaved husband look to the same source for comfort, trust in the same promises; and if faithful until death, he will follow her to that place of rest where there is fulness of joy and pleasure for ever more. And may her children, in whose behalf she has presented many a fervent prayer, make her God theirs; cleave to him through life, then may they too indulge a well founded hope of meeting again their departed mother in the realms of bliss.

●

W. W.

HANNAH LACEY,—Died, Oct. 21, 1839, Hannah, daughter of our esteemed missionary friends, Mr. and Mrs. Lacey. She was left in this country by her parents, for the sake of her education, under the care of Miss Jarrom, of Wisbech. Her death produced a great sensation, from the fact of its being very sudden, and quite unexpected. Her health had for some time been delicate, and it was apprehended that the climate of this country might not suit her. About a fortnight before her decease she was indisposed, but seemed quite to recover, till within a day or two of the melancholy event. Early on the morning of the 21st she was evidently much worse; her medical attendant was immediately sent for. This gentleman proposed that a physician should be called in; not, however, because there was any thing alarming in her symptoms, but as there appeared returns of an old complaint, to form some more decided opinion on her case, in connexion with the climate, that they might send word to her father. In a few minutes after this, while one was gone a short distance for some leeches, and the other remained in the room, she gently expired. It is gratifying to be able add, that though so young, being only twelve years old, she left behind her most pleasing testimony of decided piety. Her companions uniformly

testify, that she loved the Saviour, and that they believe she was prepared for death. From a paper found since her death, and written on the evening of our last baptism, it appears she was very anxious herself to attend to that ordinance. Her words are, "This evening there is a baptism. O when will that happy day arrive when I shall make an open profession of my Saviour! That indeed will be a happy day, when I shall follow my Saviour through the watery floods of baptism." Referring to one of her young friends, who was a candidate, she adds, "How perfect is her happiness; her Jesus fills her mind. She is calm and peaceful. O how enviable is her situation." She expresses, in the same paper, a desire to attend the inquirers' meetings, that are held after the evening service, on the Sabbath, that she might open her mind to the minister, and receive encouragement in her christian course. Her death was improved by Mr. C. Pike, in a sermon to the young, on the evening of the first Sabbath in November, from Ruth i. 16, "Thy people shall be my people, and thy God my God." This was the determination of our departed young friend. Though not permitted to realize it to the full extent on earth, she has done it in a far better and more important sense now. W.

INTELLIGENCE.

GENERAL BAPTIST.

ORDINATION OF MR. D. D. BILLINGS, AT GEDNEY HILL.—On Wednesday, November 20th, 1839, Mr. D. D. Billings was publicly set apart to the pastoral office over the General Baptist Church, at Gedney Hill and St. Edmonds. Mr. Pike, of Wisbech, commenced the solemn service by reading the Scriptures and prayer; Mr. Hoe, of Spalding, delivered the introductory discourse; Mr. Taylor, of St. James's, proposed the questions to the minister, and received his confession of faith; Mr. T. Ewen, of March, offered the ordination prayer; Mr. Peggs, of Bourne, delivered a faithful and affectionate charge from 1 Tim. iv. 16; and Mr. Jones, of March, concluded with prayer. In the evening, Mr. Jones delivered a very appropriate discourse to the church from 1 Cor. iv. 1. On the Tuesday evening, Mr. Ewen read and prayed, and Mr. Peggs preached on the nature, necessity, and means of promoting a revival of religion: the text was Isaiah lii., former part of 1st verse. It had been intended to hold protracted meetings on Thursday, the 21st, but was found

to be impracticable, the roads being almost impassable, in consequence of the late heavy rains, and the chapel being such a distance from the village. A few friends met in the morning, and a prayer meeting was held and addresses delivered by brethren Jones and Peggs. An interesting meeting was held in the evening, at the house of one of our friends, which was well filled, and we hope good was done. Who hath despised the day of small things? On Friday, the 22nd, some freehold property was purchased on the South Eau Bank, St. Edmonds, with a view to the erection of a chapel; we have long been in want of one at this place, where we have encouraging prospects of usefulness. May the Lord bless and prosper us in these important undertakings for the promotion of his glory. Amen.

Yours truly,

D. D. BILLINGS.

NEW CHAPEL, PORTSEA.—The collections connected with the opening of this place, including various sums, received before, and since the opening, chiefly from respected friends of other denominations in the neighbourhood amounted to £167. 11s. 6d. The amount of debt upon our

new chapel does not at present exceed £1250. Certainly this is not an enormous sum, especially when it is recollected that we commenced our great undertaking with an encumbrance of nearly £700, upon the old chapel, and adjoining premises, which now form a part of the new edifice. This, however, be it understood, does not include our *last instalment* of £320, not yet due. This instalment will become due early in the spring, and it is our earnest hope, that by this time we shall, with the assistance of our kind friends, and sister Churches, (from whom, as yet, we have received but little help,) be in a condition honourably to meet the whole amount, *without borrowing*. This is certainly a most desirable object, as our burden is already sufficiently heavy. Subscriptions, donations, &c., towards the above amount of £320, will be thankfully received by the Rev. E. H. Burton; or, by our worthy friend and Treasurer, Mr. W. Barton, Brewer, &c., Conway Row. Dear brethren, remember this case—remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

Portsea, Dec. 17th, 1839.

BAPTISM AT EAST LEAKE.—Lord's-day, Dec. 8th, was a day of peculiar interest and enjoyment to the church at Leake and Wimeswold, occasioned by the addition of five persons to their number by baptism. The ordinance was administered, for the first time, in our new baptistry at Leake. The morning was extremely cold and uncomfortable, but notwithstanding this, the place was very numerously attended, and the greatest seriousness prevailed, during the protracted, but interesting service. Mr. Bott, our esteemed pastor, delivered a very scriptural and appropriate sermon on the occasion, from Luke ix, 57, "Lord, I will follow thee whithersoever thou goest;" after which, friend T. Osborne, baptized the candidates in the name of the Sacred Three. In the afternoon, we again assembled, when Mr. Bott preached a sermon fitted very much to encourage the christian, and especially the newly-baptized, from Ecclesiastes xxxiii. 14, "My presence shall go with thee, and I will give thee rest;" and afterwards, previous to administering the Lord's supper, received the candidates by the right hand of fellowship. The number of members present at the table, was considerably larger than we have witnessed for some years; and all appeared to feel the presence of the Great Head of the Church, and say, by the serene and happy expression of their countenance, "Lord, it is good for us to be here!" O for the frequent return of such days, and for the renewal of those delightful feelings.

W. CHARLES.

BAPTISM AT BASFORD.—On Lord's Day, Nov. 17, 1839, the ordinance of believer's baptism was administered to five persons, three males and two females, in Mr. Woodward's fishpond. The day being unfavourable, a discourse was preached in the General Baptist Chapel, Bulwell, to a crowded congregation, by our esteemed minister, W. H. Bray, from John iii. 5. After a short address at the water side, and supplicating the divine blessing, brother Finch immersed the candidates in the name of the Holy Three. A suitable discourse was preached in the afternoon, by our respected brother Hunter, of Nottingham, who administered the Lord's Supper, and received the candidates into church fellowship. We hope several others are seeking the Lord, with their faces Zionward. The friends here are about to build a new chapel, and appropriate the present one for the use of the Sabbath-school.

J. C.

WOLVERHAMPTON.—On Lord's Day, December 1st, six females were baptized in our chapel at Wolverhampton. Our brother Fellows, of Cradely, preached on the occasion, from our Lord's commission, recorded in Mark xvi. 15, 16. Our chapel was filled, and the people seemed very much affected. We trust the Lord will continue to grant success to his word preached amongst us.

On Lord's Day, December 15th, the Rev. J. Derry, of Barton, preached three very powerful and affecting sermons in behalf of our Sabbath-school. Collection, £4. 10s. 10d.

J. W.

ANNIVERSARY SERMONS were preached at the General Baptist Chapel, Archdeacon Lane, Leicester, on Lord's-day, Dec. 22nd, 1839, by the Revds. J. Stevenson, M. A., of London; and J. P. Mursell, of Leicester. Collections amounted to upwards of £30.

MEASHAM AND NETHERSEAL.—We understand that the friends in these places are about to be formed into a united Church; and that they have unitedly invited Mr. Staples, of Loughborough, to labour amongst them. Measham having been a branch of the Church at Ashby, its separation from the parent Church, and its union with Netherseal, will be recognized in a solemn service, in which the revered pastor will be engaged.

DIED, at Ashby-de-la-Zouch, on Friday, Nov. 29th, 1839, in her sixty-seventh year, Frances Goadby, wife of Rev. J. Goadby, pastor of the Church at Ashby, Packington, and Measham.

DEATH OF REV. THOMAS ROGERS.

WE regret to announce the death of our dear and valued friend. We cannot do this service better, than by the insertion of a hasty note by his son-in-law.—Ed.

Long Sutton, Dec. 9th, 1839.

My dear Sir,—I write to inform you, that our dearly-beloved pastor and father, Mr. Rogers, departed this life on Friday morning last, Dec. 5th, at a quarter past ten. I conceive his death is not only a loss to his family, the church and congregation, but also to the connexion at large. Throughout his protracted illness, of ten weeks, his confidence and trust in the dear Redeemer was never shaken. He viewed death with composure, as only the door-way to eternal life. The last year of his labours among us, proved a year of unexampled prosperity and usefulness. In his diary, at the close of his sixty-fifth year, on the thirty-first of August last, I find some remarks which appeared prophetic of his end. "During the preceding year we have added thirty-seven by baptism, opened a new chapel, and commenced preaching in another station. If the prayers of my people are answered, that my last days may be my best days, either we must see greater things than these, or *I must soon leave the world.*" We commit his remains to the tomb, on Wednesday next. Mr. Jones, delivers the oration; Mr. Everard, preaches the funeral sermon; and three of our aged neighbouring ministers, Mr. Young, the curate of the parish, Mr. Edwards, Independent, and Mr. Hewitt, Methodist, attend as pall-bearers.

How mysterious are the ways of providence! We had looked with pleasing anticipations to the approaching new year, as a new era in our church, to have had the united labours of our dear father Rogers, and our dear young friend Ackroyd, and lo! the desire of our eyes is taken away with a stroke. Surely we were trusting more to the creature than the Creator. Verily it is with us a new era! May the Great Head of the church grant unto us wisdom to direct us in all our ways, and be unto us better than all our fears.

I am, dear Sir, in great haste,
Yours very truly,
KEMP SANBY.

SPECIAL RELIGIOUS SERVICES AT NOTTINGHAM.—THE signs of the times which are now passing over us, the shaking amongst the various nations of the earth, the mighty movements which prevade all ranks of society, and the spirit which actuates the social, political, and religious world, all seem to portend that great events are approaching. The protracted meetings in London; the wonderful effects of the preaching of the gospel in America, the recent astonishing and unprecedented revival of religion in Scotland, amongst a people proverbially cold and lethargic, have combined to awaken the attention of Christians of all denominations, and to induce them to put forth their united energies to move forward the ark of God, and happy are we to find, that the people in this town have caught the sacred flame, and that during the week, the fire of christian charity, and love, and zeal, has been burning, fed by the live coal from the altar that is before the throne above. We have witnessed how good and pleasant a thing it is for Christians to dwell together in unity,

the presence of the Most High has been amongst them, and the voice of joy and rejoicing has been heard in the tabernacles of the righteous.

On Monday morning, Dec. 2nd, at seven o'clock a prayer meeting was held in the General Baptist Chapel, Broad-street, to implore a blessing on the approaching meetings. The attendance was highly satisfactory, the lower part of the chapel being well filled, and a number of hearers in the gallery.

In the evening, the large chapel, belonging to the Independents, in Castle-gate, was crowded in every part, while addresses were given by the venerable and Rev. W. Pickering, on the Encouragement to pray for the Outpouring of the Holy Spirit; Rev. J. Wild, on the Connexion between Prayer for the Gift of the Holy Spirit, and Christian Exertion; Rev. J. Gilbert, on the Importance of Prayer for the Influences of the Spirit being offered up in Faith. There was an excellent feeling produced, and the consequence was,

that the Particular Baptist Chapel, in George-street, was filled by not less than one thousand persons, who joined in earnest prayer, at seven the next morning, for the outpouring of the spirit of God.

On Tuesday evening, at five minutes to seven, not a seat could be obtained in St. James's-street Chapel: every pew was filled, every nook and corner, and aisle, and many stood the whole two hours, apparently delighted and entranced by the addresses delivered by the Rev. R. Alliott, jun., on the Nature of Repentance; Rev. H. Hunter, on the Importance of Repentance; Rev. Mr. New, supplying at George-street Chapel, on the Necessity of Immediate Attention to this Duty.

On Wednesday morning, the Broad-st. Chapel was filled, both above and below, at the prayer meeting at seven o'clock, although the weather was unfavourable; and in the evening the spacious chapel in Stoney-street, belonging to the General Baptists, was thronged at an early hour; every seat was occupied long before the appointed time, and after all the aisles were filled, hundreds went away who could not gain admittance. The hearers listened with the deepest attention, while addresses were delivered by the Rev. J. Gilbert, on the Duty of Early Piety; Rev. J. Wild, on the Advantages of Early Piety; Rev. T. Keyworth, on the Encouragements to Early Piety. Many were the tears shed, and the feeling manifested throughout the vast assembly was one of deep and solemn emotion, and every countenance seemed to say, "Master, it is good for us to be here." It was evident to all, that the interest excited by these services was on the increase; and the Rev. J. Gilbert, the pastor of Friar-lane Chapel, at the conclusion of his address, expressed his conviction that it would be necessary to hold the next night's meeting in a larger place than had been proposed, and at the conclusion it was announced that the new Wesley chapel, just erected by the Methodists, and the largest in the town, had been procured.

The prayer meeting in George-street chapel was so well attended on Thursday morning, as to prove that the attention of the people did not flag, and that a spirit of prayer, as well as a spirit of hearing, had been excited.

Thursday night, the meeting was held in Wesley chapel, Broad-street. That noble, spacious, and elegant building was crowded to excess. Before seven o'clock the pews were so filled, that forms were brought out of the school-rooms and placed in the aisles. The spectacle was truly imposing to view the immense congregation. Precisely at

the appointed time, the Rev. J. Gilbert opened the service; and the thousands of voices, aided by the pealing organ, reverberated through the spacious edifice. The Rev. H. Hunter prayed, and afterwards commenced his arduous task of addressing parents, first presenting his thanks to those who had so liberally and readily allowed them the use of this chapel. Mr. H., at great length pursued the subject before him in a faithful manner. At half-past eight the Rev. Richard Alliott, Jun. commenced his address to Sunday School Teachers. Faithfully, earnestly, and zealously, did he perform the duty assigned to him, and the people hung upon his lips with delight.—After this the Rev. J. Gilbert announced, that in the vestries of the different chapels connected with these revival meetings, the ministers and deacons would meet any person who having been seriously impressed would wish to converse with them, at seven o'clock on Friday evening. At ten minutes past nine, Mr. New, the young man supplying George street Chapel in the absence of the regular pastor, gave an address to the children of pious parents. Although so late in the evening, the congregation evinced the interest they felt in the services, and the aisles continued crowded by many who could not obtain seats, and scarcely an individual left the place until Mr. New had finished his interesting address.

The Rev. J. Gilbert concluded these unusual services, and long will they be remembered by those who had the pleasure of witnessing and hearing the truly Christian eloquence and heartfelt piety with which they were distinguished. It is to be hoped that the seed sown on this occasion will bring forth abundant fruit, and that the bread cast upon the waters will be found after many days.—*Nottingham Review.*

LOUTH.—The advancement of Christ's kingdom in the world is, doubtless, a source of sincere rejoicing to every true Christian; but it is certainly more gratifying to behold the prosperity of that section of the church with which we are most intimately connected, and which we consider to be most in accordance with the revealed will of our divine Master. Such has, in some measure, been our delightful experience here. We have not, it is true, any great revival of the Lord's work to record, but we have learnt from past experience not to "despise the day of small things," and we would desire to bless God for what he has done for us. For some time previous to the recent addition, the Lord's work appeared to be making no progress, but at

length one came forward to avow himself on the Lord's side; his example was quickly followed by four others (females), and on Thursday evening, November 21st, they publicly declared their attachment to the Lord by following him in his sacred institute of Christian baptism. On that occasion, our esteemed pastor delivered an excellent discourse, pointing out clearly and explicitly the nature and divine origin of the ordinance to which they were then about to attend. The chapel was well filled with attentive hearers, and the deep solemnity which pervaded the assembly during the administration of the ordinance added much to the impressiveness of the scene. Truly, the ordinance of Christian baptism, when properly administered, is a lovely sight. We feel assured that most who were present on that occasion could respond to the sentiment of the poet, and say,

"O 'tis a lovely thing for youth,
To walk betimes in wisdom's way."

On the following Sabbath, the newly-baptized assembled for the first time around the table of the Lord, to commemorate his dying love, and to be received into his visible church below. In giving them the right hand of fellowship, Mr. Cameron observed, that it was customary on such occasions to address a few words to the candidates individually, applicable to their situations, but that, on the present occasion, as their situations were somewhat alike, all young

in years, he would address them collectively, which he did with clearness and simplicity. We hope and believe that this addition to our church is an accession, not only of members, but also of spiritual strength—that those who have recently put on Christ may be enabled to go on their way rejoicing—that they may be continually "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ." It is a pleasing fact connected with the recent baptism, that in the following week prayer meetings were held from six to seven o'clock every morning, which were well attended. They have since been held twice a week, and will probably continue for some weeks longer. A spirit of prayer is doubtless a good sign in any church. God's promises are so numerous and encouraging to fervent prayer, that a blessing is almost sure to follow. O that we his servants may give him no rest for Zion's sake, "until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Then, indeed, would Zion "arise and shine"—then indeed would God's holy spirit be poured out upon his Church, as refreshing dews from on high—then would that glorious prophecy speedily receive its fulfilment, "The little one shall become a thousand, and the small one a strong nation." Hasten it, O God, we beseech thee, in thine own time. T. S. B.

POETRY.

A HYMN ON JUDGMENT.

HARK! 'tis the trump of God,
Sounds through the realms abroad,
Time is no more!
Horrors invest the skies;
Graves burst and Myriads rise;
Nature in agonies yields up her store.
Changed in a moments space,
Lo! the affrighted race
Shriek and despair,—
Now they attempt to flee,
Curse immortality,
And eye their misery, dreadfully near.
Quick reels the bursting earth,
Reck'd by a storm of wrath;
Hurl'd from her sphere.
Heart-rending thunders roll;
Demons tormented howl: [fear.
Great God support my soul, yielding to
Oh my Redeemer come,
And through the fearful gloom
Brighten thy way.
How would our souls arise,
Soar through the flaming skies,
Join the solemnities of the great day.

See, see the incarnate God
Swiftly emits abroad
Glories benign;
Lo! lo! he comes, he's here!
Angels and saints appear;
Fled is my every fear—Jesus is mine.
High on a flaming throne,
Rides the Eternal Son,
Sovereign august,
Worlds from his presence fly,
Shrink at his majesty; [burst.
Stars, dashed along the sky, awfully
Thousands of thousands wait
Round the judicial seat,
Glorified there.
Prostrate the elders fall;
Winged is my raptured soul;
High to the Judge of all, lo I draw near.
O my approving God,
Washed in thy precious blood,
Bold I advance.
Fearless we range along,
Join the triumphant throng, [pansé.
Shout an extatic song through the ex-
L—.

MISSIONARY OBSERVER.

APPEAL TO CHRISTIAN FEMALES, BY MISS KIRKMAN.

Beloved Sisters in Christ,

In our passage through life, we meet with much that strikes us as inconsistent; but I know not what is more so than to see woman, with all her tender sensibilities, indifferent to the misery and degradation of millions of her own sex. But with how much more force does this remark apply to a Christian female, to one who has given her heart to Jesus; that she should feel little, seldom pray for, and make but few efforts to save the heathen, is a phenomena that we could scarcely believe existed did we not know it by painful experience.

Those who watch the signs of the times will take encouragement from the thought, that though much apathy still exists, a brighter day has dawned, not only upon Africa's tawny daughters, but also on their long-neglected sisters in the East. Decidedly more attention has been recently paid to the subject by professing Christians at home, and by Missionary Societies abroad. I have just looked over a paper containing the correspondence of several young ladies sent out by the Female Education Society, to India, China, and Egypt. This Society sends out agents from different bodies of professed Christians. Some of its agents have gathered around them flourishing Schools, and Orphan Asylums. Some of my readers have probably seen the account furnished by one of the Societies' agents in Egypt, of her introduction at the Harem, which she was requested to visit daily, for the purpose of devoting several hours to the instruction of the princess and her ladies. She found that they had a much greater relish for needlework than books, but remarks, "Though I cannot get readers at the Harem, I can always get hearers;" at any rate, the sanction which the Pascha has thus given to the missionary cause is not likely to be lost upon his people.

I might tell you, my beloved friends, of sixty-three millions of females in India, who are principally looking to England and America for the bread of life; but I particularly wish to plead with you the cause of the heathen in Orissa. When sharing with you the delightful privileges of my native land, I was led to pity these wretched females. During the last three months, I have frequently visited them, and have witnessed for myself the degradation of which I before had only heard. If their moral condition appeared sad before I came amongst them, I now know by daily observation that it is indeed an appalling one. I have not yet met with a single heathen female who could read. For ages the chains of superstition and ignorance have enthralled these otherwise interesting females. Yes, low as they are sunk in the scale of society—lost as they are, in most instances, to all that is virtuous, there is still something in them calculated to excite our sympathies and our hopes. In visiting them I meet, in many instances, with a degree of courtesy and apparent kindness that I did not expect, and have also witnessed acts of kindness which they have performed for each other. They are naturally inquisitive; so much so, that on my first visit they will frequently ask a number of questions. Generally speaking, they appear mild and teachable, and there is also a good deal of apathy about them; but I apprehend this may be in a great measure owing to their having been so long immersed in superstition, and having so little to excite them. The doctrine of fate seems to be universally received, and has a powerful tendency to strengthen such feelings. The other day a man said, pointing to his forehead, "If it is written in my copala that I shall fall into the water and drown, or into the fire and burn, it will be so: what can I do?" To-day a person, referring to the punishment of death for murder, said, "It is just; but as to the man who committed this crime it was written in his copala." With such a belief, no wonder that they can see a house on fire and not make an effort to save their property. The Hindoo females are proverbial for strong language in their quarrels, such as, "You proud wretch—you destroyer of all your relations—may your complete destruction take place." I have occasionally seen them when their looks and gestures were quite in keeping with

such expressions. While they are thus capable of being roused in a bad cause, they surely might be so in a good one. From the progress which children make in every well-conducted school, we have undeniable evidence that Hindoo females are capable of moral culture. While Christianity is young, and our converts are just emerged from the mists that have impregnated their moral atmosphere from time immemorial, it is not surprising that we meet with much that is weak and inconsistent; but let the Gospel win its widening way, let it clear away their refuges of lies, and we shall see a vast change in these now degraded people.

To those who are anxious to form a correct estimate of missionary labour, it may be useful to point out some of the ways in which a female may employ herself to advantage in India. It is scarcely necessary to state, that there never was so wide a field for such labours in Orissa as at present. In the first place, the native converts furnish an interesting and important sphere of labour. Generally speaking, when a man embraces Christianity, his wife, and frequently several other relations, lose caste with him, and are thus brought under christian instruction. It is an encouraging fact, that in almost every instance the wives of our native converts have been ultimately baptized. To teach these females to read the word of God, to instruct them in its sacred contents, and by degrees to reform their habits, and correct their improper notions, requires much persevering labour. At Cuttack, which is of course our largest Church, this department is assigned to our much esteemed sister, Mrs. Lacey.

The instruction of the young is another branch of labour which at once commends itself to our attention. At three of our stations boarding-schools are formed, and at Midnapore Mrs. Brooks is intending to commence one. By the term boarding-school, you must not conceive of the kind of schools which are designated by this name at home. These children dress in their own simple style, eat with their hands, &c. We wish to improve their habits, rather than give them new ones, which would be inconvenient and expensive in after life. In turn they draw their water, cook, clean the house, &c. In every instance God appears to have blessed these institutions. When I look upon these children, rescued from the ranks of idolatry, and some of them about to be sacrificed to gods who are no Gods, and especially when I see them all clothed in simple white robes, sitting in the house of God, and regard some of them as partakers of a Saviour's love, I can scarcely refrain from tears. While I write these lines, the sweet voices of the children in the adjacent school-room, singing the songs of Zion, fall more delightfully on my ear than the most delightful music, not that there is any thing charming in Orah singing, for it is any thing but cultivated; but united infant voices, when hymning the praises of Immanuel in any language, possesses, in my view, peculiar charms. I do not know how far the idea is entertained that we can obtain just as many children as we wish. During the late famine, especially where it prevailed most, numbers of half-starved children were picked up; but now we only occasionally meet with destitute children, and when we do meet with them, they sometimes die of diseases previously contracted; still we have some additions in this way. During the last twelve months, we have received at Cuttack seven children, whose parents had died, or had gone and left them, and perhaps five or six at our other stations. As Khund children are still being rescued, it is possible we may obtain some of them; but we principally depend upon an increase of converts. Take only one instance: of the four converts from the Olassa district, three are married men, and have altogether eight children, three of whom are already in the school at Cuttack, and others will follow as they become old enough. I have sometimes thought that, supposing there were several additional labourers, and each could not immediately obtain boarders, it would not be difficult for a female, who had acquired some influence, by visiting the people to collect a number of children, to whose instruction she might devote a few hours each day. There would be a greater prospect of doing good than in the heathen schools, formerly taught by heathen masters, though by no means equal to boarding-schools, as in the latter they are removed from the counteracting influence of idolatry.

Another department of labour, and one that may be attended to as extensively as time and circumstances will admit, is visiting heathen females. Such visits may be comfortably paid morning and evening during the hot and cold seasons, and not unfrequently during the rains. Though very much has not at present been attempted, for want of more labourers, yet most experienced missionaries concur in thinking it an important sphere of labour: it is especially so when we consider that, with a very few exceptions, it is the only way in which they can hear the Gospel. "The usages of Eastern nations are such as bar access to the female population, except by their own sex." Notwithstanding the discouragements that exist, and they are many, arising from their extreme ignorance and superstition, their sad propensity to lying and deceit, I do think much may be done by faithful and persevering effort. The seed thus sown may long be buried, but it cannot be lost. In reference to the labours of our missionaries in the bazars, it has been remarked, that there has not been so much effected, by way of direct conversions, as by some other efforts; but a vast amount of religious knowledge has been communicated, and the confidence of the people in their system much weakened. And if, in visiting heathen females, we are not for some time favoured with a single instance of conversion, it cannot fail to diffuse a degree of light, which must ultimately tell on the minds of the people; but surely we ought not to be satisfied with this. The Gospel is very simple, and exactly adapted to their condition, and if accompanied by the Spirit, must enlighten their minds, and sanctify their hearts. "Open thy mouth wide, and I will fill it," is a divine declaration. I fear we are apt to "limit the Holy One of Israel." We have not because we ask not. I might observe, these visits furnish an opportunity of conversing not only with the women, but also with their husbands and sons, who understand better than the women the terms used in conveying religious instruction. Books may also be frequently given away to advantage to persons who are standing about, some of which are carried to a distance, and may silently operate where the voice of a missionary is never heard.

When I contemplate the thousands of immortal beings by whom I am surrounded, and to whom free access may be had, I involuntarily turn to my dear native land, and with a sigh exclaim, *O that others would "come over and help us!"* I sincerely wish that, in addition to the wives of our missionaries, we had a single female at each of our stations. Say not that this is wild and visionary. I believe it is not regarded as such by any class of society in India. Young ladies are constantly going to, and returning from England, for the purpose of obtaining an education; and does not the cause of Missions demand equal, yea, greater sacrifices? After the bustle and preparation is over, a passage to India is not so serious a thing as some persons imagine it to be. And though it is painful to part with beloved friends, missionaries can testify, that for all they leave for the cause of Christ, they receive a hundred fold, even in this world, of friends, of peace, of satisfaction, &c. As to the difficulties that attend the prosecution of the work, they are sufficient to discourage any one who is not actuated by the simple desire to glorify God by winning souls. Yet with this grand reigning object in view, difficulties give way, and obstacles are no longer unsurmountable. The eye of faith clearly discerns, that what is impossible with men, is possible with God. I am aware, that while the state of the funds is such as to prevent the Society sending out preachers, there is not much to be hoped for from that source in reference to the wretched females of India. While the Church of Christ is possessed of wealth, and while souls are famishing, it seems to me deeply affecting, very melancholy, that those who are saying, "Here are we, send us," should so long remain at home for want of the requisite means. But are there no females who could come to India, and support themselves, when here, with little or no aid from the Society? If such there be, and, indeed, if I am addressing one, under any circumstances, in whose breast the missionary flame is enkindled, I would say, do not, on slight grounds, conclude that it is to expend itself in England. If God has excited in your mind a desire to engage in personal labours amongst the heathen, let me entreat you, by the souls that are perishing, by the misery and

despair of the lost, and, above all, by the tears, and groans, and blood of Immanuel, not to trifle with your convictions of duty. I can almost imagine I hear some one saying, You speak of India, but are there not souls perishing in England? are there not many that need warning and instructing, and who, if they perish, will endure sufferings more intolerable than the heathen? All this is true: there is very much that wants doing at home; but we must not forget that the labourers are exceedingly disproportionate. In Orissa there are three millions of inhabitants, besides an influx of one million who visit the province from other parts of India. For the cultivation of these four millions, including our American brethren and their wives, and exclusive of native preachers, we have fourteen labourers. If all knew the language, and could engage in actual labour, it would not amount to four to a million of souls. When judging of the comparative claims in reference to labours at home and abroad, I remember a friend used the following argument:—"Suppose by remaining at home you could be instrumental in saving ten souls, and by going to India the same, or even a smaller number, you ought not to conclude that you had not done more good by engaging in the Mission. Those in India, but for you, might never have heard the Gospel; on the other hand, those you left at home, through the abounding means of grace, would probably be brought to the knowledge of the truth. They might be in either case, but God usually works by means." Perhaps you are already engaged in an extensive sphere of usefulness, as a tract distributor, Sabbath-school teacher, &c., and at present you see not how it is to be filled up; and yet perhaps there is less difficulty in getting some one to supply your place at home, than in furnishing a substitute for India. If God has blessed your labours at home, that is rather an argument in favour of your engaging in missionary labour. I have sometimes heard young ladies say, "There is nothing to encourage me to work in my present situation: if I were in a heathen land I should be excited to diligence;" but such would find themselves mistaken. If they do little at home, they would probably do less in India, as there are fewer circumstances of an exciting nature. A missionary spirit leads its possessor to seek, by self-denying efforts, to promote the glory of God in every situation.

In conclusion, I would earnestly recommend the cultivation of a missionary spirit to Christians generally. All cannot engage in personal labours amongst the heathen, but all may, in a variety of ways, co-operate in the sacred cause. By your contributions, by your self-denying and persevering efforts in collecting for its funds, you may effectually benefit the heathen; you may also do much by exciting a missionary spirit in others, and, above all, by your fervent prayers. A very intimate connexion subsists between your prayers and the success of missionaries. Without the operations of the Holy Spirit, we feel that we can do nothing. O that we could, by any means, engage our beloved friends at home to be earnest and unceasing in imploring for us this best of blessings.

I remain, dear sisters, in the best of bonds,

Yours affectionately,

E. KIRKMAN.

MISS KIRKMAN'S JOURNAL.

We have much pleasure in inserting the following extracts from the journal of this young lady. It will serve to show our friends how usefully her time is employed, besides attending to her regular duties in the school, &c.

April 3rd, 1839.—This morning visited a Hindoo family living in a small hamlet near the school house. Directed my conversation to an elderly female. In answer

to my inquiries, she acknowledged that she had a soul, and, after a little conversation, that she was a sinner. Endeavoured to show her that the Hindoo shastras did not make known any way in which sin could be pardoned, and the sinner freed from punishment, and that her pilgrimage to Juggernaut, gifts to brahmins, &c., had not led her to forsake sin. This the Hindoos feel, and frequently acknowledge, when brought to a point. After pointing her to the only Saviour, and just as I was leaving her, a man brought four brahmins, who wished to hear what I had to say about our shastras. They were from the country,

and probably had heard little or nothing of the Gospel. After talking a little with them, gave them the Gospel of John, &c. On my return, requested Pooroosootum to visit them. He did so, and had, I think, a long conversation with them.

Evening. Left home at half past five. Entered an open court, in which were three or four dwellings. Sat down upon a very low stool, surrounded by five or six females, and a boy about twelve years old, some of whom evidently understood, and apparently were interested in, what they heard. In this respect I find they differ considerably. A woman, whom I had several times seen, said, "It is late now, but if you will come often, we will with pleasure listen to all you say." I find less difficulty in making myself understood than when I made my first attempt, five weeks ago. Have several times felt encouraged by one and another saying, "I do not forget to pray for you," and among the rest is a little band of praying ones in the school who have thus assured me.

4th.—Going this morning to visit a woman of the bowman bearer caste, I found her house deserted, and observed several persons under a tree at a little distance. There I found the woman I was in quest of, a byragee, and several other persons. The byragee, whose body was painted in a most ridiculous manner, had with him an image of Doorga, loaded with ornaments, and enclosed in a gaily painted case, something like the puppet-shows carried about in England. Spoke to them on the folly of worshipping idols. The people did not attempt to vindicate the character of the old byragee farther than by saying, as he went about for a holy purpose, he ought to be fed.

Evening. Visited a family in which I am much interested. It consists of a Mussalmanee, her widowed mother, and an interesting looking young woman, about sixteen, according to their statement. She was formerly a Hindoo, but adopted when a child. The two young women expressed themselves, as indeed they have always done, as being much pleased to see me, and begged I would repeat my visit. Their mother paid little or no attention. With a few exceptions, the Mussalmanees are less hopeful than Hindoo females.

5th.—Visited a family this morning, but was unable, on several accounts, to go out this evening. A large packet of letters from England afforded me a rich repast. Eagerly devoured the contents of fourteen or fifteen without stopping to rest: I wished some of them had been longer. I may not, for want of time, answer the

whole, otherwise I should rejoice to do so; but improve this opportunity of expressing my warmest thanks to the friends who have thus favoured me.

6th.—This morning had an interesting conversation with a shoemaker and his wife. The man had gained some knowledge of our books, and admitted they were true: his understanding appears to be enlightened; what he needs is, that the Holy Spirit may seal conviction home to his heart.

7th.—Sabbath morning. As I crossed the fields, saw the people cutting grass, and pursuing their ordinary employment, but not a single thing to remind me of the day of rest. Two women called out to me to come and sit with them. (They usually sit in their little verandahs, or outside their houses, both morning and evening, for the benefit of the air. Females of high caste have their houses so enclosed, as to be entirely shut out from observation.) I had only time to visit one, and invited the other to join her neighbour, which they frequently will do; she assented, but, as is commonly the case with natives, broke her promise. Five or six females, however, listened attentively to the simple truths of the Gospel. An intelligent looking man sat down in our circle. In speaking of the atonement, used the simile of a debtor cast into prison, and totally unable to help himself: a generous friend pities his wretched condition, steps forward and discharges the whole, and the unhappy man feels that he is free. I find they understand my meaning better in ten minutes, when conveyed figuratively, than by an hour's conversation in the ordinary style.

18th.—Have been out as usual, but have not had time, during the last fortnight, to make any memoranda. This morning had a long conversation with a man of the tása, or sias jarte: he made many inquiries. His wife, and several other females, were present. Did I not know how much these people are given to lying and deceit, I should think him hopeful.

On our way home, Komboo* observed, in reference to the man referred to, "Caste is a great thing with him. At present the people fear the loss of caste because the number of Christians is very small; but in a few years they will have increased so much, that they will weigh down all opposition." I reminded him of a passage or two in reference to the triumphs of the Gospel. He feelingly exclaimed, "Yes, God has promised, and he will do it."

* A pious and intelligent boy—a scholar in "The Asylum," who frequently accompanies me.

JOURNAL OF MR. STUBBINS.

Nov. 21st. Went out this morning to Palabandi, where we had a congregation of about eighty persons. After singing, I took as a sort of text a quotation from their books, viz., "The fruits of our present works will be received hereafter;" chiefly dwelling on the subject of future rewards and punishments. Not many, however, understood Oriya, so that I did not speak long, but Pooroosootum delivered an excellent Telinga address. The people seemed inexpressibly delighted, and, without exception, acknowledged the truth of what they heard. We then distributed books, and went to another village, but all were in their fields: went to another, and found it the same. We then went to a Bazaar in Ganjam, where we obtained a large congregation. After speaking a good while, one man laid all the sins upon woman in the following comparison, "Woman is like the fire, and man the insect that flies into it and is destroyed." He thought, therefore, for a man to be really good, he must abandon the world, and give himself up to an ascetic life. Showed him that this was contrary to the design of God our Creator; that marriage was of divine appointment; pointing out in many particulars the necessity and importance of it; that God designed woman not to be the destroyer, but a helpmeet for man, but designed their mutual welfare; and showed also that those of their celebrated Rasis, who gave themselves up to the life he talked of, had their wives, &c. They appeared satisfied on this subject, and listened to the close with great attention. Then gave away books, and returned to breakfast. In the afternoon we went to Kalyanpur. It was a small village, and the people listened very attentively, till one man came up and said nothing was real, but all illusion; however he would not enter into argument, so that not many observations upon the subject were made, and we went on with our message without further interruption. We then went to another village, where we had a large and attentive congregation; several seemed to be seriously impressed. This, I may observe, is the village where the man, on our last visit, said if there was a missionary in Ganjam, all the people would soon forsake idolatry, become christians, &c. After having thus spent about three hours among the people, we returned to our homes.

22nd. This morning went to Homa, about three miles distant. About 150 people assembled; their surprise and delight were beyond measure. The only questions we were asked were, "Who is the Saviour of

man, and how is man to be saved?" We answered these inquiries at some length, and entered upon several particulars respecting God, and his religion. We talked with them about two hours, and then went to Homa Garda; the village was very small, and most of the people out, so that we did not preach, but went to see a Rajah living there. We found his Brahmin standing at the door, and having ascertained that the Rajah was at home, I sent in my salam, and wished to know if I could have an interview with him. He shortly returned, and told us to go in. We went, and found him laced about the neck with gold, and his fingers adorned with rings and jewels. After passing the compliments of the day, &c., I told him we had come to talk with him upon the subject of religion, the chief concern of the soul. He enquired, what was the rule of our faith? Told him, we believed what their Bedanha shastra (the most sacred book of the Hindoos), in one place says, "That there is one God, and not a second." That this God was all-wise, almighty, eternal, without beginning, and without end; always happy, omnipresent, and, as their own shastras in one place truly says, "be sees and comprehends all, but none can see him;" dwells in everlasting light, perfectly free from the least imperfection or sins; that as their own books said, God, by his mere wish, created the world; that his nature was spirit; as their books in another place said, "Besides that Lord, whose nature is spirit, there is no Creator;" and in another place, "He who is the first-cause of all things is the Creator, Preserver, and Destroyer of the world," &c.; that this holy God, after having created man, gave him a command, but he, instead of keeping it whole, violated it, and thus sin, and all its consequences, were introduced into the world; and since that act of disobedience, man continued to sin, so that there was none good, no one one; that God, in divine compassion to our fallen world, gave his only-begotten Son to sustain the weight of our guilt; and then proceeded to notice Christ's incarnation, how he gave himself a sacrifice for sin, &c., and noticed several other particulars. I then enquired, what god he worshipped. He replied, Juggernath. Asked, if he knew well the meaning of the word. He seemed a little confused, and I told him its literal meaning was, "Lord of the world," but could he for a moment think that a shapeless block of wood was Lord of the world? A carpenter might get a large tree, and cut off the outsides, and make his fire of them, but with the inside make an image; he might then call the painter to daub it over the eyes, nose, mouth, ears, &c., with

paint; persons might then adorn it with jewels, gold, silver, &c., but could any one after all this call it the Lord of the world? He then quoted a passage from his books, which says, that God dwells in all things—that whatever they worshipped, they did not in reality worship the thing itself, but the Supreme Spirit that inhabits it. I then gave him five or six quotations, showing that all this was false; and, moreover, calling those fools who thought that the Supreme Spirit dwelt in images. And, again, argued, that if God dwelt in all things, all things must necessarily possess the attributes of God; but who could pretend that a lifeless lump of earth, or wood, or even man, possessed these? God was omniscient, but man knew comparatively nothing—did not know what would happen a moment hence; that where God dwelt it must be sinless; but who would argue that man was such? After some further conversation, he acknowledged that their gods were nothing, quoting a passage from the Bhagabat, which says, wood, stone, iron, &c., are all ignorant gods. He then turned to Pooroosootum, and asked how long I had been in the country? He told him about one year and three quarters. He looked alternately at Pooroosootum and me for some time, apparently with the utmost astonishment. At length he exclaimed, What! only one year and three quarters, and can speak Ooriya, and repeat our books in this extraordinary manner! He seemed disposed to disbelieve it, and appealed to me for its truth. I confirmed what Pooroosootum had said, stating more particularly the time of my arrival. He then made some observations about my being engaged by the Company. This led to a short explanation: stated the reasons why missionaries came out, viz., that they heard of the sinful and ruined condition of the people in India; that in compassion to them they left their beloved friends, to bring the light of life, the Gospel of our Lord Jesus Christ; that the people were diseased with sin, and we brought them the medicine to make them whole, if they would but receive it, &c. He then observed to his brother, standing by, that we were ascetics, having forsaken the things of earth, kindred, home, &c. Told him that such was not the case, neither did the religion of the true God require men to become ascetics. We loved our friends, often thought about them, and prayed for them, and may perhaps see them again some time; but they knew the way of life—this people did not; we came, therefore, to give them knowledge of it; that we were thus engaged on an embassy of mercy, and for their sakes were ready to forego, if necessary, every enjoyment of earth. We had a great

deal more conversation with him, in the course of which he observed to his brother, that *in the time of war the English people worship women*. Told him this was by no means the case. The English honour and love their wives at all times, but do not worship them. At the close we gave him ten or twelve tracts and Gospels, and returned between eleven and twelve o'clock to breakfast.

RAMA CHUNDRA'S ACCOUNT OF HIS VISITS TO FESTIVALS.

March 12th. Started to Berhampore festival. We were several in company, and had several opportunities of preaching among the people. There were about four thousand people present. I proclaimed among them, God gives you all things—gives you life and breath, these are for your enjoyment. You eat his provisions, but neglect his service; you oppose his authority, awaken his anger, and provoke him by your idolatries; you throw away your own souls into hell. God desires not the death of the sinner, and if you will you may change your minds, and obtain everlasting life, for this is the will of God. To this end, and in proof of this, he sent his only Son, Jesus Christ. That Jesus gave his life for the sins of the world. O, brethren, by him is eternal life come, therefore, by him receive life—that life is by faith. Some heard, and others refused this word. We distributed many books. Afterwards Padres Lacey and Sutton arrived, when again we preached, and distributed books.

21st. Left Cuttack, and commenced a journey to Jagepoor. Stayed at Thangee bazaar in the evening. Started forward on the morning of the 22nd, and as we walked on had conversation with pilgrims. We stayed at Brahmunakool this night. On the 23rd we started towards Jagepoor, and had much conversation on several subjects as we walked on the way. Many pilgrims were going this way. Arrived at Jagepoor about three o'clock, P.M. Went into the town in the evening, and spoke to many people. Exposed sin, and other practices, and spoke of Jesus Christ. On the 24th took a stand near the idol Burahauath, which is made of munguee stone, in the form of a pig. Lifted up my voice, and spoke to the people. The multitude collected from as far as 100 miles around, to bathe in the Biturinee. The number of people, including men, women, and children, must have been near 100,000. There are many other ceremonies which they attend to at this time, particularly the offerings of food to their deceased ancestors.

Besides, this festival is a very extensive mart. There was much pushing and pressing in the crowd. I stood with Padree Lacey, and preached. I explained the character and works of God; that one God, who made you, is glorious in his character, is full of divine perfections; this God have you forsaken for vain and senseless idols, and birds, and beasts; these things have brought down the wrath of God upon you, and you must inevitably sink into hell. O, brethren, if you fall into that hell, who shall deliver you? Your destruction will be complete. From this hell all your formalities and your idolatrous rites will not avail you aught, because by these means your sins are not removed; all these are the devices of men, created to fill the bellies of interested men; thus these men take gifts and offerings from you, &c. They, and you, if you follow them, will sink into hell. O, brethren, turn your minds, for the kingdom of heaven is at hand. Believe on Jesus Christ, and you shall have eternal life. God has sent his Son into the world that you might believe and be saved. Jesus himself is full of compassion, great in power, and can display divine power to save those who are broken-hearted. Gave here an history of the death of Christ, and how he bore his sufferings, and prayed for an expiring malefactor. Spoke of his ascension and mediation. According to his orders to preach the Gospel every where, behold the Gospel is sent to you, &c.: many in different countries have received the Gospel, and do you, O brethren, repent, and believe, and obtain life. In this manner many words were delivered: some heard respectfully, others mocked: many books were distributed, and the whole day was spent in these labours. On the 25th, Lord's day, we were out among the people, and preached and argued with them as we did yesterday. There were many people, and many books were distributed. The people came under the tree where we sat, and heard many words. At four o'clock we met and had worship, consisting of reading, singing, and prayer. In the evening the brahmin's were very bitter, and the people pressed and crowded upon us, but in heart we rejoiced: many books were given. On the 26th we left for Hurrepoor market, and preached to about 1000 people: commenced by singing,

"Of all, the Great Creator is the Supreme
Bhogwan;
Whoever shall his words obey, the same shall be
his son."

We preached to attentive crowds, and 200 books were taken. As we went towards Brahmukool, many heard and regarded: we remained in the surie all night. At Borochonna and Thangee, still nearer Cut-

tack, we spoke to a few persons, but they did not hear well. Remained in Hurree's house all night, and bad conversation: read, and prayed, and slept. 28th arrived at Cuttack.

April 9th. Started for Jhunkara sala gatroo: remained at Purannus. On the next morning started forward. On the way talked with many pilgrims; and we remained all night a little short of the place. The people were singing, dancing, &c. I asked, wherefore they danced and sung. They said, "O, there is a goddess here!" I said, "O flock of ignorance! God is the only God, there is none else; worship and fear him." They stared: gave them some books, and passed on. Arrived on the 11th, and early eat and drank, and commenced our labours among the crowds of people. There is a stone goddess, whom the people serve, and her name is Singha salana—for her worship they are come together. There were present to see her, on this occasion, 20,000 people. In various places there were timbers fixed in the earth, with horizontal poles; to one end of these were people fixed, by hooks in their back, and swung round, amidst tom toms, and hurree bols. Stood in various places in this crowd and said, The times of this ignorance God has winked at, but now he commandeth all men, in all places, to repent. Preached of the incarnation of Jesus Christ, and told how pardon and life could be obtained through faith in him. Gave also, in the course of the day, a history of Christ's miracles, ministry, and residence in glory; then how he will come at last, and send the wicked to hell, and the righteous to heaven: this I related. Exposed their idolatrous works, showing how they could not save them in that day. They argued, but we replied to their arguments, and many were convicted: many people took books. Thus passed the whole day, and our bodies became wearied, but in our hearts we were filled with joy. On the 12th, we again preached, distributed books, &c. At first they heard well; towards last they became bitterly disposed, and created much noise and confusion: some threw stones, some cow dung, and some mud upon us: we forbid them sharply, and they fled: many books were given. In the evening, near our place of resting, many people came, to whom we talked, and gave books. This night we set out homewards, and talked with many pilgrims on the way: we remained at a village by the way. On the 13th we arrived at Burawa market, and preached among the people, and distributed some books. The people heard well, and confessed the truth. Thus more than 4000 books have been given, generally to readers. Arrived at Cuttack by 8 o'clock in the evening.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 14.]

FEBRUARY, 1840.

[NEW SERIES.

A BRIEF MEMOIR OF MRS. FRANCES GOADBY,
Wife of the Rev. J. Goadby, Ashby-de-la-Zouch, Leicestershire.

————— "The dead!
The holy dead!—Why weep ye so
Above their sable bier?
Thrice blessed! they have done with woe,—
The living claim the tear."

A memorial of departed and valued friends is generally demanded by the mere impulses of affection. Removed from us by the stroke of death, we naturally desire some record of their persons, virtues, and piety. It yields to survivors a species of subdued, but deep and satisfactory enjoyment, to cast the eye over the pages where their names are written, to recognize the well known traits of their character, and to feel that by this means, some assistance is afforded to keep them in remembrance.

This principle, while it operates most powerfully upon such as add to the claims of friendship, those of the close and endeared relations of life, is frequently active where only the common sympathies of the virtuous and the pious are in healthy exercise, and even extends its influence among many who were favoured only with a casual acquaintance. To these, and they constitute a numerous portion of our readers, it is presumed a brief memoir of Mrs. Goadby will be acceptable; and it is also hoped that a sketch of her course, character, and sufferings, may not be devoid of interest and profit to the generality of our readers.

She was the third daughter of Robert Mee, of Market Bosworth, a pious and consistent member of the General Baptist Church at Barton. She was born Sep. 19, 1773. From her childhood she was accustomed to attend with her father's family at the General Baptist Meeting-house at Barton, and thus for many years was favoured with the ministry of its excellent and distinguished pastor, the Rev. S. Deacon, for whom she ever entertained a very high and affectionate regard.

In her early youth, her father was the subject of a long and heavy affliction, and it fell to her lot to be his constant attendant. In the seclusion of the sick chamber, her afflicted and pious parent very frequently and affectionately directed her attention to the great and all-important claims of religion. To the instructions and admonitions that she received

at these solemn seasons, as well as to the happy and cheering exemplifications of the power of religion, in the spirit, patience, and hope of her beloved parent himself, she often referred with devout gratitude. They were instrumental in producing those impressions which were never effaced, and which resulted in her decided conversion to God, and her everlasting salvation. So mysterious are the ways of heaven! That affliction which at the time was considered by all, and perhaps especially by his ministering daughter, as the greatest calamity that could have happened to the family, was overruled to be the means of conveying to her the highest possible good!

She professed her devotion to the Saviour, and was baptized and received into the Church at Barton, in her twentieth or twenty-first year.

In the year 1795, she was married to Mr. Joseph Goadby, then residing at Bosworth; and as Mr. G. was shortly afterwards called by the Church at Barton to engage in the ministry of the word, and subsequently encouraged to spend a season in preparatory studies with the late Rev. D. Taylor, of London, she consented, with her little one, to submit to his absence during this period, a trial of no common order for a person in her circumstances. After Mr. G. returned from London, he removed, in July, 1799, with his family to Ashby, to exercise his ministry in the Packington branch of the Church at Melbourne.

Their prospects here, in a temporal point of view, were any thing but cheering. The friends were few and poor, and with assistance received from Melbourne could raise but a very small salary for the support of their new minister and his family. Here, then, was a fitting sphere for the development and exercise of the severer virtues and graces. With an income of little more than £20 a year, and wheat at twenty-four shillings a bushel, what a demand must have been made on the piety, patience, frugality and industry of the mistress of a small family. Yet this, for some time, was her position. But her ardent and unceasing flow of spirits, her extreme activity and diligence, her punctuality, uprightness, and remarkable frugality, combined with a firm reliance on providence, carried her through the severest times of pressure, both with credit and respectability. Nor were these estimable and thrifty qualities observable only in the early period of her course, and when the occasion for them was so painfully imperative. They were habitual, and were carried through every department of her household arrangements, and conspicuous even to the end of her course. As her family increased, she managed it herself. She never had a servant, even when she had six children at home, but discharged every domestic service, besides making and repairing their clothing, herself. The manner in which she usefully filled up the chinks of her time was very observable. She was scarcely ever known to sit half an hour unemployed; indeed, industry was so wrought into her nature, that inaction, when occasioned by lameness or illness, appeared to be exceedingly oppressive and irksome.

"There was nothing," observed the esteemed minister who officiated at her interment,* "for which she was more remarkable than energy of character. Whatever she felt herself called to do, she did it with her might. An utter stranger was she to trifling and indecision. Many would have sunk under the burden of care, of labour, and affliction, which

* Rev. T. Stevenson, Loughborough.

our departed sister was called to sustain. Not so with her; but, on the contrary, her invincible spirit seemed to rise with the difficulties with which she had to contend; and the result was, as might be expected, the space cleared around her, obstructions retired, and she maintained her onward course. The cares and labours incident to the mother of a numerous family rested almost exclusively upon her. How she acquitted herself in that arduous and difficult situation is sufficiently known to all who were acquainted with her. For myself, I feel it due to the memory of my departed sister, on this solemn occasion, to declare that, in the whole circle of my acquaintance, I have known of no instance in which a family so numerous, with the same amount of resources, was brought up with so much appearance of comfort and respectability as the one in which the deceased was called to sustain the relations of a wife and a mother. It was happy for her beloved partner that, in the midst of his ministerial and pastoral labours, he was thus relieved from anxiety respecting the internal arrangements of his family; and happy must it have been for her children, and especially for her daughters, to have had constantly before them such an example of industry and economy, of vigorous activity, and untiring perseverance, in the discharge of the duties devolving upon her in that arduous and responsible station in which providence had placed her. We doubt not they have greatly profited, and will, through life, continue to profit by the instructions and example of such a mother."

When viewed in connexion with the scanty opportunities of mental culture that she enjoyed in early life, and her numerous and pressing subsequent engagements, the amount of her general knowledge was extensive. Endowed by providence with a sound and vigorous understanding, she saw nothing that was useful without remembering it—she heard nothing that was valuable without profiting by it. Her sagacity was keen and wakeful, her observation correct and penetrating, and her judgment clear and sound. In relation to the affairs of social and domestic life, she displayed an unusual amount of practical wisdom, and her range of opinion and remark even extended beyond the sphere usually allotted to the female sex. In matters political and ecclesiastical she cherished the most decided opinions. She was a dissenter of the firmest order, intelligent and well principled. She formed a just estimate of the anti-christian pretensions of the state establishment, and was equally firm in her distaste for the high tory politics that, during the greater part of her life, ruled the destinies of this country. It was sometimes really amusing to observe with what dexterity and completeness she would surprise and prostrate a high church or tory partisan who ventured, in her presence, to give expression to their intolerant principles. She held the great elementary truths on these subjects with a firm grasp. She thought vigorously, and felt warmly, on all subjects to which she directed her attention.

The ardor of her piety was not less remarkable than the general activity of her habits. To clear and scriptural views of divine truth, and an humble dependence on redeeming love, she added a hearty and habitual consecration of herself to God. She loved the ways and ordinances of the Lord's house, and at times had exalted enjoyment of his presence. She was given to secret prayer, being accustomed to retire daily, unto the close of life, to pour out her soul to God. She was a considerable reader, but the works she selected for careful and repeated perusal indicated the tone

and purpose of her spirit. The pious and useful writings of Baxter, Doddridge, Watts, and our own Mr. Pike, were her especial favourites; but the extent to which she indulged herself in the reading of religious and sacred writings generally, was a happy and remarkable feature in her active course.

Her attachment to the sacred cause of her Redeemer was steady, unwavering, and devoted. She hailed with sacred pleasure every indication of prosperity; she was ever ready, as opportunity presented itself, to instruct, admonish, and encourage the young disciple in the ways of the Lord; and frequently, when additions were made to the Church, her gratitude and holy delight would beam in her countenance, break forth into thanksgivings, and be apparent to all around.

For the spiritual welfare of her numerous family, no parent ever cherished a deeper interest. The writer of this memoir well recollects the conduct of his dear mother in this respect. How fitting were the seasons she selected to impart to him her "heart's desire" concerning him; with what force, affection, tenderness, and hope, she would call his attention, not only in early life, but also in riper years, to the importance of true religion. Though resolute and uncompromising in her domestic government and discipline, she was always gentle, tender, and suasive, when she spoke to her children on the solemn subject of religion. As she had been in the habit of leading them, when very young, to her chamber, that she might pray with them, and present them to the Lord, so she ever sought by gentle means to direct their more matured minds to the Saviour—to invite, allure, and persuade them to be reconciled unto God. Her prayers were heard—her efforts were not in vain. It was her satisfaction, to her own mind inexpressibly great, to see all her children, as they grew up, devote themselves to the Lord Jesus Christ. The early manifestations of spiritual solicitude in her children, were carefully observed by her affectionate and watchful eye; and the day of their baptism, as they successively professed their devotion to the Redeemer, was to her a season of especial rejoicing. She was present at the baptism of each: three of them, her sons, were apprenticed at a distance at these times, but she took care, though at considerable effort, to attend, that she might witness an event so devoutly desired. Whatever may be the future course of her surviving children, this truth must ever be deeply impressed on their minds, that both in relation to this world and to that which is to come, their mother fully discharged her duty to them. To sink into irreligion or indolence, after having been favoured with such a parent, would surely be the most aggravated guilt.

Mrs. G. had seven children, four daughters, and three sons. Two of her daughters married General Baptist Ministers. The eldest, Ellen, was united to Mr. J. F. Winks, when minister of the Church at Melbourne; and the third, Anne, to Mr. John Underwood, then of Boston, Lincolnshire. The latter, with her babe and husband, are now no more. The youngest daughter, with her partner, Mr. W. Orchard, resides at Ashby; and the second remains under the paternal roof, a comfort and stay to her mourning father, as she had been a help and solace to her once afflicted, but now sainted mother. Of her sons, the youngest, following his calling, resides at Ashby; the second, John, devoting himself to the missionary enterprise, was sent by the General Baptist Missionary Society,

to Orissa ; but after a residence of a few years returned, unable to endure the rigours of an oriental climate, and is now in the United States of America. The eldest has been for near fourteen years the minister and pastor of the General Baptist Church, in Dover-street, Leicester. Mrs. G. cherished a spirit of devout gratitude for the blessings, both of Providence and grace, conferred on her offspring. The writer recollects, when one of her sons was engaged in the exercise of his youthful ministry, in his father's chapel, with what overflowing gratitude of soul she returned to her home, exclaiming, from the fulness of her heart, "Bless the Lord, O my soul, and all that is within me, bless his holy name : bless the Lord, O my soul, for the favours conferred on me and mine. The angel which redeemed me from all evil, bless the lad, and make him a blessing."

Her afflictions were long and painful. In her thirty-eighth or ninth year, she was severely afflicted with a dropsical complaint, and after several months extreme illness, when almost every one despaired of her life, she was happily restored, under the extraordinary medical treatment of the late Mr. Thomas Webster, of Thornton. In the course of a few years, however, her malady returned, and oppressive and burdensome as it was to her, it remained upon her unto the end of her life, a period of near twenty-eight years. As she was never willing to submit to the operation technically called "tapping," her person, being much enlarged, rendered the continuance of her active habits painful and laborious. But she retained her flow of spirits, her cheerfulness of mind, and her masculine vigour of purpose, to the end. Perhaps no circumstance in her course was more remarkable than this. It excited the astonishment of her friends, and often, though familiar with it, elicited the admiration of the members of her own family. It is the trembling hand of filial affection that sketches her portrait, but truth to the original requires the remark, that perhaps it is improper to expect, and would be impossible to find, in this imperfect state, so much of what was warm and animated in temperament, and energetic in action, without some occasional display of harshness and impetuosity ; and here, it may be observed, lay her chief failing. But justice equally requires it to be added, that though firm and decided in her conduct, and sometimes severe in her speech, she would ever listen to suitable remonstrance, and yield to its legitimate influence, with the meekness of christian humility.

There were seasons in her later career when her ailment pressed very heavily upon her, and almost rendered life a burden, but she did not repine. She would sometimes say, "The Lord has seen fit to exercise me with a long and heavy affliction, but he knows best what to do. He does all things well. I desire to be kept from murmuring, but at times it is hard work ; the Lord help and sustain me." She appeared, for some years previous to her departure, to be entirely devoid of the fear of death. Her soul rested securely on the rock of ages, her confidence was strong, and her hopes bright. She longed to "depart and be with Christ."

About a year ago, she fell down and sprained her arm. This event, for a considerable period, incapacitated her from sewing and knitting, in which she cheerfully engaged for her numerous grandchildren ; and as the limb was very painfully injured, and useful exertion seemed to be essential to her contentment, it was observed that her peculiar position

preyed very much on her spirits, and that her general health gave way. She, however, rallied in the course of a few months, and though she never acquired her previous agility, and occasional symptoms of increasing infirmities appeared, yet she continued to indulge her habits of reading and knitting, and seemed during the few weeks preceding her decease to be more cheerful than for some time previous. Her end at last was sudden. Walking across the yard, on the morning of Thursday, November 28, she slipped, and fell forwards very heavily. She was brought in, and after about an hour's suffering seemed better, and betook herself to a little household employment, but fainting, she was removed to bed. In the night she was restless, often praying the Lord to remove her from this world of trouble, and towards day-break sweetly fell asleep in Jesus, in the sixty-seventh year of her age.

Her remains were interred in the burying-ground at Packington, on Monday, December 2, in a spot selected by herself on one of her last visits to that place of worship. The Rev. T. Stevenson, of Loughborough, delivered a very affectionate and suitable discourse on the occasion, from 1 Cor. xv. 57, "But thanks be to God, who giveth us the victory through our Lord Jesus Christ;" and her funeral sermon was preached by the Rev. J. G. Pike, of Derby, to a crowded and deeply affected auditory, at Ashby, on Wednesday, December 18, 1839, from 2 Samuel, xviii. 28, "And Ahimaaz called, and said unto the king, All is well." The Rev. Mr. Barnett also delivered an appropriate discourse at Measham, Dec. 8, from Job iii. 17, "Where the weary be at rest."

With one reflection, this brief and imperfect sketch of a dear and beloved parent shall conclude. How much was her bereaved husband and family, and indirectly the Church of God, indebted to the persevering industry, the warm affection, and consistent piety, of such a wife, parent, and Christian; and how great our obligations to a kind Providence, for continuing her to us for so extended a period.

"When sorrowing o'er some stone I bend,
Which covers all that was a friend,
And from her voice, her hand, her smile,
Divides me for a little while,
Thou, Saviour, see'st the tears I shed,
For thou hast wept o'er I-azarus dead."

January 9, 1840.

J. G.—L.

A FAREWELL ADDRESS,

Delivered by Mr. Joseph Goadby, of Ashby, to the General Baptist Church and Congregation at Measham, Dec. 25th, 1839. Published at their request.

MY Dear Brethren,—We are assembled this morning on a most interesting occasion, to unite you together as a Christian Church, in the bonds of mutual love.

The Lord's people are often compared to a family, and the allusion is a pleasing one; for we are children of the same Father, brethren of the same Saviour, partakers of the same Divine Spirit, possessed of the same privileges, and heirs of the same heavenly inheritance.

When a family becomes large, it is found needful oftentimes that some of its branches should separate for mutual advantage and accommodation.

It is the case in this instance; and the division of the Church takes place with mutual good will and brotherly affection.

Your pastor (who is now resigning you) is becoming old, and is less able to bear the labour, and discharge the duties of the pastoral office. The Church also has become large, and therefore requires an increase of ministerial aid. These considerations, with others that might be mentioned, have induced him to resign the duties connected with this branch of the Church, that both Measham and Ashby may have a more adequate supply of ministerial labour. And I doubt not that, eventually, it will be for the best. It will not only afford you more preaching, but it will enable your minister to extend his sphere of operations to the adjacent villages, and will, I trust, be the means of saving many precious and immortal souls.

It may not be amiss, in this part of the address, to give you a sketch of the history of the rise and progress of the General Baptist Church in this neighbourhood.

In the year 1741, i. e., about ninety-nine years ago,* the pious and zealous Countess of Huntingdon encouraged David Taylor, one of her servants, who was a serious Christian, and a man of good parts, to go into the villages in Leicestershire, and talk to the people about Jesus Christ, and the blessings of the Gospel. He visited Glenfield and Ratby, near Leicester, and Samuel Deacon heard him, and became humbly devoted to the Lord. He also visited Worthington, Coleorton, Osbaston, Barton, &c. He was greatly assisted in the work by Stephen Dixon, and Joseph Donishorpe, the Normanton blacksmith, who had lately become acquainted with the blessings of the Gospel. These good men visited Barton, at the request of Mr. John Aldridge, and Mr. John Whyatt, two of the respectable inhabitants. We need not, on the present occasion, recite the persecutions they endured; but they suffered much, and more than once were obliged to appeal to the Quarter Sessions at Leicester, and sometimes to a higher Court in London, to obtain redress. But the cause of Christ prospered, the preaching of the Gospel spread, and congregations were gathered. The two main branches of the Church were Barton and Melbourne. About this time Francis Smith, of Melbourne, and Thomas Perkins, and Samuel Deacon, and John Tarrat, and others with them, became ministers of the word, and greatly assisted in publishing the good tidings of salvation. They now commenced preaching, with considerable prospects of success, at Melbourne, Castle Donington, Diseworth, Kegworth, and other places adjacent.

Up to this period, though very zealous for the spread of the Gospel, they seemed to have no definite ideas of the form of church government. They baptized their infants by immersion. But they soon afterwards began to doubt the rightness even of this. At length they came to the resolution to follow the teachings of the New Testament in this particular,

* It is an affecting truth that, about the middle of the last century, the doctrines of the Gospel appear to have been banished almost entirely from the pulpits of the Church of England. The late Rev. John Newton, although a churchman, says, "I am not sure that, in the year 1740, there was a single parochial minister who was publicly known as a Gospel preacher in the whole kingdom." See Newton's Letters, pp. 75, 76. In most places the clergymen were persons of dissolute life, who freely engaged in the sports and vices of the age. And this appears to have been peculiarly the case in the Midland Counties. See Adam Taylor's History of the General Baptists, Vol. II., pp. 2.

and to baptize none but such as professed to be believers in the Lord Jesus Christ. Two of the ministers first baptized one another, and afterwards baptized the members of their congregation, amounting to between three and fourscore individuals. This transaction took place at Barton, in the year 1755.

Some of these preachers visited Packington, and preached in the house of Mr. Richard Tompson; and afterwards, when the house was found too small, they rented a barn, which was afterwards taken on a lease for the term of forty years. The same preachers also visited Measham, and the names Matthew Orgil, and Joseph Jakes, of Measham, appear in old Church-book as early as the date of 1764.

As the Church now became very large, and its members spread over a large tract of the country, extending into three or four different counties, it was agreed that it should be divided into two, bearing the names of the Barton and Melbourne Churches. But as their numbers multiplied, it was afterwards found needful to divide them and subdivide them again and again: thus the little one became a thousand, and the small one a strong nation.

After the division of the Church into two, the people at Packington and Measham, who were allotted to the Melbourne division, were supplied principally by the Melbourne ministers, viz., Mr. Francis Smith, and Mr. Thomas Perkins. These ministers laboured to a good old age, when Mr. Edmund Whittaker, of Burnley, in Lancashire, was invited to Melbourne as an assistant minister, and was afterwards ordained as their pastor, anno 1797.

In the year 1799, I was invited by the few friends at Packington and Measham to reside amongst them; and from that period until almost the present time, I have been the minister and pastor of the Church. And it ought to be matter of grateful acknowledgment to God, that the cause of the blessed Redeemer has prospered so greatly amongst us. Blessed be the Lord, he has not despised the day of small things! Feeble and insignificant as the instrument has been, he has owned and blessed the weak endeavours. He oftentimes chooses the weak things of this world, and things that are despised, and things that are not, to bring to nought things that are; that no flesh should glory in his presence, but that he that glorieth should glory in the Lord. His word has not returned to him void: it has accomplished that which he pleased, and prospered in the thing whereto he sent it.

Little more than forty years ago we had no meeting-house of our own, when Packington and Ashby friends, with the assistance of Melbourne, purchased the premises at Packington; and we continued to preach in the old place until the year 1832, when it was taken down, and the new, substantial building, in a much better situation, was erected in its stead.

In 1801 we purchased a dwelling-house at Ashby. In 1802 we had it altered, and fitted up as a place of worship, at an expense of about £140. In 1817 we took it down and rebuilt it, enclosing the back yard. In 1832 we purchased the adjoining dwelling-house, which we took entirely down, and rebuilt uniform with the meeting-house, altogether at an expense of about £800.

In the beginning of the year 1802, old Mr. Barnes, of Austrey, (the father of the present Mr. Barnes,) began to attend our preaching at Measham. After a little time had elapsed, I asked him if he would allow me to come and preach in his large room at Austrey. He hesitated, but after-

wards said he would think about it, and let me know. When I saw him again, he said if I chose I might come. But as I well knew the clergyman of the parish, my old schoolmaster, I did not think it proper to go until we had obtained a licence for the place. Application to a friend at Warwick obtained the necessary document, and we opened the place for preaching, May 23, 1802. Some of the inhabitants treated us rather roughly; others went to the steeple, and set the bells a ringing; others brought out a great number of pigs to feed near the place where we were preaching, saying, they hoped as there were so many people, they should have a good market for them; but the pigs were stiller than their masters, for as they had given them nearly a bushel of beans, the whole herd remained tolerably quiet, and we enjoyed a peaceable opportunity. We afterward rented a room at Warton, a village near to Austrey, and commenced preaching there with pleasing prospects of success.

I continued to attend at Austrey and Warton about once a fortnight between six and seven years; but the distance from Ashby, nearly ten miles, made it very inconvenient. Our own places at Ashby, Packington, and Measham, as well as theirs at Austrey, required more frequent supplies than it was possible I could give; and this led, eventually, to the friends at Austrey becoming a separate Church. Mr. Jarvis, from Longford, afterwards came to reside amongst them; but he left them again in about twelve months. And now the cause at Austrey was in great danger. But Mr. Barnes, jun., (the present minister,) impelled by the necessity of the case, began to give a word of exhortation himself, and at length became their regular pastor. The cause prospered in his hands, and they extended their boundaries on the right hand and on the left; and now they have meeting-houses at Austrey, Appleby, Warton, Polesworth, and Netherseal, besides having preaching in other villages. From the feeble efforts here stated, the General Baptist Church at Austrey first sprang up. "Who hath despised the day of small things?"

At Measham we preached in the house of Mr. John Whitworth; but as the room was daily employed as a retail shop, it was exceedingly unfit and unsuitable. After ten years, we rented the school-room situated in Sweptstone-lane. Here our congregations began to increase; and after two more years had elapsed, we erected our first meeting-house. It was opened by Mr. Samuel Deacon, of Barton, Oct. 6th, 1811. We continued to preach in this place until 1823, when it was enlarged to nearly double its former size. In the year 1834 we erected two substantial school-rooms, nearly half the size of the meeting-house. And last of all the school-rooms were laid open to the chapel, so that it is now capable of seating five or six hundred people. We rejoice, brethren, to add that your place, as well as that at Packington, are both disencumbered by any debt, so that we have great reason to be thankful, and to bless and praise the name of the Lord. At Measham, forty years ago, we had very few members, not more than ten or twelve, and these, except two or three, very old and very poor. These two or three are the only individuals that now remain, and these are now become old and grey with age. But the Lord hath raised up others in their stead, blessed be his holy name. He has blessed the preaching of his word, and has multiplied your numbers ten times over. He has blessed you also in temporal things in an equal proportion; so that you now stand on even ground with any religious denomination in the neighbourhood.

This, brethren, is a short historical sketch of the General Baptist Church in this neighbourhood in years that are past. We trust also that the prospect before you is a pleasing prospect. Your minister will not have to encounter the difficulties of his predecessors. Other men laboured, and he has entered into their labours.

And now, brethren, the time is come that you are to become a separate Church; and the friends at Netherseal* have, we understand, agreed to unite with you, that you may strengthen each others hands, and help forward the work of the Lord. If this union be cordial, please to signify it for your mutual satisfaction, and for the satisfaction of the present assembly, by lifting up your right hands. (*Thank you, my Friends.*)

You have also made choice of a minister for yourselves, (brother Staples, late of the Loughborough Academy,) that he may dispense the word of life among you, and build you up in the faith of Christ. If you are cordial in this invitation, please to signify it, for the encouragement of the young minister, by the same sign. (*Thank you.*)

It now remains only that I should give you a few suitable advices and directions, to encourage you in the discharge of christian duty. And I trust, brethren, that you will put the most favourable construction on what is now said.

It is a difficult thing to divide a Church. There are so many individuals concerned, so many dispositions, opinions, and prejudices, to be consulted, that it requires much caution, and great christian forbearance. We have known divisions of churches where the most unhappy consequences have followed; of anger, wrath, strife, and debate; biting and devouring one another. Let it not be so among you. I have laboured, while the division has been taking place, to soften the tempers and dispositions of friends, and to unite you together in brotherly love. And how could I do otherwise? I have laboured amongst you nearly forty years; and through the divine blessing, the church has grown up under my ministry; and the greater part of you are the seals that God has graciously given to my feeble labours; especially those of you that reside at Measham, and Snarstone, and Oakthorpe. It is natural, therefore, that I should feel a tender solicitude for your welfare; and that you should receive the advices that I give in the spirit of love.

Let all past animosities be buried in oblivion. However different the opinions of some of you may have been concerning the division of the church, now it has taken place let them be remembered no more. You are now beginning to be a church of yourselves. Be a united, loving people. Let nothing be done through strife or vain-glory. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another: if any man have a quarrel against any, even as Christ forgave you, so also do ye.

Beware of shyness and reserve one towards another: it will greatly in-

* Netherseal was formerly a branch of Austrey Church. About six years ago it was formed into a distinct Church by Mr. Goadby, sen.; since which period Mr. Shakespear has laboured in the ministry with some degree of success.

jure christian affection. See that you love one another with a pure heart fervently. Labour after peace : be determined, in the strength of Christ, never to live in contention. Remember Christianity is the religion of peace and love. Christ is the Prince of peace ; and his disciples are charged to follow after peace with all men, and holiness ; without which no man can see the Lord.

Live near to God by humble, fervent prayer. Set apart seasons for prayer. Pray in your families ; pray in your closets ; pray one for another ; pray for your minister, and for the prosperity of the cause of Christ ; and the Lord will bless you, and prosper his work amongst you.

Be diligent in attending the means of grace. Do not give your minister pain by your absence. You may be *prevented* from attending at times ; but, generally speaking, where there is a *will* there is a *way*. And encourage your children, your servants, and neighbours, to attend with you.

Pay due attention to the discipline of the Church. It requires much prudence, and forbearance, and resolution, and decision, to execute the discipline of a christian Church. It sometimes requires more wisdom and prudence to keep a Church well united together, than it does to gather it together at first. Be ye therefore wise as serpents, and harmless as doves. Endeavour to be well united as a body. Let the business of your church-meetings be transacted *by* your Church-meetings. Don't let two or three individuals attempt to do the business alone ; it will be sure to generate strife and suspicion. Let your concerns be attended to in a fair and open manner ; and if any of the brethren act as a committee, let that committee be appointed by the Church.

Pay due attention to your minister. Let him receive his supplies duly ; and let him receive them, brethren, in a way and manner that will not wound the delicacy of his feelings. Encourage him in his work. Don't criticize his sermons, in a captious, discontented manner. You may certainly speak to him occasionally on the subject of his preaching ; and your advice, if judicious, may be highly advantageous. But let your words always be spoken in the spirit of love. Don't require him to labour more than his strength will allow. Some young ministers have done so ; and have sunk prematurely to the grave. If he be a man of right stamp, he will be willing to do what he can—do not require more. Don't caress him too much at first, and afterwards treat him with neglect. This is sometimes the case : we have known instances of it. If it had been possible, says the apostle to the Galatians, ye would have plucked out your own eyes and have given them to me, But afterwards they counted him almost as an enemy ! Make due allowance for his youth. He will grow older, and will grow in wisdom and experience as well, if the Lord shall bless him with life and health.

Pay due attention to those who come to hear. Embrace opportunities of conversation with them : and especially attend to the young, and those who are inquiring after mercy. Set apart opportunities for this purpose. Remember, the people must second the efforts of the minister. If you would enjoy prosperity as a Church, if you would secure the blessing of the Lord, think on these things. If you and your minister remain cordially united, and stand fast in one spirit, with one mind, striving together for the faith of the Gospel, God will bless you and make you a blessing.

Finally, my friends, daily look to the Lord for his blessing. It is the blessing of the Lord that maketh rich. Except the Lord build the house,

they labour in vain that build it : except the Lord keep the city, the watchman waketh but in vain. Paul may plant, and Apollos may water, but it is God that giveth the increase : so then neither is he that planteth any thing, neither he that watereth ; but God that giveth the increase.

Often think of your obligations to the Saviour ; how much you owe to him ! He died for you, giving himself an offering and a sacrifice to God for a sweet smelling savour. Let his love constrain you to live to him that died for you and rose again. Do what you can to advance his kingdom and promote his glory. "Whatsoever thy hand findeth to do, do it with thy might ; for there is neither work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." "The night cometh when no man can work." May you and your minister, and the speaker, and all present, attend to these christian duties ; and at last may we have an entrance ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen.

CALVINISTIC TENDENCIES CORRECTED.

My dear brother,—It is but too apparent that in our denomination there is, at present, a kind of leaning towards Calvinism ; the less suspected, even by the individuals themselves, because it is not to the ultra-calvinism, or antinomian heresy, but to the disguised and moderate sort that their countenance is given. But if we *do* differ from the other Baptists, let the difference be vital and real, else we shall justly incur the charge of schism. Now the Gospel (*as they view it,*) they preach to every creature as much as we do ; that is, they tell the people that Jesus Christ has died for them all, and if they will believe it God will forgive and save them. This they do, not because they think that God sincerely wishes all men to be saved, or that Christ had any such desire, or still has, but merely and blindly because they believe he has ordered them to say these words. They think, all the while, that their poor hearers are quite unable to believe without some further peculiar act of God's on their hearts—that God does this to some people and not to others, just because he does not choose to do it to all—that they, who are thus touched, will infallibly believe, obey, and be saved ; and those not thus favoured, will as infallibly reject Jesus and be lost for ever. This principle neutralizes, to a dreadful extent, the effect of the Gospel both on their own hearts and on that of their hearers—introduces a destructive army of doubts and fears, and carnal efforts, to believe and to love, all of which are enemies to common sense, to Scripture truth, and to spiritual joy and strength—makes them rather confound than expound the word of God ; and many a time, when melting in compassion over dying men, it makes them wish that their God had as much charity as they have themselves.

Do you think it possible, dear brother, that any individuals in our sect, though making a distinct profession of not being particular Baptists, after all only differ from them in the mere circumstances of a less frequent remembrance, and a less prominent profession of their views ? Or is it possible, that the mere *circumstance* of there being a Church of the one sect, and not of the other, in the place where they reside ; of their liking the minister or the members of one Church rather than of the other, that this *mere circumstance*, and *not principle*, makes them profess this or that view as the truth of God ? Conduct, not founded on principle, but on circumstance, is beyond doubt *unprincipled* conduct,—a word harder than one likes to use. Methinks it may, in multitudes of cases, arise from the fact, that while the heart and mind agree with the General Baptist doctrine, (*viz.*, that Jesus died for all, because he desires all to be saved,) their judgment, under some misapprehension, seems to acknowledge the arguments for Particular Redemption, and Limited Love, to be unanswerable, and that at any rate Paul, in Romans ix., teaches this doctrine. From my heart, taught by experience, I do

pity any General Baptist who is fettered by the common interpretation of that passage; and though I have no opportunity of showing at large its meaning, I may venture to remind them, through you, of a few considerations which they will, I dare say, recognize as truth, and which may tend to remove all perplexity as to the Apostle's doctrine in that passage.

1. The Jews were filled with the feelings and fruits of Particular View, and their temper showed how just Mr. Andrew Fuller's saying was, "Calvinism is the religion of selfishness." See the storm of their indignation and hatred against Jesus and against Paul when they were, on separate occasions, showing that not the Elect, (the *privileged*, as the word means, that is, the whole nation of God's people, the Jews,) not the Jews alone, but the Syrian, Naaman, and the widow of Sarepta, and, through Jesus, the Gentiles at large, were the objects of the pity and desire of God. Luke iv., and Acts xxii. 22. The Jews thought, "Once God's people, always God's people; once in grace, always in grace;" and Paul proves this Calvinistic axiom utterly untrue;

2, For he quotes from Jer. xviii., the parable of the potter and his clay. *No one can understand this parable without reading it*; and whoever *does* read it, will at once see, that the Almighty treats all men on principles of impartial equity. A nation, or an individual, now a vessel to honour, will, if through his sin he does not answer the designed purpose of his privileges, be made into a vessel unto dishonour; and if any nation, or private person, trembling under God's threat of destruction because his sin makes him a vessel unto dishonour, repents, he shall become a vessel to honour; as Paul also teaches us, 2 Tim. ii. 21. Thus the Jews were made, by God's appointment, and through connexion with Abraham, vessels to honour; but not entering into God's design, but living in selfishness and sin, they ought to be dishonoured and disfranchised.

3. He shows that, though all things were theirs, because Abraham's seed and God's choice, yet if they did not derive their real, their spiritual life, from the *promise*, as Isaac did his natural life as a type, they were mere children of flesh, mere Ishmael, mere Esau.

5. He shows, from the history of Pharaoh's exaltation, his abusing it, and his overthrow in the sea; and from Israel's exaltation, his abusing it, and his overthrow in the desert, that God ever had dealt with the elect people just as he had with others, and ever would do so.

5. Then he answers a very natural objection. If I am liable to fall from my height of privileges, I wish God had never invested me with them, and with their awful responsibility. To which he answers, It is right for God to make intelligent, that is, responsible creatures.

6. Then he proceeds to show, that it had been long *prophecied* that God would make the Gentiles his elect and privileged as well as the Jews.

These hints may help, not a Particular Baptist perhaps, but a doubting General Baptist. Would to God they might; for Calvinism, as far as it prevails in any one's heart, eats out love, and life, and joy as a *cancer*. A bad creed will never make a good man; and many are far better than at least this part of their creed makes them. Æquus.

P. S.—When God condemns a man, He says to him, "What more could I have done for thee than I have done?" Isaiah v. 4. But if Calvinism were true, the culprit, instead of being speechless, could plainly answer, "Lord, thou didst never wish me to be saved, nor did to me what thou didst for thousands. If thou hadst touched me with thy Spirit, I should have been saved as well as they." Does not every Calvinist in his heart make this speech for his non-elect neighbours?

ON PRAYER.

"PRAYER is an all-sufficient panoply; a treasure undiminished; a mine which never is exhausted; a sky unobscured by clouds; a haven unruffled by the storm; it is the root, the fountain, and the mother of a thousand blessings. I speak not

of the prayer which is cold and feeble, and devoid of energy; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, born in a blaze of unutterable inspiration, and winged, like lightning, for the skies.

"The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled demons; burst the chains of death; expanded the gates of heaven; assuaged diseases; repelled frauds; rescued cities from destruction: it hath stayed the sun in its course, and arrested the progress of the thunderbolt: in a word, it hath destroyed whatever is an enemy to man. I again repeat, that I speak not of the prayer engendered by the lips; but of that which proceeds from the heart. Assuredly there is nothing more potent than prayer; yea, there is nothing comparable to it. A monarch, vested in gorgeous habiliments, is far less illustrious than an humble suppliant, ennobled and adorned by communion with heaven's dread sovereign! Oh! what honour was ever conferred like this! When a Christian stretches forth his hands and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses, on the wings of intellect, the realms of life; he contemplates celestial objects only, and knows not of the present state of things, during the period of his prayer, provided that prayer be breathed with fervency. Could we but pray with fervency; could we pray with a soul resuscitated, a mind awakened, an understanding quickened, then were satan to appear, he would instantaneously fly; were the gates of hell to yawn upon us, they would close again.

"Prayer is a haven to the shipwrecked mariner; an anchor unto them that are sinking in the waves; a staff to the limbs that totter; a mine of jewels to the poor; a security to the rich; a healer of disease; and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O prayer! O blessed prayer! Thou art the universal procurer of human happiness; the source of ever-during joy; the mother of philosophy. The man who can pray truly, though languishing in the extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as monarch of nations, is of all men most destitute.

"Let us then direct our thoughts to Him that was poor, yet rich; rich because he was poor. Let us overlook the enjoyments of the present, and desire the blessings of the future. Oh! may we all obtain them, through the grace and beneficence of Christ our Lord; to whom, with the Father and the Holy Spirit, be ascribed all glory, now and evermore. Amen."—*Chrysostom*.

If it is desirable that a more specific definition of the nature of true prayer should be given than the above eulogium contains, it cannot be better done than in the exquisite lines of the great Christian Poet of the nineteenth century, James Montgomery, Esq.; and it is no small commendation of prayer, that the genius of Chrysostom, in the early ages of Christianity, and Montgomery, in our day, should so feelingly explain and enforce the sacred duty of prayer.

"Prayer is the soul's sincere desire,
Utter'd or unexpress'd;
The motion of a hidden fire
That trembles in the breast.

"Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye
When none but God is near.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty oh high.

"Prayer is the Christian's vital breath,
The Christian's native air;
His watch-word at the gates of death:
He enters heaven by prayer.

"Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And say, 'Behold he prays!'

"The saints in prayer appear as one
In word, and deed, and mind,
When with the Father, and his Son,
Their fellowship they find.

"Nor prayer is made on earth alone:
The Holy Spirit pleads;
And Jesus, on the eternal throne,
For sinners intercedes.

"O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod:
Lord, teach us how to pray!" S. T.

CORRESPONDENCE.

ON MARRIAGE, IN REPLY TO A QUERY.

To the Editor of the General Baptist Repository.

Dear Sir.—May I be permitted to offer a remark or two upon the Query of Beta, in your last month's number?

He states, that "The Church of which he is a member believes that marriage is a *divine institution*. With this view," he inquires, "what steps you, or any of your correspondents, would recommend to be adopted towards those members who marry at the parish church, or at the superintendent registrar's office."

"The Church believes." The expression, I presume, implies one of two things. It means, either that a majority of the members of the Church believe, or that all of them have an absolutely identical opinion upon the point. If it be a majority only who entertain the opinion he has stated, I conceive the expression, "the Church," is calculated to produce an erroneous impression; but if he intends to inform us that there exists an absolute uniformity of belief in the said Church—a thing not *very* often attainable in religious societies—the wonder then turns upon the process by which he arrived at his knowledge.

May I be allowed to complain, that there is a degree of vagueness about the phrase "divine institution." I fear, from the close connexion into which your correspondent brings it with acts of church discipline, that there is a danger of it inducing us to confound the idea of a thing being of divine institution with the idea of its being one of the functions of the Church of Christ. There appears to me to be a clear distinction between them. Any institution, appointed and begun by God, is a divine institution; yet I do not see that it follows from this that the charge of it is part of the business of the Church of Christ. Language is, in this sense, in all probability, a divine institution; yet the regulation of language is no part of the business of the Church of Christ. The family institution, likewise, is undoubtedly a divine institution: the numerous blessings which spring from it point benignly to its heavenly origin; yet it does not appear to me that on this account its management is part of the business of the Church of Christ. I am not aware that our Divine Saviour left any intimation on record that he had constituted it such, or any directions for its regulation; nor am I aware that it was connected with the discipline of the Church at all till that time when the discipline of the Church was connected with so many other worldly things as should beget a salutary jealousy in our minds of all the innovations of that corrupt period. If, therefore, these views be correct, it does not appear that the Church of Christ has any thing more to do with fixing the form, place, or practice of marriage, than it has with constructing grammars, denouncing dialects, and expunging corruptions from our language, and assuming office—*jure divino*—as the literary censor of all the tongues of the many-peopled earth.

But the serious business of the query is to ascertain what "steps" should be taken with the refractory members? Not being versed in the intricacies of ecclesiastical discipline, I do not pretend to give a strictly canonical answer to so important a question; but, as a citizen of England, in 1840, and in the spirit of a plain, and, I humbly trust, well meaning man, may I be allowed to state what appears to me an advisable course in such a case? Go to the parties, and learn what *their* opinion is as to the civil or religious character of marriage, and, if needs be, enlighten them upon any error they may entertain upon this warmly-contested point. But if they confess that, not being so unfortunate as to entertain any error of judgment upon the point, but, believing all the while marriage to be a religious transaction, they did discharge it merely as a civil compact, call them to account for acting contrarily to the dictates of conscience, and thereby defiling themselves, whom the word of God describes as "the temple of the living God."

These remarks, Dear Sir, I own are not made without a greater degree of feeling than is expressed. I suspect—I wish I may be wrong—but I suspect I perceive a tendency in your correspondent's remarks to represent uniformity of

opinion as a desirable state, and—a natural consequence of this mistake—a tinge of intolerance in the spirit of his observations. Such uniformity, in my opinion, is neither practicable nor desirable. That it is not practicable, any man who will try to produce it in a community of twelve persons may convince himself; and that it is not desirable, is equally evident if we consider that an uniformity of opinion, in our present state, would be an uniformity of imperfection and error. As it is, there is a check of different errors, one upon another, and in the general struggle some advance is made; but if all were alike, all would sit down contented with their narrowness and ignorance, and our moral history would be brought to a stand. The desire to produce uniformity of belief cannot be indulged without detriment to our charity, and the attempt to enforce it involves a direct violation of the precepts of the Gospel.

It is not for men to sit in the chair of judgment. God grant we may all increase in the disposition to bear the rod, and become more free from the desire to use it; that our love may flow forth to all men, and that they, seeing our good works, may be induced to glorify our Father which is in heaven.

Yours, &c.,
A. B. C.

To the Editor of the General Baptist Repository.

Dear Sir,—Will you permit a reader of the Repository, though not a member of the connexion, to offer a few remarks on one of the “*QUERIES*” contained in your number for the current month: I mean the query of your correspondent, BETA? “The Church of which I am a member,” says he, “believes that marriage is a *divine institution*. With this view, what steps would you, or any of your correspondents, recommend to be adopted towards those members who marry at the parish church, or at the superintendent registrar’s office? the first using a religious service highly objectionable to non-conformists, the second a form which altogether excludes religion, and which clause appears to have been inserted in the act of parliament to meet the case of infidels, deists, and persons of no religion.” [p. 13.]

Now this query affords an instance of an evil which prevails, I fear, to some extent; viz., the practice of “Churches” pronouncing decisions upon points which ought to be left open to individual conviction; thus superceding the free exercise of the understanding by the vote of a majority. As a Church is an association of Christians, for the purposes of joint worship and mutual edification, there must needs be an agreement as to the fundamentals of their religious belief, and the manner of their religious worship. Without this agreement, their society cannot go on, or at least cannot profitably fulfil its purposes; but why should the society, in its corporate capacity, give any decision on points, whether of religious belief or practice, beyond what is needful for these purposes? Is nothing to be left to private inquiry and private judgment? Let it be borne in mind, that every determination of a Church, if it is to be made binding on each member, adds a new term of communion, and, let me add, introduces one additional ground of disunion and separation. Let the Apostle’s advice to the Roman believers (Romans xiv.) be well considered.

To come to the matter in question, we are told “*the Church believes marriage to be a divine institution*.” If by this it is meant, that *the state of marriage is a divine appointment*, none, I presume, will differ from the proposition, nor is it likely to be disputed. But this does not affect the particular form in which a marriage is contracted. I presume, therefore, the belief of the Church is, that *the celebration of marriage by a religious service is appointed by God*. The terms of your correspondent’s statement would lead me to suppose my first interpretation to be correct; but the nature of his inquiry determines me to prefer the second. But for this second proposition, your correspondent, or rather the Church to which he belongs, has not a jot or a tittle of scriptural evidence. The divine institution of marriage itself, and the divine institution a mode of solemnizing marriage, are

two very distinct things; and the latter of the two is, as I have said, destitute of scriptural proof: yet this is the point which "the Church" undertakes to determine; and the inquiry is now raised as to the manner in which it should deal with recusant members.

The particular subject on which your correspondent's Church has expressed its determination is, in the present connexion, rather an unfortunate one. The solemnization of marriage has been nursed up by the Church of Rome into one of its "sacraments;" and the removal of the compulsion to marry in the Church of England has been one of the subjects of outcry with the more rampant among the clergy. Are General Baptists to imitate the superstition of one Church, or the intolerance of some members of the other? "Stand fast, my brethren, in the liberty with which Christ has made you free, and be not again entangled in the yoke of bondage."

Let me further add, that your correspondent is in error as to marriage at the registrar's office altogether excluding religion. I believe he will find that any ceremony which the parties may approve can be used there. And let me add, Sir, that parties may be so circumstanced that they have no opportunity of marrying at any other place. This was my own case. There was no registered place of worship within the district in which myself and my intended wife were residing to which I had reason to think I could have access. I was obliged, Sir, to resort to the registrar's office, where the civil part of the ceremonial was gone through, immediately adjourning to a more suitable place for that religious service which my judgment and my feelings led me to regard as appropriate. But had I omitted that service, I do not suppose that the Church to which I then belonged would have felt itself called upon or authorized to adopt any steps upon the occasion.

London, Jan. 14, 1840.

J. C. M.

P.S.—Your correspondent, A. G. B., (p. 13.) thinks that the diversity of opinion as to the nearness or remoteness of General Baptists and Methodists proves the necessity of a brief, but complete summary of the doctrines and discipline of the General Baptists of the New Connexion. Is it not likely that some of the members of your connexion approximate much more to the Methodists than others do? And could any summary of doctrines or discipline alter this fact, supposing it to be so? Are not your correspondents assuming the existence of an uniformity in your body which in reality does not exist? Or if it is thought that the issuing of such summary would produce uniformity, could it do so except by that repression or extinction of individual thought which I have been deprecating? Certain recognized articles of belief every religious body must have; but it is surely undesirable to extend those articles beyond the necessity of the case.

JOHN WESLEY, A. M., OF OXFORD, AND THE GENERAL BAPTISTS.

"PERHAPS NO county in England had so little of the labours of Mr. Wesley as Dorset. Although his father, grandfather, and great-grandfather were born in the vicinity of Dorchester, and his grandfather preached in the town of Poole, to a congregation of serious Christians, (probably in the General Baptist meeting-house,) and was committed to prison during six months in the year 1670, for holding public meetings in a conventicle, where it is thought he died of cruel treatment, yet it does not appear that the founder of Methodism ever visited Poole."

The above is extracted from a recent Wesleyan publication. As no account is given of this General Baptist interest at Poole, or the circumstances of the above, in any historical work, if any friend could furnish it, it would be interesting. A very superior portrait of the above venerable man appears in the Wesleyan Methodist Magazine for this month, habited as a dissenting minister.

Ipswich, Jan. 1840.

A BOOKWORM.

REVIEW.

POPERY IN ENGLAND; being the substance of five Lectures delivered in Little Prescott-street Meeting-house, by the REV. C. STOVELL. Ward and Co.

These lectures deserve the serious perusal of all who are unacquainted with the awful corruptions of popery. They are five in number, on the following topics:—The dishonour which popery casts on the Sacred Scriptures; the assumption on the part of papists of unwritten oracles of equal, or superior authority with the written word of God; the corruption of Christ's ordinances; the degradation of the christian ministry; and the demoralizing tactics of Rome. These several subjects are presented in a close and well sustained argument, illustrated by numerous quotations from the decrees and accredited writings of the papists.

Ward's Library of Standard Divinity.

HISTORY OF THE HEBREW COMMONWEALTH. Translated from the German of JOHN JAHN, D. D. By CALVIN E. STOWE, A. M., of the Theological Seminary, Andover.

Dr. Jahn's History of the Hebrew Commonwealth is acknowledged to be the best work extant on a subject so important to the biblical student. It is here presented, in a beautifully printed number, at about one quarter of the price at which it was first published in this country.

For the information of such of our readers as may be unacquainted with it, we just add, that it commences with the earliest period, connects their history from the times of the Old to those of the New Testament, and continues it to the destruction of Jerusalem. An appendix, containing their history to the time of Adrian, is added. Professor Stuart observes, "Jahn has bestowed great pains and labour on the following work. None of his numerous publications give higher evidence of this than the present. The labour bestowed on harmonizing the various accounts of persons and occurrences contained in the Old Testament is in itself great and useful; and that bestowed on the prophecies contained in the sacred volume, in order to exhibit the fulfilment of them, the student will find to be valuable.

"Besides a regular and continuous history of the Jews, Jahn has also given a succinct account of all the other nations connected with them; so that the student may regard the present book as containing an epitome of the ancient history of Wes-

tern Asia and of Eastern Europe. For example,—the history of the Assyrians, Egyptians, Canaanites, Babylonians, Medes, Persians, the Greeks in Europe and Asia, and of the Romans, besides many other short historical sketches, is here briefly presented to the reader, with all its substantial features. In addition to this, references are every where made to the sources from which the information is drawn; so that the student has before him a kind of general directory for an extensive course of reading, in regard to all these topics."

A SERIOUS EXPOSTULATION WITH THE CHILDREN OF GOD concerning the evils of Infant Baptism. By T. W. MATTHEWS. Noble, Boston.

This is a twenty paged tract, in which a number of the evils of infant baptism are set forth, many of them in a forcible, and some in a novel point of view. They should be seriously weighed by all those who are at all inclined to the practice of a rite, whose authority must be looked for in the same quarter as that which teaches the doctrine of purgatory, transubstantiation, the authority of tradition, the worship of images, &c., &c., &c. Many of our own people would read it with interest, and feel that their just objections to the perversion of a solemn christian ordinance, were greatly strengthened. Take the following extract, selected almost at random.

"X. *Infant Baptism has rendered unavoidable the introduction of other human inventions into the professed Church.*"

"Not to mention particularly the vain janglings there have been about the time, manner, and use of its administration; the inquiry what kind of persons are privileged to have their children baptized; the schemes of worldly aggrandizement to which it has often been made subservient, I would just point at those purely human inventions generally connected with Infant Baptism, and springing out of it:—Godfathers and godmothers, sprinkling, vows, (which are all forbidden to Christians.—*Matt. v. 33.*) vows as to what the parents will do, and wonderful to say! what the child also will do!—dedication of the child to God! &c. And it must be especially remarked, that, as the nature of things points out the necessity of the real christian baptism, or of something in its place, various sects have adopted various symbols and instruments of admission into the visible church;—chiefly confirmation, tokens, tickets, church votes, &c., whilst one sect plainly says, 'all our children are *born* members of our Society, and

do not need to be born again in order to enter it.'

"Now the religion of Jesus wants none of these human inventions. It is perfect without them. 'Add thou not to his words, lest He reprove thee'—*Prov. xxx. 6.* Thou

child of God, be thou afraid of teaching for doctrines the commandments of men.—*Matt xv. 9.* Will the Lord hold such a teacher guiltless? 'My soul, unto their assembly be not thou united!'"

INTELLIGENCE.

GENERAL BAPTIST.

NORTH DERBYSHIRE CONFERENCE.—

As the Churches in the north of Derbyshire are never visited by the Midland Conference, it has been thought that they might, with advantage, form a union among themselves, which should have for its object the furtherance of the Redeemer's cause; and which, at the same time, should not interfere with existing connexions. Accordingly, on the 25th Dec., 1839, a meeting was held at Belper, to carry this design into effect. The meeting commenced at two o'clock in the afternoon; when, after singing and prayer, Mr. R. Ingham was appointed Chairman, and J. Wilders Secretary. After some discussion, the following resolutions were agreed to.

1. That we form ourselves into a Conference, to be called the North Derbyshire Conference.

2. That this Conference comprehend the Churches of Belper, Duffield, Wirksworth, Crich, Alfreton, and Smalley, and any other which may hereafter be invited to join this union, or may be received on application by a vote of its members.

3. That it hold three meetings in the year, at such times and places, and according to such a plan of rotation as shall be hereafter agreed upon.

4. That each minister be Chairman at his own place; and that a Secretary be chosen annually, whose business shall be to record and preserve the minutes of each meeting, and transmit them, if ordered, to the Editor of the Repository.

5. That the object of this Conference be the improvement and benefit of the Churches which it comprises, and the further extension of the Redeemer's cause.

6. That the members assemble for business at two o'clock, p. m.; and that there be a public service in the evening, the nature and arrangement of which shall be left to the Church where the meeting is held.

7. That the Churches be invited to present written cases, asking advice, communicating information, making suggestions, or recommending measures that may tend to further the objects of the union.

8. That the meetings commence and

conclude with singing and prayer, and that the business be conducted in the following order:—1. Let the Minutes of the last meeting be read. 2. Let the number and names of the representatives be called for in alphabetical order, the report of each Church, and any written cases intended for presentation. 3. Take up such cases as stand over from last meeting. 4. Attend to the new cases, and such as may arise out of their discussion. 5. Let the following question be then proposed to the meeting for discussion; "What more can we do for the benefit of the Churches, and the extension of the Redeemer's cause? 6 Where, and when will the next Conference be held, who the preacher, &c.? 7. Let the Secretary read over the Minutes of all the business that has been done, to prevent any inaccuracy in the published report.

9. That the consideration of the number of representatives each Church shall send to the Conference, stand over till next meeting.

10. That a Report of this meeting be sent for insertion in the Repository.

In the evening, a revival meeting was held, when Mr. Ingham, the minister of the place, presided. Addresses were delivered by brethren Burrows, of Alfreton; Garratt, of Crich; Wilders, of Smalley, and Underwood, of Wirksworth. The following brethren engaged in prayer:—Thelwall, of Wirksworth; Andrew, of Alfreton; Holdgate, of Duffield; and Brown, of Kilburn. It is hoped that it was a profitable opportunity. Both afternoon and evening the attendance of friends from the various Churches, to many of whom the business of a Conference was entirely new, was very gratifying. They partook of tea together, provided in the chapel. The next Conference to be held at Wirksworth, April 17th, 1840, commonly called Good Friday.

J. W.

YORKSHIRE CONFERENCE.—The Yorkshire Conference assembled at Heptonstall Slack, Dec. 25th, 1839. Mr. T. Hudson opened the meeting by reading the Scriptures and prayer, and Mr. W. Crabtree, of Lineholm, preached from *Matt. xx. 25—28.*

The first case which was brought before the meeting, after dinner, was from the

Church at Bradford. Their state was read, and inquiries were made of the delegates of the Churches if arrangements had been made to admit them to collect in Yorkshire for the reduction of the debt on their chapel. It was found that nothing definite and effective had been done in this necessary and important business; but there appeared from the statements an unanimous disposition to contribute for their relief as soon as financial circumstances will allow. The Home Mission Fund was found inadequate to meet the claims which were brought against it; and it was agreed to collect in the Conference to assist in paying the interest of money borrowed on the chapel at Prospect Place. The sum of £11, 8s. was immediately obtained for that purpose.

An application was again made from the Church at Lineholm, to relieve them under the oppressive weight of a heavy debt. We do not know of a case which has a greater claim on christian liberality. The amount owing is large, when we take into the account the number and ability of the members. They have made a laudable effort the last year amongst themselves, and likewise by applying to their neighbours and christian friends, by which they have reduced the debt a little. The cause of religion amongst them is in an encouraging state. Their congregations are increasing, they have many candidates for baptism, and their minister's health is much improved.

The application to beg in the Yorkshire Churches, from our friends at Macclesfield, cannot be admitted at present.

A long conversation took place on the propriety of holding public meetings in this vicinity for prayer especially, that true religion may revive and extend itself amongst us. The ministers and others were requested to mature plans for carrying this into effect. The friends who were named for this purpose are desired not to postpone or neglect it.

A vote of thanks was passed for the Secretary, for having discharged the duties of his office last year, and he was desired to continue his services for the Conference another year.

The next meeting to be held at Shore, on Easter Tuesday. Mr. W. Nicholson to preach. Inn, the Cebocoat.

J. HODGSON.

LINCOLNSHIRE CONFERENCE.—This Conference assembled at Gosberton, on Thursday, Dec. 19th, 1839. Mr. Mathews, of Boston, preached in the morning, from Ephesians iii. 18, 19, on the knowledge of the love of Christ.

1. Several baptisms were reported, and

candidates are waiting in different Churches for the celebration of the ordinance of believers' baptisms.

2. Much sympathy was felt with the Church at Fleet and Long Sutton on account of their bereavements, in the death of brethren Ackroyd and Rogers, within a few weeks of each other. Two letters were read respecting these beloved brethren, which deeply affected the meeting.

3. In reply to the letter from the Church, it was resolved:—"That this Conference deeply sympathizes with the Church at Fleet and Long Sutton on account of their destitute circumstances—regrets that they do not know any minister to recommend to them—yet hopes that the Great Head of the Church will direct them to one within the bounds of our own connexion."

4. To supply the Church with the ordinance of the Lord's-supper, brother Golsworthy is willing to visit them the second Sabbath in February, and brother Everard the second Sabbath in March.

5. Brother Mathews fully stated the results of his late visit to Stamford; and it is hoped that the plan suggested by him may be speedily adopted. Arrangements were made to supply the station for some time.

The next Conference is to be held at Wisbech, on Thursday, March 19th. The subject of the Conference sermon to be, "*On the propriety and importance of experience meetings for Church members.*" Brother Ewen, or, in case of failure, brother Jones to preach. J. PEGGS.

BOSTON.—The second anniversary was held on Sunday, Nov. 17th, when the Rev. T. W. Mathews preached in the morning, and the Rev. J. Burns, of London, in the afternoon and evening. The congregations were very good during the day, and the collections amounted to £26. On Monday, the 18th, a tea-meeting was held, when between four and five hundred persons were present. After tea, addresses were delivered by Messrs. Mathews, (chairman,) Burns, Bissill, Morgan, (P. Baptist,) Watts, (Independent,) and Noble. The collections, and the proceeds of the tea meeting, amounted to £50. J. P.

LOUTH.—In consequence of the increased congregation in this place, the friends there, we hear, are about to enlarge their chapel, by adding considerably to its length.

J. P.

NETHERSEAL.—On Lord's-day, Sep. 30, 1839, the eight and last appeal was made to the public for the debt remaining on our meeting-house, when the Rev. T. Yates, of Melbourne, preached in the afternoon a useful and impressive discourse from James

lvi. 20, "Save a soul;" and in the evening from Isaiah lix. 15, "For thus saith the high and lofty One," &c. The sermons were considered exceeding good and interesting. Collections upwards of £1400. The congregations were good, and with pleasure we add, that our chapel debt is entirely removed. J. S.

BAPTISM AT TARPORLEY.—On Lord's-day, Jan. 5th, 1840, four persons were baptized, one male, and three females. A sermon was delivered in the morning by Mr. Stenson, after which he immersed the candidates. In the afternoon the funeral sermon of Mr. Robert Walley, of Loughton Hall, was delivered by Mr. Stenson, from Isaiah xxv. 8, "He will swallow up death in victory." The newly-baptized were then addressed and received in the usual way, and the ordinance of the Lord's-supper administered. On both occasions the chapel was crowded, and many appeared deeply affected. May the impressions made during the solemn services be lasting.

Our departed brother Walley had been a member of the General Baptist Church at Tarporey about twelve years, during which period he was an ornament to his religious profession. His "path was that of the just, which, as the shining light, shineth more and more unto the perfect day." He endured a very peculiar, and somewhat severe affliction, for several months, with christian fortitude. His mind was abundantly filled with the rich consolations of the Gospel, and he could look forward to his approaching dissolution with the pleasing expectation of realizing that rest which remaineth for the people of God. Some of his last words were, "I know in whom I have believed; I have a good shepherd to guide me; I shall soon be in heaven, and God, with his own hands, will wipe away all tears from my eyes. 'It is the Lord, let him do what seemeth him good.'" His sun went down without a cloud, and absent from the body he is doubtless present with the Lord. May his weeping widow, and two young fatherless children, and all his relatives and friends, follow in his footsteps as far as he followed Christ, and when time with them shall be no more, meet in heaven. E. S.—T.

BAPTISM AT BOSTON.—On the first Lord's-day in the present year, the ordinance of baptism was administered here, by Mr. Mathews, to seven females, two of whom were of advanced age. The services were exceedingly interesting and impressive, and the chapel was crowded in every part. The greatest possible order and seriousness prevailed, and it is hoped impressions were

made that will not be speedily effaced. In the afternoon the Church celebrated the ordinance of the Lord's-supper, when nearly all the members were present, and a larger number of spectators than was ever known on a similar occasion. They were affectionately and faithfully addressed by Mr. Mathews, as were also the newly baptized, on his presenting to them the right hand of fellowship. This is the second baptism since Mr. M.'s labours at Boston were commenced; and as there are several other candidates, it is expected that another baptism will take place on the first Lord's-day in February. The prospects of the Church are highly pleasing; the congregations are large, and gradually increasing, while many are inquiring the way to Zion, with their faces thitherward.

BAPTISM AT SHEFFIELD.—On last Sabbath week, Mr. Bott preached and baptized in Mr. Rees's chapel, (Particular Baptist,) kindly lent for the purpose. Mr. Rees read and prayed for our young brother on the occasion. After Mr. Bott had preached, he baptized four males, and one female. He administered the Lord's-supper in the Assembly Room, in the evening, to twenty persons; the Church consisting of sixteen, and four General Baptists just come to reside in the town. Our friends are very anxious to get another place to preach in; they are a good deal annoyed on the weekday evenings by the noise in the theatre, which is very contiguous. I am happy to say that there is every thing to encourage us, and hasten us onward in our zealous efforts in that large and populous town. God grant his heavenly blessing to the labours of our hands. H. H.

BAPTISM AT ENON CHAPEL, ST. MARY-LE-BONE.—On Lord's-day evening, Dec. 29th, eight persons were baptized on a profession of their faith. Three of these were previously members of the Wesleyan Methodists; one a very *acceptable and useful preacher*, who, after a careful examination of our principles, has identified himself heart and hand with us. Of the other five, three were tee-totallers, one of whom had been a sceptic and reviler, but now is not only reformed in conduct, but is giving satisfactory evidence of a change of heart. A densely crowded and attentive audience was addressed by our respected pastor, the Rev. J. Burns, from Acts xviii. 5. We rejoice to add, that several more are in an inquiring state of mind, of whose decision and obedience we hope soon to report. J. G.

BAPTISM AT SUTTERTON.—On Lord's-day, Dec. 29th, the ordinance of believers'

baptism was administered, when Mr. Golsworthy preached a most powerful sermon, from Acts ii. 37, 38, "Now when they heard this they were pricked to the heart, &c;" after which he immersed five females in the name of the Sacred Three. In the evening, Mr. G. preached a most solemn and impressive sermon from Matt. vii. 13, 14, "Enter ye in at the strait gate," &c. The congregations were large both morning and evening, and it was a day which will long be remembered. On the following Sabbath the ordinance of the Lord's-supper was administered, when the newly-baptized were received into the Church. J. P.

THE ANNIVERSARY SERVICES OF THE PADDINGTON AND ÆNON CHAPEL LADIES' ASSOCIATION.—On Lord's-day evening, Jan. 12th, the Rev. J. Burns delivered an appropriate discourse from Isaiah lviii. 10, 11, in aid of the above institution, to a crowded congregation; and on the Monday evening following, the annual public meeting was held, when the Report of the proceedings of the last year was read. Fredk. Thompson, Esq., presided on the occasion. The Divine blessing was implored by the Rev. J. Wallis. The resolutions were ably moved and supported by the Revs. C. Talbot, — Batty, J. Wallis, and J. Burns. The Report stated, That 334 cases had been relieved; and 614 visits paid to the habitations of sickness and distress; and that £60, 12s. 2½d. had been distributed. The collections made at these services amounted to £14, 4s. 1d. We trust that the Committee will feel invigorated, and be enabled to carry on their benevolent design with perseverance and delight.

January 15th.

J. G.

WENDOVER.—*Ordination of deacons, and Revival Meeting.*—The 25th of December being a day on which persons generally are at liberty, it was fixed upon for setting apart two brethren to the office of deacon in the General Baptist Church, Wendover. In the afternoon a discourse was delivered by the Pastor of the Church, from 3 John 4th verse; afterwards the brethren, unanimously chosen by the Church, were set apart by prayer, which was offered by the Rev. J. Davis, of Princes Risborough. At the conclusion of the afternoon service, upwards of one hundred persons took tea in the chapel. The profits arising from the tea are to be devoted to the liquidation of the debt on the chapel. In the evening of the same day brother Davis, mentioned above, addressed the newly-ordained deacons from 1 Tim. iii. 13. The attendance on both occasions was good. May the services of the day be attended

with the Divine blessing, and may the officers of the Church have grace to use the office of a deacon well. The Lord our God make us all fruitful in every good thing, and increase his Church more and more.

On the following evening, Thursday, a revival meeting was held, and though the weather was unfavourable, the meeting was well-attended. Addresses were delivered by brethren E. Stevenson, and W. Payne, of Chesham; S. Diprose, of Ford; and H. H. Dobney, of Great Misseuden. The addresses were interspersed with singing and prayer. The Rev. W. Sexton, of Tring, and J. Olive, Esq., of Woodlands Missenden, took part in the devotional exercises. The addresses were solemn and appropriate, The Church was exhorted to deep abasement of soul for past remissness, and to increased activity for the future: the *anxious* were counselled and encouraged: the *undecided* were very earnestly pressed to make a speedy decision: and the *ungodly* were solemnly and faithfully warned. The addresses were heard with marked attention, and it is hoped impressions were made, the result of which will be the glory of God, and the eternal benefit of immortal souls. May the brethren who kindly came to help us on the occasions, reap the fruits of their labours with joy "at the resurrection of the just." "O Lord, revive thy work."

Wendover, Jan. 3rd.

C. T.

SPECIAL SERVICES AT MEASHAM, &c.—A cordial separation has recently taken place between the friends at Measham, and the other branches of the same Church assembling at Ashby and Packington.

The Church at Netherseal having agreed to unite with Measham, they were formed into a distinct Church on Wednesday, Dec. 25. In the morning, Mr. Staples, who has accepted an invitation to become the minister of that people, opened the service in the usual manner, by reading and prayer. The Rev. J. Goadby, sen., delivered a highly interesting and appropriate address, comprising a history of the rise, progress, and present state of the General Baptist cause in that neighbourhood; and also gave the members of the Church many judicious and important counsels, on their duties one toward another—to their newly-chosen minister—and to the hearers of the word. This address was heard with much interest by all present, and it inserted in this number of the General Baptist Repository.

In the Afternoon the Rev. J. Barnett, who for the last two years has laboured with much acceptance at Measham, and who is now removing to Blaby, preached a suitable and impressive sermon from Psalm cxiv.

25, "O Lord, I beseech thee," &c.; after which the ordinance of the Lord's supper was administered. The sacred pleasures of the occasion were greatly augmented by the presence of a goodly number of friends from other places. In the Evening the Rev. J. Buckley, of Harborough, who was baptized and called to the ministry in connexion with that place, preached an interesting and powerful sermon to the unconverted, from Rev. xxii. 17. The attendance at all the services was good, the day was one of considerable interest, and it is hoped will not soon be forgotten.

T. HASTELOW.

SERVICES IN STONEY-STREET CHAPEL, ON CHRISTMAS DAY, 1839.—In the morning, at seven o'clock, a prayer-meeting was convened, when a goodly number assembled to supplicate the throne of divine grace; and at eleven o'clock our beloved and esteemed pastor, Mr. Pickering, gave his usual address to the members of the church, and to the seriously disposed of the congregation. In the afternoon a revival meeting was held, which commenced at three o'clock. At half-past four the friends of the Benevolent Society provided tea in the adjoining school-room, when about 200 partook of the social beverage; and at half-past six the friends of the above institution held their annual meeting. Rev. W. Pickering in the chair. After the opening of the service, the Secretary read a most pleasing and interesting report. The following is an abstract:— During the past year this Society has expended £41. 9s. in the relief of 104 cases of distress, and have reason to believe the labours of the visitors have been effectual in the conversion of fourteen individuals; and trust, rendered a permanent blessing to several others. The Rev. H. Hunter, and several other friends, addressed the meeting.—1st, on the object of Benevolent Societies. 2nd, on the benefits which the afflicted may derive from the visits of Christian friends. 3rd, the encouragements to those engaged as visitors. Lastly, an appeal to the Christian public to assist in carrying out the objects of the Institution. Between each address a piece was sung suited to the occasion.

TEA AND EXPERIENCE MEETINGS AT LENTON, NEAR NOTTINGHAM.—A room having been recently opened for worship in this place, the zealous friends connected with it, and several of those who preach in it, determined to hold a tea meeting there on Christmas-day, for the purpose of promoting good feeling and their best interests. About eighty sat down to tea. A public experience meeting was held after tea. The room was crowded, when the re-

ligious fervour that pervaded the whole assembly was intense. Some of the speakers could scarcely proceed, in consequence of the intense emotions under which they laboured; while several of the hearers were affected, convinced, or brought to enjoy a sense of forgiving love. A subsequent meeting was held on the next day, to carry on the good work so happily begun. May the Lord send prosperity. J. R.

GENERAL BAPTISTS IN EDINBURGH.—A correspondent writes:—"I am sorry there is no General Baptist Church here; if you could send a missionary, he would soon gather a congregation, I am quite sure. I am acquainted with a great number of Baptists who are of our sentiments; they have frequently said, If any General Baptist Minister was sent here they would attend. Try if any thing can be done, if possible. I was baptized at Enon Chapel, London, and was a member five years, until I removed here about eighteen months ago."

SUTTON-ST. JAMES.—We are informed that some public services have been held in this Church, for the revival of religion, during the week of the Conference. Brethren Peggs, Maddys, Mathews, and Taylor, were engaged. The attendance was encouraging, and the opportunities impressive. It is highly desirable that such services should be held in every Church in the Connexion.

SPECIAL RELIGIOUS SERVICES, for the close and commencement of the year, were held in the General Baptist, Baptist, and Independent chapels in Derby. They were continued four days. A prayer-meeting in the morning, and addresses in the evening. They were well attended, solemn, and profitable. Similar meetings were held at Southampton, and at other places.

A SINGULAR FACT.—In some old General Baptist Records, it is mentioned, that the ancient General Baptist Church assembling in Mill Yard, Goodman's Fields, London, among its endowments, *has also in its gift the living of Maplestead, Essex*—a circumstance perfectly unique among Protestant Dissenters.

Suffolk.

AN ANTIQUARIAN.

DEATH OF MR. JOSEPH KNIGHT, late Student at Loughborough. We regret to state that this young friend, who left the Institution in the Autumn, through ill health, is now no more. He died on Tuesday, Jan. 6th. His end was peace.

MIDLAND CONFERENCE.—The Midland Conference met at Stoney-street, Nottingham, December 31, 1839. Mr. Pickering, the senior pastor of the Church, presided,

and opened the meeting with prayer. The Conference was but thinly attended, and few reports were given from the Churches in the district, but these, for the most part, were of a pleasing character. Fifty-four had been baptized since the last Conference, and there were fifty-eight candidates.

Resolved—1. That we are glad to hear of the prosperous state of the Church at Castle Donington, and earnestly request those ministers who have not helped them to be kind enough to do so.

2. A letter having been received from the Church at Burton-upon-Trent, requesting the Conference to agree to the appointment of fresh trustees for the property there, resolved,

That the Conference is willing to sanction the conveyance of the chapel property at Burton-upon-Trent to new trustees, nominated by the Church there.

3. The next Conference to be held at Sachaverel-street, Derby. Mr. Thomas Stevenson, of Leicester, to preach on the revival of religion.

At this Conference, Mr. Goadby, of Leicester, preached in the morning, from Matt. xxviii. 20, "Lo, I am with you always, even unto the end of the world;" and Mr. Stevenson, of Loughborough, in the evening, from Ps. xc. 12, "So teach us to number our days, that we may apply our hearts unto wisdom." A. SMITH, Sec.

ANNIVERSARY AT ARCHDEACON-LANE, LEICESTER.—The annual tea meeting, Archdeacon-lane, Leicester, was held on Wednesday, December 25th. The chapel and school-room were very tastefully decorated with banners and evergreens, which, at no spare of cost and labour, had been gratuitously prepared for the occasion. After tea, the cheerfulness of the meeting was sustained by interesting and animating speeches, and the performance of several beautiful pieces of sacred music by the Choral Society. The presence of our esteemed brethren, the Rev. Messrs. Wigg and Goadby, and of many from their respective congregations, gave much additional interest to the meeting. The liberal sum of £31 8s. was realized towards the reduction of the debt, which, added to the collections of the preceding Sabbath, makes the proceeds of the anniversary £61 8s.

Leicester, January, 1840. T. S.

BAPTIST.

A NEW BAPTIST CHURCH has been recently formed at Bagshot, Surrey. It has its origin in the out-of-door preaching of Messrs. Hinton and others.

A BAPTIST CHURCH, consisting of eleven members, has been recently formed in Copenhagen, the capital of Denmark.

AT SYDNEY, New South Wales, Mr. Saunders has refused £200 a year from Government, on the principle, that ministerial support should come from the people, and not the state. The Baptist Church have also refused such aid in the recent enlargement of their chapel, and have subscribed £500 to pay their own expenses.

CONGREGATIONAL.

PREACHING TO RAILWAYMEN.—A sensible and pious writer in the Evangelical Magazine, earnestly recommends tent preaching to these labourers. He thinks a tent should be provided to attend every company, that the men might have no obstruction to their assembling for worship on account of their apparel. Tracts might also be circulated among them.

PARENTS WHO ARE BEREAVED OF THEIR CHILDREN are recommended to devote the property they would have given them to the furtherance of the cause of God, both at home and abroad, by the example of a good man who has lately adopted that course, and has given a large sum, the fortune of a departed son, to the London Missionary Society.

INFANT BAPTISM.—It is said that a Mr. Davis has published a tract of eighty pages on this subject, "which has the merit of being luminous, concise, and conclusive!!" It must be a *very* meritorious performance.

THE NEW INDEPENDENT CHAPELS IN WARWICKSHIRE, erected in the course of the last twelve years, amount to twenty.

A NEW INDEPENDENT COLLEGE has been recently erected at Brecon, in Wales.

MISCELLANEOUS.

POPERY RELINQUISHED IN RUSSIA.—"It is a fact, incontestible as it is painful, that many of the bishops of the United Russians in Lithuania, and White Russia, with a portion of the clergy and people confided to them, having unfortunately abandoned the communion of the Roman Church, the centre of the unity of the priesthood, have passed into the camp of the schismatics."—Speech of the Pope of Rome, in the consistory, Nov. 22, 1839. His holiness was very lachrymose on the occasion.

SINGULAR ANTIPOPISTIC TITLE.—A Mr. Rogers has lately published a volume against popery, bearing the following title: "The Antipopopriestiau; or an attempt to

liberate and purify Christianity from Popery, politikirkality, and priestrule." The Catholic reviewer affects to laugh at it, but it is plain that the quaint book, and its queer words, with its hard arguments, annoy and vex him.

INCREASE OF POPERY.—"We have, year after year, seen our temples increased to an extent which defied calculation; and yet they are found insufficient to contain the numerous worshipers who flock to our altars. We have witnessed an increase of colleges and convents; and a new institution has been formed, which by means of its publications will diffuse a knowledge of the truths of the catholic religion amongst the protestant population of Great Britain." Such is the boast of the Catholic Magazine for January 1840.

THE GREEK SYNOD AT ATHENS has condemned *Kairis*, a priest and patriot, for heresy. Their mercy suspended the execution of their decree, and has imprisoned him for life!! What mercy!

THE ENGLISH ECCLESIASTICAL COURT imprisoned John Thorogood, of Chelmsford for the non-payment of 5s. 6d. for

a church rate. He has lain in an unwholesome prison, by a river side, for more than a twelvemonth; January 16th being the anniversary of his imprisonment. How long will the country tolerate the persecuting powers of the State Church?

ANTI-CHURCH RATE associations are forming in many places. We wish them success. Opposition to the rate must ultimately change the iniquitous law.

THE ARCHBISHOP OF CANTERBURY has presented Dr. Molesworth, a high tory, and an applauder of those most extravagant in their denunciations of the court as liberal, licentious, &c., with the rich living of Rochdale.

WHAT A WONDERFUL CREATION!—An Italian peasant, born blind, but lately successfully couched, when taken to a window and shown the blue sky above, and the living world below, was overpowered by his emotions, and actually swooned.

PENNY POSTAGE.—It is very desirable that all letters should be prepaid. They are delivered with greater facility, and cost only half the sum, as every letter not paid is charged twopence.

POETRY.

LINES BY THE EARL OF SURREY.

DEAR SIR,—The following lines were repeated in my hearing a few evenings ago, by a pious friend belonging to the Church of England. I was much pleased both with the quaintness and pathetic character of the language, as well as with the truly evangelical sentiments which they contain. Please give them a place in your periodical. The words were composed in anticipation of execution.* H. HUNTER.

My life's a shade, my days
Apace to death decline;
My Lord is *life*, he'll raise
My dust again, e'en mine.

Sweet truth to me,
I shall arise,
And with these eyes
My Saviour see.

My peaceful grave shall keep
My bones till that sweet day
I wake from my long sleep,
And leave my bed of clay.

Sweet truth to me,
I shall arise,
And with these eyes
My Saviour see.

My Lord—his angels shall
Their golden trumpets sound,
At whose most welcome call,
My grave shall be unbound.

Sweet truth to me,
I shall arise,
And with these eyes
My Saviour see.

I said sometimes with tears,
Ah me! I'm loth to die;
Lord, silence thou those fears;
My life's with thee on high.

Sweet truth to me,
I shall arise,
And with these eyes
My Saviour see.

What means my trembling heart
To be thus shy of death?
My life and I shan't part,
Though I resign my breath.

Sweet truth to me
I shall arise,
And with these eyes
My Saviour see.

Then welcome, harmless grave,
By thee to heaven I'll go,
My Lord—his death shall save
Me from the flames below.

Sweet truth to me,
I shall arise,
And with these eyes
My Saviour see.

* He suffered under that capricious tyrant Henry VIII.—ED.

HYMN TO THE SPIRIT.

SPIRIT DIVINE! attend our prayer,
And make this house thy home;
Descend with all thy gracious powers;
O come, Great Spirit, come!

Come as the *light*—to us reveal
Our emptiness and woe;
And lead us in those paths of life,
Where all the righteous go.

Come as the *fire*—and purge our hearts
Like sacrificial flame;
Let our whole soul an offering be,
To our Redeemer's name.

Come as the *dew*—and sweetly bless
This consecrated hour;
May barrenness rejoice to own
Thy fertilizing power!

Come as the *dove*—and spread thy wings,
The wings of peaceful love!
And let the Church on earth become
Blest as the Church above!

Come as the *wind*—with rushing sound,
And pentecostal grace;
That all of woman born may see
The glory of thy face!

Spirit Divine! attend our prayer;
Make a lost world thy home;

Descend with all thy gracious powers!
O come, Great Spirit, come!

CANZONET.

Oh! covet not earth's gaudy toys,
Since one frail breath averts thy doom,
And life, with all its boasted joys,
Is but a journey to the tomb.
No human skill could e'er arrest
The power of time's o'erwhelming wave;
The richest, gayest, wisest, best,
All sank into a common grave.

And what remains of all their toil
To waft their name and glory down?
A ruin'd city's gorgeous pile,
A marble heap, or breathing stone!
And is this all, ye mighty dead;
Dim beacon-lights o'er time's dark sea;
A page in which the wise may read
The sum of earthly vanity?

But there's a happier world on high,
And joys that evermore endure;
Hope gilds with light the morning sky,
And shows the day's return is sure.
As spring, with flower-bested breast,
Succeeds the dreary winter's snows,
The joys of that eternal rest
Will more than compensate our woes.
Leicester. W. H.

MISSIONARY OBSERVER.

EXTRACTS FROM A LETTER FROM
MR. BROOKS TO HIS PARENTS.

Midnapore, July 17th., 1839.

My dear Father and Mother,

Yesterday I received your letter of complaints for my not writing more frequently. The letters I have sent, since you last heard from me, must have been lost with the vessels that were wrecked some months since. We have recently obtained receipts from the Post-office, stating in what ships the letters were dispatched, so that I have not neglected writing, as you suppose. I have now been writing to-day upwards of six hours, and must do so two or three more, although I feel very nervous, and can scarcely either see or hold my pen. But as there is an overland dispatch leaving to-day for England, I feel determined to write to you by it. We have received, and acknowledge, with many thanks, the favours sent us, and feel sorry my letters have not come to hand. I received the seven sovereigns, and shall appropriate them to the purpose for which they were

sent. I am trying to collect money to commence a school next cold season, on an extended plan. English education is much in demand here, and I shall try what I can do to promote it. All the brethren at Cntack are well, as we heard from them yesterday.

I suppose you wish to know how I am getting on in my missionary labours: there is not a great deal doing, yet I hope something. But when I think of other stations, where the Gospel has been preached for years without any apparent success, I cannot despair. We opened the chapel some time ago, and a very nice place it is. Have English worship once on the Lord's-day, and a Bible class on Thursday evenings, in our house, at which several military gentlemen and others attend. I have experienced these most delightful opportunities. There are now two native candidates for baptism, so that I hope, ere long, to see a Church formed that shall make a part of the general assembly and Church of the first-born, whose names are writ in heaven. I have made an engagement to meet

brother Lacey next cold season, and have a long trip together. I have had several very interesting inquirers. You say there is dissatisfaction that nothing, or but little, is doing here. I should have been better pleased to hear of fervent prayers being offered up for an outpouring of the Holy Spirit on the exertions made. If you could see the people, for only a month, just as they are, nothing would surprise you more than to witness a single instance of conversion to God. The people are so wedded to superstition, so prejudiced in favour of Hindooism, and, above all, so desperately wicked, and many of them more like fiends incarnate than human beings, that it seems impossible, speaking after the manner of men, that the people can ever be christianised. But it is the Lord's work, and he will give his "Son the heathen for his inheritance, and the uttermost parts of the earth for his possession." Make bare thine arm, O Lord, and ride on prosperously in thy gospel chariot, going forth from conquering to conquer. Hasten this in thine own time, O Lord.

The native preacher I have with me I love very much. He is ashamed of, and pities his countrymen. I have no doubt the time will come ere long when it shall be said to Midnapore, "Keep not back." I hope through, and depending upon divine aid, to be made a blessing to this people, and that in the great day of the Lord it shall be said of one and another, They were born for glory here.

I would send you a drawing of our chapel, but it is done so clumsily, it would not be worth the carriage. May every blessing rest upon you, and may you find the blessing of heaven to attend you all your days, and may your last days be your best days, is the prayer of

Your affectionate Son,
JOHN BROOKS.

EXTRACTS FROM A LETTER FROM MISS KIRKMAN,

To the young friends at Hugglescote, who are contributing to "the Cuttack Native Asylum."

My dear young friends.—I have for some time felt desirous that you should hear something of your adopted child; for your money will not now be devoted to a heathen day-school, as was formerly the case, but to the support and education of a child in one of our christian boarding-schools. I have no doubt more good will result from this; because in the day-schools the children were taught by heathen masters, and when not in school were constantly exposed

to the wicked example of their parents and heathen neighbours. Still you must not suppose that what you formerly subscribed was in vain. When I go out to visit native females, I frequently meet with boys who were taught in those schools. Though they may have forgotten much that they learned, they understand at once what I say to them about Jesus Christ, because they heard of him in the Padree Sahib's, that is, Missionary's school; and sometimes they listen attentively to what is said to them, and ask for books.

Some of the children in our boarding-schools are orphans, or destitute children; others are the sons and daughters of our Native Christians. Agreeably to your wishes, a boy has been selected for you. His parents are Christians: they were baptized at Cuttack, but are now at Balasore, and have the care of the Christian Boarding-school there. His father also practices as a native doctor. Kombo (for that is his name) is an interesting looking boy, of about thirteen, not very tall, but well proportioned—his complexion rather light for a Hindoo, about the colour of a new oak table. But you know Dr. Watts says, "The mind's the stature of the man:" I shall therefore say most on that subject. The boys are especially under the care of Mrs. Sutton; but I know more of Kombo than the other boys, from this circumstance—he frequently accompanies me to the bazar and villages, on my visits to the heathen, and on such occasions is really useful to me. Sometimes I speak Ooriya, and he interprets in Hindostanee, &c. He is naturally possessed of good abilities and an amiable disposition. During the three years that he has been in the school, discipline has scarcely ever been necessary in his case; he does not, however, appear to think highly of himself, and this part of his character I would especially recommend to my young friends as worthy of their imitation, as many children of good abilities are quite spoiled by vanity.

About twelve months ago, Mr. Sutton commenced preaching to the children in the school-room on the morning of the Sabbath, and at the close of the service asked a number of questions about the sermon they had heard. These services were the means of leading Kombo to think about his soul. Conversing with him a few weeks ago, he said, "Formerly I went to chapel, but never listened to what was said; but when the Sahib (that is, missionary*) preached to children, I felt that the word came home to my heart." He observed, that he continued

* Also used for the term Gentleman, Sir, &c.

to feel for some time; afterwards his concern abated, but was again renewed by hearing Stubbins Sahib deliver an address on the importance of children giving their hearts to Christ without delay. He prayed that God would enable him to do so, and in a few weeks after enjoyed peace in believing. In speaking of different services, he especially mentioned that a farewoll address, delivered by Pooroosootum, was blest to him. He was received as a candidate last week, and will be baptized shortly. Mr. Lacey observed that he never conversed with any one whose experience was more satisfactory, or who had clearer views of divine truth.

In reference to his studies, it may be observed that he is one of the first boys in the school. He has obtained a very good knowledge of the Holy Scriptures. A part of the day he devotes to reading, writing, cyphering, and geography, in his native language, and the remainder to learning English, in which he has made some proficiency.

We have now belonging to the Cuttack Institution twenty-seven boys, and twenty-five girls, besides eighteen or nineteen belonging to another station, and which have been placed under our care for a few months. The number of children baptized are five girls and six boys; three of the latter had left the school at the time of their baptism, the others still remain. Besides Kombo there are three other children (the youngest girl not more than ten years old) candidates for that ordinance.

EXTRACTS FROM MR. STUBBINS'S JOURNAL.

Absurd superstition exposed.

Nov. 22nd.—In the evening, went first to a small Bazar, congregation small, but people attentive. Did not stop long there, but went to a large Bazar close to, where we obtained a congregation of near 150 people. After singing, I commenced by observing, there are many religions in the world, and it is the business of us, as men, to inquire which is false and which true. It is evident, both from their and our books, there is but one true God: being but one God, there could be but one true religion, one true Scripture, one heaven, one hell: this God is holy, his heaven is holy, his angels holy, his service holy, and his servants must necessarily be holy, or they cannot perform holy service; and thus went on to speak upon the nature of God, his religion, the means of man's salvation, &c., showing that their various gods

could do nothing towards the salvation of man; that their nature and works by no means corresponded with those of the true God. One man called out to Pooroosootum, saying, that I reviled his gods; that if any person should throw the most venomous serpent before Mahadeb's temple, Mahadeb would instantly swallow it without sustaining the least injury. Pooroosootum replied, "If Mahadeb is thus fearless, why did he flee from the man who wanted to lay his hand on his head?" (You have most likely heard, and will recollect the story of Bhasmasur performing penance a long time. At length Mahadeb inquired what he wanted. He replied, he wanted to obtain this blessing, viz., that on whose head soever he should lay his hand, the same might instantly fall to powder. Mahadeb then gave him the blessing; and in order to prove if it was real, he proposed to lay his hand on Mahadeb's head. Mahadeb perceiving this, started off at full speed, and the Asur after him, till they reached Bishnu's heaven. Bishnu perceiving the flight, inquired why the man was so stupid as to run after that old fool, and inquired into the reason. The Asur told him the circumstance, when Bishnu assured him it was all false, and that he might see it was so, advised him to lay his hand on his own head: he did so, and instantly fell into powder.) The man then said Mahadeb was able to make all those rich who were devoted to his service. Thus Mahadeb once appeared to a very poor man in a dream, and told him to dig away the earth from a certain tree, and there he would find deposited 5000 rupees. Pooroosootum asked, if this was the case, why so many of his servants were so poor, and why so frequently the representation of Mahadeb was lying nakedly exposed under a tree; that if he could make his servants so rich, surely he could provide for himself necessary temples; and then proceeded to a most cutting exposure of him. This excited a great deal of confusion and noise for and against, and I began to fear the evening was likely to be spent unprofitably. I therefore got up, and do not think I ever felt any thing near the flow of language and power of speech before. The people all became silent as death, and a very serious impression appeared to be left on the minds of many.

During the day, four men came from the last village to which we went last night. They evinced an anxiety and attention pleasing beyond measure. Said in their village more than 100 persons' minds had been impressed with what we said when at their village before; that they had, at

various times, met together and examined our books, and compared them with their own, and they were sure ours were the true, but when they were in difficulties, they had no one to instruct them, and were thus left to wander in darkness. This brought powerfully to my mind the language of the Eunuch, "How can I [understand] except some man should guide me?" What must be done?

Lodging in a temple.

Jan. 10th.—I and Pooroosootum left home this morning between three and four for a tour to Aska. Spoke for a little while at Katu, a small village on the road, and then proceeded to Khandura, another small village, where Balaji (my assistant preacher) formerly lived, and where his mind was impressed by the preaching of Pooroosootum, about two years ago. When we arrived, it had become exceedingly hot, so that we had no opportunity of going into the village. We however took up our abode under a tree close to a temple of Mahadeb. Here we conversed with many of this vile god's deluded worshippers, exhorting them to worship the true God, and embrace salvation as offered through Jesus Christ.

Started about two o'clock for Pitula, a very large village. When we arrived, I inquired where we could stop. They replied, there was no house, but there was a temple in which we might stop if we pleased! This intelligence sounded rather oddly, but, however, thinking it better than sleeping under a tree, and not much fearing the curses of the gods, we went there, and found the worshipping brahmin. Inquired if we could stop in the temple that night, and the following morn? He readily consented, saying we could be comfortable up there (on the god's altar!) Having deposited our things, we went into the bazar, where an immense concourse of people assembled. After preaching some time on the spirituality of God's nature, &c., a brahmin said, in consequence of God being a spirit he could not be seen, and could not therefore be worshiped; on that account they set up various images, and worshiped them as God. Showed them the folly of this from their own shastras, and then appealed to the people on the subject. The man, finding himself in a corner, suddenly left us. After speaking a little longer, Pooroosootum commenced, when a brahmin said, God was able to take on him a variety of forms, and thus proceeded to establish the truth of Vishnu's incarnations; that God existed in all bodies, and that there was

neither sin nor holiness. Pooroosootum took up these various subjects, and fully convinced him that such was not the case. The man then inquired how sin could be distinguished. This Pooroosootum illustrated by knowing a tree by its fruits. He then confessed that there was but one Supreme God, and said that in meditation he worshipped, but if he abandoned the practices of the people they would call him mad, &c. Pooroosootum then talked seriously to him, when an impression seemed to be made on his mind, and apparently on the minds of many others. We then returned to the temple, and were shortly followed by three men. I inquired the object of their visit. They said they came every night to drink Ganga and sing to the gods. Told them they should not do so then: showed the sin of drinking Ganga, (a very intoxicating drug,) and advised them to abandon the practice. They then left us, and we proceeded to our devotions. Here we were surrounded by the gods and goddesses, Mahadeb, Parbat, Kartikeswara, and Ganesha, earnestly praying for their destruction. My mind was carried forward to that blessed period when, probably, many an idol's temple will become a house of prayer to the ever-living and true God. O Lord, that thou wouldest, in thy great mercy to millions of immortal beings, hasten the time!

THE GOOD EFFECTS OF REMOVAL OF GOVERNMENT PATRONAGE.

To-day I received the intelligence of the partial abolition of idol patronage by the British government. The consequence of the abolition in one place, a place near Madras, is interesting, and exhibits the effects which will sooner or later result from the withdrawal of government patronage. The government patronage of this said temple was abolished. On the recurrence of the next car festival, the priests went to bring up the car drawers; these men demanded an advance, and appeared very impudent; this advance was given to them but even then they said they would not go, for that the gentleman (the magistrate) had not ordered them. Meanwhile, the poor idol is waiting in his car. The men having refused to stir, the priests went, *en masse*, to complain to the magistrate, and to beg that he would issue his *penwannah*, or order. He said he had no orders to act on such business now, and could afford them no help—they must pay and persuade the people. Being entirely helpless, the priests, after a fruitless attempt

to have the wane moved, were obliged to pack the idol on a common bullock cart, and carry him to his temple, and the festival entirely failed. These results would soon despoil Juggernaut of his glory.

C. LACEY.

GENERAL MISSIONARY INTELLIGENCE.

THE IDOLATRY QUESTION IN INDIA.—The *Oriental Herald* for November contains the following judicious observations upon this truly "vexed question," as the Americans call the agitation of the abolition of slavery. Is it not those who are opposed to its abolition that are vexed?

"*The Friend of India* announced, that the last mail contained a despatch from the directors, ordering an immediate and total abolition of the connexion still subsisting between the Indian governments and idolatry. We rejoice to hear it, and when we see the separation actually effected, we shall be quite ready to believe that the Hon. Court are at last in earnest, and have not sent out a second *secret* despatch, counteracting their public orders. We do not mean that we think it likely that they have again resorted to this artifice; on the contrary, we think the great probability is, that they have been at last convinced that the religious mind of England, the press, and the parliament, have determined to make them yield this point; and that they feel, mighty as they are, that in such a contest, it is just possible that they might come off second best. Still, the insincerity which they have manifested in every part of this business, forbids us to believe that they really wish to abolish the connexion, until we witness the actual abolition. When it does take place, we regret that their past conduct will prevent any one from giving them either thanks or credit for a compliance which they withheld as long as they could, and have at last yielded only to necessity!"—*Madras Herald*, June 5th.

STATE OF THE PILGRIM TAX.—*The Madras Herald*, under date of Sep. 4, 1839, contains the following information:—"The return of the pilgrims from Juggernaut has confirmed the report to which the *Friend of India* lately alluded, that the taxes are levied just as usual. We can make large allowances for Lord Auckland, engrossed as he has been for months by political business of the most pressing nature, and of the deepest importance to the whole empire; but this is not a matter which should have been overlooked, even as a matter of prudence. We have no reason to expect that providence will bless that rule which encourages and patronizes a sin that has so often drawn down His vengeance on its votaries."

Truly has the wise man said, "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life." Surely this mischievous connexion of Britain with Hindoo Idolatry will soon be removed, that the way of the Lord may be made plain, his glory revealed, and all flesh to see, even as the mouth of the Lord hath spoken.

P.

THE COLONIAL MISSIONARY SOCIETY has already, since its formation in 1836, stationed fourteen ministers to Canada, and afforded help to seven others.

MISSIONARY SHIP, CAMDEN. *Rev. J. Williams.*—A very pleasing account of his voyage, bearing date March last, has been received by the Directors from this distinguished Missionary. The stations are generally prosperous.

THE MISSION AT PENANG presents a very interesting prospect. The time is apparently at hand when an extensive change, from Mohammedism to Christianity, will take place among the Malays. The Seyds, or nobility, and the priests, are deeply excited, and amongst them the spirit of inquiry is awakened.

THE ZEAL OF THE INDEPENDENTS for the increase of their mission funds, so that £100,000 per annum shall be their lowest amount, is lively, general, and deserves the imitation of all Christians, and especially of ourselves.

A DESTRUCTIVE FIRE occurred at Savannah-la-mar, in Jamaica, on the 23rd of Nov. last, by which the Baptist chapel, which cost £4000, and fifteen other buildings, were destroyed.

FEMALE EDUCATION IN THE EAST.—At a recent meeting of the city auxiliaries of the Society existing for the promotion of this object, Assad Yacombe Kayat, a Syrian christian, said, That in his extensive travels in Asia and Africa, he had not met with ten heathen females who could read.

THREE OR FOUR MISSIONARIES, intended for Berbice, have been recently ordained among the Independents. They have sailed.

AN OLD NEGRESS, one hundred and twenty-three years of age, has recently been baptized in Jamaica. She remembers

the Duke of Portland being Governor of Jamaica, in 1722!!

SEVEN CHAPELS, at the Baptist Mission Stations in Jamaica, have been recently enlarged, to provide for the increasing congregations. The whole expense will be defrayed by the various congregations.

ONE HUNDRED AND FOURTEEN PER-

sons were baptized by Mr. Day, at Port Maria, in the presence of 2000 spectators, last July. The solemn rite "occupied forty-five minutes," so that twelve could baptize 3000, "decently and in order," in one hour and thirty-eight minutes.

TWO MORE BAPTIST MISSIONARIES have embarked for Jamaica, and one recently sent out is dead.

EAST INDIA SLAVERY.

A great want of correct information respecting the present state of Slavery in India is very prevalent. A late eminent writer, residing in Bengal, in 1825, stated—"No slavery legally exists in the British territories at this moment." The editor of a popular periodical, published in India, in 1823, says—"Slavery is now entirely prohibited here (Bengal) by the British Government as really as in Britain itself. It is some little consolation to learn that in India there can be no hereditary slavery." At a recent meeting in London, on the subject of slavery, one of the speakers said—"Slavery has been so nearly extinguished in the British dominions, that, if it were found lurking in any remote corner of the empire, and could be fully exposed, he believed the nation was prepared to crush it at once and for ever!" The error of this estimable friend (in common with many others) arose from not duly considering the extent of the great measure for the abolition of Colonial, or rather Negro Slavery. On the renewal of the East India Charter, in 1833, it was proposed by the Ministers to abolish Slavery in British India, on or before April 12th, 1837; but this was overruled in the House of Lords, and the subject was left to the India Government. When Slavery in the West Indies was abolished, British India and the Eastern Isles were unhappily excluded from the range of that noble effort of Christian philanthropy. In August, 1839, Sir. J. C. Hobhouse, President of the India Board, stated—"That there is a Commission sitting in India upon the subject of Slavery, and that as soon as its labours should be concluded, a Report would be forwarded to this country." From these tardy proceedings it may be justly feared, that many years will elapse before East India Slavery will be abolished.

The voluminous Parliamentary Papers of March, 1828, August, 1832, and July, 1838, contain much information upon India Slavery: the following Extracts appear important. Of the nature of Slavery in

British India, it is difficult to speak in terms that are equally applicable to the different provinces in the Peninsula. The Hindoo code divides the slaves into fifteen classes. In *Canara*, the slaves are divided into three casts,—the moondul, mogare, and mavey: their customs are very singular. "The utmost to which the sale of slaves is tolerated in *Malabar* is domestic slavery, and this is exclusively confined to those born in a state of bondage. In some districts, the offspring are divided between the owners of the father and the mother; but they are never separated from their parents till adults. In *Malabar* and *Canara*, where the land is very generally divided and occupied as separate properties, the labourer is the personal slave of the proprietor, and is sold and mortgaged by him independently of his lands! In the *Tamul* country, where land is of less value, the labourer is understood to be the slave rather of the soil than of its owner, and is seldom sold or mortgaged except along with the land to which he is attached." The most copious and satisfactory information upon this subject is found in the reports of eleven Collectors, to whom the Madras government, in 1819, addressed queries respecting slavery in their collectorates. The replies are contained in the Par. Papers on Slavery in India. 1828, pp. 887—896. A few extracts will show the nature of Slavery under the Madras Presidency. The collector of Coimbatore observes, "From all that I can learn, it appears certain that the owner has a right to sell his slaves without the land; but that it is a right very seldom, if ever exercised. The highest price of a good slave is *fifty rupees* (£5.) The price, however, is seldom so high. The children of slaves are born slaves." In *Tanjore*, slavery exists. "The master has the power of selling the slave, but he cannot sell him to any one who will carry him to a distant part of the country, without his consent. When the lands are sold, in any way, it is always independent of the bondsmen, if any upon it. If they

are likewise to be sold, separate deeds of transfer are passed; if not, they continue attached to their former masters." "It is usual, in the district, of *Tinnevely*, for slaves to be sold or mortgaged either with the land or separately, as the proprietor pleases, or his wants require."—*South Arcot*. "The lower castes are always looked upon as natural slaves, the property of any person who contributes to defray their marriage expences, which is the ordinary way, at present, of constituting hereditary slavery. The offspring of slaves are always regarded as the property of their father's owner."—*North Arcot*. "It does not appear to be accurately settled to whom the child of a slave belongs!! The people who keep slaves most likely find it cheaper to buy slaves than to rear them! and the offspring, when left to their parents' charge, who have hardly sufficient to support themselves, die of absolute want! I cannot discover that they have any rights or privileges, and they are not possessed of any property, neither can they inherit any."

Though the miseries of *East India Slavery* appear not to equal those which existed in the West, they are of such a character as to cry loudly to Britain for redress. A few extracts may suffice: "Male slaves are few in *Malwa*, and are generally treated more like adopted children than menials. Females in almost every instance are sold to prostitution." T. H. Baber, Esq., Magistrate in *Malabar*, declares, "Nothing can be more abject and wretched than the slaves of *Malabar*; their huts are little better than mere baskets, and their diminutive stature and squalid appearance evidently show a want of adequate nourishment." Mr. Greme, in his report of *Malabar*, in 1822, remarks, "The slave alone has his *sieve of a hut* in the centre of the rice lands; but on the coast, at least, he is an industrious, and not an unintelligent being, in good condition, and nothing deficient in bodily frame. In the interior, he is a wretched, half-starved, diminutive creature, stinted in his food, and exposed to the inclemencies of the weather; whose state demands that commiseration and melioration which may confidently be expected from the British Government." The Madras Board of Revenue, in 1818, justly stated, "The treatment of slaves necessarily depends principally on the individual character of their owners; and when we reflect on those evils which are inseparable from even the mildest state of slavery, and consider how large a portion of our most industrious subjects are at present totally deprived of a free market for their labour—restricted by

inheritance to a mere subsistence—and sold and transferred with the land which they till,—policy, no less than humanity, would appear to dictate the propriety of gradually relieving them from those restrictions which have reduced them, and must continue to confine them to a condition scarcely superior to that of the cattle which they follow at the plough."

Of the extent of Slavery in *British India* it is impossible to speak with precision. The greatest number of slaves are found under the Madras Presidency. "In *Malabar* (exclusive of *Wynaud*) the number of slaves is estimated by the Collector at 100,000. In *Malabar*, a man's wealth is as much appreciated by the number of his slaves, as by any other property he may possess." "Domestic Slavery," says Hamilton, "is very generally prevalent in *Bengal*, among both Hindoos and Mahomedans. In the lower Provinces, under the Bengal Presidency, the employment of slaves in the labour of husbandry is almost unknown. In the upper Provinces, beginning from *Western, Behar*, and *Benares*, the petty landlords are aided in their husbandry by slaves." No correct idea can be formed from the Par. Papers of the exact number of slaves in British India. The following numbers have been ascertained from a careful examination of them:—

	<i>Slaves.</i>
Canara, Malabar, Coorg, Wynaud, Cochin, & Travancore	400,000
Tinnevely	324,000
Trichinopoli	10,600
Arcot, South Division	3,000
Ditto, North Division	17,000
Southern Concan	2,000
Surat	2,000
Ceylon	27,397
Assam	11,300
Penang	3,000
	800,297

It is painfully evident that Slavery is not "*lurking in some remote corner of the Empire*," but that it is extensively and palpably prevalent in our eastern territories. It has been justly remarked, "Slavery is the same bitter draught in the East as in the West. The outcry raised in India against the *Suttee*, was long powerless, until it returned, reverberated from the British shore; and that against Slavery will continue disregarded, unless it receive support from all the energy of the Home Government." May India's cries to British humanity soon be heard, and her miseries effectually relieved.

Bourn, Jan. 14, 1840.

J. PEGGS.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 15.]

MARCH, 1840.

[NEW SERIES.

MEMOIR OF MR. JAMES HOLMES, OF LEICESTER.

THE subject of this memoir was well known in the General Baptist Connexion, and especially in the Midland district, as a staunch friend and deacon of the Church assembling in Archdeacon Lane, Leicester. He was born at Hugglescote, in this county, and his parents were respectable members of the Church now under the pastoral care of the Rev. Thos. Orton. His father, an intelligent man, was for many years one of its most active deacons. James was his second son, and was apprenticed to his father as a shoemaker, with whom he continued a short time after the termination of his apprenticeship. Being steady and industrious, his parents were unwilling that he should leave home, but desirous of commencing business on his own account, he removed to Loughborough. Shortly afterwards he was united in matrimony to her who is now his widow. In the twenty-fifth year of his age his religious character became decided, under the ministry of Messrs. Trueman and Pollard, the pastors of the Church at Quorndon and Loughborough; and about this time he and his partner were received into its fellowship.

Mr. Holmes, who was always very decided in politics, now became an active member of the clubs which were formed for the spread of liberal opinions—so obnoxious to the then tory government of the country. The effect of this line of conduct was to produce a strong current of public prejudice against him. His trade declined; and though he knew the cause, and might have foreseen the consequences, his ardent temperament prevailed, nor would suffer him to recant. His circumstances were so seriously embarrassed that it required several years of patient and persevering industry to redeem them, and to place him in a position which alone could satisfy his honourable feelings. When Mr. and Mrs. Holmes removed to Leicester they joined the Church at Friar Lane, to which they received a recommendation from their revered pastor the late Mr. B. Pollard. About a year afterwards, the unhappy circumstances of that Church induced them to remove to the infant and feeble cause at Archdeacon Lane. A few months subsequent to this change Mr. Stevenson, the father of the present pastor of the Church, and an intimate friend of Mr. Holmes, complied with an invitation to become their stated minister. About the same time the deceased was elected to the office of deacon, which he served with faithful-

ness and zeal till the day of his death. Five years afterwards Mr. Stevenson resigned his office, and accepted the pastoral care of the Church at Loughborough. This event exposed them to new trials. Not a few deserted the cause; some united with calvinistic denominations; some embraced the opposite extreme of sentiments; and several entirely relinquished a christian profession. Mr. Holmes was one of the few who held fast their integrity, and weathered the storm. The first minister that continued with them for any considerable time, after the resignation of Mr. Stevenson, was the Rev. Jas. Bromwich, who is now pastor of the Particular Baptist Church at Sheepshead, in this county. During the period of Mr. B.'s ministry, the cordiality between him and the deacons was not so constant as might have been desired. Sometimes our deceased brother allowed his sanguine temperament to betray him into an imprudent expression of his sentiments, but the uprightness of his motives were too evident to be doubted. When, through a more decided change of views, Mr. Bromwich left the Connexion, and the Church was deprived of its minister, the firmness and patience of our brother and his colleagues in office were again put to the test. A considerable number withdrew, and followed Mr. B. to the other section of Baptists, while many who continued members were not disposed heartily to cooperate with the deacons. For about two years the pulpit was chiefly supplied by the students of the Academical Institution at Loughborough, and a considerable part of that time the Rev. J. Goadby assisted the Church by conducting the Tuesday evening service. Until their present pastor went to reside at Leicester, Mr. Holmes's house was the usual home of the supplies. His uniform kindness to the young men; and his free, faithful, but unobtrusive advices will be remembered by them with pleasure and gratitude. The gradual improvement now visible in the state of the cause was watched by our brother with the ardour and fondness of a father. The increase of the congregation warranting the hope that a time was coming when the meeting-house would require enlargement, he was the first to say, "Let us double our subscriptions." And though he was wary and circumspect in managing the secular affairs of the church, yet when the chapel was well filled, and the brethren said, "It is too strait for us; give place, that we may dwell," he was as prompt, and enterprising, and devoted to the object as any member of the church. The adjoining premises he bought on his own responsibility, and when the alteration was decided upon, he liberally headed the subscription list. He had great pleasure, and perhaps some pride, in the success of this undertaking; and though he was not insensible to the responsibility it incurred, he always referred to the enlargement with satisfaction. Our friend was now verging on his seventieth year. The remarkable energy of his character was still to be traced in his firm step and somewhat stern countenance, but the infirmities of age began to tell upon him. His attendance, which for more than thirty years had been always regulated by the opening of the doors for worship, became less frequent, and his mental faculties began to fail. About six months before his death the Church discussed the propriety of increasing the number of deacons. On that occasion, Mr. Holmes rose and made some affecting allusion to the sudden removal of a brother officer,* and to his own advanced age; he expressed his approbation of the measure, and his entire approval of the persons nominated, and, seconding the nomination,

* Mr. Hackett.

sat down; a few moments elapsed, and he fell with violence to the floor. The brethren present were greatly alarmed, but in two or three minutes he revived, and in the course of the evening was able to walk home. His constitution never fully recovered this shock, and Mr. Holmes himself, as well as his friends, regarded it as an indication of the approach and probable manner of his death. On Friday, the fifth day of August last, he rose at his usual hour, about seven o'clock, took breakfast with the family, and made some domestic arrangements for the day, then went into the shop and smoked his pipe, talking with his son and others as cheerfully as usual; he laid down his pipe, fell on the floor, and instantly expired. The funeral was arranged for the following Monday, but it was afterwards judged necessary that it should take place on the Sabbath. The pastor of the Church not having returned from a funeral in his own family, the Rev. R. Kenny, of Macclesfield, a minister to whom Mr. H. had always been warmly attached, and who was spending a few days with Mr. Stevenson, officiated at the interment. On the morning of the following Lord's-day a funeral sermon was preached to a large congregation by the pastor of the deceased, from Acts xiii. 36, "For David, after he had served his own generation by the will of God, fell on sleep."

Mr. Holmes was a man of strong, though not polished sense; of great decision, and untiring energy. His moral character was irreproachable. Double dealing, or fraud of any kind, he hated and despised; and though his nature was not the most sensitive, on high christian principle he was hospitable and benevolent. Our brother was tenacious of his political rights, and from his earliest youth was attached to the cause of civil and religious freedom. A firm and uncompromising dissenter, he took an active part in the recent contest at Leicester on the subject of Church-rates. He refused to pay the iniquitous impost, and though threatened with the terrors of the Ecclesiastical Court, he persisted in his refusal, telling the Church-wardens that if they executed their threat, he might possibly have the honour of a martyr's death. His religious sentiments were equally decided. The doctrine of the cross was his only hope, and to hear it simply and forcibly proclaimed was the delight of his heart. Being strongly attached to the peculiar tenets of the connexion, he was zealous for its extension; this expressed itself in his attachment to our public institutions. He often referred, with evident complacency, to the part he took in founding and carrying on the Academical Institution at Loughborough; and he lived to see several, whom he had recommended to that Society, able and useful ministers of the gospel. He was also a liberal supporter of the Foreign Mission.

In reviewing the character of our lamented friend we desire to be impartial. While we remember to have admired his decision, we cannot forget that it occasionally bordered on obstinacy: his frankness was not always free from an uncourteous familiarity, and his love of truth and justice sometimes led to impatience of contradiction. In him, however, his pastor lost a devoted friend, the church to which he belonged a valuable member, and the New Connexion of General Baptists a staunch adherent. It is gratifying to state that both his children are useful members of the Church, and manifest a disposition to honour his memory by a worthy use of the patrimony he has left them.

T. S.

Leicester, January, 1840.

THE CHURCH OF EPHESUS.

NO VI.—THE PROMISE.

The *admonition and threatening* to which the attention of the reader has been directed were uttered by the lip of truth, in order to arouse the Ephesian Church to a deep sense of her awful defection—to impress on the minds of her members the indispensable necessity of exercising more holy zeal and christian love in the cause of their divine master.

The *promise* was given for the purpose of deepening and enhancing the emotions which might thus be excited in their bosoms, and of encouraging them in the midst of the conflicts which they might be called to endure; and also that they might constantly be furnished with a powerful inducement to resist every temptation by which the grand adversary might endeavour to allure them from the God of their salvation, that their minds might be strengthened in the discharge of the duties of their high calling, and their affections elevated from inferior objects to the habitual contemplation of those scenes of glory to which every faithful and successful soldier in the army of the cross shall be advanced.

Whilst it is the imperative duty of every christian minister solemnly to warn the followers of the Saviour against slumbering with his cause, he has to present before them a glorious prospect to animate and encourage them in their conflicts. Their enemies may be powerful and malignant, the dangers which beset their path may be numerous, but if they continue valiant for the truth, and steadfast unto the end, the God who cannot lie has assured them that they shall infallibly realize glory, honour, and immortality. “He that endureth unto the end shall be saved.” “To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.” There is doubtless an allusion in these emphatic expressions to the tree of life in the garden of Eden. Immortality was not inherent in man’s nature, even in his primeval condition; it is therefore evident that the holy, happy, and honourable existence which he then possessed must have been entirely dependent on divine goodness, and was probably by the appointment of infinite wisdom in some mysterious way perpetuated and secured by eating stately, perhaps sabbatically, of the produce of this tree. Hereby he would be constantly reminded of the great truths which it is more than probable were communicated to him from the beginning—That there was another and nobler life than that which he led in his terrestrial temple, and that the sabbath itself was a type of nobler service and sweeter rest—that this future life was that on which his eye should fix and affections centre, as the hope, and end, and crown of his obedience—that his spiritual and eternal life was to be supported in the same manner it was given, by emanation from above, proceeding from and blessed by that illustrious Being “who only hath immortality.” Before the fatal curse was pronounced by a just God, in consequence of sin, the parents of mankind could scarcely have had an idea of death. Immortality was spread before them in interminable elongation, and no reflection or appearance could suggest the notion of the fell destroyer “by whom came death.” But all this happiness has been forfeited by sin: future bliss can no longer be realized through a covenant of works; the only remaining access to what the tree of life represented is through the mediatorial work of our exalted Redeemer. The anticipation of death, as long as we are on

earth, interrupts all our joy ; it embitters our most sparkling draughts of pleasure, throws a gloom over our brightest scenes, and beclouds our fairest and most flattering prospects. But though we must pass through the valley of the shadow of death, divine revelation, in consequence of the all-sufficiency of the atonement of Calvary, promises immortality in a far more exalted sense, and connected with far sublimer blessings than under the first covenant. The inhabitants of the regions of glory have an assurance, a consciousness, that they can die no more ; and when they look around on their associates in blessedness, they appear in all the loveliness of eternal youth. " Their sun shall no more go down, neither shall their moon withdraw itself, for the Lord shall be their everlasting light, and their God their glory." There every thing will live ; and not merely live, but grow, and flourish, and bloom without interruption. Life, vernal and immortal, shall there be realized. O delightful truth for the contemplation of faith ! O glorious hope and balmy consolation, to dry the tears of the mourner, and wake the harp of joy !

We may observe, That the immortality promised in the passage under consideration, will be connected *with holiness of character*. Without this existence would be a curse. The image of God will be stamped upon our nature ; the soul will be replenished with the divine fulness ; consequently, there will be no mixture of corruption with our graces. Moral evil, and all its attendants, are eternally banished from the abodes of blessedness. All the inhabitants are without spot, or wrinkle, or any such thing : not only free from every unholy temper and evil principle, but also from every thing which has the most remote tendency to evil, or that bears any resemblance of infirmity. They are faultless. In the fullest sense of the words they dwell in love, and dwell in God, and God in them. The glorified soul enters the divine shecinah, the presence chamber of the Great King, the habitation of his holiness, the place where his honour dwelleth, and here it is encircled with the beams of his infinite glory. No more shall the mind be betrayed by the illusive reasonings of men ; no more shall it lose sight of the cross of Christ in the unhallowed maze of its own researches ; no more shall the temptations of this vain world allure the heart, and divert it from the path of rectitude. There will be nothing to deceive, nothing to pollute, nothing to awaken disgust or abhorrence ; no lusts will rankle within, no enemies will seduce without. There will be no discordant sentiments, no bitter strife, no opposition of interests, no selfishness and envies, no jealousies and bitterness, no wrath, anger, and clamour. All will be peace and love. Every mind will possess the most exalted virtue ; every form will be arrayed in celestial beauty.

Immortal existence also will be connected with a vast expansion of the intellectual powers. Angels excel in strength. Of the energies of their mighty minds we know but little, nor can we say to what extent the minds of glorified saints will be invigorated and enlarged. " It doth not yet appear what we shall be." In this world the children of God are in a state of mental infancy, but in the regions of glory they shall arrive at a state of intellectual maturity. " They now see through a glass darkly, but then face to face ; they now know in part, but then shall they know even as they are known." Thus blessed with enlarged powers we shall be employed in the contemplation and study of the works of God. The

mind will expatiate with unutterable joy on the vast regions of Jehovah's empire. The material creation displays innumerable beauties in all its departments; every glance of the eye perceives indubitable indications of the most exquisite workmanship and boundless wisdom. Besides, when we look around the imagination is absorbed by scenes of indescribable *grandeur and sublimity*. Here the magnificent mountain rears its lofty summit to the clouds; there the wide-spreading ocean tosses its foaming billows with awful fury. If we look above, we behold the sun pouring his splendour over this lower creation, the moon walking in her brightness, and the stars, "the poetry of heaven," diffusing their mild radiance through the vast expanse. If we regard the universe as filled with suns, encircled by innumerable worlds, and if we consider that all these have been so arranged by infinite wisdom as to form one vast harmonious system, displaying the unutterable glories of the godhead, and existing as a mighty platform, on which he carries on the designs of his government, we shall require no stronger evidence that the material creation is invested with sufficient grandeur and sublimity to become an object of pleasing contemplation to the glorified mind in the regions of immortality. There the human soul, strengthened and invigorated by infinite power, will be blessed with much more accurate and extensive views of the works of God in their connexion, amplitude, and use, than it possibly can have whilst encumbered with clay. The vast works of creation will be seen in all their magnitude and beauty. Many pleasing effects of God's creative power, of which we have now no knowledge, will then lie open to the free inspection of every inquiring mind. From an elevated point will glorified spirits survey the works of nature, and be pleasingly astonished at their almost boundless immensity, their several dependencies upon each other, their beautiful order and gradation, and the united testimony they bear to the power and goodness of God their maker. But the world of minds will furnish themes of still greater magnitude and interest for our meditation. The intellectual creation forms the noblest specimens of created greatness. Is not this abundantly evident in the lovely affections, exalted sentiments, lofty conceptions, and splendid operations, to which mind gives existence? Even in the present world, with all the imperfection which attaches to our nature, we are not entire strangers to such pleasing and illustrious manifestations of the energies of the intellectual faculties. But what must be the glory and greatness of the uncreated and eternal mind? With what majesty, beauty, and loveliness must the *Holy One* be invested! In the regions of blessedness all these mysterious objects, in their vastness and grandeur, shall be unfolded to every glorified saint. Light from the throne will fill the mind. There will be no delusive appearances to impose on the intellectual vision; we shall be held in no suspense, puzzled with no doubts, involved in no perplexing intricacies, troubled with no dubious hallucinations. In the light of the Deity we shall see light. The dispensations of divine providence also will then be understood, and contemplated with unmingled joy and adoring gratitude. The various parts of the complicated machine will be unfolded; all their apparently opposite movements, it will be seen, were under the direction of infinite wisdom, influenced by unsullied holiness, boundless goodness and mercy, and supported by matchless power. It will be perceived that nothing was defective, and nothing superfluous. This complete view of the divine government, with which saints shall be

favoured, will constrain them to exclaim, "He hath done all things well." With one heart and voice will they sing, "Great and marvellous are thy works Lord God Almighty; just and true are thy ways thou king of saints." Farther, the interposition of the Deity to reconcile man to himself, will appear to their enlarged minds in all its wonders and glory, and furnish them with matter for gratitude and praise for ever. The bosom of the father, where the mighty plan of human redemption originated, will be laid open to their view. The mysteries of the cross will be unravelled, and they shall comprehend the length, and breadth, and height, and depth, of the love of God, which passeth knowledge. Thus endowed with enlarged powers, and blessed with fresh views, they will render their song of praise to the Great Author of all being, the giver of every good and perfect gift. They will serve God day and night in his temple. Their whole pleasure will consist in doing his will, and obeying his commandments. They will cast their crowns at the foot of the throne; and O what a burst of heavenly harmony will issue from the countless throng. How ravishing will be the sounds of their celestial music, while they sweep their immortal lyres and celebrate the honours of the heavenly majesty.

It is evident now *that immortality will also be connected with unutterable joy.* The possession of unsullied holiness, enlarged power, and to be permitted to worship the eternal God, clearly and forcibly demonstrate this statement. "In thy presence there is fulness of joy, and at thy right hand there are pleasures for evermore." But the theme is exhaustless. Let it, however, be remembered, that all these invaluable blessings will be obtained through the interposition of our Lord Jesus Christ. Immortality will be secured by eating of the tree of life which is in the midst of the paradise of God. With what emotions of gratitude and praise ought we then to exclaim, "Worthy, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." How happy, inexpressibly happy, is the christian's lot: amidst the mutations of time he looks forward to eternal joy. Constantly contemplating the regions of bliss as his final inheritance, he may rejoice in hope of the glory of God. The winds and waves of adversity may sport with his little bark as she rides, or rather rolls across the troubled and boisterous ocean of life, but he gazes on the prospect before him, and views in the distance the desired haven, where all is calm, and sunshine, and perpetual bliss. "Seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness." "Let us take heed, lest a promise being left us of entering into his rest, any of us should seem to come short of it." Let us ever remember the glorious scene which the God of all grace places before us. What diligence, what earnestness, what watchfulness, what self-denial ought we to exercise with the view of being meetened for such unspeakable glory! Is it possible we can slumber? Let us put on the whole armour of God. Let us be strong in the Lord and in the power of his might. Immortal glory is only for the victorious christian. Let it be our endeavour then to be faithful unto death. The struggle will continue for a short time only. Every eye in heaven is upon us: martyrs and apostles; our fathers and brethren who have triumphed are witnessing our conflicts with high emotion, while Jesus, the captain of our salvation, presents to the eye of faith the crown of life. "He that hath an ear to hear, let him hear what the Spirit saith unto the Churches." "Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory

with exceeding joy. To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for ever, Amen."

Burton-on-Trent.

J. J. OWEN.

A FEW THINGS WHICH MIGHT TEND TO PROMOTE OUR CONNEXIONAL PROSPERITY.

THE following hints, which have impressed my own mind, I submit to the candid attention of the members of our connexion.

1. *Would it not be well if we more frequently conversed on connexional subjects?* I now refer particularly in those cases when we come in personal contact with one another. In this way we might often both give and receive suggestions which might be extensively useful. Besides, we cannot long and often converse upon a subject without becoming better acquainted with it, and without our interest being deepened and increased. I have often imagined that in this we are peculiarly deficient. Indeed, the more I have to do with other sections of the Church of Christ, the more am I compelled to feel it. To inquire after our Churches, and to make it one prominent topic, would not fail to be generally beneficial. It must be understood here, that what I mean by connexional matters includes our Public Institutions, as the Academy, our Mission, both abroad and at home, our Periodicals, and all other important and leading concerns with which we are all professedly united.

2. *Do we sufficiently cultivate a public and liberal spirit?* I do not now either justify or condemn independency of church government, neither do I conclude that we should not first of all regard with our chief and first solicitude our own immediate Churches, and the Institutions identified with them. But is it not to be feared that in these we are almost absorbed; that these engage all our energies, and exhaust nearly the whole of what we consider our due amount of pecuniary liberality? Whether we are sufficiently identified in our efforts with the national philanthropic Societies of the day is somewhat doubtful; such, for instance, as the Bible Society, School Societies, Societies for the benefit of Seamen, Town Missions, &c. To be found in these holy and benevolent movements would be alike advantageous to our personal spiritual improvement, and connexional prosperity. I do not remember to have seen many of our influential friends taking a prominent lead in these great and truly valuable plans of mercy. As to the sentiments which distinguish us from all other portions of the Christian Church, I seek no compromise, no reservation, believing as I do that truth never ought to be bartered, however great the price which may be offered, and however expedient it might appear to answer pecuniary purposes. But with devoted attachment, and a magnanimous, unflinching profession of these sentiments, we may, and I think we ought, to be found allied to every great and good cause calculated to extend the Gospel, and to save the souls of our fellow-men. Even were we the poorest of all the denominations of the day, yet in our degree and sphere, and according to our ability, we should be found "ready to every good work."

3. *Are we really anxious for connexional prosperity?* Is this one of the chief and commanding feelings of our hearts? or do we think if the Gospel is prospering any where, and in any part of the vineyard of Christ, it is sufficient? We should indeed rejoice whenever we hear of the triumphs of the cross—whenever we hear of souls being converted to God

—whenever we hear of christian communities being in a healthy and flourishing condition. But after all, our strongest attachment and decided preference are supposed to be with our own connexion. And so they ought to be. But will evidences bear out, and fully establish that it is so? However much we might regret the low condition of any religious party, yet our deepest sorrows ought to be felt for the low condition of our own connexion. However much we might rejoice in the prosperity of other sections of the Christian Church, yet our highest joy ought to be reserved for scenes of gladness and success within the boundary of our own denomination. I do not conceive that there is the least want of scriptural catholicity of spirit in being most of all, and first of all, anxious for the welfare of that community which we at least esteem as being more scriptural than any other. Now anxiety for our connexional prosperity will be seen in a zealous, steady, and persevering discharge of the diversified responsibilities under which we are placed. We shall evince it by promptitude of holy actions, by a spirit of noble enterprise, by labours of disinterested self-denial. We shall evince it by a consistent regard to the public services of the sanctuary, and by a cheerful discharge of the offices we have assumed. We shall evince it by stirring up within us our highest and warmest emotions, and by fervent intercessions, both in public and secret, for heaven's richest blessings to descend upon it. What great things we should see if we were only rightly and deeply anxious for it. Does not our formality, our selfishness, our supineness, keep the windows of heaven partially closed, so that those copious blessings do not descend which would require souls of a vastly expanded character to receive them. Were all our members spiritually concerned, and filled with earnest longings for our Zion's weal, we should assuredly see vastly better days than these.

4. *Are our public services conducted in the best and most likely way to secure prosperity?* Shall I be forgiven if a question or two is put respecting the exercises of the pulpit? If so, might not we, who have been put into the ministry, seriously and carefully examine if our ministrations are clearly the *best* adapted to *secure* success? If so, our ministrations will be plain, searching, and direct. If so, the spirit of our sermons will be evangelical in the highest degree; Christ's dignity, offices, and atonement, the universality of his love, and the freeness of his grace to all, will stand out prominently and constantly. We shall also be desirous of so stating the unbounded mercy of God, as ever to make it clear and telling to the consciences of sinners; that their ruin in every case is wilful and self-procured; and that every instant God's compassion flows out to them, and on the exercise of faith in his own testimony, they may enjoy a full, present, and sensible salvation. Brethren, do we wield the sword of the Spirit with earnestness, with holy ardour, with impassioned vehemence, and with travail of soul, for the salvation of the deathless spirits we address. How closely such a spirit and such preaching is connected with revivals of religion, and the conversion of sinners, let the labours of the Apostles in primitive times, and of Whitfield and others in our own country, testify. Then as to our prayer-meetings, Is there no room for amendment here? How seldom have we a majority of the members present. What a paucity of praying gift is possessed and exercised. How few cultivate that gift so as to be edifying to those who may attend. Generally, what cold, formal prayers. Often, too, how extended, diffuse,

and pointless; in many cases a repetition of sentences, and an imitation of tone and modulation of voice which have been current for months and years. Here, perhaps, is one chief cause of their uninteresting character. O that it were otherwise, so that our prayer-meetings might be attractive, lively, inspiring, edifying, and crowded. How I should rejoice to go even twenty miles to a prayer-meeting where it could be said of an *entire Church*, as of *one of old*, "*These all continued with one accord in prayer and supplication.*"

And now shall not members, deacons, ministers, yea all, go to the throne of grace, and with feelings of humiliation and deep contrition, confess to God our unworthiness, seek a more enlarged enjoyment of the influences of the Holy Spirit, and, as a royal priesthood, be anointed afresh for a more vigorous and devoted discharge of the duties and exercises of the christian calling? Then we may expect God to bless us, to enlarge our domains, to honour us with success, and to send prosperity.

3, *St. John's Wood Grove.*

J. BURNS.

DIVINE FAVOUR.

"THE first Adam" sinned. And what if he had been left a hopeless prey to the miseries into which he had now plunged himself! And what if posterity had been left to wander endlessly under the full effects of their own delusions! if no heavenly ray had ever penetrated the "gross darkness" which sin had brought upon the soul. What, if to every piteous moan Heaven had been for ever deaf, and hell received our mortal race without exception! Man then had owned the justness of his doom, and the infinitely blessed God had been clear in judging.

But such is not the case. Heaven heard the deep-fetched sigh ere the first human pair were mutually conscious of their misery; and in passing sentence for the offence committed, heinous as it was, the unerring Judge discovered his design of mercy—"It shall bruise thy head." From that time to the present the way of communication between earth and heaven has always been accessible to the sincere inquirer. Nor shall it cease to be so, till the top-stone be brought to the spiritual building, with shoutings of "Grace! grace! unto it."

We select one memorable instance, in which it appears that when man improves his exalted privilege of approaching the throne of grace, Jehovah listens to his cry, and reveals himself the all-sufficient God.

We refer to Jacob at the ford Jabbok. Returning from Padan-aran, the patriarch sent messengers before him to inform Esau of his circumstances, with the view of conciliating his brother. Having received intelligence of Esau's approach, he took prudent measures in prospect of the expected event. When all was put in order, and sent forward, Jacob betook himself to prayer. Solitude favouring his purpose, he used that holy liberty with which a pious soul is privileged in secret with its God. Nor was this privilege improved in vain. He "found grace in the eyes of the Lord, and he blessed him there."

Perhaps upon the approach of this heavenly personage Jacob might suppose he had to do with a man like himself; and as the coming of Esau was much in his thoughts, it is probable the patriarch might at first look upon this stranger as an enemy—as one sent from his brother to take advantage against him. At length, however, he was satisfied that it was no

other than God himself who was with him; and such was the nature of this divine manifestation, that Jacob exclaimed, "I have seen God face to face." Doubtless it was the Son of God who appeared to Jacob in human form. O wondrous grace! that a *man* should see God and his life be preserved.

As we suppose Jacob at first mistook this divine visitor, so we sometimes mistake God in his dispensations. We think our trials inimical to our happiness, and say, "All these things are against us;" whereas, if we take a right view of things, and trace them up to Him whose providence directs the whole, we shall find they "all work together for good to them that love God." And when we see things in their true light, and our murmurings are hushed, we stand amazed to find such has been the grace of God, that notwithstanding our rebellions, "we have seen Him face to face, and our life is preserved."

O how exalted the Christian's privilege! By faith he sees God in Christ Jesus, reconciled to him by the death of his Son. Taught by the Holy Spirit, he knows God as his Father, and enjoys him as portion. By faith he "sees the heavens opened, and the Son of Man standing on the right hand of God." The Father, through the Son, smiles upon him, and in the grateful overflowings of his heart he exclaims, "By the grace of God, I am what I am." Once I was without God and without hope; my mind was dark, and my soul lying under a load of guilt. I was far from God, and going down to eternal woe; but I have obtained mercy. O astonishing favour! "I have seen God, and my life is preserved." Yea, my life is now "hid with Christ in God."

But high and holy as is this privilege the believer expects it to become more exalted. Now, he sees "through a glass darkly; but then, face to face." Between his present and future privileges there is a resemblance like that between the representation of an object and the object represented. The representation is fair and pleasing, but the object itself, when fully possessed, far more so. God is revealed now by means of his word and providences; but "Blessed are the pure in heart, for" in heaven "they shall see God," and find their present joy increased to rapturous delight. Hence also, an object which, at a distance, is indistinctly seen, when brought near is more fully surveyed; so here, it is but dimly we see the blessed God, but in heaven "we shall see him as he is." And with what extacy, till then unknown, shall the redeemed, having reached their heavenly home, place their honours at his feet, who in his grace became poor, that we "through his poverty might be rich." "Every eye shall see him." And when, solemn truth! "The wicked shall be turned into hell," they "that love his appearing" shall, through the riches of his grace, be received into heaven, to "be ever with the Lord."

Wendover.

C. T.

LAMARTINE'S TRAVELS IN THE EAST.

To the Editor of the General Baptist Repository.

Dear Sir—As many of your readers are young persons, and I trust persons who love to read the word of God, I take the liberty of making a few extracts from a work lately translated from the French—a work which gives a view of the present state of that country where scenes were transacted, than which there can be none more interesting to the universe. I refer to *Lamartine's Travels in the East*. You must not suppose that I approve of all his religious sentiments; no, this I

cannot do. It is manifest that he was a Roman Catholic; but certainly one of the most enlightened of that fallen and degraded Church. His language is beautiful, and his power of description is of the first order. You must not suppose that I am going to turn reviewer. No, Sir, I am not; but I have been so delighted, so instructed and benefitted by *many parts* of this book, that I cannot but hope that our young people who have no opportunity of reading the work itself may be interested with a few pieces now and again transferred to your periodical.

I am, with much affection, yours, &c.,

No. 5, Notintone-place, Nottingham,

H. HUNTER.

January, 1840.

I cannot withhold from your readers the cause of his intense anxiety to visit the country of the Bible. He says, "Marseilles, 20th of May, 1832. My mother had received from her mother, on her death-bed, a fine Bible of Royaumont, in which she taught me to read when I was a little child. This Bible had engravings of sacred subjects in all the pages. There was Sarah; there was Tobit and his angel; there was Joseph and Samuel; and above all there were those fine patriarchal scenes, where the solemn and primitive nature of the East was mingled with every act of that simple and marvellous life which was led by the early men. When I had correctly recited my lesson, and read without a fault, a half page of sacred history, my mother uncovered the engraving, and holding the book open upon her knees, made me contemplate it, while giving me its explanation as my reward."

Then he describes his mother's character:—"She was endowed by nature with a soul equally pious and affectionate, and with an imagination of the most sensitive and graphic order. All her thoughts were sentiments, all her sentiments were images. Her fine, noble, sweet countenance reflected in its beaming physiognomy all that was glowing in her heart, all that was painted in her conceptions; and the silvery tone of her voice, so affectionate, solemn, and impassioned, imparted to her every word an emphasis of such force, and interest, and love, as still at this moment vibrates in my ear, alas! after six years of silence. The view of these engravings, the explanative and poetic commentaries of my mother, inspired me from my tenderest infancy with scriptural tastes and inclinations; and from the love of these representations to the desire of seeing the places where the events represented had taken place, there was but one step. I burned, then, from the age of eight years, from an eager wish of visiting those mountains where God descended; those deserts where the angels came and pointed out to Hagar the hidden spring from which to reanimate her poor banished infant that was dying of thirst; those rivers that issued from the earthly paradise; that heaven where the angels were seen to descend and to ascend upon the ladder of Jacob. This longing had never been extinguished in me. I mused continually on a journey to the East, which formed the one great act of my intellectual existence; I was eternally constructing in my thoughts a vast religious epic, of which these beautiful localities were to form the principal scene. Such was the origin of those notions that now impel me to the shores of Asia—such is my reason for now being at Marseilles, and for taking so much pains to leave a country which I love, where I have friends, and whence some fraternal feelings will pursue me with regret."

It appears that M. De Lamartine freighted the vessel in which he sailed. He took with him his wife and daughter, the only child which he had, and which he was doomed to lose in the far distant East. He also took with him several companions, and a number of servants. We cannot wait to give his description of his friends and companions in this interesting journey. He says, "6th of July, 1832. I have sailed; the billows have now our whole destiny in their power. I am no longer connected with my native land, save by the thought of those cherished beings I still leave in it—by the thought, especially, of my father and sisters. My imagination was enamoured with the sea, the deserts, the mountains, the manners, and the traces of God in the East. All my life had the East been the dream of my days of darkness, amidst the fogs of autumn and winter in my native valley. My body, like my soul, is a child of the sun; it must have light;

it needs that ray of life which beams not from the shattered bosom of our western clouds, but from out the depths of that purple sky, which resembles the mouth of a furnace; those rays, which are not merely a light, but a glowing shower, which calcine, as they descend, the white rocks, the sparkling teeth of the mountain-peaks, and which tinge the ocean with red, like to a conflagration floating on the waters. I had a craving to stir and knead in my hands a little of that land which had been the land of our first family, the land of prodigies; to see, to traverse that gospel scenery, amid which was enacted the drama of divine wisdom in conflict with human error and perversity—where moral truth became a martyr in order to fertilise with its blood a more perfect civilization."

After having been at sea, they were driven back by contrary winds, and having recourse to prayer, he dwells on this important privilege and duty in a most interesting manner. He says, "What a world is that world of prayer! What invisible, but all-powerful tie is this between beings known or unknown to each other, and praying in company or in separation from one another! It has always appeared to me that prayer, that instinct so unerring of our powerless nature, formed the only real power, or at least the greatest power of mankind. Man cannot conceive its results; but what can he conceive? The necessity that impels man to breathe, proves to him of itself that air is necessary to life. The instinct of prayer also proves to the soul the efficacy of prayer: let us pray, then. And thou, who hast inspired unto us the marvellous power of communication with thyself, do thou, O my God, hear us most favourably—favour us beyond our desires."

I cannot proceed with his voyage without first referring to his views of French infidelity and atheism, and especially in connexion with prayer. "Formerly men did not commit themselves to sleep on this deep and treacherous bed of the ocean without first raising their souls and voices to God—without rendering homage to their sublime Creator in the midst of all these stars, and billows, and mountain summits—of all these charms and dangers of the night; yes, an evening prayer arose from every vessel! Since the revolution of July this is done no longer. Prayer expired on the lips of that old liberalism of the eighteenth century, which had in itself nothing of life save its cold hatred of the concerns of the soul. That sacred breath of man, which the children of Adam had transmitted along with their joys and their griefs as far as our times, was extinguished in France during our season of dispute and pride. We mixed up the Almighty in our quarrels. The shadow of God causes fear in certain men. Those insects which have just been born, which are to die to-morrow, whose barren dust will, in a few days, be scattered by the wind, whose blanched bones these eternal waves will cast on some rocky shore, are afraid to confess, by a single gesture, the infinite being whom the heavens and the ocean testify. They disdain to name him who did not disdain to create them; and all this for what reason? Because these men wear a uniform—because they can calculate as far as a certain extent of numbers—and because they call themselves Frenchmen of the nineteenth century. Happily the nineteenth century is passing away, and I perceive a better approaching; an age truly religious, in which, if men do not confess God in the same language, and under the same symbols, they will at least confess him under every symbol and in every language."

After being at sea for several days the vessel put into the bay of La Ciotat, a small town on the coast of Provence. In this town the captain and most of the sailors had their wives and children. Your readers must not be impatient to get to the far distant East. Perhaps we may get something to do both our understandings and our hearts good as we pursue our voyage. He says, "July 13th. Having awoke early this morning, I heard the voices of the sailors on deck, mingled with the crowing of the cock, and the bleating of the goats and sheep; some women's and children's voices completed the illusion. I might have imagined myself lying in the wooden chamber of a peasant's cottage on the banks of the lake of Zurich, or of Soleure. I went on deck; it was some of our seamen's children, whom their mothers had brought on board. Their fathers were making them sit on the ship's guns, or holding them upright on the bulwarks, or laying

them down in the boat, or rocking them in their hammocks, with that tenderness in their accent, and those tears in their eyes which nurses or mothers might have displayed. Brave fellows! having hearts of flint against danger, but women's hearts for those they love; rough or mild, like the element to which they are familiarised. Let him be a shepherd or a sailor, the man who has a family has a heart kneaded, so to speak, with kindly and praiseworthy sentiments. The family spirit is the second soul of humanity; modern legislators have too much neglected it. They think only of nations and of individuals—they omit to consider families the only source of a pure and powerful population, the sanctuary of traditions and of morals, in which all the social virtues are re-tempered. Legislation, even after the diffusion of Christianity, has been barbarous in this respect. Instead of inviting men to indulge the family spirit, it repulses them from such indulgence. It interdicts one half of mankind from wife and child, from the ownership of a fire-side and a field; these blessings were due from it to every one, so soon as he reached the age of manhood; it was only called upon to deny them to culprits. A family is a miniature of society at large, but it is a society in which the laws are natural, because they are the expression of feelings. Excommunication from the privilege of family might have constituted the greatest reprobation, the last withering effect of the law; it would have been the only capital punishment under a christian and humane legislation; the sanguinary penalty of death would have been abolished ages ago."

On July 14th they left the coast of Provence, and on the 15th beheld gradually sinking the last peaks of the grey mountains on the coast of France and Italy. The evening of the same day he says, "Meantime the captain of the vessel, with telescope in hand, and spying in silence towards the west, the precise moment when the lower limb of the sun, refracted upwards as it is by one half of the disc, seems to touch the water, and float on it for an instant before being entirely immersed, raises his voice, and exclaims, 'Gentlemen, prayers!' All conversation ceases, every game is closed; the seamen throw overboard their still lighted cigars, they doff their Greek red woollen caps, hold them in their hands, and come and kneel between the masts."

The following remarks on prayer, in connexion with their circumstances, are truly grand:—"The shades of evening are about to descend once more upon the waters, and to overshroud in their dangerous obscurity the path of the mariners, and the lives of so many beings, who have now no other beacon light but Providence, no other asylum but that invisible hand which sustains them on the waters. If prayer was not born with man himself, it must have been here that it was invented, by men *left alone with their thoughts and their feebleness*, in presence of that abyss of the firmament, where their view is lost in confusion, and from that abyss of the sea from which only a frail plank divides them. But prayer was never invented. *It was born out of the first sigh*, the first joy, *the first grief of the human heart*, or rather man was only born for prayer; to glorify God or to implore him—this was his only mission here below. Every thing else perishes before him or with him; but the cry of glory, of admiration, or of love which he raises up to God, though it passes away along the earth, does not perish; it reascends, it resounds from age to age in the ear of God as the echo of his own voice, as a reflection of his magnificence. It is the only thing which is completely divine in man, and which he can exhale with joy and with pride; for that pride is a homage to him who alone can have it—to the Infinite Being."

July 17th they anchored off Sardinia, and on the 22nd arrived at Malta. They sailed from Malta to Rhodes, and from Rhodes to Cyprus. The population of Cyprus, which formerly was two millions of people, there are now only thirty thousand Greek inhabitants and some Turks. September 5th, he says, "The captain of the brig has distinguished the tops of Mount Lebanon. He calls me to show them; I seek them in vain through the heated mist where his finger points. I can see nothing but the fog which the heat raises, and above some clouds of a dull white. He insists; I look again, but in vain. All the sailors show me Lebanon, laughing. The captain does not understand how I

do not see it like him. 'But where are you looking for it?' said he to me; 'You are looking too far; here, nearer, above our heads.' I raised my eyes towards the sky, and I perceived in reality the white and gilded crest of Sannin, which stretched in the firmament above us. The mist of the sea prevented me from seeing its base and sides; its head alone appeared, glorious and serene in the blue of heaven. It conveyed one of the most magnificent and delightful impressions I have felt in my long travels. There was the land to which all my immediate thoughts tended as a man and as a traveller—there was the sacred land, the land to which I was going from such a distance to seek the recollections of primitive humanity; and then, it was a land where I was about to bring to repose, in a delicious climate, beneath the shade of oranges and palms, on the edges of snow torrents, on fresh and verdant hills, all that I held dearest in the world—my wife and Julia." This was his daughter. "I doubt not but a year or two passed under this lovely sky will strengthen the health of Julia, which for the last six months has sometimes given me gloomy forebodings. I saluted these mountains of Asia as an asylum where God led her to cure her. A silent and profound joy filled my heart; I could not draw my eyes from Lebanon."

(*To be continued.*)

CORRESPONDENCE.

ON MARRIAGE, IN REPLY TO A QUERY.

"Marriage is a Divine Institution."—*Dr. Dwight.*

"It could not have been anticipated that professors of religion would be disposed to resolve so solemn an engagement, involving in its consequences eternal as well as temporal interests, into a mere civil contract."—*Dr. Collyer.*

"This important union should be formed by Christians in a solemn and religious manner."—*Dr. Fletcher.*

"Only in the Lord."—*Paul.*

The eloquent Jeremy Taylor says, "The first blessing which God gave to man was society, and that society was marriage, and that marriage was confederated by God himself, and hallowed by a blessing. It was instituted in Paradise: it was the first blessing from the Lord. The first miracle that ever Jesus did was to do honour to a wedding. Marriage was in the world before sin, and is in all ages of the world one of the most effective antidotes against sin. Here is the proper scene of piety and patience, of the duty of parents, and the charity of relatives. Here kindness is spread abroad, and love is united and made firm as a centre. Marriage is designed to be a nursery of heaven, and hath in it the labour of love, the delicacies of friendship, the blessing of society, and the union of hands and of hearts."

It appears that marriage is coeval with the Sabbath, both being instituted by God himself for his creature man when in a state of innocence. That the Sabbath is a religious institution in its own nature is allowed by every Christian; and that every Christian Church has the power to legislate upon its observance will scarcely be questioned. And it appears to me that marriage has impressed upon it a character scarcely less sacred. Jehovah formed the union, and pronounced the nuptial benediction. And the Great Head of the Church, in stating the only case in which divorce is allowable by the law of God, refers to the beginning, "What therefore God hath joined together, let not man put asunder," intimating that the marriage which approaches most nearly to the original institution, is that which is placed most immediately under the divine sanction. The common feeling of mankind, in every age of the world, has connected with this divine institution a religious service, though the express form of that service is not stated in the inspired page. The heathen, in forming this union, have associated its celebration with the altars of their deities; and the Israelitis have always used a distinct form of blessing,—“Blessed be thou, O Lord, who hast created man and woman, and ordained marriage: be thou blessed, O Lord our God, who hast

created man in thine own image and likeness, and hast provided him a companion: for ever be thou blessed, O Lord our God." If the Jew thought and acted thus, how ought the Christian to act? for if ever religion be necessary to man in passing through the chequered scenes of life, to sustain and cheer him, we should not expect to find it excluded from an act the most momentous and eventful that can possibly transpire. The Prophet Malachi has connected it with the altar,—“And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion and the wife of thy covenant. And did not he make one? yet had he the residue of the spirit. And wherefore one? That ye might seek a godly seed: therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.” Mal. ii. 13—15. It is evident the prophet, in this beautiful passage, connects the divine institution of marriage with the altar, and views it as being something more than a mere civil contract—a mere subject of barter—of pounds, shillings and pence. We do not say that the marriage vow was given at the altar, nor do we contend for any particular place, nor any peculiar form; but we do contend for the principle that marriage should not be viewed as merely a civil contract, but a religious covenant, connecting it as the prophet does with the altar of God.

If we view it as a type, most assuredly has it a religious character, typifying the mystical union that is between Christ and his Church. Who can read the forty-fifth Psalm, and many passages in the Epistles, without coming to the conclusion, that the marriage covenant exhibits a most beautiful and complete scriptural pattern of things heavenly; of the glory and beauty of the Church when that which is imperfect shall be done away? Thus viewing it, then, it justifies the conclusion, that this important union should be formed by Christians, by every member of a Christian Church, in a religious manner, “sanctifying it by the word of God and by prayer.”

The legislature has wisely left the particular mode of solemnizing marriage to the discretion of the parties interested therein. It may be performed as a mere civil contract, by a civil officer, to meet the views of those who deny it to be a religious institution; it may be performed as the “holy service of matrimony” at the altars of our Established Churches; it may be performed at the Dissenter’s own house of prayer, and by his own pastor, who will give suitable and scriptural advice, invoking in fervent prayer the Almighty to grant his blessing to the parties forming the union. And what member of a Christian Church, if all be right within, would refuse, on an occasion so interesting and important, the counsel and prayers of his minister? remembering that it is binding upon him that “whatsoever ye do, do all to the glory of God.” This appears to be the view taken of this institution by the ministers and representatives of our connexion. At the Association held in Leicester, in the year 1837, it was resolved, “That this Association, considering it of great importance that the marriage ceremony should be *religiously performed*, recommends the Churches to register their chapels for the celebration of marriage, it being understood that no minister is required by the new law to perform the marriage rite in any cases in which he may conscientiously object.”

Surely, after this resolution, and a careful perusal of the Scriptures upon the subject, no member of our Churches, much less that member being a female, will be found to degrade the Christian character by celebrating the marriage rite merely as a civil contract.

ALEPH.

BAZAR AT ASSOCIATION.

Dear Sir,—Through you I would beg leave to call the attention of our connexion, and more especially at this time the female friends of the Foreign Mission residing at Spalding, and in the neighbourhood, to the very great importance of making efforts to increase the regular income of our Foreign Missionary Society.

It is proper to state that I have in my possession a box, containing a quantity of fancy articles, which were made by some christian ladies at Stamford, and kindly sent to Nottingham at the last Association as a present, under the expectation that a Bazar would have been opened for the sale of fancy articles, the proceeds of which would be devoted to the spread of the Gospel in Orissa; but unfortunately no Bazar was opened. I am thankful to those friends who put forth such a laudable effort for so important an object; and although their good wishes have not as yet been realized, I hope that they will not be weary in well doing.

The next Annual Association will be held at Spalding: that being the case, I would suggest to our female friends there that they open a Bazar on that occasion, in order that they may aid in the great objects which our Missionary Society contemplate. Some of these efforts (particularly the Bazar which was opened at Wisbech) have been very productive. If a few ladies will kindly take up the business, and make known their design to the connexion, through the Repository, I trust that a good number of articles would be forwarded to them, and that a very handsome sum would be raised on the occasion. The articles in my possession shall be sent when the object is taken up, when I hope the kind donors will be present, and have the pleasure of seeing their gift turned to a good account.

Cannot the funds of the Society be increased by efforts to obtain a greater number of *weekly and annual subscribers*? In looking over the list of subscribers, truly it is very small compared with our numbers and congregations. It is also a painful fact that many of the Churches which *unite in number* do not contribute any thing towards sending the Gospel to India. I hope these Churches will consider their obligations, and remember that they who water shall be watered, and that they who sow shall reap. I am quite sure that if every Church, and every branch of that Church, was to have an Annual Missionary Meeting, they would experience the blessings of heaven upon their cause. Extra and regular efforts are particularly called for at this time. Our brethren in Orissa are earnestly begging for more fellow-labourers. They have been laboriously engaged in sowing the seed of the Gospel: God has owned and blessed their efforts, and caused the seed to spring up and fructify: labourers are wanted to dig about it, and to dress it, and make it fit for the Master's use. Indeed it is evident, from the statements which our brethren send us, that the field is white already unto the harvest, but labourers are very few: "pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest." You have heard that a pious lady (Miss Barnes) has left, by will, £1000 to our Society for the purpose of sending out more Missionaries, and establishing schools; and that a gentleman of Birmingham has very kindly offered to pay the principal outfit of two additional Missionaries as soon as we can send them. These are truly noble acts, and call loudly to us as a connexion to respond to them by doubling our exertions. If we seriously contemplate the great objects the Society have in view we cannot see them in too important a light, nor can we exert ourselves too much. Oh! let it not be said that God has opened the hearts of his people of other denominations, to furnish us with money for the outfit of more Missionaries, and we will not send them, and provide for their support. I pray that we may duly consider our obligations, and strive to discharge them faithfully. Our encouragements are abundant. I would conclude by requesting the friends again to peruse the "Hint to Churches on the support of the Foreign Mission," from J. C. P., in the Repository for January last. May we strive to act up to that standard.

Nottingham, Feb. 11th.

W. STEVENSON.

BEGINNING OF THE GENERAL BAPTIST CAUSE AT SHEFFIELD.

Sir—In reading over your Repository for last month, an article, under the head Intelligence, giving an account of the commencement of the General Baptist cause in Sheffield, attracted my notice. Our dear friends from Nottingham appear either not to have known, or have altogether overlooked the first rise of the little Church in that place, previous to their arrival, which, we think, is the most interesting part, and might be the means of encouragement to other members of General Baptist Churches scattered about in large towns, to meet and endeavour to do likewise. A brief account of the way in which it was began will not, we hope, be uninteresting to your readers.

Several members of General Baptist Churches, but principally from West Retford, having for some length of time been scattered about like sheep not having a shepherd, a few of them met together to consult about the best means to be made use of to raise a

cause in that place. Inquiry was made for members of that denomination, and ten persons were found. A meeting was then held on the 25th of August at brother Carter's house, when it was agreed that we should hold meetings for public worship on Lord's-day, the 1st of September, and that four of the members, who had been in the habit of speaking, be requested to address the meeting alternately, in brother Gray's house in the afternoon, and brother Carter's in the evening. It was thought expedient that earnest prayer should be made by all the members during the week, that God would bless, support, strengthen, and prosper us in our endeavours to promote his glory, by the conversion of sinners. We felt the great responsibility of our undertaking. When the time arrived for our service to begin, our hearts beat high between hope and fear, but we knew in whom we had trusted; that he was able to make the feeble means we were about to use efficient to the pulling down of strong holds. The first address was given by brother W., from Rom. xii. 1. The discourse was affectionately delivered, and closely applied, so that each individual member became resolved to dedicate himself anew to the work of the Lord, and labour as though the success and prosperity of the little cause wholly depended upon his own exertions.

We were blessed in our feeble efforts, and in a few weeks we had two candidates for baptism and several inquirers; the hearers so increased, that the places wherein we met for worship were too small. We were about taking two rooms to hold our meetings in, when we received a letter from brother Hunter, of Nottingham, but not knowing the precise time when our friends would come, the little church was desirous of receiving the memorials of their Lord's death. A church meeting was held, and brother W. was appointed to administer the ordinance to the ten members.

In the meantime, our friends Messrs. Smith and Hunter arrived from Nottingham. The members were called together, and a meeting held to consult about a suitable place for commencing public worship on a more enlarged scale. The Assembly Rooms were taken, and Mr. Hunter preached the first sermon on October 13, 1839. We have since been blessed in our labour. Brother Bott has been with us a month, and was made very useful; he delivered a most excellent sermon on the 5th of January, from Heb. iii. 1, and baptized five candidates in Portmahon Chapel, which was kindly lent for the occasion. After the sermon in the evening, the baptized candidates were received into the Church; we then sat round the Lord's table, to show forth his death till he come. Several of the congregation remained to witness the ordinance, which was very affecting, it being in a large upper room; the solemn and affectionate manner in which the charge was given to the new members will not be soon forgotten.

We still continue to increase. We have seven candidates for baptism and several inquirers. May the Lord make us to increase and abound in love one toward another, and toward all men, to the end he may establish our hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all saints.

I remain, dear Sir,

Yours, respectfully,

L. R. WATTS.

Attercliffe, near Sheffield, January 23, 1840.

QUERY.

Will any of your correspondents inform us whether the custom of applying the term *saint* to the apostles and evangelists did not originate with the Church of Rome; and if so, give their reasons for the continuance of this custom? Are not all Christians saints?

NON CON.

REVIEW.

THE DUTY OF CHRISTIANS IN REFERENCE TO CHURCH RATES. *Davis, Leicester; Simpkin & Marshall, London.*

This is an eight paged tract, published under the superintendence of the Leicester Voluntary Church Society. The religious aspect of the question is here lucidly stated, and urged on the attention of all who love our Lord Jesus Christ in sincerity. It is the intention of this Society to issue a series of tracts on the subject of Church Rates, with

a view to attract attention, communicate information, and induce the disciples of Christ to exert themselves to obtain an entire riddance of this offensive badge of spiritual subordination. The present tract is short; may be had for one penny, and we do earnestly recommend all our readers to obtain it, that they may judge for themselves. There is nothing in it that savours of an unchristian temper; indeed, it was in substance delivered as an address at a devotional religious service.

We thought at first of giving no extracts, but we give the following:—"Our Lord has himself laid his disciples under obligations to support his cause, has fully developed the principle on which they are in this matter to act, has pointed out the spirit in which his precepts are to be observed, and has given special promises to encourage obedience. All this, however, the civil power, professedly with a view to serve his cause, unhesitatingly set aside. For the will of Christ it substitutes the law of the realm. In the place of voluntary offerings, which alone he accepts as pleasing in his sight, it will insist on compulsory payments. Regarding his promises as a stimulus altogether inadequate to the purpose he has in view, it puts into requisition in lieu thereof the sword of the magistrate. The whole system which he appointed is changed—physical force is adopted in the room of spiritual inducement—fear the motive appealed to instead of love—and the same machinery is applied to uphold the worship of the heart-searching Jehovah, as to secure our property from midnight depredation. In what light then does it seem most reasonable to regard this tax? Should the present Sovereign of our country be unhappily deposed by the temporary triumph of some aspirant after royalty, every act done in his name would be regarded by the loyal as destitute of valid authority, and subjects who valued their allegiance to the *lawful* claimant of the throne would refuse to do homage to the usurper, by the payment of taxes at his demand. Now the state legislating for the religion of Christ usurps a power which belongs exclusively to Him; in the exercise of the power thus unrighteously assumed it orders our pecuniary support of that form of divine worship which it has chosen to patronise—compliance with this demand is a practical recognition of the usurper. This view of the subject is held by the Establishment itself. The abolition of the tax is on this ground resisted. It is admitted that ample funds might be obtained from other sources, but it is urged that should the rates be given up the church would really cease to be a national church—or, in other words, the right of the State to compel obedience from all its subjects in religious matters would be abrogated. No other mode would be left it, by which to secure a national acknowledgment of its authority in spiritual things. Hence the tenacity with which the tax is retained—hence the vehement cry whenever it is menaced, "The church is in danger"—and hence when the ministers of the crown and the representatives of the people were at last induced to declare the injustice of the impost, and to propose for

it a substitute, the hierarchy instantly took the alarm, and violently denounced as pregnant with mischief, the cessation by the State of its right to compel submission to the church. Payment therefore is regarded as a recognition of the authority claimed by the party demanding it—if the authority be usurped it implies connivance at the usurpation. And this after all is the crying evil of these religious imposts—this it is which makes them peculiarly offensive to the Great Head of the church."

A SHORT ACCOUNT OF THE BAPTISTS, BY ONE BORN AND BRED A CHURCHMAN. *Wightman, London.*

This is a very sensible twelve paged tract. It was sent to us under cover, as a letter. The first part contains a brief history of Baptists; and the second shows the divine authority of believers' baptism. Every baptist will read it with pleasure, and no sprinkler can deny its statements, or refute its arguments. It may be had for one penny.

A BIBLICAL AND THEOLOGICAL DICTIONARY, for bible classes, Sunday-school teachers, and young christians generally. Designed as an illustrative commentary on the Sacred Scriptures. With numerous wood engravings. By SAMUEL GREEN, *Walworth, Wightman, London.* 12mo., pp. 340.

The title of this very useful book is a sufficient indication of its nature and design. It is the most valuable book of the kind and size with which we are acquainted. We have examined it in various places, and compared it with others, but always to the advantage of Mr. Green's. The wood cuts which illustrate it are a very valuable addition to it, and will in many cases assist to convey a more adequate impression than any mere verbal description could do. The author has availed himself of the writings and labours of modern travellers and critics, as well as of the more ancient; and though there may be defects in it, it is as complete and full as the size of the publication will admit. Every Sunday-school library should have it in its list of books. It contains an appendix, with the most approved pronunciation of Scripture proper names.

Ward's Library of Standard Divinity.

BIBLICAL ANTIQUITIES. By JOHN JAHN, D. D., late Professor of Oriental languages, of Biblical Antiquities and Theology, in the University of Vienna. Translated from the Latin, with additions and corrections, by THOS. C. UPHAM, Professor of moral and intellectual philosophy &c., in Bowdoin College, U. S.

CHRISTIAN MODERATION, in two books.
By JOSEPH HALL, D. D., *bishop of Exeter.*
Reprinted from the edition of 1640.

The christian student is under great obligations to the publishers of this series, for the assistance that is afforded to him, whereby he obtains, at a very moderate price, works of such value as these before us. Dr. Jahn's work is one of great value, and is adapted to afford the best instruction on the numerous and interesting topics to which it refers. It is embellished by a map of Canaan, and two beautiful copper-plate views; it is also enriched by a copious index, extending to thirty pages, of the passages of Scripture illustrated in the course of the volume. For six shillings the intelligent reader will find himself in possession with an invaluable book of reference on the domestic, political, and sacred antiquities alluded to in the word of God.

Bishop Hall, on Moderation, may be read with profit by extreme zealots of all parties. It is full of allusion, and has all the richness, and much of the quaintness, of the writers of the seventeenth century.

SOLITUDE IMPROVED BY DIVINE MEDITATION; or, a Treatise proving the duty, and demonstrating the necessity, excellency, usefulness, natures, kinds, and requisites of Divine Meditation. By NATHANIEL RANNEY, *some time Minister of Felsted, Essex.* A. D. 1670 *Tract Society*, 16mo. pp. 342.

"Meditation," says our author, "stands between the two ordinances of reading and praying, as the grand improver of the

former, and the high quickener of the latter, to furnish the mind with choice materials for prayer, and to fill the heart with holy fervency in it.

"It is like the assimilating, or digesting power, by helping to concoct spiritual food, and turn it into spiritual nourishment," &c.

These extracts show that our author understood the nature of meditation; and we can assure our readers, that a patient perusal of the work will convince them that he enforces its practice. The book is a useful companion for the devout of every age.

THE CAPTIVITY OF THE JEWS, AND THEIR RETURN FROM BABYLON. *Tract Society.* 12mo., pp. 192.

This is a useful and instructive publication, well adapted for a Sabbath-school library, a reward book, &c. Many plain christians would, if they perused it, regard it as a treasure. It conveys much information respecting the condition of the Jews from their being carried away captive, until the time of Malachi. It is illustrated with several wood cuts, and a map of Babylon and Persia.

JESUS CHRIST THE BRIGHTNESS OF GLORY. By THOS. BRADBURY. A. D., 1729. *Tract Society.*

This is a learned, useful, and pious discourse on Hebrews i. 3.

LITERARY NOTICE.

Mr. Burns respectfully informs Teachers of Sabbath-schools, that "*The Sunday-scholar's Annual*" is in the press, and will appear about the middle of March.

OBITUARY.

MRS. HELEN Mc CONCHIE, the second daughter of the Rev. R. Ingham, of Belper, was born at Duffield on the 6th of July, 1817, and died at Snenton on the 7th of February, 1839, in the 22nd year of her age. The family of her worthy parents, when she was living, consisted of five children, two sons, and three daughters. Three of them, at the time of her death, had been baptized, and were members of the Church of Christ. Since her lamented death, her youngest brother has made a public profession, and joined the Church at Stoney-street, Nottingham. It is hoped that the youngest sister will not settle on the outside of the fold of the Great Shepherd, and that the painful separation of her dear sister, by the last enemy, will effect an entire decision.

The subject of this brief memoir was, during her short life, a remarkable instance

of meekness, gentleness, and modesty; and was, from early youth, almost every thing which her pious parents could, in such a sinful world as this, expect or desire. It is probable that, as she was much under the eye and care of her parents, she was kept out of the way of temptation, and preserved from forming those intimacies with wicked company by which so many young creatures are ensnared and undone. While her uniform deportment was so very amiable, she did not make a public profession until the beginning of 1836, when, on the 7th of February, she was baptized, and joined the Church at Broad-street, Nottingham. From this time to the end of her life she was an ornament to the religion she professed; and though her course was so quickly terminated, it was long enough to create flattering and pleasing hopes and expectations that she, if spared, would adorn the

circle in which she should be called to move, and exhibit a pateru worthy to be imitated, whatever station and relation she might fill. It is, however, a source of unspeakable satisfaction, that her hasty removal is connected with the pleasing assurance, that the loss of her surviving relatives is *her* everlasting gain; that she is transplanted to a happier clime, and taken to dwell with Him that has abolished death, and hath brought life and immortality to light through the Gospel. The exercises of mind of which she was the subject may, perhaps, be best learnt from a paper which she left, and which is the copy of a written account of her experience presented to the Church in Broadstreet when she was a candidate for baptism and fellowship. The following is dated,

"*Sneton Road, Jan. 29, 1836.*"

"Dear Friends,—As far as I remember, it is about five years since the first serious impressions were made upon my mind. They were occasioned by the death of one of my cousins, nearly equal in age, of consumption. I began to think and ask myself whether I was prepared to die if God should see fit to call me hence. I felt very uneasy for some time, passed many sleepless nights, and thought that I was such a sinner that God would never forgive me. I prayed earnestly to him that he would make me fit to die; and though I did not follow up these convictions, but rather endeavoured to forget them, they never entirely wore off. The sermons that I heard from time to time, and the advice of the ministers who occasionally visited our house, often roused me to thoughtfulness; but I thought I was too young to attend to religion, and that I would attend to it at some future time. Thus I trifled with my conscience a considerable time, often making resolutions, but seldom or never fulfilling them. I have had the unspeakable privilege of being trained up by pious parents, who have watched over and restrained me; and though I may not have run to those lengths in sin that some have, yet I have sinned in word, thought, and action, times without number; and were God to enter into judgment with me, I could not stand before him. At the opening of the chapel in Stoney-street, I heard Mr. East, of Birmingham, preach from these words, 'And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.' I trembled, and since that time I have been more earnest in seeking for pardon. About a year ago I heard Mr. Pike preach: I do not re-

member the text, but he spoke of the necessity of having Christ for our Saviour, and since that time I have been enabled to view him as my Saviour. I am persuaded that there is nothing in me to merit pardon; but as Christ came from heaven to die for sinners, I trust that I have applied to him as such, and that he has forgiven my sin. I accordingly wish to consecrate my body, soul, and spirit to him. I have been kept back from offering myself for baptism from a fear that I was not fit; but on having lately read a dialogue between three girls, previous to their joining the Church, I was enabled to apply the blood of Christ alone for pardon and salvation. And as I trust I have given myself to God, I now offer myself to his people according to his will, praying that I may serve him faithfully while on earth, and then dwell with him for ever in heaven. HELEN INGRAM."

"So may our lips and lives express
The holy Gospel we profess;
So may our works and virtues shine,
To prove the doctrine all divine."

It deserves to be here remarked, that however blameless and harmless the outward conduct of our young friend might appear to others, when she beheld herself in the glass of the holy law of God, she saw, in thought, word, and deed, numberless deviations from that perfect standard of human conduct, and was tempted to think that she had sinned beyond the limits of pardoning mercy. And such is indeed the case when our eyes are first opened to a sight of our condition as sinners. There is reason to believe that not only the subject of this article, but also that all the family, have been so regularly trained in the way they should go, and so educated in the fear of the Lord, that, though certainly tainted with original sin, and partakers of a depraved nature, they were under the habitual influence of restraining grace, being solicitously kept out of the company of those that would lead them astray; and assuredly it must be a spring of gratitude and unspeakable satisfaction, that hitherto they have been a comfort and honour to their excellent parents. In a life so short as that of our departed young friend, we could not expect a great number of striking and unusual incidents. In a path uniformly smooth as was hers, while she continued with her parents, the history of a few days is the history of the whole. She must have lived longer, and by the experience of happy enjoyments, or the endurance of trials, and crosses, and disappointments, have furnished materials to warn, and caution, and encourage those who should follow her in the rugged jour-

ney of life. Our amiable and esteemed young friend was married, May 1st, 1838, to Mr. Andrew Mc Conchie, of Nottingham, a young man, and a worthy and respectable member of the General Baptist Church in Stoney-street. This union, there was much reason to hope, would have been mutually comfortable and happy, had providence permitted its continuance; but how often have we seen the finest mornings the sad precursors of cloudy, stormy, and tempestuous evenings, warning us that we "boast not of to-morrow, for we know not what a day may bring forth." It is pleasing to know that she was not flattered with the prospects of future life into a forgetfulness of God, and the concerns of her precious soul. Besides a regular attendance upon the duties of family devotion, morning and evening, there is good reason to believe that she maintained habitual intercourse and communion with God in her closet, and lived under the comforting and sanctifying influence of divine things day by day. Pleasing as these prospects and anticipations were, it was the purpose of Him that worketh all things after the counsel of his own will, to disconcert these pleasing expectations, and to blast these sanguine hopes. In the latter end of January, 1839, Mrs. Mc Conchie became the mother of a living child, and for several succeeding days every thing appeared as favourable as could be expected, and the hopes of her attendants and relatives were pleasing and high, that the joy for one born into the world would be both durable and increasing. But, alas! how little do we know what is concealed in the womb of futurity! how quickly do our most flattering visions flee away! When she had been confined about a week, she was manifestly worse, and became delirious. Every effort was exerted that medical skill could employ, but, alas! all in vain. For several days the delirium seemed fixed and constant, with scarcely a lucid moment. She expired on the 7th of Feb., 1839, leaving the babe, a female, to the care of a kind and gracious providence that has ever been extended to helpless orphans, and to an afflicted and bereaved father, whose tender assiduities, while he is spared, are the sure pledges of a constant and effectual care. She was interred in the General Cemetery, Nottingham, Feb. 12, 1839.

Serious reflection upon this mournful stroke, inflicted by a hand that is too wise to err, and whose goodness precludes the possibility that he should be unkind, will suggest some lessons of instruction calculated to make us wise, and so to impress our hearts that they may be made better. By

this mournful and unexpected stroke, we are seriously reminded of the frailty and evanescence of human life! How quickly the most beautiful and flourishing flower withers and fades. We enter upon our settlements in life, united to the object of our fondest affections. We stretch forward in imagination to many distant years, favoured with a pleasing and enchanting offspring, rising up to call us blessed, to adorn the family, and in the Church to serve their God. But ah! all flesh is grass, and all the glory of man is as the flower of grass! Who does not, in the view of these expectations for the future, tremble for our to-morrow? We forget that summer will end; and when the rains descend, and the winds blow, and the floods come, if we have not built our house upon a rock, it will fall, and great will be the fall of it. O how important it is, while we survey with rapture the desire and the delight of our eyes, daily to loosen those ties which bind our hearts to creatures, that when He calls we may, with christian resignation, drink the cup He puts into our hand, and say, "Not my will, but thine be done."

There is, in the dispensation we now meditate upon, a solemn voice to parents to employ their utmost anxiety and pains to allure their offspring, in the morning of life, to "remember their Creator." Surely it is an important branch of parental duty, constantly to keep their eye upon their young charge, to lead them to bend their young knees in prayer to their heavenly Father, to impress their minds with reverence for the Great Creator, and to bring them up in the nurture and admonition of the Lord. How preposterous, to be heedful and anxious about the food, and dress, and the temporal supply, and education of our children, and thoughtless and careless about their souls and their salvation. How solemnly did Jehovah enjoin parents to talk to their children of his statutes and commandments—when sitting in the house and walking by the way—when lying down and rising up—and that they should write them upon the posts of their houses, and upon their gates. We may safely say, that if parents were more careful to form their children to habits of virtue and piety, seriously to attend upon the exercises of domestic and family religion, studiously to preserve them from vicious company, and from reading romances and novels, for which there is such a pernicious and destructive rage; and did parents use their utmost efforts to restrain their charge from following the vain and sinful fashions of this degenerate world, which have swept thousands of the children of professors

Into the gulf of ruin, early piety would be seen in our families, and the Lord's house be filled with fruitful Christians. In the sudden removal of our young friend, we see the importance of early piety, and the sad and deplorable folly of delay in the momentous concerns of the soul, and the wisdom of giving to Him that made us the morning of our days. Early piety is the security of happiness here, and a preparation for a removal to a better country, where all is light and bliss for ever. Early piety is safety; it is connected with all that is charming and beautiful; and it is a finish to all that is amiable and lovely. But how sad and awful to procrastinate when life is so uncertain; and it may be while we delay, a sudden blast may wither the most flourishing flower, and unawares consign us to the blackness and darkness for ever. We may also read in the stroke on which we meditate and deplore, our duty to cherish a grateful sense of the goodness of God to us, in the blessings that are still continued to us: especially should those be very thankful who have passed safely through the hour which was appointed to remove our friend to the world where there is no death. Nor should those who are looking forward to the period which is so important forget the great work of preparation for a dying hour, nor hesitate with cheerfulness to trust in that ever gracious Being who can deliver our soul from death, our eyes from tears, and our feet from falling. May all the lessons which it was the purpose of the great and allwise God to inculcate be willingly learnt, and may we, not knowing when the Son of Man cometh, be always ready. W. P.

SUSANNAH SMALLEY.—Died at Retford, January 1, 1840, Susannah Smalley, aged nineteen. She was led to the Saviour chiefly by means of attending a meeting held for the instruction and benefit of the young; and it was at one of these meetings that she declared what the Lord had done for her soul. She was baptized May 22, 1836. Kind, amiable, and pious, she secured the affections of all who knew her, and it was pleasing to her christian friends to observe her devotedness and progress in the ways of God. She was a constant teacher in the Sabbath school, a zealous tract distributor, and indeed ready to every good work. But death, in the early part of the past year, marked her for his prey. She was attacked with consumption, and though at first she clung to life, she at length yielded herself up to the will of her God, and contemplated her change with tranquility and joyful hope.

Two of her sisters were suddenly called away when she stood on the verge of the grave, but her spirit was undisturbed, and without a murmur or a fear she passed through the gloomy valley, until she reached in safety the region where shadows never come. Her end was improved by her minister to a crowded audience, on Lord's day, January 12, from a text chosen by herself, Gal. i. 24, "And they glorified God in me." F. R.

RICHARD WARD.—This venerable and aged christian departed this life on the 3rd of Feb., 1840. He was eighty-three years of age, and had been for upwards of fifty years a consistent member of the General Baptist Churches at Longford. He and his wife were both converted and baptized under the ministry of Mr. Foulds, the predecessor of the late Mr. Cramp. At the division of the Churches, our venerable friend left the old Church to unite in the formation of the one now meeting in Union Place, in which Church he continued to the time of his death. Our aged brother had none of the advantages of education; but though unable to read a sentence, his memory was richly stored with many precious portions of the word of God. These portions were of great comfort to his mind in his last, and, we may almost say, his only illness, as he quoted them with fluency and feeling to his minister at his various visits. In the earlier part of his christian life, and when providence placed the means within his reach, our brother was not by any means forgetful to entertain strangers; nor was he backward to support by his contributions the cause of Christ in general. He was emphatically a man of peace and good order, and scarcely will a blemish be found in him through the whole of his christian course. Though our brother had a considerable distance to walk to his place of worship, he was almost always there, and almost always in his place before the commencement of worship. In this respect especially his conduct was a standing censure on those who lived nearer the chapel, and were better able to walk.

Our aged brother died as such a life as his would lead us to expect; nay, his last hours surpassed the expectation of many. Considering his unpretending, unshowy deportment, we scarcely thought his sun would have set so brightly. His departure was marked by resignation, peace, faith, hope, and holy triumph. His remains were shortly after placed in the grave-yard adjoining the chapel, and a funeral sermon was preached by his pastor from the words of the inspired historian, "An old disciple."

J. D.—I..

PROVIDENCE.

MYSTERIOUS was the way, O Lord, my God,
 First drew me from the sinful paths I trod,
 To put my feet within that narrow way
 That leads thy children to eternal day.

By gracious providence I was removed,
 Far from the scenes that I once dearly loved,
 And far from friends, long, long I seem'd to be,
 A wandering outcast, Lord, to all but thee.

How oft I murmured at my wretched fate,
 But seldom thought upon a future state,
 Till he did gently guide my wandering feet,
 Where some of his despised people meet.

I there beheld the beauty of his grace,
 And was by love constrain'd to seek his face;
 I shortly found what he would have me do,
 And soon with them I learn'd to praise him too.

His providence had kindly mark'd the road
 To lead me safely to his bless'd abode;
 To allure my mind from things of time and sense,
 And fit my spirit for departing hence.

Father of mercies! O that I may be
 For ever willing to be led by thee;
 And do thou safely guide me in that way,
 That leads to thy right hand, and endless day.

J. C. C.

INTELLIGENCE.

GENERAL BAPTIST.

BAPTISM AT BOSTON.—Two brethren and three sisters were added to the General Baptist Church here by baptism, on the first Lord's day in February; three of them had been Sunday school scholars. As previously announced, Mr. Mathews took up the subject of the Abrahamic Covenant, as maintained by Pedo-Baptists, in warrantry of infant sprinkling; his convincing arguments against which opinion were listened to with great attention by many Pedo-Baptists who were present. May conviction of the truth follow.

A NEW INTEREST is in course of formation in a populous part of the village of Skirbeck, adjoining Boston, where a house of prayer has been opened for some time, and preaching once on the Sabbath-day by Mr. Trolley and Mr. J. H. Small. The room occupied is more than a mile from the chapel, and the neighbourhood exceedingly favourable for carrying on a separate cause with the most blessed effects. "O Lord, send now prosperity."

FLEET FRIENDLY SOCIETY.—The sixty-seventh anniversary of this Society was held at Long Sutton, on Wednesday, the 15th of January. During the last thir-

teen years it has undergone considerable changes, and is gradually increasing in usefulness and importance, and now holds to the moral and respectable portion of the community advantages enjoyed by no similar institution in the neighbourhood. By a graduated scale of quarterly payment it is accessible to all under the age of fifty years. Thus a young man under twenty, by a quarterly payment of three shillings, and another between forty-five and fifty, by a payment of five shillings and threepence per quarter, are, according to the present state of the funds, entitled, in case of illness, to nine shillings per week for eight weeks; then to seven shillings per week for eight weeks; six shillings for eight weeks; four shillings for eight weeks; two shillings per week to the end of the year, and four pounds for funeral expenses. The usefulness of these rules is becoming every year more apparent by the increase of its funds and the accession of new members.

PLEASING REVIVAL AT RUSHALL, NEAR DEVIZES.—The old and decayed General Baptist Church in this place has recently experienced a pleasing improvement. Eighteen months ago, (January 1840,) the members were reduced to three, since

which period nineteen have been added. The congregations are improved; a new gallery has been erected, which has greatly improved the ancient chapel; and the prospects of future additions and vigour are very encouraging. A revival meeting was held on Tuesday, December 21, 1839, when the place was crowded, and the friends were favoured with the help of the Revds. Bunce, (Baptist,) and Abram, (Wesleyan,) Wise, and others. The addresses were solemn, suitable, and impressive, and the meeting was of the most useful kind. W. W.

THE ACADEMY.—It having been discovered that several of the Churches have not recently contributed to this very important Institution, we understand that some of them have been written to, with a view to call their attention to its exigencies and claims. All those who take an enlightened view of the interest of the Connexion, will surely perceive that they are almost essentially bound up in the prosperity and efficiency of this Institution. We trust, if any have not been applied to, that they will not be unmindful of it, and that any individuals who may be able to assist, will not be backward to lend their aid.

WENDOVER CASE.—With many thanks to our kind friends, we acknowledge the receipt of the following contributions, additional to what we reported as having received from them on former occasions. From Brook-street, Derby, in June last, £l. 14s.; from Barton, during the present month, £3. 15s.

Wendover, Feb. 15, 1840. C. T.

REV. J. T. BANNISTER.—We understand that, owing to the pecuniary burdens and embarrassments that still press upon the Church at Coventry, Mr. Bannister will be compelled to leave.

THE REV. R. COMPTON, of Berkhamstead, has been invited to serve the Church at Hinckley.

MR. F. CHAMBERLAIN, of the Academy, has been earnestly solicited to serve the Church at Cradely, at the termination of his period of study.

DOVER-STREET CHAPEL is expected to be re-opened after the erection of galleries, on Good Friday, April 17th, and the Lord's-day following. The Revds. Messrs. Pickering, Nottingham; Stevenson, Loughboro'; Goadby, Ashby; and Mursell, Leicester, are expected to preach on the occasion.

ERRATA.—Our readers are requested to
VOL. 2.—N. S. N

correct the unaccountable errata in the last number, page 52, 53, in the article Netherseal. For *eight*, read *eightth*; for *lvi.*, read *v.*; and for £1400, read £14.

BAPTIST.

INTERESTING ANNIVERSARY IN PROVIDENCE, RHODE ISLAND, AMERICA.—The two hundredth anniversary of the first Baptist church in this city, and the oldest in America, was celebrated yesterday in a highly interesting manner. The psalms sung were, with appropriate good taste, taken from the quaint old versions. The introductory prayer was by the venerable patriarch, Rev. Elisha Williams, the oldest Baptist minister at Massachusetts. The closing prayer was by the Rev. Dr. Sharpe. The discourse was by the Rev. William Hague, the minister of the church; it was replete with historic interest and valuable research, and contained some polemical discussion upon the manner in which the church was founded. Standing upon the spot where the first church of his order was founded on this continent, and himself the successor of the first Baptist minister in America, he could not but feel inspired with his theme and he did it most ample justice.

REVIVAL AT BALTIMORE, AMERICA.—“We have great revivals of religion going on. Three hundred have been immersed, and five thousand are supposed to be under convictions in the city of Baltimore. Among the baptized is a Chinese. The revival is in all denominations. The Episcopalians sent up for help some time since, and our minister has been absent several days seven miles off, where a revival is going on.”

AN ADDRESS TO THE QUEEN, FROM THE OLD WELSH ASSOCIATION OF BAPTISTS, has received a gracious acknowledgement from her Majesty, by Lord John Russell. How was it that my Lord Melbourne did not acknowledge the one forwarded by the General Baptist Association of 1838!

GLOUCESTER CHRISTIAN UNION.—Fifty ministers of the Baptist and Independent denominations are connected with this Society, formed for open air preaching: it has been in effective operation since 1836, and anticipates more vigorous efforts this year. One hundred and thirty-eight towns have already been visited, and twelve thousand tracts and books distributed.

THE UNION OF THE BAPTIST AND INDEPENDENT DENOMINATIONS has been agitated in the Patriot newspaper for some

weeks. We apprehend a complete amalgamation cannot take place. Among the writers on it, we perceive the name of Rev. J. G. Pike, of Derby.

THE REV. W. YATES, OF CALCUTTA, thus writes to Dr. Hoby, of Birmingham, Oct. 1839.—“I have now, I think, entered on the last act of my life, having resigned all other engagements for the purpose of giving my whole time to the translation of the *Scriptures*. It remains to be seen whether the public will support me in the work which the brethren have appointed me. It is proposed that I shall draw my support from the translation fund. This robs me of the independence I have long enjoyed in supporting myself; but I cheerfully submit, for the work's sake. It will be necessary, however, to meet the expenses that will now be incurred in this work, for something more to be done in England than has been done for the last few years. I should be happy if it were His will to finish my work, and then remove, not to England, or any other place where I must carry about this body of sin and death, but to that world where sin and death are known no more,

“Where our best friends and kindred dwell,
Where God our Saviour reigns.”

A MEMORIAL has been presented to the Committee of the British and Foreign Bible Society, respecting the versions of the New Testament made by Baptist Missionaries in India, by Messrs. Dyer, Hinton, and Steane. The deputation was received courteously, and the memorial was referred to the consideration of the Committee for General Purposes. It would not be proper, in the present stage of the business, to say more of this document than that it is worthy of the body from which it emanates; and that should it come before the public hereafter, as it probably may, it will evince to the intelligent and candid portion of the community the strength of our cause, and the calmness of temper with which it has been defended.—*Baptist Magazine*.

THE ANNUAL MEETING OF THE ASSOCIATION OF THE BAPTIST CHURCHES, in and about London, was held on January last.—It includes but twenty-one of our metropolitan churches; but it appears that the number received by profession during the year has been 526; and the clear increase 406, averaging more than nineteen to each church. In some cases, in which the additions had been large, they were preceded by special meetings intended to promote revival; in other cases, there had been no extraordinary services to excite, but a spirit of devotion and activity had been more ha-

bitual than formerly. The aggregate number of members in these twenty-one churches is 4,637. It was pleasant to observe that the spirit of the addresses and prayers which were offered on the occasion was not at all that of exultation or self-complacency, but of conscious dependence, and anxiety lest the Holy Spirit, whose operations had been so graciously apparent, should by any means be grieved and induced to withdraw.—*Baptist Magazine*.

MISCELLANEOUS.

CHEAP BIBLES.—The Secretaries of the British and Foreign Bible Society have issued a Circular to the Committees and officers of the Auxiliary and Branch Bible Societies and Associations, announcing the result of recent deliberations respecting a more liberal supply of the Scriptures to Sunday-schools, and to the people generally. It is as follows:—

“I. To offer, on the part of the Society, to supply schools for the poor of every kind with copies of the Nonpareil Bible, which costs the Society 2. 6d., at *eighteenpence*; the New Testament, (Brevier) which costs the Society 1s. 1d., at *sixpence*.

“II. To withdraw the restriction hitherto laid upon all copies supplied for Sunday-schools, and to allow the children to carry the books home, and to furnish themselves with copies at the prices named. The children in all other schools, it is designed, shall enjoy the same advantage.

“III. To allow, on the part of the Auxiliaries, Branches, and Associations, a general sale of this particular Bible and Testament, at the peculiarly low prices that have been named.”

They add, “We need hardly point out to you, that in the adoption of these measures, the Committee feel that they are making a very considerable sacrifice on the part of the Society; but they proceed with the greatest cheerfulness, actuated as they are by one simple desire to promote the general interests of religion in their own beloved country, in the present singularly eventful and interesting crisis of its history.

“They are further persuaded, should the funds of the Society be materially impaired by this extensive boon, that the friends of the Society will not be backward to answer any call that the Committee may deem it necessary to make on their increased exertions and liberality to supply the deficiency.”

SINGULAR CALL OF A MISSIONARY.—“One of the most useful and zealous Missionaries now in the field with us once related the following circumstance in his life:

—'When a youth, as I was wandering about the city in which I lived on a Lord's-day, heedless and careless, in passing down one of the streets I was arrested by the sound of singing. I went to the door to listen, and, while riveted to the place with attention, one of the teachers entering laid hold of me, and thrust me into the room. I was soon noticed by the other teachers, and placed in a class. It pleased the Lord to bless the instruction: I joined the Church; the Church called me to the ministry; and when in the ministry my soul yearned for the salvation of the heathen. The simple circumstance of thrusting me into the school was the turning point in my life; and although I could never after recognise the person, yet, whoever he was, he was to me an angel of light.'—*Rev. W. Yates.*

INFANT BAPTISM *acknowledged by its supporters to be practically unavailing.*—"As things now generally stand, the pædobaptist theory is altogether without a particle of practice, beyond the affusion of water; it is every way unprofitable, and nothing supports it but blind custom. In works upon the subject, we read of its uses and advantages; but when we walk abroad among the Churches in quest of proof, we nowhere meet with an atom of fact to bear it out. What may be designated the law of the subject is a dead letter among us. Whether we look at the families, Sunday-schools, and Churches of Baptists or of Pædobaptists, we find no difference in their economy with respect to the care, culture, and government of children. We have a fine, a beautiful theory on the subject, but not a whit more of practice than they. We have not even the shadow of a different system of means! No one, who was not otherwise apprized of it, would suppose, from aught that appears in the practical working of the two systems of the Baptists and Pædobaptists, respectively, that there was the slightest dispute between the parties.—p. 221.

"The whole of this lamentable business is open to much observation; but we forbear: suffice it to say, that this order of things cannot always last, and should be immediately abandoned. It surrenders the whole argument for infant baptism; for it exhibits the ordinance, applied to children, as an idle and unmeaning ceremony. It does more; it is fraught with boundless mischief to the souls of men, by its uniform and inevitable tendency to help on a mortal delusion respecting their personal salvation"—p. 211.—*From "Jethro," published by the Congregational Union.*

CHURCH RATES.—T. Duncomb, Esq., sought to introduce a Bill into the House of Commons on Tuesday, Feb. 11, to *relieve from the payment of Church Rates that portion of her Majesty's subjects who conscientiously dissent from the Established Church*; but on a division, a large majority was against its introduction!! Lord John Russell was very cavalier in the tone of his speech towards Dissenters, and intimated that the government (liberal?) would do no more for Dissenters than prevent them going to prison, by seizing their goods if they did not pay!! The matter will not rest here. The Duke of Wellington's celebrated declaration against Reform, precipitated him from his government, and carried the Reform Bill; and we should not wonder if this declaration on the part of Lord John Russell will not so rouse the Dissenters of England as to produce similar results. They will not have help till they help themselves. *Henceforward no true Dissenter will vote for a candidate for parliament who will not pledge himself to support the entire extinction of Church Rates.* None are paid in Ireland, and why in England? Another Bill will be prepared in the course of the present session, and when it is, we hope petitions will flow like a torrent from all quarters in its support. Only be united and simultaneous, and the end must be accomplished. Thorough good is yet in gaol.

MR. JONES, OF LLANON, the poor dissenting churchwarden, has been victimized for the last time. A new writ being served on him from the Church court, he was so depressed at the conduct of his persecutors, that he died in a short time.

MR. CHILDS, OF BUNGAY, has been again cited by the Church courts about Church Rates.

THE MAGISTRATES AT ALVERSTOKE, HANTS., have had to pay dearly for distraining the goods of a Dissenter illegally for Church Rates.

THE WESLEYANS are about to build two new Colleges, one in Manchester, and another for sixty students in Canada.

QUEEN VICTORIA was married at the Chapel Royal, St. James's, on Monday, Feb. 10, to her cousin, Albert, prince of Saxe Coburg and Gotha. It was a splendid affair. The young prince is described as intelligent, liberal, and a protestant. May heaven bless the royal pair, preserve them from evil, and make them a blessing! The king is to have an annual pension of only £30,000 per annum, while the Queen Dowager has £100,000!

MISSIONARY OBSERVER.

EXTRACTS FROM A JOURNAL OF MISSIONARY LABOUR TO
KOTERA KONARAK, &c. BY MR. LACEY.*Misery of the Poor.*

January 3rd., 1839. Early we left Chandole for Birada, where we remained, as it was market day. On my way I called at the village of an old servant, who, off and on, has been with us since our arrival in Orissa, and has nursed all our children. The poor man lay dead in his house: his poor bereaved widow and three small boys were weeping and wailing around him. The poor man spent his little all on native doctors and medicines; and now his widow is indeed destitute. All the articles in his house would not make sixpence. Gave the poor woman a rupee, for a little rice for herself and children. Here there are no parish poor-houses, no benevolent institutions, and no benevolent people, to relieve the miseries of the destitute and wretched. The mother and her boys fell at my feet, and called me their father and friend. The poor man has heard much of the christian religion, but never evinced, that I know of, a single serious thought about his salvation.

Large Congregation.

The moment we arrived in Burada market-place we were surrounded by a crowd of people, and commenced to preach to, and converse with them. Birada stands on the bank of the Alankar. The people heard pretty well, and a large number of tracts were distributed among them. The market was attended by not less, certainly, than 800 people. Myself, Doitaree, Sebo, and Lockhun, were engaged all day. This place is the centre of a number of markets and large villages; and I mean to spend some days here.

4th. After breakfast, Doitaree and Sebo started for Burada market, while Lockhun accompanied me to Arung, which we reached about eleven o'clock. We fixed ourselves on the root of the market-tree, and for three hours preached to the people. We had a good opportunity of persuading the people to think about eternal things, nor apparently were they unimpressed. They were eager to receive books. A Cuttack brahmin, a staunch enemy of the Gospel, gave us some difficulty by proclaiming the failings of native converts: much of what he said was utterly false; much was garbled; and much was true. He evinced, however, after all, a high sense of the superior influence of christianity; that, I told him, and not the conduct of others, must form his rule if he would ever be saved. Another brahmin was much impressed, and meeting Doitaree as he went home, told him much more of his feelings than he could me in the open market.

Explanations.

Early in the afternoon we left the market, and walked to Gopenathpoor. Here we collected a number of people of all classes, with whom we held a long and very useful conversation. I sat down on a toolsee mound, and the people sat around me. The women came to the door of their houses, and listened with attention, and comprehended the import of what was said. The brahmins urged the injustice of the government resuming their endowments; but I replied to these cavils before the multitude, so as to perfectly satisfy all but the interested parties. These endowments are very numerous in Orissa, amounting to about one-eighth of the whole land. They were not given by the former governments, but by the landholders, soon after the company obtained possession of the country, and while the knowledge of the government was very imperfect as to their land revenue. The government in this country are the proprietors of all lands, so that the landholders have given away what was not their own. These wholesale alienations of land have lately been more fully developed, and the government, very justly, are resuming all lands for which the holders can show no valid or just claim. This claim consists in the land being given by the supreme government, whether Hindoo, Maharatta, or Mahomedan; in its being given to the person, or the aucestors of

the person who now possesses it; and in its being conveyed to its present possessors "as long as the moon and sun endure." Failing in any of these points, the land is resumed. The brahmins sneaked out of the assembly, or held their peace, and I proceeded with my arguments and explanations. The opportunity was encouraging. Left about five or half-past, accompanied by one of my hearers to shew me the road.

A Benevolent Gift.

5th. In Kendall market to-day, surrounded by a large congregation, or rather by large congregations, for we separated into two or three parties. Seho gives me great satisfaction. He has preached to-day in a manner I have seldom heard. About 120 books have been distributed to-day in a satisfactory manner. In the evening, a number of people remained to enquire. This evening I received a note from G. B——, Esq., intimating that he had fully made up his mind to make over to me twenty acres of land, and he trusted that before long a native village will be located upon it.

EXTRACTS FROM MR. STUBBINS'S
JOURNAL.

February 4th.—Left home this afternoon about two o'clock. Do not know that ever I felt the sun more intensely hot; there was not a breath of air, and the sun fell on my head like a blazing fire. But we were not exposed to it more than an hour when we became shaded by trees; still, however, we were far from being out of difficulty, as we had now entered into a dense jungle, where our horses* and ourselves occasionally received a sharp spurring on either side by briars and thorns; nor was this all, for the branches of trees, bamboos, &c., came low enough to endanger our heads, and in seeking to avoid this catastrophe, we were in danger of letting our horses fall over the stones, &c., for the path was of the most rugged character. However, by degrees we got on to a village called Dngapadara, where we took up our abode for the night in a miserable, filthy, little hut, built for the accommodation of travellers. After taking some refreshment, though quite dark, we went into the village, where we found a group of eighteen or twenty men sitting on some stones, smoking their cheroots. We entered into conversation with them, and endeavoured to point out the way of salvation, and the importance of paying immediate attention to the eternal welfare of the soul. We felt it to be a time of great interest; the people heard us gladly; but as it was an opportunity for conversation rather than preaching, they felt, of course, fully at liberty to make inquiries, state objections, &c., which they

* I mention horses, because my dear friend and fellow-labourer Ponroosootum is of a weak constitution, and inadequate to the walking and labour that would necessarily devolve upon him in these tours, I therefore keep a pony for him, which enables him, to keep regularly with me in travel and labour.

did. We met, and apparently satisfactorily removed them all, and all with one consent acknowledged that what we said was true. After spending about an hour with them we returned into our hut, and indulged in delightful reflections upon the circumstance of our beloved friends in England being engaged in prayer on our behalf, for it was the first Monday in the month. We also united with you, and for you, as well as for the degraded heathen around us, and for our fellow-labourers.

5th.—Went again this morning into the village. Many heard very attentively till the close; none opposed. Some few made a few inquiries, but none with a desire to oppose. Went thence to Katinada. This was a small village, almost surrounded by a fort made of mud. Most of the villages and towns in this neighbourhood have one or more forts of this kind, as it appears the hill tribes formerly used frequently to come and invade them. Most of the inhabitants came together, and heard with delight the glad tidings of salvation; all acknowledged, "This is truth, and all our idols are false." These were indeed pleasing testimonies from a people who had never before heard the gospel. When we left the village, two men followed us a considerable distance; both asked several interesting questions, but especially one of them, who was old. He gave this reason for his inquiries: that he was now old, and could not live long—that his desire now was to know how he should obtain salvation for his soul, &c. We went on to Sidheswara, a very populous village. After seeking about a long time in vain for a house, or shed, we resolved, if it might be allowed, to become neighbours to Juggernath. Went up to a very nice temple, with a large portico before it, and inquired of the worshiping brahmin if we might take up our abode for that day and night in the

portico. He replied, we could. Here, then, we stopped, and were soon surrounded by a host of wonderers, with whom we spent a greater part of the heat of the day in showing the folly and wickedness of idolatry, and directing them for salvation to the cross of Christ. About two in the afternoon we went to a village (Sindhukhandi) a little more than a mile distant. Here a number of men came to hear, and a whole host of women secretly crowded themselves into a cow-hovel near at hand, and peeped at us through the cracks in the door, holes of the wall, &c. We had not spoken long before one man said, besides Juggernath, there was no God. I exposed the folly of supposing a lifeless piece of wood could be lord of the world, &c. He, with all the rest, appeared at last both to see and feel the folly. After I had endeavoured to show that all whom they called gods were false, and to establish the idea of the true, Pooroosootum directed them to the subjects of sin, salvation, &c.; they listened attentively to the end. Then returned to the village where we had been spending the day; a large crowd assembled. Several brahmins considerably interrupted by silly or frivolous questions, and seemed by no means disposed to hear. I found that persuasive means would effect nothing, so proceeded to give them a good cutting from their own shastras, and led them on in a solemn manner to the contemplation of death and eternity. This had its desired effect in producing silence and seriousness. Pooroosootum showed them their need of a Saviour, and pointed them in an affecting manner to Christ, who gave himself to redeem them. Distributed several books, which were eagerly received, and returned to our habitation. Several of the most serious followed us; we found also the old man who had followed some distance in the morning. Thus we had a congregation of twelve or fourteen persons, apparently seriously disposed, with whom we conversed about two hours, and then dismissed them, wishing them, if ever they came to Berhampore, to call at my house. After they were gone, a few others came; one man said, what a serious thing it was that, in consequence of our being there, the great lord Juggernath had been shut up in the dark, and had nothing to eat all day. I laughed at him, and told him it was indeed a disastrous circumstance, but I supposed Jaggernath had been sleeping all day, for I had not heard him stir, and certainly I had not heard him ask for food; so that I supposed he had not been very hungry, and if he were not, what was the use of giving him food? and he seemed

amused, and listened, with his companions, attentively to exposure of idolatry, and the offers of salvation through Christ.

6th.—Left this morning about three o'clock. It was a beautiful moonlight morning; the whole scenery around was strikingly grand and magnificent. We were surrounded on every hand by hill rising beyond hill, while every thing was silent as death, only interrupted occasionally by the wild scream of the jackalls and the rush of bears, &c., into the jungle at our approach. Many pleasing thoughts rushed into my mind as we journeyed along, with reference to the path of the Christian generally, and our situation as missionaries. As I viewed the hills on either side, I anticipated our difficulty in ascending them, as they were rugged stone, covered with thorny trees and jungle; but as we drew still nearer, I found that our path went gently winding along between them; thus the anticipated difficulty was almost, or altogether averted. This I thought was, in many cases, a fit emblem of the Christian's journey. How often he sees, or thinks he sees, difficulties before him, towering their forbidding heads like lofty rugged mountains; but as he passes forward, not unfrequently does he find that though he come near his mountainous difficulties, he has not to ascend them, but passes quietly alongside. And then, again, with reference to the bears, and other wild beasts—these seemed dangerous, but all fled at our approach; and so it is frequently with the Christian in many of his greatest apparent dangers—dangers from which he has been ready to shrink with dismay, yet if he go forward, he finds many of them flee before him, and all are deprived of much of that horrid, frightful aspect they at first seemed to wear. And then, beholding the moon and the stars, as they emblazoned the firmament, and imparted light to the world—these appeared an apt emblem of the Christian minister and his little charge of believers in Christ. As those derive their light from the sun in the firmament, so these derive theirs from the Sun of righteousness—as those imparted their light to the natural world, without which it would have been in utter darkness, so these impart their light to the moral world, without which it would be but sitting in darkness and the valley of the shadow of death. Oh that ministers and Christians as faithfully answered their purpose in the moral world, as the moon and the stars do in the natural! What a sacred lustre would then be shed abroad! But, alas! is there not too much reason to fear that the light

that is in them is not unfrequently darkness! God forbid that this should ever be our unhappy experience! Passing by these, and many other similar reflections, we arrived at Bad Kirinidi just at daybreak, and found a shelter, such as it was, but it was the best we could get. We shortly went into a large bazar, where we proclaimed the word of life to not less than two hundred people. One brahmin, after he had listened a long time, exclaimed, "Ah, this is holiness!" and, "This is holy work, to come and tell us how to obtain salvation." This was the only sentence uttered from the commencement to the close of the service, which lasted for about an hour. But when we began to distribute books we were in a difficulty. The whole crowd rushed on us in a body, so eager were they to receive them; and though we were standing on an eminence, three feet high, surrounded, or rather fenced round with bamboos, we could not possibly keep the people away; the fence was almost instantly broken all to pieces. In such a state of things, of course we could distribute with no discretion; I therefore positively refused to give a single book while they stood where we were, but promised, if they would go down, we would give to all who could read and understand. After persisting in this for some time, they were by degrees, though very unwillingly, prevailed on to go down, when we distri-

buted pretty successfully. During the day we had many visitors, with whom we spent a greater part of our time, in directing them to the true God, and his worship, and salvation through Jesus Christ. In the afternoon we went to Padanapur, a large village about a mile distant. Here we certainly had not less than from 250 to 300 people. Many followed from the village in which we were stopping. The utmost silence and astonishment prevailed. Towards the close one man made a few trifling objections, but these being removed, we had no further interruption. I do not know when I was more amused than at the sight of crowds of females: they wanted to see and hear, but dare not come to us; some, therefore, crowded into cow hovels, some half-opened the doors of their houses and peeped through the crevice, and not a few managed to pull down a lot of thorns off a high wall near, and climb up that. Altogether, I do not think I ever enjoyed a more delightful opportunity. Lord grant that it may prove to have been equally good to many, many others! We then returned to our village, where we had again an immensely large congregation, who listened in perfect silence till the end. After distributing several more books amongst them, we returned to our lodging. Many followed us, several of whom remained till near nine o'clock, when we wished them to leave, as we wanted rest.

GENERAL MISSIONARY INTELLIGENCE.

LUCEA, JAMAICA.—Our friends are aware that this was once a station occupied by the General Baptist Missionary Society. We have much pleasure in inserting the following extract under date of Nov. 1st. Mr. Francis, Baptist Missionary, writes:—"Last Sabbath day was a glorious day at Lucea. By moon-light, in the morning, not less than 2000 persons assembled at the sea-shore, to witness the baptism of 214 persons, many of whom are promising young people; and on the approaching Sabbath I shall (D.V.) baptize about 100. "This is the Lord's doing, and it is marvellous in our eyes."

MR. W. H. PEARCE has returned to India, and writes to the Committee from Calcutta,—“I am thankful to inform you, that from all I have yet had an opportunity of noticing since my return, I am led to conclude that, in almost every department of labour, there has been a very perceptible advance; much to evidence, not only that the agents of the Society have been active and persevering in their efforts, but that the

blessing of God has evidently attended them. May the same blessing accompany the exertions of those who are now graciously permitted to unite in their exertions!

“We rejoice to find, by your last letter overland, which reached us two days ago, that the American and Foreign Bible Society have again sent you a noble donation in aid of translations. The amount is urgently required, and will, I am persuaded, be usefully expended.”

A CONTRIBUTION to the Baptist Mission, amounting to £9, 9s. 5d., has been received from a German Baptist Church in the south of Russia.

BERLIN.—The missionary cause extends further and further, and begins to exercise a mighty influence. On the 29th of May we celebrated the anniversary of our Missionary Society, at which three additional messengers of peace to the heathen, the Rev. Messrs. Posset, Wiuter, and Liefeld, were solemnly set apart for the service of Christ in South Africa. The interest excited was so great that the church over-

flowed, and would not contain all that were anxious to crowd into it. The propagation of the Gospel of Christ among the ancient people of God makes still more rapid progress. No rabbinical opposition, however artful and well contrived, can now stem the tide of Israel's conversion. They are now joining the Christian Church by tens and twenties, and I confidently anticipate their doing so soon by hundreds.—*Rev. Mr. K.*

ASHANTEE, WESTERN AFRICA.—The Rev. Mr. Freeman, a Wesleyan missionary, in the early part of last year, made a tour from Cape Coast Castle to Ashantee, the warlike nation in the interior of Western Africa. He was thus occupied from Jan. 30, to April 23, 1839. He was well received in his progress, both by the inferior authorities, and the king himself. He saw their horrid human sacrifices—their superstitions, &c. The committee purpose attempting a mission among this terrible people on a liberal scale, if possible.

THE WESLEYAN MISSIONARY SOCIETY occupies now about 241 principal stations; has about 360 missionaries; 300 salaried catechists and school-masters; seven printing establishments; about 4000 unsalaried agents; 72,727 members; and 56,512 scholars, adults and children.

DISSENTERS' MARRIAGES IN JAMAICA.—A bill has passed the house of assembly for legalizing marriages by dissenting ministers in this Island. It was strongly opposed.

THE CANARESE LANGUAGE.—*Brahmin Missionaries.*—The Canarese is the language of the country, and the calculation is, that it is spoken by not fewer than nine millions of people. Circular in its character, sweet and mellifluous in its sound, highly finished in its style and structure, renowned for its richness and antiquity, it will stand a comparison with any eastern tongue; it is well adapted to convey all kinds of knowledge, human and divine; it abounds with eastern figures, illustrations, and turns of thought, and would but ill receive into its lexicon the barsher sounds, and the colder style of a western dialect. Instead of resembling the Chinese, which being monosyllabic, will, it is said, scarcely admit of any rhetorical appeals, the Canarese is the vehicle of the most impassioned eloquence—now filling the hearers with rapture, and then plunging them into the deepest grief. What with the beauty and richness of its poetry, and the power of expression and variety of style which may be infused into its prose; what with the sim-

licity and vigour of its diction, and the grace and energy of its elocution, the pundits, or learned brahmins, produce the most powerful effects upon their people. Two and two in company, they pass from city to city, and from village to village, to expound their mythology, and to instruct their votaries in the errors and superstitions of their fathers. Under the shade of a hanyan tree, or in the porch of a temple, or in some public place of resort, they collect the crowds to hear them; the senior pundit takes out his Ramayna, or his Bharta, and reads a stanza of poetry; the junior, sitting by his side, raises his voice into a sweet and agreeable chant, and pours forth his torrents of eloquence, while people are riveted to the spot, listen with the most profound attention, are now convulsed with laughter at some dexterous exploit, and then thrilled with horror at some dreadful calamity. At the close, and, indeed, sometimes during the service, a collection is made to carry on the strangers to another city. In this habit, so customary and so popular among the Canarese, who does not see an admirable preparative for the declaration of the Gospel? The people who are accustomed to listen with attention and with pleasure to their own pundits, while they expatiate upon error, are prepared to listen to the messengers of peace.—*British India, by Rev. W. Campbell, of Bangalore.*

NORTH-WEST AMERICA. CHURCH MISSION.—The labours of the missionaries have been signally blessed in this inclement clime. Those devoted men, Messrs. Jones and Cockran, have had to contend not only against the evils and corruptions of the natural heart, as manifested in hostility to the Gospel, among the Indians, but they have also suffered from extremes of cold in winter and heat in summer. The Indians also, like all other nations who have ever led a savage life, are very indolent, and exceedingly loath to adopt those active and industrious habits which the Gospel so plainly enjoins. Yet, in spite of all obstacles, much has been accomplished.

AN OLD INDIAN'S OBSERVATIONS IN A STORM.—The storm was terrible and the thunder loud. He said, "I must go and take the opinion of the black coat, (missionary) about our Indian ways and Indian worship: he says that the Master of Life is displeased with us because we will not listen to the message of His Son who came from heaven, and died to save us. I should not like to meet the Master of Life angry. His winter storms and his summer storms terrify me. If he grow *properly* angry I cannot stand before him."

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 16.]

APRIL, 1840.

[NEW SERIES.

MEMOIR OF MR. THOMAS ACKROYD.

DEATH is a subject with which we are all familiar, for death is the common lot of all. But when the young, the pious, and those who gave early promise of extensive usefulness, are "cut down like the grass, and wither as the green herb," nature turns pale, and humanity shudders at the scene. The following lines record the death of one who was young in years, but old in understanding; poor in spirit, but rich in faith; unknown to many who may deplore his death, but well known to the Saviour, who has received him to himself. A Christian's life is not to be measured by the number of his years, but by the character of his attainments; not by the different scenes through which he has been called to pass, but by the improvement of those opportunities which a merciful Providence has vouchsafed. The question is not, what was the number of his days, but whether they were well spent; not the period of his death, but the character of his life.

"It matters little at what hour o' the day
The righteous fall asleep: death cannot come
To those untimely who are fit to die.
The less of this cold world, the more of heaven—
The briefer life, the earlier immortality."

Mr. Thomas Ackroyd was born in King-street, Hebden Bridge, January 24th, 1813. His mother died about eleven years ago, and was much respected for her piety: the father, who still lives to deplore the early death of his beloved son, was one of the first who united to form the Church at Heptonstall Slack, was one of the first who was chosen to fill the office of deacon, and has been for many years an occasional preacher. Our departed friend was taken to the house of God by his parents, with the rest of the family, when he was very young, and by this means his attachment to the people and the place became so strong, that neither severity of weather, nor the distance of his residence, had any influence on his attendance. The Sabbath found him invariably in his place.

While he was yet a boy, he was evidently the subject of religious impressions. His seriousness soon began to develope itself in his general deportment, and in his attachment to the ordinances of the sanctuary. Desirous of giving him as good an education as their circumstances would

allow, his parents placed him first under the care of a pious member of the Church at Slack; but the principal part of his education was received under the tuition of Mr. Moss, of Hebden Bridge, who still lives, and sincerely laments the early death of his respected pupil.

In the year 1824 his sister Mary died: this event rendered his personal assistance in his father's family indispensably necessary. He was thus compelled to divide his time between the duties of home and the privileges of school, and hence his progress in learning was by no means equal to his desires, and his occupation was not at all congenial with the natural bias of his mind. Still he never made any complaint, but was uniformly obedient to the injunctions of his father, who never remembers an instance of being under the necessity of resorting to corporeal chastisement. In the month of October, 1828, our friend removed to Halifax, and became assistant to Mr. Foster, a linen draper, and a respectable member among the Wesleyan Methodists. During his continuance in this worthy family, he was very kindly treated, and was very comfortable. In this situation he might have remained long had not the circumstances of his father's family required his services at home. There was evidently a mutual attachment between our brother and his master; for after his return to his father's house, whenever Mr. F. had to be absent on business, or needed assistance for a few days, application was always made for his help, and was cheerfully given; and in all his subsequent visits to Halifax, he invariably made Mr. Foster's house his home. During his residence in this town, he attended the ministry of Mr. Jonathan Ingham, then pastor of the Church at Haley Hill; for although he loved the pious of every name, and desired their prosperity, yet with him it was a matter of conscience to "dwell among his own people." He was always strictly moral in his general deportment, was never known to make use of improper language, and was thoughtful above his years. At this place our young friend endeavoured to make himself useful by distributing religious tracts, by assisting in the Sabbath-school, and by promoting the interests of piety according to his opportunities and abilities. Here also he began to attend the private meetings; and having first given himself to the Lord, he was baptized by Mr. Ingham, and united to the Church, in his eighteenth year. Shortly after this he returned to his father's house, and having obtained an honourable dismissal from the friends at Halifax, he united with the Church at Heptonstall Slack. Here also he assisted in the Sabbath-school, conducted an experience meeting, and endeavoured to make himself generally useful. In his native place he found many judicious friends who warmly encouraged him in all his exertions to promote the Saviour's cause. By them it was soon discovered that he possessed talents which, if properly cultivated, would be a blessing to the Church and the world. He was therefore desired to give a word of exhortation at the public prayer-meetings which were held in the surrounding neighbourhood. Being naturally of a mild and yielding disposition, and having the prosperity of the cause at heart, he regarded the counsel that was given him, and was heard with great interest and pleasure. He was then desired to preach before the Church; and having done so, on two separate occasions, to the entire satisfaction of his friends, he was authorized by them to preach wherever his services might be required, or Divine Providence open his way. After this period he received applications, not only to occupy the

pulpit at Slack, in the absence of his pastor, but also to preach in the houses of private individuals, and to supply the neighbouring congregations, both of our own and other denominations. He always felt a pleasure in accomodating his friends, and it is very gratifying to know that his services, whether of a public or of a more private character, gave great satisfaction.

It was now thought very desirable that our departed brother should enjoy the benefits of the Academy, a privilege which he had long anticipated with feelings of great interest. But for a considerable period the difficulties in his way seemed formidable. The funds of the Institution were low, the worthy tutor's health was declining, and it was very uncertain how long he might retain his office. But the greatest obstacle in his way was his father's unwillingness to part with him. There were several things which led him to hesitate, one of which was, a fear that his son's health would not bear the necessary confinement and application for so long a period; and, alas! the issue has proved that there was some foundation for this apprehension. The father, however, ultimately consented, and our dear brother applied for admission to the Academy at Wisbech, in the year 1836, and was successful in his application. He reached Wisbech in the latter end of January, 1837, and commenced his studies under favourable circumstances. He was frequently employed in dispensing the word during his residence at this place, and his services were uncommonly acceptable. He remained at Wisbech until Midsummer, 1838, when, owing to the resignation of the Rev. J. Jarrom, and the removal of the Institution to Loughborough, he repaired thither according to the direction of the Committee after the Midsummer recess. Here he was very diligent in his studies, was much respected by his tutor and fellow students, and was employed nearly every Lord's-day in proclaiming the glorious Gospel. His labours were highly valued wherever he went, and it was fondly hoped by all his friends that he would live to be a blessing to the Church, and a distinguished minister of Jesus Christ. His respected tutor says, "I never had, nor do I expect to have, a more interesting or agreeable student. He was a favourite with the whole family, and particularly endeared to his fellow students. There was something so kind, so courteous, and so truly gentlemanly in his spirit and deportment, that it was scarcely possible to live with him without loving him. I preached his funeral sermon I suppose to more than a thousand people, many of whom were deeply affected." Another estimable minister says, "I am very far from wishing to flatter our dear friend Ackroyd. He has richer consolations than those which can proceed from attempts to exaggerate the virtues of his son; but I can *truly* say, that I was much prepossessed in his favour. I thought him modest, sensible, and devout, and as a *sermonizer*, superior to students in general. I often thought of him as one who would be rather distinguished as a preacher in the connexion."*

* The following description of Mr. A., by Mr. Wilkinson, (missionary,) when a fellow student, in a private letter, will not be out of place here.—ED.

"Mr. Ackroyd is a young man about twenty four years of age; he is stout and strong; has a commanding appearance; his features are striking; he has an intellectual forehead, broad and prominent; he has a stern look, but he now and then gathers his face into a smile; he is a companionable sort of youth, one with whom I feel quite at home, one that can rejoice in the prosperity, and grieve at the distress of another. In classical

Before our friend left Wisbech, he was repeatedly solicited to remove to Hinckley, to become assistant to the Rev. James Taylor. To this, however, the committee objected, and he remained at the Academy up to last Midsummer. By the desire of the friends at Fleet and Long Sutton he spent his last vacation with them, and his conduct and labours were so well approved by the Church and their late revered pastor, as to induce them to unite in requesting him to remove to them at Christmas, and become their assistant minister. This application was laid before the committee, who recommended our dear brother to comply with the wishes of his friends; and had his life been spared, the probability is that he would have been extensively useful in this important sphere of labour. This was evidently the station of his warm and deliberate choice; he frequently mentioned the friends there with lively emotion, and cherished for them feelings of the profoundest respect. But, alas! when just preparing to enter the field, his warfare was accomplished, and his work completed. How affecting the providence, and how painful the event; but still "the Judge of all the earth does right."

While our friend was at Sutton, he was unwell, and on his return to Loughborough, he became so much worse as to excite the serious alarm of his friends. He was recommended by his medical attendant to spend a few weeks in Yorkshire, where it was hoped that a little relaxation from study, the society of his old friends, and his native air, would tend to brace his nerves, raise his spirits, and improve his health. In August last he reached his father's house, and for a short period at first his apparent improvement was very gratifying, and we all anticipated his recovery with feelings of unmingled pleasure. About the middle of September his sister Anne died, at the early age of nineteen: she was very interesting and amiable, and was much respected. From this period our dear brother seemed gradually to decline. It is true there were periods when he seemed

learning he is an infant†—in preaching a giant. Of men and things he knows a great deal—of the science but little. His preaching talent is of the first order, both in regard to matter and manner; his voice is impressive, majestic, and sweet, capable of being one of the best in the connexion, and he will not let it spoil for want of cultivation. His sermons are of the first-rate sort, but they rather smell of the oil. He feels at home on the grand and sublime, and writes with great strength, beauty, and conciseness. He is truly a first-rater in embryo, and he does not know it, that is best of all. There is at present too much appearance of art in his composition; it resembles rather the grandeur of the cathedral than the natural sublimity of the forest."

We also give insertion to the following, from a respected gentleman at Castle Donington.—Ed.

"The last time brother Ackroyd visited this place, he preached in the morning from Matthew xxvi. 12, 13. I had many times wondered, notwithstanding our Saviour's injunction is so plain, that I had heard no minister preach from those words, or very seldom allude to them. When brother A. improved those words, I could not but feel pleased that our place of worship was blessed with the fulfilment of the Saviour's promise, viz., "Whosoever this gospel shall be preached in the whole world, *there shall also this*, that this woman hath done, be told for a memorial of her." I submit this fact for the reflection of both ministers and people, for I have no doubt on my mind, that what that woman did is left for an example, which ought to be held up for our imitation. I told him the palm was his, and it is pleasing to reflect, that though his race was short, he is now wearing another palm—the palm of victory, having finished his course with joy, and kept the faith.—J. B."

† He had been at the Academy only three months when this was written.

better, and when the hopes entertained of his restoration were sanguine ; but, alas ! these hopes were followed by distressing fears, which the issue proved to be but too well founded. Every thing which medical skill could suggest, or affectionate friends recommend, was promptly resorted to for the benefit of the sufferer ; but all was of no avail. Still it is a consolation to his friends to know that no available expedient was neglected that was calculated to alleviate his sufferings, and preserve his life. The deceased was very highly respected by his neighbours and acquaintance, who manifested much concern for his afflictions, and an earnest desire for his recovery. He repeatedly expressed his surprise and gratitude for the sympathy they manifested, and the kindness they displayed. He frequently said, "I want for nothing : whatever I need I can have."

On the day before his departure he appeared so much better as to excite the surprise of all who saw him : he took tea with his friends, a beloved brother in the ministry, (who had been a fellow student,) and the writer of this brief memoir. He conversed very freely and sensibly, and was uncommonly cheerful. We were all much gratified, and thought he might recover ; but, alas ! how delusive are appearances, and how often are our fondest hopes cut off ! The admonition is both wise and salutary, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." He was taken worse in the evening, and during the night was exceedingly ill : his sufferings were distressing. In the morning he seemed a little better : he conversed with his friends at intervals with much apparent composure until about one o'clock, P. M., when he sent for his father, and said to him, "Stay with me, for I shall be gone directly." The father, with a full heart, said in reply, "Well, Thomas, you must look unto the Lord." He said, "I do," and immediately fell asleep in Jesus, without a struggle or a groan.

"So fades a summer cloud away ;
So gently shuts the eye of day ;
So sinks the gale when storms are o'er ;
So dies a wave along the shore."

During the whole of our friend's illness, his spirits were generally depressed, and he seemed indisposed to converse freely, even with his intimate friends. This, it is believed, was owing entirely to the nature of his disease, which invariably produces great mental depression. He repeatedly expressed his regret that he could not say more ; but what he did say was highly satisfactory, and proved that "his heart was fixed, trusting in the Lord." He seemed to lie completely passive in the hands of his heavenly Father, and to be entirely resigned to his will. It was distressing to witness his sufferings, and to see his strength gradually declining ; but his composure never forsook him ; his eye, beaming with intelligence, was fixed on the Rock of Ages, and his mental peace was never interrupted. To the writer of these lines he said, a few days before his death, "If I have any desire to recover, it is that I may be more devoted to God, and more useful in his cause." If a man's life be the best test of his character, and the best proof of his being prepared for death, then it may be safely affirmed that the deceased died a sincere Christian, and death to him was gain.

The talents of our dear brother for public usefulness were of quite a

superior order, and, had he been spared, would have placed him in no mean position in the connexion to which he belonged. To a vivid imagination he united great soundness of judgment; and his written compositions exhibit a taste remarkable for strength, for elegance, and beauty. He had evidently studied the best writers, and had formed his style on the most approved models. With a mind so constituted as his, and a heart glowing with love to souls, and zeal for God, he must have been useful. To a stranger our friend appeared reserve and distant: with intimate friends it was otherwise, though even by them this was observable more than the contrary extreme. His sensibility was great, his natural disposition inclined to the pensive, and he always appeared to be full of thought. He was an enemy to contention in every shape, and an ardent lover of peace: he never sought to injure any, but was the common friend of all. In him there was nothing obtrusive or forward — nothing officious and busy; but, on the contrary, he was modest, unassuming, and retiring — an ornament to the Church, and a comfort to his pastor: by the former he was much respected, and by the latter he was viewed with feelings of great interest, and he can say most conscientiously, that the deceased uniformly treated him with great courtesy, with sincere kindness, and unfeigned respect. The death of such an individual appears to us a mysterious event; but He who is “wonderful in counsel, and excellent in working, does all things well.” “Clouds and darkness are round about him, but justice and judgment are the habitation of his throne.” The death of our dear brother was improved at Heptonstall Slack, by Mr. Butler, to an overflowing and deeply affected congregation, from Psalm *xlvi.* 10. How affecting is this event to the relatives of the deceased: may they be mercifully sustained under the trial. How instructive to his fellow-students: may they have grace to lay it seriously to heart. May the Church be admonished of its duty, and may all who read this affecting memorial of an interesting young man, be excited to imbibe the spirit, and to imitate the virtues of the wise and the good, that when time is exchanged for eternity, and a brighter scene shall burst on our enraptured vision, we may hear an angel’s voice announce the end of all calamity, exclaiming, “The tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.”

Heptonstall Slack, Feb. 28th, 1840.

WM. BUTLER.

LINES ON THE EARLY DEATH OF MR. T. ACKROYD.

No: 'tis in vain, his voice no more
 May gently greet our listening ear,
 Like thrilling music, made to cheer
 Or soothe, or start the silent tear,
 Awakening in our soul delights unfelt before.

Quench'd is the fire of that dark eye,
 Clos'd now in cold and lonely night;
 Crush'd are his valour and his might,
 His armour, polish'd for the fight,
 The Gospel's glorious fight,—for peace is all laid by.

To us 'tis strange it should be so,—
 That He who form'd salvation's plan,
 And trusts His work to feeble man,
 Too simple far His ways to scan,
 Should one of promise fair, so early bid to go.

And we our tears can scarce restrain,
 Nor need we, for our Saviour wept
 While in the grave a loved one slept;
 And He will now *our* sighs accept,
 And His consoling grace will sweeten every pain.

O what a bright, a gladdening thought,
 That though our friend has passed us by,
 He is living still in worlds on high,
 Where grief and parting come not nigh,
 And feels at home with Him, who his redemption bought.

And that kind power who called him home,
 Omnipotence itself by name,
 Will still in others light a flame,
 Who shall His holy word proclaim,
 And dwell at length with those who now in glory bloom.

May we for ever trust His love,
 'Twill be a fence about our way,
 'Twill cheer us in the darkest day,
 'Twill send us answers when we pray,
 And change our faith to sight in realms of bliss above.

MARTYRDOM OF ABDALLAH, AND CONVERSION OF SABAT.

(*An Extract.*)

It will easily be allowed, that the calm and deliberate surrender of life, with all that can render its possession desirable; and the thoughtful and patient submission to death, under forms of shame and terror which must render it especially revolting, will invest that religion on whose behalf the one is surrendered, and the other endured, with a superhuman glory. It is the high and peculiar honour of the christian religion, that its author will sustain the spirits of its faithful friends under all they may have to endure from their attachment to him. He will support them beneath the frowns of greatness, the colds of poverty, the scourges of oppression, and the agonies of pain. And when hunted down by the demon persecution, and dragged forth to stand before governors and kings for his name's sake, he has inspired them with a calmness, a courage, a dignity, and a triumph of soul which all the instruments of torture that cruelty could invent, and all the allurements that princes could offer, have failed to weaken, to shake, or subdue. It does indeed speak loudly in favour of the celestial origin of our common faith, that in the very act of dying by the sword of persecution, it can divest the sufferer of every expression of resentment, and cause him to turn a look of benignity and forgiveness on his very betrayers and murderers. We have an illustrious instance of this meek forgiveness and holy fortitude in the history of a young Arabian Noble, who was converted to the christian faith, and suffered martyrdom as its usual consequence. The facts are related by Rev. C. Buchanan, about thirty-five years since, residing in India. The narrative proceeds as follows:—

“ Two Mahomedans of Arabia, persons of distinction in their own country, have been lately converted to Christianity. One of them has already suffered martyrdom ; the other is engaged in translating the Scriptures, and in concerting plans for the conversion of his countrymen. The name of the martyr is Abdallah, and the name of the other Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account I shall give to you. Some particulars I had from others. His conversion took place after the martyrdom of Abdallah, to whose death he was consenting ; and he related the circumstance to me with many tears. Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahomedans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni Sabat, who trace their pedigree to Mahomed. The two friends left Arabia, after paying their adorations at the tomb of their prophet, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, king of Cabul ; and Sabat left him there, and proceeded on a tour through Tartary. While Abdallah* remained at Cabul, he was converted to the christian faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia, then residing at Cabul. (The Armenian Christians in Persia have a few copies of the Arabic Bible among them.) In the Mahomedan states it is death for a man of rank to become a Christian. Abdallah endeavoured for a time to conceal his conversion ; but finding it no longer possible, he determined to flee to some of the Christian Churches near the Caspian sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him, by the sacred tie of their former friendship, to let him escape with his life. ‘ But, sir,’ said Sabat, when relating the story himself, ‘ I HAD NO PITY ! I caused my servants to seize him, and I delivered him to Morad Shah, king of Bochara. He was sentenced to die, and a herald went through the city of Bochara announcing the time of his execution. An immense multitude assembled, and the chief men of the city. I also went, and stood near to Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. ‘ No,’ said he, as if the proposition was impossible to be complied with, ‘ I cannot abjure Christ.’ Then one of his hands were cut off at the wrist. He stood firm, his arm hanging by his side with but little motion. A physician, by desire of the king, offered to heal the wound if he would recant. He made no answer, but looked up steadfastly towards heaven, like Stephen, the first martyr, his eyes streaming with tears. He did not look with anger towards me. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, sir,’ said Sabat, in his imperfect English, ‘ he never *changed*, he never *changed* ; and when he bowed his head to receive the blow of death, all Bochara seemed to say, What new thing is this ?’ Sabat had indulged the hope that Abdallah would have recanted when he was offered his life ; but when he saw

* Abdallah is the same as Abdiel, the servant of God being its signification.

that his friend was dead, he resigned himself to grief, and remorse. He travelled from place to place, seeking rest but finding none. At last he thought that he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival he was appointed by the English government a mufti, or expounder of Mahomedan law; his great learning, and respectable station in his own country, rendering him well qualified for that office. And now the period of his own conversion drew near. While he was at Vizagapatam, in the northern circars, exercising his professional duties, providence brought in his way a New Testament in the Arabic language. He read it with deep thought, the Koran lying before him. He compared them together with patience and solicitude, and at length the truth of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek christian baptism; and having made a public confession of his faith, he was baptized by Rev. Dr. Kerr, in the English Church of that place, in the twenty-seventh year of his age.

Being desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the Scriptures into the Persian language. But the great work which occupies the attention of this noble Arabian, is the promulgation of the Gospel among his own countrymen; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success. His first work is entitled, "*Happy News for Arabia.*" It contains an argumentative elucidation of the truth of the Gospel, with copious authorities admitted by the Mahomedans themselves; and prefixed to it is an account of the conversion of the author, and an appeal to the well-known family in Arabia for the truth of the facts. Sabat is now (A. D. 1809,) with the Rev. Mr. Martin, fellow of St. John's College, Cambridge, and chaplain to the East India Company, who is well qualified, by his knowledge of the Arabic and Persian languages, to superintend the labours of his companion. In his latest letters he speaks of his friend Sabat in terms of affection and admiration. Sabat accounted himself, at one time, the best mathematician and logician in Arabia. Mr. Martin was senior wrangler, or first mathematician of his year, at Cambridge, in 1801; and yet to give a specimen of national prejudices and prepossessions, in a letter dated Sep., 1809, he thus writes:—"It is curious how accurately these Orientals observe all the rules of writing. Sabat, though a real Christian, has not lost a jot of his Arabian notions of superiority. He looks upon Europeans as mushrooms, and seems to regard my pretensions to any learning as we do those of a savage or an ape."

"The following circumstance in the history of Sabat ought not to be omitted. When his family in Arabia heard that he had followed the example of Abdallah, and become a Christian, they despatched his brother to India (a voyage of two months), to assassinate him. While Sabat was sitting in his house at Vizagapatam, his brother presented himself in the disguise of a faqueer, or beggar, having a dagger concealed under his mantle. He rushed on Sabat and wounded him; but Sabat seized his arm, and his servants came to his assistance. He then recognized his brother! The assassin would have become the victim of public justice, but Sabat interceded for him, and sent him home in peace, with letters and presents to his mother's house in Arabia."

We have, Mr. Editor, in this simple and affecting narrative, an illustrious

instance of the power of the Gospel of Christ. It is with deference submitted to your decision. If you think it unworthy a place in your pages, you will of course suppress it: if otherwise, you will please to insert it. Hoping it may, in some humble sense at least, subserve the holy cause whose interests we labour and pray to promote,

I am, dear Sir,

Your unworthy fellow-helper unto the truth,
 Longford, Feb. 13th, 1840. JOHN DUNKLEY.

ON THE SUPPORT OF THE MINISTERS IN OUR CONNEXION.

Mr. Editor,—It is under the influence of pity I take up my pen to address a few lines to you; pity, not to myself, for I do not suffer under the evil I would point out to your notice, and that of your readers; but pity towards some individuals among the most worthy and valuable class of men in all the world—I mean the ministers of the Gospel among the General Baptists.

The evil I complain of is this,—They are called by the Churches to “give themselves wholly to the work of the ministry;” God himself seems to call them; their work increases and demands all their time; studying, pastoral visiting, attending to various other meetings in the town, the district, and the Connexion, as well as their own chapels and preaching stations; the claims of *correspondence* with distant friends; and of *hospitality* at home; together with unaccountable and numerous interruptions, render indispensably requisite the undivided sacrifice of *all his time*. He cannot increase his store by trade, he knows not how to support his family, yet he cannot hesitate to obey the calls of God and the Church, of love and necessity. Necessity is laid upon him; yea, woe to him if he preaches not the Gospel, and gives himself not wholly to it. Should such a man be left in any other kind of necessity? Should the Churches not diligently enquire, Is our minister comfortable? Is his mind kept free from anxiety? Is he able to lay up a little for old age? Is he able to educate his children respectably, and put them out into business? Is he able to clothe himself as we should like? Is he able to bear his travelling expenses? Is he able to subscribe as his heart desires to the various institutions in the Connexion, in the religious world, and in the town he dwells in? Is he able to do any thing in the shape of requiting his aged parents? Is he at liberty to relieve the poor who look to him as a pattern, as well as a preacher of charity? Is he in a condition to be a lover of hospitality—a lover of good men? And, though his fare be simple, has he enough of it to share with the stranger? Has he a spare bed, as well as a spare plate, for the sweet claims of hospitality? If these questions are not satisfactorily answered, should not all Church members ask some further questions? Are we walking charitably towards our brother—nay, justly? We have demanded all his time, put him into a comparatively expensive rank in life, we know him to be diligent, charitable, and at the same time at a loss for a guinea for his annual subscription, or a shilling for a poor friend. Is it wise? If poverty be good for *prayer*, is disappointment and penury good for *preaching*? Is it honourable? Does it speak well for the voluntary principle? Does it show the excellent fruits of christian motives? Can we profit largely by a ministry we so scantily support? Does the Spirit of God approve of us in this matter?

Sir, I have been led to make these remarks by hearing of a laborious minister, who is kindly treated by the world around him, but not considerably by his own large Church. I believe I have heard, that if each member of his thought all his ministry worth five shillings a year, their minister would be in tolerably comfortable circumstances! If this be the case with one, it may be so with several; through your pages, therefore, I beg to offer this subject to the prayerful consideration of all concerned,

And remain, yours faithfully,

FRATER.

A LETTER TO THE YOUNG WHO ARE UNDECIDED ON THE SUBJECT OF RELIGION.

DEAR FRIENDS,—I can easily imagine you frequently look over the pages of the Repository in search of something designed especially to interest and instruct you; and probably on some occasions you turn away half-disappointed, with the feeling that there is nothing in your way this month. However, though this may sometimes be the case, be assured you are not forgotten: no, you are frequently remembered with feelings of deep solicitude by many around you, and oftentimes petitions are offered at a throne of grace on your behalf, of which you are at present altogether ignorant. You are not forgotten, I said, in proof of which I have undertaken to offer you a few remarks on a very important subject—the most important that can possibly engage your attention; namely, religion. Now do not be alarmed at the name, or think that it includes, of necessity, any thing gloomy or sad; no, if such are your feelings, you are very much mistaken. You have perhaps been accustomed to hear the subject spoken of by individuals much further advanced in life than yourselves; they have talked to you on the subject, and you have thought, “Yes: its very well for you to be religious, and when we arrive at your age we intend to be religious too; but for the present, the pleasures and gaities of youth are pressing upon our attention, and it would be folly for us to be religious now.” Is such your language? are such your feelings? and are you still inclined to delay attention to the important subject? If so, suffer the word of exhortation from one who, like yourselves, is in the morning of life, who can fully sympathize with you in all your gay dreams of youthful pleasure, but who has been early led by divine grace to attend to things of a higher nature, and whose sole aim is your present and everlasting welfare. You are young in years then; life is just opening before you in all its blooming prospects; the future is flitting before your glowing imagination in vivid characters of unclouded light, adorned with all the bloom of bridal beauty; and you fondly anticipate in a round of pleasure you have marked out for yourself, all that joy which you vainly conceive it is calculated to inspire;—but are you happy? have you ever experienced solid satisfaction in pursuits of this kind? have you not learnt by past experience the delusive nature of all earthly good? You have assembled with your gay companions; you have joined in the festive song; you have whiled away an hour or two of your existence with some of those numerous devices which the world has invented to annihilate time; you have left the scene and retired to your chamber; and what were your feelings then, when no eye was upon you but the eye of God? Were you happy? No. Had it then been said, in reference to you, “this night shall thy soul be required of thee,” where would you have been found? And why is it that your present pursuits do not afford you happiness? Because sin is the procuring cause of all sorrow, and the wages thereof death; because you are endowed with an immortal soul, a deathless spirit, for which the transitory trifles of time are insufficient, which can be satisfied with nothing short of an eternal good; and this is alone to be found in the service and favour of God. And is the service of God unreasonable? is it folly to serve him who brought you into being, and has watched over and preserved you up to the present time? is it folly to dedicate yourself unto his service who has created the

world, clothed it in verdure and beauty, and adorned it with all that is lovely and fair; who has so mercifully adapted its produce to the varied wants of man; whose providential care is exercised towards all his creatures; and the impress of whose wisdom is indelibly stamped on all his works? But not only in creating and preserving you is the goodness of God manifested, but above all in redeeming you. Yes: he gave his only-begotten, his well-beloved Son, to redeem you. O then, surely the service of such a gracious and merciful God must be the height of wisdom; truly the "fear of the Lord is the beginning of wisdom."

And now will you not decide for the Lord, and dedicate yourself unto his service? Early piety is peculiarly acceptable to God, and it is often blessed by him in an especial manner.

"When we devote our youth to God,
'Tis pleasing in his eyes;
A flower when offer'd in the bud
Is no vain sacrifice."

Do you still ask what religion has to offer? I might reply, it purifies and directs the affections; it weans them from earthly things; it raises and fixes them on things above—on heavenly realities; it expands and refines the powers of the soul; we are brought into near and intimate relationship to the fountain and source of all good; we become the adopted children of God, through faith in his Son; we have right of access to him by prayer; all the exhaustless treasures of grace are opened to us; the blessed Lord Jesus Christ, our adorable Redeemer, is our mediator and intercessor—he is our elder brother; the Holy Spirit is our helper and comforter, and in great mercy condescends to come and tabernacle in our sinful flesh; we have all that can conduce to the enjoyment of life here, and a hope blooming and full of immortality hereafter. In short, if there is any thing lovely and attractive on earth, Christianity is transcendantly more so. If you are Christ's disciple, you may sail over the stormy ocean of life, and the waves of time may break in heavy billows upon your vessel, but they cannot injure you: Christ is your anchor, both sure and steadfast. If you are found in Christ, accoutred in heavenly armour, you can maintain the warfare against all your spiritual enemies while passing through this wilderness world, and you will at length come off more than conqueror through him who hath loved you.

The Christian finds a source of delight, consolation, and encouragement in almost every thing by which he is surrounded. He views creation as one vast theatre in which his heavenly Father has displayed his wisdom; contemplates it as a direct emanation from his hand; and, looking "from nature up to nature's God," adores its Maker through it. Time would fail me to tell of the glorious portion to which faith in Christ would introduce you; suffice it to say, that it is through this mighty agency that prophets, apostles, martyrs, confessors, and good men of every age, have attained the kingdom of heaven; and would you ever obtain that glorious inheritance, you must follow in their path.

You have read over the preceding remarks, and you are perhaps now saying within yourselves, "Yes, it is very true; I should like to be religious, but then my companions will laugh at me: I should excite the ridicule of my associates." (I know this consideration has its influence with many; every youth has not mental firmness enough to tower above these petty considerations.) But suppose they do, what then? At furthest, a few more fleeting years, and their eyes, with your own, will be closed in the sleep of death, the laugh of ridicule will be hushed in eternal silence, and their bodies will have mouldered back to kindred dust. And of what consequence will be the smile or frown of the world then? of what avail will be its admiration or ridicule then? In connexion with this subject I will record a circumstance mentioned in my hearing some years ago by a minister of the Gospel, with whom I am intimately acquainted, and whom I much love: it made a deep impression on my spirit at the time, and is still fresh in my memory. He was called to visit a young man in dying circumstances, whose illness had been occasioned by parading the streets at night with his companions singing at Christ-

mas-time. The youth spoke of his gay companions, and said they were the cause of his not having sought the Lord in health; he had had many serious thoughts about religion, but the fear of their ridicule had always deterred him from any avowal of his feelings; consequently his convictions had become stifled, his impressions had worn away, and he was now just awoke to a sense of his awful condition, on the borders of the grave. Speaking to the minister in reference to his companions, he remarked with fearful emphasis, "*Ah! Sir, they may laugh my soul into hell, but they cannot laugh it out again.*" Such was the language of one just on the verge of life and confines of time, whose spirit was about to bid an eternal farewell to mortality. His remains were soon deposited in the silent tomb, and his spirit appeared at the bar of God to answer for the deeds done in the body. I leave you to imagine in what light he now views the ridicule of the ungodly. O then, seeing your life is held on such a slender tenure, "Seek ye the Lord while he may be found: call ye upon him while he is near." "Acquaint now yourselves with him, and be at peace." "Behold, now is the accepted time, behold, now is the day of salvation."

These few feeble observations are offered in the name of the Lord, with an earnest desire for your good, and sincerity of purpose for the glory of God, without which the most costly sacrifice, the most splendid offering, would be but a vain oblation. I had intended to have enlarged much more on the latter part of my letter, but finding my time and paper both gone, I must conclude. I may, however, probably address you again at some future time on the same subject: meanwhile,

I remain, dear friends,

Your sincere well-wisher

T. S. B.

Louth, March 12th, 1840.

CORRESPONDENCE.

ON THE TERM SAINT, AS APPLIED TO THE APOSTLES, IN REPLY TO A QUERY.

To the Editor of the General Baptist Repository.

My dear sir.—In the last number of your interesting publication, a querist asks, "Will any of your correspondents inform us whether the custom of applying the term *saint* to the apostles and evangelists did not originate with the Church of Rome; and if so, give their reasons for the continuance of this custom? Are not all Christians saints?" I am not quite sure whether or not I perceive the intention of this second interrogatory. It is not a question for the purpose of eliciting information; for in that case it would have been in this form rather, "Are all Christians saints?" As it is, it seems to take for granted this, and to imply that Christians are as properly entitled to the use of this term, in connexion with their name, as the apostles; and that if it be right thus to denominate the latter, it is equally so the former. This, I say, seems to be implied in the question; and if so, it presents a different subject, which requires a different mode of treatment from the subject of the former query.

Every reader of the New Testament knows that *saint* is one of the various

names by which the followers of the Lord Jesus Christ are there distinguished. They were, indeed, in the apostolical age, more commonly denominated by this term than by any other, as is sufficiently apparent from a perusal of the epistles of the apostles, without my citing quotations or making references. This custom of applying the term *saint* to the disciples of our Lord, as used by the apostles, was adopted by the Christian Fathers of the apostolic and following ages. Numerous extracts might easily be made, confirmatory of this, out of their writings, in which the word *holy*, the same with *saint*, is used in reference to the apostles, and in some instances to the evangelists as well. Unfortunately, I have not, just now, access to the christian writings of the period subsequent to that of the apostles, and am, consequently, unable to present extracts from them; but, and this is of most importance in the present case, I have access to the works of the apostolical fathers, and beg leave to quote from them, with the purpose of corroborating what has been said above. Clement, in the commencement of his epistle to the Corinthians, writing upon the subject of divisions which had taken place among them, points out the evil of them, from examples of the ruinous effects of divisions in the Jewish Church,

after which he says, "Let us set before our eyes the *holy* apostles," &c. A little below, he says, "To these holy apostles were joined a great number of others," &c. This remarkable passage appears in the epistle of Ignatius to the Ephesians: "Ye are of those who are killed for God—the companions of Paul in the mysteries of the gospel—the *holy*, the martyr, the deservedly most blessed Paul, at whose feet may I be found," &c. The "Revelation of the Martyrdom of Ignatius" thus commences: "When Trajan, not long since, came to the Roman empire, Ignatius, the disciple of *holy* John," or, with equal propriety, "St. John, the apostle and evangelist," &c. Shortly after, "the *holy* Polycarp" is spoken of as the "fellow-scholar" of Ignatius, and both as "being formerly the disciples of *holy*, or St. John." This practice, which obtained at so early a period, has been continued through successive ages of Christianity to the present.

But whether the apostles and evangelists were thus denominated at the time the canon of the New Testament was collected, when their names were prefixed to the books of which they were the authors, is a question which I am incapable at present of satisfactorily answering. I have no hesitation, however, in saying, that "the custom of applying the term *saint* to the apostles and evangelists" prevailed before the various corruptions, which had found their way into the Church in the west, had depraved the primitive principles, and before the Church of Rome adopted the practice of canonizing departed persons, and denominating them *saints*, when they had no moral title whatever to that distinction. I am apprehensive, therefore, that "the custom" to which "Non Con." refers, "did not originate with the Church of Rome."

But, supposing it did, there is every reason one can desire for continuing the practice. *Saint* signifies one that is set apart from profane, and devoted to religious purposes. In this sense Aaron and Moses were *saints*. In the New Testament, persons who become interested in salvation, and the ostensible servants of the Lord Jesus, were called *saints*; *i.e.* persons sanctified and set apart from the world to the service of God. The apostles and evangelists were, in this sense, *saints*; the former, indeed, were so in a superior sense, as ministers set apart from the Church for the evangelization of the world. None on this ground, therefore, can deny, fairly, the propriety of styling them by this name. Moreover, when we consider the official dignity and greatness of the apostles—the emi-

nent holiness to which they attained—their zeal and efforts in the cause of religion—the extraordinary success which attended their unprecedented labours—the circumstance that their divine Master has publicly attested his approbation of their character in the books of the New Testament—there is surely great propriety in "applying the term *saint*" to them; and, I may add, greater propriety in applying it to them, even as an *appellative*, than in the case of ordinary Christians, to whom, it is freely conceded, it may be scripturally applied as a designation of character. Leaving it to your discretion to insert, or not, these observations, I am, yours, &c.,

March 10th, 1840. J. N.

REMARKS ON A QUERY ON PROVERBS XXIX. 21.

"He that delicately bringeth up his servant from a child, shall have him for his son at the length." He that delicately, that is, tenderly, with scrupulousness and caution, bringeth up his servant from a child, shall have him for his son; and truly there is no dearer tie between relations and kindred, than between those who have been the means of begetting even a poor servant unto the Lord. Well might the wise man exclaim, he should become a son, yea, dearer than a son, a brother in the Lord. Delicately trained in the duties of a christian, and taught to know good from evil, how warm and grateful would the heart of that servant be towards a master who had taught him from his childhood the path that leads to heaven—who had delicately watched over him, and cautioned him against the temptations of the world. No longer would he be as a servant in his master's sight, but a brother, a beloved son, a heir with him in heaven, for we are all servants of God, yet doth he call us sons. So writes the apostle Paul to Philemon, on the conversion of Onesimus. "I beseech thee for my son Onesimus, whom I have begotten in my bonds." Again, "Not now as a servant, but above a servant, a brother, beloved both in the flesh and in the Lord; receive him, that is, mine own bowels." This seems to me to be the meaning of this verse, that when a master delicately, or rather tenderly, in an affectionate manner, traineth up a child from its youth, as a servant, teaching and admonishing him of the things belonging to his eternal welfare, declaring the truths of the Almighty, he shall be the means of begetting him as a son unto the Lord; so, not naturally, but in a spiritual sense, a son unto himself.

If, my dear Sir, you should deem this a

suitable answer to ——'s query, I should feel much obliged by its insertion.

O servants, if respect you'd gain,
Come love and boast a Saviour slain;
Be faithful, prudent, where you dwell,
And let your lives his praises tell.

I remain, Sir, yours truly,
Grove Road. F.

QUERIES.

Dear Sir,—As it is the practice in General Baptist Churches for sisters to speak in Church meetings respecting the qualification of candidates, &c., will you, or some one of your correspondents, have the kindness to state, on scriptural grounds, the authority for such practise? By so doing, you will greatly oblige,
R. D.

Some of our Churches refuse to take any

evidence as to the misconduct of members from any but pious persons. Is such a course consistent?

AN OLD CONTRIBUTOR.

What is the difference between the hope of a formalist and that of a real believer?

A BABE.

What is conformity to Christ, and what are the reasons it should be preferred to every other attainment?

A CONSTANT READER.

What is the difference between *restraining* grace and *saving* grace?

INQUIRER.

“Seek Truth” is respectfully referred to the Minutes for the Association at Castle Donington, in 1835, pages 24 and 25, for a reply to his query.

REVIEW.

PRINCE ALBERT, *his Country and Kindred.* Ward and Co., London.

This is a suitable offering to the British public at the present season. The Duke of Wellington expressed the sentiments of the intelligent, and loyal, and Protestant public, when, in his place in the House of Lords, he observed, “that the public ought to know something beyond the name of the Prince.” In this beautifully executed pamphlet this *desideratum* is supplied. There are finely executed wood engravings of the Prince, his father, and the Duchess of Kent, and some of the most distinguished of his ancestors. It contains an historical sketch of Germany, Saxony, Saxe Coburg, and Gotha; notices of the German character and manners; the ancestry of the Prince; their intimate connexion with Luther and the Reformation, with a variety of interesting particulars respecting the Prince's family, education, manners, &c. Its interest is increased by several beautiful wood engravings. Altogether it is a very well-timed and well executed publication. It is honourable for the illustrious person to whom it refers.

THE SIDERAL HEAVENS, *and other subjects connected with Astronomy, as illustrative of the character of the Deity, and of an infinity of worlds.* By THOMAS DICK, L.L.D. 8vo. p.p. 584. Ward and Co., London.

The learned, pious, and excellent author of this very interesting, instructive, and elaborate work, has been too long before the public, and his productions are too well appreciated, to require any commendation from us. If the allegation be true, that “an undevout astronomer is mad,” Dr.

Dick will never be accused of insanity. The tendency of his writings, and the happy and effective manner in which he introduces every reference to the wisdom, power, immensity, and majesty of the Great Architect of the universe, render his philosophical and astronomical productions peculiarly suitable to be put into the hands of intelligent and inquiring youth. Science, in his works, is ever a handmaid to religion. It is impossible to peruse them without being sensible of this fact; and when rising from our employment, feeling the fitness and inspiration of the Psalmist's words, “O Lord, how manifold are thy works, and in wisdom thou hast made them all.” Our readers, however, will mistake the character of this work if they conceive of it as merely a religious performance. It is mainly devoted to science. It contemplates the *starry*, not the *planetary* worlds. Assuming that the solar system is explored, the planetary worlds which revolve round our sun known; their distances, magnitudes, revolutions, &c., ascertained; he makes use of this, vast as it seems to us, as a point from which new observations and discoveries are to be made in the multitudinous worlds which people the ethereal and infinite blue beyond. The observations and discoveries of Sir W. Herschell, in which that illustrious astronomer spent half a century, the various and profoundly interesting facts which modern science has brought to light, and which are adapted to the attainments of the general reader, are here presented to him in an attractive and intelligible form, so that he may, for his own gratification, become comparatively familiar with the more distinguished of the starry host. The amateur astronomer, who

is in possession of a few suitable instruments, will find this book a useful manual.

Our limits forbid any thing approaching to an adequate sketch of the contents of this exceedingly interesting work; yet, without some analysis, we cannot lay before our readers a proper estimate of its value. It is divided into twenty chapters. After an introduction, which tells us that sideral science is yet in its infancy, chapter I. gives a general view of the starry heavens; and by the help of some well executed maps, represents detached portions of the firmament. Chapters II. and III. notice the arrangement of the stars into constellations, the mythological history of them, and the propriety of adopting a more natural arrangement of the starry groups; IV. and V., the distances and magnitudes of the stars; VI. to IX., new stars, variable, double, treble, and multiple stars; X. and XI., the milky way, and particular clusters of stars; XII., the different orders of nebulae; XIII. to XIX. are devoted to a variety of facts and speculations on the aberration of light, meteoric bodies, shooting stars, the design of stars, the doctrine of the plurality of worlds, &c. The last chapter is a dissertation on comets. An appendix contains the aspect of the sideral heavens every alternate month in the year, phenomena and position of planets for 1840, 1841, &c., &c.

As illustrations of the subjects, the work contains five plates, and eighty-six engravings. We know of no astronomical work more adapted to interest and instruct the general reader.

Ward's Library of Standard Divinity.

THE HARMONY OF THE DIVINE ATTRIBUTES, in the contrivance and accomplishment of man's redemption by the Lord Jesus Christ. By W. BATES, D.D. Reprinted from the edition of 1675.

Of this reprint of Ward and Co. it is sufficient to say, that for three shillings the purchaser is put in possession of the most popular and profound treatise of the most classical and learned of the non-conformist divines. "His eloquence," remarks a modern writer, "which, like the ancient classics, has not become antiquated by the lapse of more than a century, must to his contemporaries have been singularly fascinating."

HOURS OF THOUGHT; or, Poetic Musings. By J. S. HARDY. Harvey and Darton, London.

This neat volume contains a variety of poetic productions of considerable merit. Most of them have appeared in different periodicals. They have been "the solace,"

the author tells us, "of many a pleasant and contemplative hour." That they may not die, but may live to yield to others a portion of the enjoyment they have given to the author, is the reason assigned for "calling them hours," and in this shape sending them into the world. We have read several of them with no small gratification, and can cordially recommend them, both for their poetry and tendency, to our readers. The "Stanzas on Childhood; or, a Peep into the Nursery," will be read with interest by every one.

HOURS OF SPIRITUAL REFRESHMENT.
By DR. HENRY MULDER. *Tract Society.*

LIFE OF ORIGEN. *Tract Society.*

GOODNESS AND MERCY, as displayed in the experience and death of Deborah Curtis, late of Rampisham, Dorset. By the REV. W. MUDGE, B.A. *Tract Society.*

The first of these useful publications is a very suitable companion for the closet. It contains upwards of sixty short, encouraging, and instructive articles on the great subjects of evangelical and experimental religion. It is a suitable reward book for elder Sabbath scholars, and would alike edify the pious, whether a peasant or a prince.

Deborah Curtis, at eighty years of age, was a painful specimen of what too many, alas! are in this land of Bibles—ignorant, self-righteous, and careless; but under the judicious and pious instructions of Mr. Mudge, by the divine blessing, she was led to a knowledge of Christ, and died in the happy enjoyment of redeeming grace. The narrative is interesting, and well written.

The life of Origen is a well digested, condensed, and seasonable publication. It will tend to show to all the folly of an appeal to the Fathers as the great authorities in christian doctrine. We trust it will have an extensive circulation.

MEMOIR OF MARY RICHARDSON, Daughter of Mr. J. Richardson, Hillcliffe Lane, Derbyshire, who died October 25th, 1839, aged fourteen years. Wilkins and Son, Derby.

This very small, but useful publication, has already obtained considerable sale amongst those to whom the subject of it was known. It deserves a more extensive circulation. The blighted blossom whose life, character, experience, and early death are here recorded, was not an every day character. As a reward book for Sabbath schools, and a present for little girls, it is peculiarly appropriate, and has our cordial recommendation.

VARIETIES.

OWENISM.—With all the moral defects of his predecessors, without any of their literary and intellectual qualifications, Robert Owen has undertaken to furnish the sceptical fraternity with a more palatable and popular scheme. It has been published to the world, and a more crude and undigested production could not be conceived. Could Voltaire rise from the dead to examine it for a few moments, his refined taste and cultivated mind would be shocked with the baseness and coarseness of its form; or could Hume just glance upon it, the feebleness of its phraseology, the contradiction of statement, and, above all, its outrageous pretensions, would constrain him to weep, and his philosophy could scarcely repress a sigh for the fate of his cause. There is not a page in the writings of Owen distinguished for close and acute reasoning, or for accurate and consecutive thought. His mode of stating fundamental principles, when definiteness and perspicuity are required, is ambiguous, as well as bungling and clumsy. His system is fraught with the most pernicious sentiments, occasionally presenting them in the attire of philosophy, but generally in all the nakedness and baseness of blasphemy. He has the hardihood to designate his scheme by the interesting and endearing name of Socialism, while its object is to uproot all the social relations of life, treating with contempt all conjugal contracts, encouraging polygamy on the most extensive scale, breaking down all political distinctions and gradations of society, and all amenableness both to God and man. And this system, it is pretended, is to regenerate the family of man, to produce a new moral world fair and beautiful as Eden; and its author is to be universally acknowledged as the benefactor and saviour of mankind.—*Evangelical Magazine, in Review of Hudson's Socialism.*

NEAL'S TESTIMONY TO THE PIETY OF THE PURITANS.—"They were the most resolved Protestants in the nation, zealous Calvinists, warm and affectionate preachers. They were the most pious and devout people in the land; men of prayer in secret and in public, as well as in their families. Their manner of devotion was fervent and solemn, depending on the assistance of the divine Spirit. They had a profound reverence for the holy name of God, and were great enemies, not only to profane swearing, but to foolish talking and jesting. They were strict observers of the Lord's-day, spending the whole of it in public and private devotion and charity. It was a distinguishing mark of a Puritan in these times to see him go to church twice a day, with his Bible under his arm; and while others were at plays and interludes, at revels, or walking in the fields, or at the diversions of bowling, fencing, &c., on the evening of the Sabbath, these, with their families, were employed in reading the Scriptures, singing psalms, repeating sermons, catechising their children, and prayer. Nor was this the work only of the Lord's-day, but they had their hours of family devotion on the week days; they were circumspect as to all excess in eating and drinking, apparel, and lawful diversions; being frugal, industrious, exact in their dealings, and solicitous to give to every one his own."

Let modern professors of religion carefully read this description of puritanical godliness, and compare it with their own lukewarmness and unbelief. In many instances, what a contrast! "Confusion of face belongeth unto us." "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." H.

OBITUARY.

"Is that a death-bed, where a Christian lies?"
"Yes; but not his—'tis death itself that dies!"

COLLEADOR.

MR. JOHN WYLES, the subject of this obituary was one of the aged members of the Church at Bourne, who sweetly fell asleep in Jesus, Bourne, November 13, 1839. He was a native of the village of Wessondine, near Stamford, but removed to Bourne in his youth, to reside with his uncle. This gentleman was very wealthy, but our departed friend never possessed any of his property, but was thrown upon his own resources of

industry and economy. He was led to hear the gospel under the ministry of the late Mr. Binns, by the kind and pious attention of a neighbour, one of the members of the Church. When asked by the writer, how he was enlightened to see his state as a sinner, he said, "Oh, I saw that at church—I saw I was not right." But here he remained. He and his wife began to read the Bible for direction, when, remarkable to relate, the latter dreamed that her father, who had been dead some time,

came to her, and directed her to read the New Testament! While thus pursuing their inquiries, and asking, "What shall I do to be saved?" they were brought under the ministry of one who could tell them "words whereby they and their house might be saved." What an important providence to them and their children, and their children's children! Ah, why are not serious Christians more attentive to the divine directions, "Others save with fear, pulling them out of the fire." Our departed friend "received the word with all readiness of mind," (Acts xvii. 11,) while, like the Bereans, he was "searching the Scriptures daily." He was baptized May 20, 1810, and his surviving widow the following August. From that important period he was enabled to pursue "the even tenor of his way," sustaining the character of an industrious and steady man, a consistent and pious Christian. When any of his worldly relations or friends were at his house on the Lord's-day, he would ask them to accompany him to the house of God, or leave them. For several years he was very much troubled with asthma, but on the appearance of the jaundice, of which he died, his former complaint disappeared. The last time he got to chapel was to the ordinance of the Lord's Supper in June. During the latter part of his illness he was free from doubts and fears, enjoying great calmness and peace. Though constitutionally reserved and still, he brightened up in religious conversation, showing his estimation of the "one thing needful." One of his last expressions was, "Help me to lean on Jesus." In his death was no more the king of dread. "Mark the perfect man, and behold the upright, for the end of that man is peace." Such was the close of our departed brother. "Night dews fall not more softly, nor weary worn-out winds expire so still." His end was

"——— a death like sleep,
A gentle wafting to immortal life."

He was interred in the chapel-yard, his remains being followed by his numerous family connexions, and his death was improved by Mr. Peggs, from Numb. xxiii. 10, "Let me die the death of the righteous, and let my last end be like his." May his children, and his children's children, follow him as far as he followed Christ.

MARY HODGKIN.—Mary Hodgkin, a highly respected member of the General Baptist Church at Bourne, finished her christian course in peace, Dec. 7, 1839, aged seventy years. She was a native of Castle Bytham, a few miles from this town. She went out to service early in life, and

and lived seven years in one family before she came to live at Bourne. In the family at the abbey she lived rather more than thirty years; and when her venerable mistress died, she left her a comfortable annuity, which she enjoyed for fifteen years. The writer cannot help remarking here, how important it is for servants, when they have a good place, to endeavour to keep it, and not be like "the rolling stone, which gathers no moss." The advice of the aged is good, "Let well alone." How much our departed friend realized of its advantages her history shows. The wise man spoke in his wisdom, when he said, "Have thou nothing to do with them that are given to change." The surviving sister of our departed friend first heard the gospel from the late Mr. Binns, and it was with some difficulty she was induced to accompany her. It is a remarkable circumstance, that the first sermon she heard convinced her, to use her own language, that she was a lost, wretched sinner. What an encouraging circumstance is this to the ministers of Christ, that a single sermon may frequently prove useful in the conversion of one who may, for many years, become an ornament of the Christian profession. Mrs. H. experienced considerable opposition in the commencement of her course, but she was enabled to "live it down;" and that scripture was remarkably fulfilled in her happy experience, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." And again, "The wrath of man shall praise thee, and the remainder of wrath shalt thou restrain." She was baptized, on a profession of faith, Sept. 8, 1801, and her surviving sister, to whom she was most tenderly attached, on Sept. 3, 1806. Our departed friend was much esteemed in the Church. Her good understanding and sound judgment, her attachment to the cause of Christ, and sympathy with its ministers in their perplexities, trials, and discouragements, rendered her "a mother in Israel." The latter period of her life was very afflictive, but she was enabled in her "patience to possess her soul." The writer has often spent an agreeable hour in her sick room, and has frequently noticed in her the truth of the sentiment, "As iron sharpeneth iron, so doth a man the countenance of his friend." She was prevented attending the house of God for a number of weeks, but, like David, desired to see the house of God again; and this desire was granted to her. Twice she was favoured to meet with the Lord's people before her removal—one of these opportunities was at the ordinance of the Lord's Supper. She appeared as

one raised from the dead, and at the close of the opportunity it was very striking and instructive to mark the affection and veneration cherished for her character. In the last interview with which the writer was favoured, she said there was nothing between her soul and Christ. "I hope I am a humble believer; I am sure I am not a *proud believer*." To her sorrowing sister, a very short time before she departed, she said, "I have all the support I need." Asking a pious neighbour whether she would survive that day, it was said in reply, "Do you wish to die?" To which she answered, with unusual quickness and energy, "I do." When asked whether she was afraid to die, she said, "Oh no." Truly we may say in our day, as did the Psalmist in his, "Mark the perfect man, and behold the upright, for the end of that man is peace." Her remains were interred in the chapel-yard, and her death was improved by her pastor from a passage selected for the solemn occasion, "My heart and my flesh faileth, but God is the strength [Heb., *the rock*] of my heart, and my portion for ever." *Psa. lxxiii. 26.* J. P. B.

SALLY LINGARD.—On Tuesday, February 19th, 1839, Sally Lingard, a member of the General Baptist Church, Queenshead, died at Keelholme, aged fifty-two years. She was formerly a member at Birchcliffe, but on coming to reside in the neighbourhood of Queenshead, she was received by letter, August 24th, 1828, and continued a member until death. A few years before she finished her course, her health declined, and being distressed with the cares of a large family, and living some distance from the house of God, she could not attend the means of grace so frequently as she desired. She was a woman of sincere piety and steady conduct. In her last affliction, which was severe, she was deeply affected with her imperfections, and earnestly sought the refreshing tokens of the Saviour's dying love. Being fully persuaded that "he is able to save to the uttermost all that come unto God by him,"

she found him precious, became resigned to his will, and died with hope of everlasting rest.

SARAH GREENWOOD.—On Lord's day, March 24th, 1839, Sarah Greenwood, a member of the General Baptist Church, Queenshead, died at Bradford, aged sixty-seven years. She had been a member of the Church twenty-five years. In some things she was peculiar and eccentric, yet her judgment and convictions were on the Lord's side. Her attendance at the experience meetings was worthy of imitation. She removed to Bradford with great reluctance, because it separated her from the friends and means of grace she had so long enjoyed. Her removal was soon followed by her affliction and death. Her minister preached her funeral sermon from *Psalm xxxvii. 5th and 6th verses*, "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon day." May her surviving husband and children learn the value of real religion, and prepare to meet God!

ESTHER BUNNY.—On Monday, December 2nd, 1839, died Esther Bunny, at Haworth, (where she resided with her son,) aged eighty-three years. She had been frequently heard to say that she was baptized when seventeen years of age, and if so, she had been, at the time of her death, a member of the General Baptist Church sixty-six years. The death of our aged friend was improved by the minister of the place, from *Acts xxi. 16*, "An old disciple." It is hoped that the remarks made both to the old and young will be long remembered and deeply considered.

"Blest souls! we leave them to enjoy
Their Saviour and their God,
Till we are called to mount on high,
And reach their blest abode.

Jesus, our faithful friend, shall come,
Our souls to heaven shall raise;
His powerful arm shall bear us home,
To sing his endless praise."

INTELLIGENCE.

GENERAL BAPTIST.

ORDINATION OF MR. T. GILL, AT BURNLEY.—On Thursday, the 26th of December, 1839, Mr. T. Gill was solemnly ordained to the pastoral office over the General Baptist Church, Burnley.

The morning service was introduced by Mr. W. Nicholson, Halifax, who read suitable portions of Scripture, and offered an

appropriate prayer. The introductory discourse, founded on *1 Peter v. 2, 3*, showing the nature and constitution of a Christian Church, was delivered by Mr. T. H. Hudson, of Queenshead. Mr. Nicholson proposed the usual questions to the Church and the Minister, and received from the latter his profession of faith, &c., which was deeply interesting and affecting, after which Mr. Butler, of Heptoustall Slack.

gave out one verse, pronounced the benediction, and the morning service closed.

Assembled again in the afternoon. Mr. H. Hollinrake, of Birchcliffe, offered the ordination prayer for the minister, with the imposition of hands, and Mr. Butler (who was Mr. Gill's former pastor, and by whom he was baptized) delivered to him a *faithful, solemn, and affectionate charge*, founded on 1 Tim. iv. 16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

In the evening a question was proposed to the Church relative to their approbation of the four brethren now to be ordained to the office of deacon, and another to the brethren relative to their acceptance of the office. After this a solemn and appropriate prayer was offered on special behalf of the deacons by Mr. Butler; and Mr. Hollinrake, like an old christian father, in his usual homely style, delivered a pointed and impressive discourse, applying it partly to the deacons, and partly to the Church. Some of his remarks will not soon be forgotten: the text was 1 Cor. xiv. 40, "Let all things be done decently and in order."

The weather during the day was remarkably favourable, the congregations considerable, and the whole of the services peculiarly interesting. It is confidently hoped that the impressions produced on the minds of many will not soon be effaced. Our fervent prayer is, that the union thus formed between the Church, and minister, and deacons, may receive the approbation and blessing of the Great Head of the Church, and prove a mutual and lasting advantage to the Church and neighbourhood.

BAPTISM AT LONGFORD.—On Lord's-day, March 8, 1840, fourteen persons, eight females and six males, were baptized in this place. Through various circumstances, reports had obtained circulation to a considerable extent that an extraordinary number of persons were to be immersed, so that long before the time for service in the morning, group after group were to be seen making their way to our village for miles round. In the morning Mr. Tunnicliffe preached from Gal. iii. 27, when our spacious chapel and school-rooms were crowded with people. The public services being concluded, the candidates for the sacred ordinance immediately repaired to our old baptistry, the canal, where were assembled an amazingly large concourse of spectators, perhaps from five to six thousand, composed almost of all classes or grades in society. One reason why so many were present on this occasion was the pleasing

fact, that of the persons to be baptized, the greater number were from the out-stations, where it is confidently believed that the word preached does "not return void, but accomplishes that whereunto it is sent," and at one, at least, of which places it is hoped, ere long, a small chapel will be built. The Lord hasten it in his time. After a short address had been delivered, a hymn sung, and prayer made to the God of all grace that he would pour down his choicest blessings on all present, Mr. Tunnicliffe went down into the liquid element, when, as the late Mr. Kinghorn used to say or express it, they put on their regular uniform or regimentals, by being baptized in the good old way. Throughout these interesting services there was as much decency and order prevailed as, all things considered, could be expected. In the afternoon the newly-baptized were received into the Church, and afterward partook of the dying symbols of a Saviour's love, before a large concourse of people. We wish not to be too much carried away by present appearances, but ever to rejoice with much fear and trembling; yet we humbly hope that, judging from the influx of hearers at both public and private means of grace, and also from the spirit of inquiry which now obtains at Longford and its adjacent places, that very many are setting their faces Zionward.

JOSEPH WRIGHT.

[We hope shortly, through the kindness of Mr. Tunnicliffe, to give our readers a more extended account, not only of the present revival at Longford, but also of the introduction of preaching into the village of Sow, &c.—ED.]

BAPTISM AT BURNLEY.—On Lord's-day morning, Dec. 22, 1839, the ordinance of believers' baptism was administered to *nine* persons in the river Burn, Burnley. The morning was fine, and the waters still, which gave Mr. Gill a fair opportunity of addressing a numerous and attentive audience before he "went down into the water" to immerse the candidates in the name of the Holy Three. In the afternoon our respected minister delivered an appropriate discourse on the subject of believers' baptism, which was listened to with deep attention by several Pædobaptists. May the Lord make his truth, which was faithfully and lucidly stated, the instrument of removing error, and creating a desire to walk in all the Saviour's ordinances blameless. In the evening we had our Church meeting, which was of an unusually interesting character. Our beloved minister gave an account of his conversion to

God, call to the ministry, and reasons for accepting the unanimous invitation of this Church to become their pastor. We may truly say that this was a day of high and hallowed enjoyment. Many partook of a "feast of fat things," and many wept for joy. May such seasons often return, and while ours is the benefit, God shall have the glory.

BAPTISM AT CASTLE DONINGTON.—On Thursday evening, March 12th, the ordinance of baptism was administered in the General Baptist chapel, in the presence of a crowded and highly respectable congregation, to four male friends, on a profession of faith in Christ. Our esteemed brother, Mr. Simons, of Louth, (a converted Jew,) preached a pointed and useful sermon from Isaiah 24, v. "because they have transgressed the laws, changed the ordinance;" after which the Rev. T. Yates, of Melbourne, addressed the audience for a few minutes, and then immersed the candidates in the name of the Sacred Three. The meeting was characterized by good order, seriousness, and attention. May the impressions made be deepened, and produce fruits of obedience. We do not remember to have experienced a more pleasing opportunity; it was found to be a time of blessing to the souls of many of the lovers of Zion. It may be gratifying to some of our friends, especially those connected with Sunday-schools, to hear that the four persons baptized on this occasion are teachers in our school; three of them had been scholars nearly from their childhood. May the Lord grant that many more may rise out of this useful institution to "call on his name" in sincerity, and may he add daily, not only to us, but to all the Churches of the Redeemer, such as shall be eternally saved.

EROOM.

LYNDHURST.—On the first Sabbath in March, we had a baptism of four persons, one male and three females. The Rev. J. Heathcote preached in the morning a powerful and impressive sermon from Mark xvi. 16; the place was crowded to excess, and many were deeply impressed under the sermon: the most devout attention and perfect order prevailed during the administration of the ordinance, while the interest of the scene was heightened by the momentary silence, and the soft hallelujah that was sweetly sung while each of the candidates arose from the water.

In the evening our respected minister preached from, "Come in, thou blessed of the Lord," after which he received the newly-baptized into our christian fellowship, and administered the Lord's supper, during which time the congregation continued.

It was evident to many that the serious impressions produced in the morning were deepened by the evening service; seriousness was depicted upon the countenances of many, while a feeling, solemn and devout, seemed to pervade the whole assembly, as after the service many lingered on the spot to exchange their thoughts and feelings with the brethren. We have now four candidates, and several anxiously inquiring the way to Zion. We are also making an effort to pay the debt of our new vestry and school-room.

GENERAL BAPTIST CHURCH AT DUNDEE, SCOTLAND.—*Baptism at Lawn Market Chapel, Edinburgh.*—On Lord's day morning, March 1st, 1840, two persons were baptized on a confession of their faith in Christ, when Mr. Reid, of Dundee, delivered an excellent discourse from John iii. 3, "Except a man be born again, he cannot see the kingdom of God. Mr. Reid was the pastor of the Church in Dundee, in connexion with the Rev. Mr. Aitken, of London, until about six months ago, when his attention was drawn to the subject of believers' baptism. On a careful examination of the New Testament upon infant sprinkling, where he could neither find precept nor command for it, therefore at once renounced it as anti-scriptural. This produced a great excitement in the Church and congregation. In consequence of the change of sentiment, it was the cause of breaking up the Church and congregation. Since the period above referred to, his prospects have turned from the most dark and gloomy, to the most cheering and encouraging. Sixty-five persons have been buried with Christ in baptism. We trust this will be the first-fruits of an abundant harvest. I am happy to say, Mr. Reid preaches, "That Christ, by the grace of God, tasted death for every man."

JAMES WALKER.

Nicolson Street, Edinburgh,

WARWICKSHIRE CONFERENCE.—The Warwickshire Conference will be held at Birmingham, on the first Tuesday in April.

J. DUNKLEY.

DOVER-STREET CHAPEL.—It having been found necessary by the architect, for the sake of security, entirely to re-construct the old gallery, its timbers, &c., not being deemed sufficient, the expense of the undertaking will be considerably augmented, and therefore the urgency of appeal to the liberality of our friends is increased. The re-opening will take place on Good Friday and Easter Sunday; and as no private applications are intended to be made, it is hoped that any friends, who may be pre-

vented from attending, will forward their christian contributions, either by those who do attend, or to J. Goadby, Leicester.

FLEET AND LONG SUTTON.—We understand that a friendly separation has taken place between these two branches of this Church; and that the questions that might have occasioned uneasiness have been settled by arbitration.

ON THE EXTENSION OF THE CONNEXION.

My dear Sir,—Fearing, from the depression of trade, and other circumstances, that we are not likely to do much in the extension of the Connexion during the present year, I would suggest that a number of the Churches do a little each for some new station, and thus at least we make a beginning. I have heard that the Yorkshire friends have thought of Leeds. Well, if so, let us see what can be done there. I will most cheerfully assist in the formation of a General Baptist interest in that large and flourishing town. Have we twelve Churches, or twelve wealthy friends, who will guarantee £5 each per annum to this object, for two or three years? If so, that sum shall be forthcoming through the medium of the writer, and, if possible, more.

I send these few lines now because summer is at hand, the only favourable opportunity for holding open-air services, which are of vast importance in establishing new interests. I shall rejoice if this appeal be responded to by our friends in general, and by our Yorkshire Churches in particular. I trust 1840 will not pass over without some additional sphere of usefulness being added to our connexional domains.

I am, yours sincerely, J. BURNS.

P.S.—If HULL can be added to Leeds, as a new field of labour, I think I dare venture the same amount for Hull. Had we not just arranged for a *day-school* for the children of the poor, in connexion with our chapel, I would have named £20 instead of £5 or £10.

BAPTIST.

RAMSGATE.—The foundations of a spacious chapel, 103 feet by 53, with detached school-rooms, were laid in this place in February last.

REV. W. KNIBB.—Seventy pounds damages have been obtained against the "John Bull" newspaper, in the Court of Queen's Bench, on account of a scandalous libel published in that paper. The libel had previously been printed in Jamaica,

where justice is difficult to obtain: the decision of a jury in England will have the effect of shaming the slanderers abroad, unless they are sunk below all sense of shame.

NEW BIBLE SOCIETY.—As a last effort, a well-written and temperate memorial has been presented by the Committee of the Baptist Union to the Committee of the Bible Society on the sectarian position the Bible Society has assumed, in relation to the translations of the Baptist Missionaries in Bengal. The Bible Committee have refused to accede to their last appeal: consequently the formation of a new Society has been determined, to be called, "The Bible Translation Society." The Committee of the Baptist Union have forwarded a copy of their memorial and resolutions to the Baptist Ministers generally. The Committee of the Bible Society have also printed their reply to the memorial, and distributed it very extensively.

CONGREGATIONAL.

SYDNEY.—The foundation of a new Independent Chapel was laid in this colony in October last.

WESLEYAN.

THE WESLEYAN METHODISTS.—Some time ago, some remarks were made in a review, in the Baptist Magazine, on the political position of this very numerous body. Now, the Church party are taking up the same question, and express their fears, if the Wesleyans should throw their weight into the opposite scale, that is, along with dissenters generally, the issue would be alarming to the endowed church. We have no doubt it would. But will they do so? The prevailing influence of the leading persons in this body has ever been current with the Church of England, which has hated them, persecuted them, and despised as it now fears them. Some warm remarks were made in the Wesleyan Magazine on the Baptist strictures; will there be an equally pungent rejoinder to the letters and observations of the "Christian Guardian" for March? We shall see.

DR. WARREN, formerly of the Wesleyans, received episcopal ordination at the Chester cathedral, in February last.

A LARGE NEW WESLEYAN CHAPEL is about to be erected in Leeds; and £1100 is already subscribed for that object. A Catholic chapel and premises have been purchased to provide a site.

MISCELLANEOUS.

SLAVERY.—It is computed that at least 30,000 Coolies have been taken from the ports of Hindostan, to Mauritius, since 1834. The *Friend of India* states, that every port is becoming a slave mart.

PUNISHMENT OF DEATH.—Mr. Ewart brought forward a motion, in the House of Commons, on March 5th, for the abolition of the punishment of death in all cases. It was lost by a majority of seventy-one. Humanity and Christianity will yet triumph.

CHURCH RATES.—John Thorogood is yet in gaol. Another bill, for the abolition of Church Rates, will soon be brought into the House of Commons, by Mr. Easthope, the member for Leicester, and proprietor of the *Morning Chronicle*. While the high Church party are seeking to promote the Church building scheme out of the taxes, let all Dissenters show themselves true to their principles, by supporting this abolition bill with their petitions. Dissenters won't need Lord John Russell's help in this matter, if they are true to themselves. Henceforward, no consistent Dissenter can vote for any candidate for parliament, who will not pledge himself to support the abolition of Church Rates. Lord Melbourne has confessed, that it is a part of his policy "to prevent Dissenters from acquiring political power;" or in other words, to put them down, and keep them so. This, after all his pretensions to liberality too!

PRINCE ALBERT'S RANK.—The Queen has decided, that Prince Albert shall enjoy place, pre-eminence, and precedence next to her majesty.

THE ADDRESS TO HER MAJESTY ON HER MARRIAGE, from the Protestant Dissenting ministers of the three denominations, was read by the Rev. E. Steane, of Camberwell; and Dr. Cox, the Secretary of the body, was presented by Lord Normanby. A great number of ministers attended her majesty's court on the occasion, March 3rd. The same body had also an

audience with Prince Albert, and afterwards with the Duchess of Kent; and presented addresses of congratulation to each, on this auspicious event. All the addresses were most graciously received.

CHINA.—A society has been formed for the discouragement of the growth of opium in the British dominions, and to prevent its illegal introduction into China. What will be the result of a war with China, time only can disclose. Some hope that Providence, through this means, may open that great country for the introduction of the Gospel.

DR. WARDLAW'S LECTURES, on National Church Establishments, we hear are about to be published in a cheap form. We wish them an extensive circulation.

REVIVALS, connected with meetings of a marked character, have recently taken place at Dumfermline, Scotland; Anglesea, Caernarvonshire, and other parts of North Wales. Many have professed to turn to God.

TEMPERANCE.—The progress of Teetotalism in Ireland, under the auspices of Rev. Theobald Mathew, is exceedingly rapid and extensive. Many thousands have signed the pledge. The revenue is already much affected by this means.

CHURCH EXTENSION SCHEME.—The project of the high Church party, to build churches out of the taxes, for the whole population, has called forth some spirited public meetings among Dissenters. Surely such a measure will never receive the sanction of parliament. The Religious Freedom Society have published a spirited declaration, and form of petition; and the Protestant Dissenting ministers, of the three denominations, in and about London, have passed a series of resolutions, which contain a "manly, dignified, and masterly remonstrance against the numerous attempts of the high Church party, to give a legislative character to intolerance;" and have resolved to send petitions to parliament founded on these resolutions. Is it not proper that Dissenters should be united and energetic in their movements on these questions?

POETRY.

THE CRUCIFIXION.

My soul in haste to Calvary's summit flies,
Where heavenly love incarnate bleeds and dies,
And views him there with sorrow and surprise!

The taunting Jews around the victim stand;
But still his dying breath gives no command,
That wrath divine might crush the impious band.

Yet rocks in deep convulsive pangs are torn,
As if to chide such insolence and scorn,
And vindicate their Maker thus forlorn.

The sun refrains from looking at the sight;
Conscious of grief, he hides his beaming light,
Beneath the shades of unexpected night.

At length the God expires—the work is done,
For which he left his own immortal throne:
Let angels weep who heard his dying groan.

Around the cross what lofty mysteries dwell;
Too lofty for the harps of heaven to tell.
My Lord was slain to ransom me from hell.

Basford.

J. BIRCH.

LINES

BY THE LATE T. H. BAYLY.

[Mr. T. Haynes Bayly amused the world as a fashionable song writer, and the sparkles from his "crackling thorns" were admired and applauded. But he fell into distress, was by the world "deserted in his utmost need," and died lately in poverty. When the following lines were written we know not; probably amid the destitution of his latter days. They appear in the *Globe*.]

IS THERE AN UNBELIEVER!

Is there an unbeliever!

One man who walks the earth
And madly doubts that Providence
Watch'd o'er him at his birth!
He robs mankind for ever
Of hope beyond the tomb;

What gives he as a recompence?—
The brute's unhallow'd doom.

In manhood's loftiest hour,
In health, and strength, and pride,
O! lead his steps through alleys green,
Where rills 'mid cowslips glide;
Climb Nature's granite tower,
Where man hath rarely trod;
And will he then, in such a scene,
Deny there is a God?

Yes, the proud heart will ever
Prompt the false tongue's reply!
An Omnipresent Providence
Still madly he'll deny.
But see the unbeliever
Sinking in death's decay;
And hear the cry of penitence!
He never learnt to pray!

PRAY NOT FOR THE DEAD.

[From the "Athenæum."]

PRAY not for the dead! Alas, alas! the prayer
So often poured in bitterness of heart,
In the first fulness of the soul's despair
Over the grave of loved ones, who depart
And leave us mourning, shall we not confess,
And know, and feel its utter worthlessness?

Pray for the young! That they may live and learn,
And hallow their Creator's name, and love
The creatures he hath made; and so return
The spirit to its resting-place above,
To God who gave it; and the dust to dust,
Whence it was taken—pray for them and trust.

Pray for the weary and the sick at heart,
For those bow'd down by sorrow's heavy weight;
Pray that the God of patience may impart
His own good spirit to the desolate;
And pray that they who sow in tears may reap
In joy unchanging—pray for them and weep.

Pray for the sinner—for the weak and blind;
For them who will not or who cannot pray;
Pray that the poor benighted ones may find
A star to light the darkness of their way;
The troubled spirit, the repentant tear
May yet be theirs—then pray for them and fear.

Pray for the dying, that their end be peace;
Pray for the mourners who beside them kneel;
Pray that the worn and aching heart may cease
To suffer, though they may not cease to feel:—
And oh! that sorrow may not pass away
And leave those hearts unchastened, deeply pray!

But pray not for the dead; nor weep, nor sigh;—
Ye cannot know, ye cannot change their doom;
For as the tree hath fallen, it must lie:
In lowliness of spirit, by the tomb
Kneel down, and tears of contrite sorrow shed;
Pray for the living—pray not for the dead.

M. A. H.

MISSIONARY OBSERVER.

EXTRACTS FROM A LETTER FROM MRS. BROOKS, IN
INDIA, TO HER AUNT IN LEICESTER,

Containing the information of the death of their eldest daughter, rather more than four years old. The letter is dated. Midnapore, October 26th, 1839.

“ Little did I think, when I wrote you last, my next would be to describe the painful feelings we have been called to realize. Who can tell the anguish of a mother’s heart, but those who have had the same trials? Our much loved Sarah Ann was laid up on Tuesday, Sep. 17th, of cold and influenza, which proved to be of a very bad kind, and that day week, the 24th, terminated in a putrid sore throat, when her happy spirit fled into the regions of everlasting bliss. We had been led to suppose by the doctor, it was nothing more than inflammation in the throat and stomach, and that she would soon recover, but her voice failed two days before her death, and her breathing was much affected; still she was walking about the morning of the day on which she died, and we little thought we should have to part with her so soon, but so it was. We little know what a day or an hour may bring forth, for in such an hour as we think not the Son of man cometh. You are aware it is a hard struggle for nature to part with so sweet a child as ours was, and your own experience will better describe our feelings than I can. I have sometimes been led to wonder why the Lord should have taken away our dear child, but he has bid us be still and know that he is God; and we know that what he does is in infinite wisdom, and I know he does not willingly afflict his children, but it is in mercy and loving-kindness, and he will cause even these bereavements to work together for our good. He has, in the removal of our dear girl, only taken what he gave to us, and I can bless him for having given me such a sweet child; and had it not been for the consolations of the Gospel, how could I have endured the trial? But I have proved the Lord to be ‘a God nigh at hand in every time of need, and a friend that sticketh closer than a brother.’ Although my dear Sarah was so sweet a child here, she is much more lovely in heaven; and as I have lost another earthly tie, I have one more there, and can, as it were, still see her by the eye of faith in the bosom of her Saviour, and can fancy her happy spirit transported with a fulness of joy ‘which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive,’ the glory she is now inheriting. Her companions are God, the Saviour, angels, and the happy spirits of the just made perfect. She used to sing very nicely,

‘Jesus, bless a little child,
With a wise and holy heart;
Make me gentle, meek, and mild,
As thou, my Saviour, art.’

Now her song is turned into rapturous praise to her Redeemer, and she will ever unite in the anthems of the blissful choir above. The reflection of these joys comforts and consoles my mind, and in the height of my affliction I could not for a moment wish her back again to this sinful world, but feel reconciled to the will of Him who ‘spared not his own Son, but freely gave him up for us all;’ and since he gave his only Son to suffer and die for us, and for our salvation, why should I refuse to give him one of my dear little

ones, to be made happy throughout eternity. Though the feelings of affection bid us weep at the removal of a child, we need not sorrow as those who are without hope, for I know she is now at the right hand of God in heaven, and since she cannot, neither would I wish her, to come to me, I will go to her, and we will spend an eternity together. She was four years, two months, and twenty-four days old. Her remains are interred in Midnapore burial ground.

“This season has been the most trying and unhealthy we have experienced in India. All of us have been more or less unwell. My dear John has been very hoarse and unwell—the children too; in fact, the influenza has prevailed throughout the district to the extent of about 200 miles, but I am happy to say we are now better, and are spared a little longer. We have still two dear children, a little boy and a girl. Our dear Sarah was of a very amiable disposition—she was admired by all who came to see us. At her death a Lieutenant, who was much attached to her, superintended at his own house all the funeral preparations, so that we should not have any trouble at all with it; and since, another gentleman insists upon our allowing him to erect a monument at his expense. He says he loved her, and as a last token of regard for her, he wishes to do it. The friends here have been indeed very kind to us: we feel ourselves in a strange land, but we have the ever-cheering presence of our God.”

In a letter of an earlier date, sent to the same relative, Mrs. Brooks makes the following remarks about this daughter, whom they have now lost:—
“Our children are well. Sarah is a stout girl; she does not look at all like a hot-bed plant; but George is smaller and more delicate than she is; it is a matter of great thankfulness he is healthy. I dare say you would think it strange to hear them prattling away in a foreign language; I think it very pretty, and they imitate the natives so well, it is truly amusing to see and hear them. We make a point of speaking English to Sarah, and she understands it very well; but sometimes she says she cannot speak English words. I ask her what she will say to her grandma’ when she goes to England; she says, ‘How do you do?’ of course.” Her parents once said of her, that she never was known to speak an English word to a native, and always spoke English to them at a very early age.

It is a rather remarkable circumstance, that a brother of our missionary’s, now residing at Ticknall, was bereaved of a stout, healthy son, who died of the same disorder, viz., a putrid sore throat fever, a month previous to the death of the little girl in India. He was well on Saturday, August 24th last, and died on the 28th: his father says his sufferings were very great and severe. These two cousins, unknown to each other in this world, would welcome each other in the world above, and that within the short space of twenty-six days. O what a happy meeting would theirs be! Although born in so far distant lands, one in England, the other in India, their happy spirits would be welcomed into heaven by the angels of God, and no doubt there would be a recognition of their spirits there, as we shall see as we are seen, and know as we are known; they would rejoice to tell each other of their dear parents and friends they have left behind in England and in India. May these bereavements be sanctified to our individual and family welfare, and may we all be prepared to meet them, and our dear children and friends who are gone before, is the sincere prayer of
J. B.

MISSIONARY ANNIVERSARIES.

LEICESTER.—The Annual Sermons for the benefit of the General Baptist Missionary Society were preached in the four chapels in Leicester, on Lord's-day, Feb. 23rd, 1840, by the Revds. Messrs. Peggs, of Bourne; Buckley, of Market Harborough; and Goadby, of Leicester. The united Public Meeting was held at the Friar Lane Chapel, on Tuesday evening, Feb. 25th. Alderman Harris, Esq., in the chair. The following were the speakers:—Revds. J. Simmons, A. M. (P. Baptist); G. Legge, A. M. (Independent); J. Peggs; J. Buckley; and the General Baptist Ministers in the town. The meeting was well attended; but sustained a serious loss of interest, owing to the absence and illness of the Secretary. Collections, &c., about £65.

MARKET HARBOROUGH.—Two Sermons were preached at this place by the Rev. S. Wigg, of Leicester, on Lord's-day, Feb. 23rd; and a Public Meeting was held on the following Wednesday evening. At this meeting the Missionary cause was advocated by the Revds. Messrs. Chater, of Kibworth, Toller, of Harborough, (Independents); J. Peggs; J. Goadby; J. Buckley; and the Wesleyan minister. Collections, &c., about £12.

HINCKLEY.—A Sermon was preached for the benefit of the General Baptist Mission at this place, on Monday evening, March 9th, by the Rev. S. Wigg, of Leicester. Collections unknown to the writer.

LONGFORD.—The Anniversary Missionary Services were held in this place, on Tuesday, March 10th, 1840. A sermon was preached in the afternoon, to a good congregation, by Mr. Goadby, of Leicester; and in the evening a very crowded, and highly interesting Missionary Meeting was held. The venerable Mr. Franklin, of Coventry (P. Baptist), presided. The audience was addressed by Revds. J. T. Bannister, of Coventry; J. Tunnicliffe, of Longford; S. Wigg, and J. Goadby, of Leicester; and Mr. T. Smith, of Union Place. After the meeting, notwithstanding the badness of trade, upwards of twenty additional Missionary boxes were solicited, by the young friends, for the purpose of collecting for the ensuing year. Collections, &c., at the old chapel, about £20. Ditto, at Union Place, £8.

WOLVEY.—The Annual Sermon for the General Baptist Mission, was preached in this place on Wednesday, March 11th, by Mr. Goadby, of Leicester. An interesting, and it is hoped, useful Public Meeting was held in the evening. The minister of the place presided. The speakers were Revds. J. Tunnicliffe; Mr. Harrison, of Stretton, Mr. Read, of Bulkington, (Independents); J. Goadby; and S. Wigg. Collections, &c., about £7.

BIRMINGHAM.—On Lord's-day, March 15th, 1840, the Rev. H. Hunter, of Nottingham, preached two interesting and impressive sermons at this place, for the benefit of the Mission. The Public Meeting was held on the Tuesday evening following. James James, Esq., in the chair. The Rev. J. Ham opened the meeting with prayer, and the Revds. J. Allsop (Independent), Bannister, Hammond (Independent), Morgan (P. Baptist), Pike, Hunter, and Swan (P. Baptist), addressed the assembly. The collections and subscriptions for the year amounted to upwards of £50.

COVENTRY.—A Public Meeting was held at this place on Monday evening, March 16th, 1840, in aid of the General Baptist Missions. The

Rev. J. Jerard, presided; and the Revds. Messrs. Tunncliffe; Franklin (P. Baptist); Cheate, of Birmingham; and Hunter, of Nottingham, pleaded the cause of the heathen. Collections, £3, 2s. 4½d.

EXTRACTS FROM MR. STUBBINS'S JOURNAL.

Feb. 7th.—Started very early this morning to San Kimidi. When we arrived, instead of going into the bazar, as we wished to do, we found ourselves completely knocked up, and could do nothing more before we had a good rest. Shortly after our arrival in the village, the rajah living there heard we had come, and sent us some butter and milk; and I understood, also, he sent into the Khund villages to get some fowl for us. Early in the afternoon we walked to a small Khund village, about a mile and a half distant, hoping to see the people and preach to them; in this, however, we were pretty near disappointed. We saw but two men, three women, and a few children—all the rest were gone into the jungle to get wood, &c. Those we saw were busily engaged in making baskets, and dressing the seed of the castor oil tree. The women wore the merest piece of cloth tied round their loins, extending about half a yard downward; the rest of their bodies was quite exposed. After spending a short time with them, we returned to our village, when an invitation came from the rajah for me to go to his house. I and Pooroosootum went, and after being introduced, I was requested to take a chair, which had been placed for me just opposite that of the rajah's. We were surrounded by about one hundred brahmins, &c., but the opportunity was a bad one. Truly the rajah, for a native, was very courteous; placed before me a bowl full of most beautiful oranges, which was really very acceptable, but he paid very little attention to any thing on the subject of religion. Confined his attention chiefly to observations and inquiries, some of which, to an English ear, were very filthy, but not so to a native; all, however, were frivolous. The following were some of them:—Did I shave myself? How did I do it? What sort of a thing did I do it with? What did I put on my face? When did I do it? How did I clean my teeth? With what sort of a thing? With what sort of a thing did I scrape my tongue? Do you eat with your hands? How then? What do you eat? Do you sleep in the clothes you wear in the day? Then what sort of clothes have you for the night? How and when do you marry? &c. These were amongst the most decent class; those of the other were annoying to me, who am used to such work, and would of course be more so to you who are not; I therefore keep them to myself. However I was determined to turn the subject, and bring in religion as soon as I could find a space for it. A moment's cessation, therefore, taking place, I observed, "How important it is, in the midst of worldly thought, to look forward to eternity, and seek to prepare for that." A brahmin took up the remark, when I begged to be allowed to converse with him a little while upon the subject. He soon came to his god's works, &c.; these, I think, I successfully cut up, root and branch, while the poor fellow stood as though he had been thunderstruck. Then pointed to the true God—the worship and works acceptable with him—to the atoning death of Christ, &c.; but was shortly interrupted by the brahmin telling the rajah it was time to prepare for puja (worship). I then gave the rajah tracts, gospels, and a copy of the Pilgrim's Progress, and left. We then went into the village, and addressed about a hundred people, without any interruption, and returned to our lodging house: several followed us home. I sat down and talked with them in a familiar manner for about half an hour. Their interest was really delightful, and led me for the time to forget my own weariness. O that the opportunity may not prove to have been ineffectual, but that the Lord may have blessed it with his presence and Holy Spirit.

8th.—Went this morning to Charvamari, where a congregation of about fifty persons paid the greatest attention. They exclaimed, "This is true—all is true—who can deny it?" After spending about an hour amongst them, we went to Singapore; congregation large. Two men, of an atheistical cast, opposed long and loud; however, they were ultimately silenced, and a good feeling seemed to be

produced. We then retired to a little hut, and got some refreshment; no sooner had we got seated to our repast than a messenger arrived, saying that Pooroosootum's child was dying of cholera. As soon as the heat had a little subsided, we started towards home. Spent that night at a village called Rai, where we addressed about a hundred people. Their serious attention and concession to the truth were delightful. After spending about an hour with them, we went into a hut for refreshment and rest, but the people kept coming to talk and receive books till we went to bed; however weary one feels, it is hard work to turn them away without attending to them. Such I felt peculiarly the case then, for I was so fatigued that I could scarcely get up when set down; and, worst of all, I had had a slight fever all day.

9th.—Started between two and three o'clock this morning, and arrived home at day-break; found Pooroosootum's child much better. We intended being out longer, but the intelligence respecting the child caused us to hasten home. Upon the whole, this has been decidedly the most laborious, fatiguing journey I have ever yet taken, but perhaps not less interesting and useful. Thousands of immortal beings, who never before heard the word of life, heard it then. O that its blessed effects may at least be seen in eternity, in the salvation of their souls! What compensation, ample compensation for all our labours, should we at last find that even but one soul has been brought to Christ through our instrumentality. I long to lose thought of self and suffering in this delightful reflection. Lord, grant that my eye may indeed be single to thy glory! After this tour I expected daily to hear of the arrival of brother and sister Wilkinson, and intended, as soon as I heard, going to Cuttack to meet them, and attend Conference; consequently, we confined our labours to this neighbourhood, as I had many things to arrange at home previous to going to Cuttack. Kept no journal of what we did near home.

28th.—Left home this morning (Thursday) with Pooroosootum a little after two o'clock for Cuttack, where we arrived on the following Wednesday evening. Preached fifteen times during the journey, mostly to large, and uniformly to attentive congregations. We managed our living, sleeping, &c., as well as we could, if not in all cases as well as we would. The last night, for the first time, I slept under a tree. Delightful treat! However, I slept soundly, and sustained no injury. Shared with my horse-keeper at supper, and felt very glad to dip my fingers into his rice pot, as my gari had not come up with eatables, &c., having mistook the way. When we arrived at Cuttack were not a little delighted to find our dear friends all well. How little can friends in England estimate the pleasure of meeting our beloved brethren. It is indeed as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." It makes one feel like a new being, and fills the mind with inexpressible joy. On the following Monday I set off with brother Lacey to a large jattrā at Jagepoor. Doubtless he has given you particulars of the festival, our labours, the delivering up of Sebosaho's wife, &c.; I shall not, therefore, enter into any particulars; I, however, must acknowledge my own folly in taking such a journey on horseback, after having already rode about one hundred and fifty miles, with a good deal of exposure; however, some gain wisdom by experience. I had, in consequence of travelling, &c., a severe attack of dysentery, which lasted for several days. A still greater affliction awaited me; for when getting better, I and brother Sutton met with an accident, which, but for greatest mercy, had proved fatal to both. Brother Sutton was but slightly hurt; I, however, experienced it far otherwise. My right arm and knee were severely injured, though I did not, for near the first three weeks, think much was the matter; however, after that time, through perhaps too much exertion, the parts became exceedingly affected, and I was obliged, for the first time in India, to have recourse to medical advice. I continued under the doctor's care about three weeks, and even at the end of that time was far from being well, and indeed have, until almost the present time, been unable, or rather afraid, to write much, or to walk or ride more than was essentially necessary; consequently, I have been able to do but little in public. Now, however, I feel pretty well reco-

vered, and have been able to resume my labours in the bazar, &c. Thanks be to God, that amidst so many dangers I have been so safely preserved! O that my gratitude was more proportioned to the mercies I have received! I feel that I have had much reason, during my Indian life, to say, "Bless the Lord, O my soul, and all that is within me bless his holy name," for not only have his mercies, but his judgments also, demanded this song. Perhaps few have, on the whole, during the first part of their life here, had less interruption in their labours than I. But how apt are we poor short-sighted mortals to rejoice in the gift without adoring the giver. Too frequently, alas! we feel as though mercies followed us as matters of course—as though it were the duty, rather than the unmerited favour of God to bestow them. Lord, preserve us from such depravity and hardness of heart!

GENERAL MISSIONARY INTELLIGENCE.

CEYLON.—*General aspect of the Baptist Mission.*—Mr. Harris writes: "Things, on the whole, must be regarded as encouraging here. Nearly thirty persons have been baptized by us since my landing. Last Sabbath-week I baptized seven,—three natives, (Singhalese,) and four European soldiers, whose cases of conversion are worth transcribing, if space and time permitted.

In every one of our stations signs of the Spirit's sacred presence are apparent. At Byamville a whole Buddhist family are about to renounce their religion. At Kottigawatta, one of our native preacher's most strenuous opponents has given up his ancient idolatrous faith and practices, and become a teacher of righteousness. At Matelle the schools are prosperous; and several candidates await admission to the baptismal rite. Eight, of the thirty above mentioned, were baptized by brother Daniel, at Hanwella; while at the Pettah there are several who, firmly convinced of the truth of believers' baptism, yet shrink from their duty; but of whose piety, if piety be compatible with such a state of mind, no reasonable doubt can be entertained."

EFFICIENCY OF THE CLASS AND LEADER SYSTEM IN JAMAICA.—"As I had heard so much of the evils of our class and leader system, I resolved, about two months ago, to visit them all, and judge for myself. I went to three without their knowledge, and listened outside the building to what was going on within; judge my delight, when, instead of the wild raving of fanaticism, or the recital of dreams, or the observances of superstition, as had been charged upon them, I first heard them sing a hymn, then read a chapter, then one of the poor negroes engaged in fervent prayer; and, finally, the despised and calumniated leader read and expounded, in a simple and scriptural manner, a portion of the word of God. And this was the case at every place I visited. It is true, I have now discontinued my clandestine visitation: I do not feel it necessary; and it is cruel to indulge further

in such a suspicious course; I therefore visit a class every Monday evening, sometimes near the chapel, sometimes a considerable distance off, and then I give them such instructions as I think they most require, generally an address of about twenty minutes, and conclude with singing and prayer. I cannot but believe that God first put this plan into my mind, and I believe the most beneficial results have already attended it.

"The class houses are plain wooden buildings, capable of holding from 80 to 150 persons, hatched, lighted with perhaps six candles. They have no flooring but the plain earth; but while they have no ornament to boast of, they are admirably adapted to the purpose; and I think it no small honour to have thirty of these little sanctuaries attached to the church over which God has placed me. The Barbican and Surrey chapels, with all their great and noble Christian enterprise, would sink into comparative insignificance before such a display. Think not I say this in a spirit of boasting; no, I have nothing to boast of—it is the Lord's doing, and he shall have all the glory. But as Paul, when calumniated and despised by the Corinthian churches, did not hesitate to vindicate his claims, so, when a people, dear to me as my life, are reproached and slandered by those who have not virtue enough to imitate their excellences, and who hate them for their success in well-doing, I feel every emotion of my bosom rising in honest indignation at such an unchristian course."—*Rev. S. Oughton.*

INTERESTING SABBATHS IN JAMAICA.—"As for our Sabbath services, would that you were here to see them—I cannot fully describe them. A chapel, 80 feet by 50, not pedwed to waste the room, but closely benched, and filled almost to suffocation, while, through the open windows, crowds of anxious hearers are seen listening to the words of life, their bare heads, in the meantime, exposed to the scorching rays of a tropical sun; and hundreds go away unable to obtain a place. Oh! my dear friends,

God is indeed blessing me here. I am filled with wonder, gratitude, and praise. Pray for me, that I may not become proud, but may be always found faithful, and that the work which God appears so wonderfully to have revived may be carried on the day of Christ:—

'Then loudest of them all I'll sing,
While heaven's resounding arches ring
With shouts of sovereign grace!'

Rev. S. Oughton.

CONVERSION OF A BRAHMIN IN TRAVANCORE.—*London Missionary Society.*—

“Three weeks ago a young brahmin of about twenty four years of age made an open profession of his faith in Christ, and is now residing with us pursuing a course of instruction. He has been employed as a school-master in the mission about four years, the duties of which station he has discharged to our entire satisfaction. For some time past he has been the subject of deep convictions, which he concealed till about six months ago, when he first opened his mind to brother Miller, but at the same time requested that it might be kept secret. The spark, however, would not be smothered, but was fanned to a flame, which constrained him, about a month ago, to open his mind more fully to brother Russell, requesting that he might be sent to some other station in order to make an open profession, as he feared the consequences of doing so among his own people. From this, however, he was dissuaded, and an asylum was offered to him at Nagercoil.

“Previous to his leaving his village he called his scholars and friends together in the school-room, and told them that he intended to become a Christian; and to show them that he was in earnest, he broke off the sacred string, the mark of his caste, and threw it from him, after which he knelt down and prayed with them. This took place on Saturday night, and early on Sabbath morning he came over to Nagercoil. When he arrived, he was in such a state of excitement as caused me to fear he would lose his reason; all that he could say was, that he had done all for the glory of God. As I was on the eve of visiting a congregation in a village a short distance from Nagercoil, I took him with me. Soon after our arrival I was glad to find that he became quite composed, and gave me a very interesting account of the state of his mind, and of the means of his conversion.

“On our return, several of his relatives, with others of his caste, were waiting for him, with an intention to take him away by force if he refused to accompany them. After many angry words on their part, he distinctly told them that he had made up

his mind to be a Christian, and as a proof of it he had cast off his brahminical string, and eaten in my house. When they found they could not prevail with him, they wanted to carry him off by force; but as they were not allowed to do so, they gradually left. Since that time they have made several other attempts, but with no better success.

“We have reason to hope that the young man is sincere, and that the step he has taken is the result of conviction. For in the first place, the change has not been sudden, but gradually produced by the perusal of the Scriptures, and a regular attendance on a course of instruction weekly given to the school-master, where it was noticed he was sometimes deeply impressed. He is a person of good abilities, and his situation has given him an opportunity of becoming acquainted with the truth, of which he has availed himself with much diligence. Again, he was fully aware of the danger, contempt, and scorn to which he would be exposed by an open profession of christianity. This made him long conceal the state of his mind, and threw him into the greatest excitement when he determined to join us. There is something so decided in what he has done, as to give us the greatest hope that he is sincere. By entirely abandoning caste, by eating and mixing with those who are considered the off-couring of all things, he has sacrificed all those things that his countrymen, and especially those of his own caste, consider as dear as life. What has God wrought!

“When the conversion of an individual connected with a mission station is mentioned, it is apt to excite a suspicion in the mind of some that an undue influence has been exerted, or that a pecuniary consideration has been the moving cause. I shall not stop to notice so unworthy an insinuation, but state that he was well aware that his situation did not depend on an open profession of Christianity. And as it regards money, he has been in the receipt for some time of a better salary than is paid to most of the christian school masters employed in the mission. The truth is, I have never observed that the love of money was a predominant passion in his nature. In a word, his decision of character, his good sense, his desire to know and to do the will of God, scarcely leave a doubt in my mind that the change produced is the work of God. Nevertheless, I would rejoice with trembling, and commit the young man to God, who is able to keep him from falling.

“His conversion has made a great stir in the neighbourhood. Some of the heathen say he is mad, some that the decision he has manifested is the result of deep reflection,

and others, that it is the work of God, and is wonderful. We hope and pray that some good will arise out of the present excitement, and that many will be induced to examine the merits of Christianity for themselves. Some hopeful impressions appear also to have been made on several other schoolmasters; one, a high caste man, with his family, began a few months since to attend regularly on christian worship."

NAVIGATORS' ISLANDS.—*Savaii*.—Mr. Hardie relates the following encouraging facts:—"Just after I commenced preaching, two young men of the greatest family in the island began to attend regularly at our chapel, the one named Talavan, the son of Malietoa; the other Tupepau, the son of Malietoa's brother. They attended for some time without any apparent impression being made on their minds, or any change effected in their sinful practices. They had each five or six wives, and were the victims of ignorance, pride, cruelty, sloth, and licentiousness. As they continued, however, to attend the preaching of the Gospel, they became more thoughtful, and manifested considerable attention to the word of life. Conviction of the folly and sinfulness of their former lives, and a dread of the anger of God, at length took hold of their minds, which led them to embrace the offer of mercy, and seek salvation through the merits of the Saviour. The struggle must, indeed, have been great, before they came to the determination to abandon their former practices, and embrace the Gospel, as they had to combat not only the anger and influence of their families, and to act in direct opposition to the customs of the land, handed down from time immemorial, but also to overcome the deep-rooted habits of sin cherished by them from their childhood.

"Though they frequently came to ask me questions, and converse on religious subjects, I knew of no decided change in their conduct till I heard that they had put away all their wives, had given up their licentious practices, and were diligently attending to the word of God in their own houses. About two or three weeks after this they both applied for admittance to the meeting of steady people, and were received. Divine truth having taken a more firm hold of their minds, in about two months after they had joined the steady people, Tupepau, with much humility, simplicity, and feeling, applied to me for baptism and admission to the church. Being fully satisfied as to his knowledge and his willingness to give up all for Jesus, and having pointed out to him the consequences of relapsing into his former sins, I baptized him, and recommended

him to the church, into whose fellowship he was very cordially received. Talavau, his companion, is also a candidate for baptism, and I fully believe will soon be admitted to our little society. These tokens of Divine favour on our feeble and unworthy labours, furnish matter for devout gratitude to God, and encourage us to proceed with untiring devotedness in his most blessed and delightful service."

UPOLU.—*Death of a Native Teacher*.—"Our departed friend was the first among those whom I have been privileged to instruct who has given evidence in dying of a firm trust in Jesus. For a long time after my arrival, this individual resisted the calls of the Gospel, but being induced to attend the means of instruction, he soon acquired a clear acquaintance with the plan of salvation; and being evidently impressed with the truths of God's word, I employed him to preach in the surrounding villages. He died a few weeks since, of consumption. His end was peace. A little before he expired he said, "*Jesú, Jesú, ou te fia alu—ou te fia alu*: Jesus, Jesus, I desire to depart—I desire to depart." Surely, if our united efforts were blessed to the salvation of only this one soul, it would far more than compensate for all we endure."

MODES OF GRATITUDE.—"The year before last our doctor's bill was five pounds; when my father said, if we had no need of a medical man another year, he would give the amount to the societies for which my sister and I collect. I am delighted in being able to say, we have had no need of a doctor yet. I therefore intend giving five pounds more as a thank-offering for good health."—*A Female Collector*.

"At the latter end of last year I had some goods on board a vessel, which a few hours sail would have brought home in safety. The wind arose and drove her back into —, where she anchored. There several vessels were stranded on the beach, and several more were sunk beneath the waves. The one in which my property lay, though exposed to the full fury of the tremendous storms, rode out the gale in safety, and I received my goods uninjured. About a month ago I made a similar consignment, and in this case the vessel was exposed to like dangers, which she also mercifully escaped. As a tribute of my devout gratitude to Him who ruleth the raging of the sea, and, when the waves thereof arise, stilleth them, I have sent five pounds as my nite towards the proposed augmentation of the Society's funds." B.

Are not these examples deserving imitation?

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 17.]

MAY, 1840.

[NEW SERIES.

LAMARTINE'S TRAVELS IN THE EAST.

My Dear Sir,—In our last communication we brought our voyagers in sight of the lofty mountains of Lebanon. These mountains must be familiar to every reader of his Bible, although his eye has never rested on the eternal snows which crown their summits, or on the gigantic cedars which clothe their sides. We purpose to land our passengers safely, to give a description of the town, and adjacent country. Your readers will find an interesting interview between our traveller and Lady Hester Stanhope, the niece of Mr. Pitt, a lady whose name, not many months ago, together with some circumstances connected with her family, were published in most of the newspapers. She is now no more. She has left the mountains of Lebanon, and the country of the East, for a world of spirits, and a land of realities. But we hasten to the end of the voyage. H. H.

“September 5th, two o'clock, we dine under the awning stretched over the deck. The breeze continues, and increases as the sun goes down. At every instant we run to the prow of the vessel, to calculate her progress by the noise which she makes in cutting the sea. The wind becomes more brisk, the waves curl, we make five knots an hour, the sides of the lofty mountains pierce the mist, and show themselves as airy capes before us. We begin to distinguish the deep and black valleys which open from the coast; the ravines grow whiter, the tops of the rocks are clearly discerned, the first hills which rise from the sea are rounding their forms; by degrees, we think we recognize the villages scattered on the declivities of the hills, and the great monasteries which crown, like Gothic castles, the summits of the intermediate mountains. Every object that our vision seizes creates heartfelt joy. Every body is on deck—each makes his neighbour remark something that had previously escaped him. One sees the cedars of Lebanon as a black spot on the sides of a mountain; another, as a tower on the top of the mountains of Tripoli; some even think they can discover the foam of the cascades as they fall down the precipices. We wished to reach the shore so long dreamed of, so long desired, before night. We fear that at the moment of reaching it a fresh calm may keep the vessel for days slumbering on the waves, which are becoming fatiguing, or that a contrary wind may drive us from the coast. Whilst we are making these reflections, and wavering between hope and fear, night all at once falls, not as in our

climates with the slowness and measure of twilight, but like a curtain drawn over the heavens and over the earth. All disappears—all is effaced on the blackened sides of Lebanon, and we see nothing more than the stars between which our masts are swinging. The wind falls also, the sea sleeps, and we go down into our cabins in great uncertainty for to-morrow."

In the following remarks he evinces all the tenderness, all the affection, and all the anxiety of a father. When he retired to his cabin he could not sleep: he heard his little daughter sleeping on the other side of the wooden partition. His imagination drew pictures concerning her, which heaven had determined he should never realise. He says, "She will have seen at the best age of life, at that age when all the impressions incorporate themselves, so to speak, with us, and become the very elements of our existence—all that is beautiful in nature, in creation. The recollections of her infancy will be the wonderful monuments, the chief works of art, in Italy. Athens and the Parthenon will be engraved on her memory, like paternal spots; the beautiful islands of the Archipelago, Mount Taurus, the mountains of Lebanon, Jerusalem, the Pyramid, the Desert, the tents of Arabia, the palm-trees of Mesopotamia, will be the recitals of her advanced age. God has given her loveliness, innocence, genius, and a heart moved by generous and sublime sentiments. I shall have given to her what I could add to these celestial gifts—the sight of scenes the most marvellous, the most filled with enchantment on the earth! What a being she will be at twenty years old! All will have been happiness, piety, love, and marvel in her life. Oh, who will be worthy of completing it by love! I wept and prayed with fervour and confidence, for I can never entertain a powerful sentiment in the heart, but it tends to the Infinite, but it resolves itself into a hymn, or an invocation to Him who is the end of all our sentiments—to Him who produces and absorbs them all—to God. As I was about to fall asleep, I heard on deck some hurried steps, as if preparing for a manœuvre. I was astonished, for the silence had been unbroken for some time, and the sea only made that rippling noise which indicated the vessel moving onwards. Shortly I heard the sonorous rings of the anchor chain heavily unrolled from the capstan; then I felt that sudden shock which makes the whole ship vibrate, when the anchor has fallen upon a solid bottom, and digs into the sand or sea-weed. I got up and opened my narrow window. We had arrived; we were in the road before Beirout. I saw some lights scattered upon the distant shore—I heard the barking of dogs on the plain. It was the first noise which had come to me from the coast of Asia, and it rejoiced my heart. It was midnight. I returned thanks to God, and I sank into a deep and quiet sleep; no person but myself had been aroused below deck.

"September 6th, nine o'clock in the morning, we were before Beirout, one of the best peopled towns on the coast of Syria, the ancient Berytus, made a Roman colony under Augustus, who gave it the name of *Felix Julia*. The epithet of "Fortunate" was bestowed upon it on account of the fertility of its surrounding lands, of its incomparable climate, of the magnificence of its situation. The town occupies a delightful hill, which sweeps with a gentle declivity to the sea; some banks of earth or of rocks advance into the waves, and support the Turkish fortifications with an effect truly picturesque. The road is shut in by a tongue of land, which defends it from the eastern winds. The whole of this tongue of land, as well as the neighbouring hills, is covered with the richest vegetation; mulberry

trees, for silk worms, are planted all around, raised in rows one above another, upon artificial terraces; carrot trees, with their dark verdure and majestic dome; fig trees, palms, oranges, pomegranates, and a quantity of other trees and shrubs, foreign to our climate, extend on all parts of the shore near the sea the harmonious tints of their foliage. At a greater distance, upon the acclivities of the mountains, forests of olives strew the country with their grey and ashy leaves. At about a league from the town, the high mountains of the chain of Lebanon begin to rise; they open their deep gorges where the eye loses itself in the distant darkness; they cast down their broad torrents, which become rivers, they stretch in different directions, some towards Tyre and Sidon, others towards Tripoli and Latakia, and their unequal summits, lost in the clouds, or whitened by the refraction of the sun's rays, resemble our Alps covered with eternal snows. We heard the sharp cry of the Arabs of the desert, who were disputing upon the quay, and the harsh and doleful groans of the camels, as they made them bend their knees to receive their loads. Occupied with this spectacle, so new and captivating to our eyes, we did not think of disembarking into our new country."

On the same day, however, he landed, and found a home with the French consul, until he prepared a dwelling for his family and attendants. He remarks, "At length we went to repose in our beds, for the first time these three months, and to sleep without fear of the waves.

"September 7th. I have arisen with the sun. I have opened the shutter of cedar wood, the sole barrier of the chambers in which we sleep in this beautiful climate. I have cast my first look upon the sea, and upon the glittering line of coast which stretches from Beirut as far as Cape Betroun, half way to Tripolis. Never has a view of mountains made such an impression upon me. Lebanon has a character which I have not seen either in the Alps, or Mount Taurus: it is the mingling of the imposing sublimity of the outlines and the summits, with the gracefulness of the details, and the variety of tints—it is a mountain solemn as its name—it is the Alps under the sky of Asia, plunging their aerial crests into the deep serenity of an eternal splendour. It appears that the sun reposes for ever upon the gilded angles of these summits; the dazzling whiteness with which it impresses them is confounded with that of the snows, which remain to the middle of summer upon the highest tops. The chain develops itself for the length of at least *sixty leagues* from the Cape of Saide, the ancient Sidon, to the environs of Latakia, where it begins to decline, in order to leave Mount Taurus to cast its roots into the plain of Alexandretta.

"I have hired five houses, which compose a group, and I shall unite them by wooden stair-cases, galleries, and doors. Each house here is formed only of a subterranean apartment, serving as a kitchen, and of one chamber, in which the whole family, however numerous, sleep. In such a climate, the real habitation is the roof, turned into a terrace. It is there the women and children pass the days, and frequently the nights. In front of the houses, between the trunks of mulberry or olive trees, the Arab makes a fire-place with three stones, and his wife prepares his food there. They cast a straw mat over a stick, which stretches from the wall to the branches of the tree. Beneath this shade the household economy is all carried on. The women and the girls are squatted there the whole day, occupied in combing their long hair, and putting it into tresses, in washing their veils, in weav-

ing silk, in feeding their chickens, or in playing and chatting amongst themselves, like the girls in our villages in the south of France, when they collect at the doors of their dwellings. In fine, near to us, just beneath our eyes, are two or three houses similar to our own, and half hidden by the orange trees in flower and in fruit, which present to us those animated and picturesque scenes which are the life of every landscape. Arabs, seated upon mats, smoke upon the roofs of their houses. Some women lean on the windows to look at us, and conceal themselves when they perceive that we see them. Under our very terrace two Arab families (fathers, brothers, women, and children) take their repast by the shade of a small plane-tree, upon the threshold of their houses; and at some paces from them, under another tree, two young Syrian girls, of incomparable beauty, dress themselves in the open air, and cover their hair with white and red flowers. There is one of them, whose hair is so long and bushy, that it completely envelopes her, as the branches of a weeping willow close around the trunk on all sides. We can only perceive her beautiful forehead, and her eyes radiant with simple gaiety, piercing for a moment this natural veil, as she shakes aside the waving hair. She appears to enjoy our admiration. I throw to her a handful of *ghazis*, small pieces of gold, of which the Syrians make necklaces and bracelets, by stringing them on a slip of silk. She joins her hands and carries them to her head to thank me, and retires into the lower chamber to show them to her mother and sister."

I have made rather a long extract, referring to the appearance and manners of this people, that your readers who have not read the work, may see that there is comparatively little change in the customs and habits of the Orientals since the days of the Son of God; and, I might add, that there is much which resembles the mode of living even in the patriarchal age. Lamartine heard of Lady Hester Stanhope, who had her residence in an almost inaccessible solitude upon one of the mountains of Lebanon, near the ancient Sidon, and was anxious to visit her. She appears to have been a woman of uncommon vigour of mind. Her views of religion were of a mixed and mystical character. Christianity, astrology, and oriental superstition, were all combined to form a religion for Lady Stanhope. Lamartine found that it was exceedingly difficult to gain access to her, and therefore he wrote and forwarded to her the following letter:—

"My Lady,—A traveller like yourself, a stranger like you in the East, and an imitator of you in my search after the contemplation of its territories, its ruins, and the great works of God. I have just arrived in Syria with my family. I should reckon that day amongst the most interesting of my journey on which I should become acquainted with a woman, who is herself one of the wonders of this East which I come to visit. If you will do me the favour of receiving me, be pleased to name the day which will be convenient to you, and let me know if I must come alone, or if I may bring with me some of the friends who accompany me, and who will attach no less value than myself to the honor of being presented to you. Let not this request, my lady, in any degree constrain you, from politeness, to grant me what is offensive to your habits of complete seclusion. I understand too well myself the value of liberty, and the charm of solitude, not to appreciate your refusal, and to respect its motives. Accept, &c. &c."

He received an answer and permission to visit her. .

I shall not wait to give his account of their journey from Beirout to the

dwelling of Lady Stanhope, in a beautiful valley away far up on one of these everlasting hills. They left at four o'clock, and arrived about noon the next day. "According to custom, Lady Stanhope was not to be seen until three or four o'clock in the afternoon. We were each conducted into a narrow cell, dark, and without furniture. We were served with breakfast, and we threw ourselves on a divan whilst waiting for the rising of this invisible hostess of this romantic habitation. I fell asleep. At three o'clock they knocked at my door to announce that she expected me. I passed through a court, a garden, an open kiosk with hangings of jessamine, then two or three gloomy corridors, and I was introduced by a little negro child, six or eight years old, into the cabinet of Lady Hester." He describes her person and dress, which we shall not wait to notice. She appeared to be about fifty years of age. "You have come a long way to see a hermit," she said to me; "you are welcome. I receive few strangers, scarcely one or two in a year; but your letter pleased me, and I desired to know a person who loved, like me, God, nature, and solitude. Something besides told me that our stars were friendly, and that we should agree well together. I see with pleasure that my presentiment has not deceived me; and your features, which I now see, and the very noise of your steps whilst you were traversing the corridor, have sufficiently informed me respecting you to prevent my repenting of having resolved to see you. Let us sit down, and converse; we are already friends." "How," said I to her, "do you honor me so quickly with the name of friend, my lady; a man whose name and life are completely unknown to you? You are ignorant who I am." "True," replied she, "I know neither who you are, according to the world, nor what you have done whilst living amongst men; but I know already what you are before God. Do not take me for a fool, as the world often calls me; but I cannot resist the inclination to speak to you with an open heart. There is a science, at present lost in your Europe, a science which was born in the East, where it has never perished, and where it yet survives: I possess it. I read in the stars. We are all children of one of those celestial fires which preside at our birth, and whose fortunate or malignant influence is written in our eyes, on our foreheads, in our features, in the lines of our hand, in the form of our foot, in our gesture, and in our gait. I have only seen you a few minutes, and yet I know you as if I had lived an age with you. Do you wish that I open to you yourself? Do you wish that I predict to you your destiny?" "Pray avoid doing so, my lady," answered I, smiling. "I do not deny what I am ignorant of. I will not affirm that in visible and invisible nature, in which every thing is held, every thing enchained, beings of an inferior order like man may not be under the influence of superior beings like stars or angels; but I have no need of their revelation to know myself—corruption, infirmity, and woe. And as to the secrets of my future destiny, I should consider it a profanation on the Divinity who conceals it from me if I sought them from a creature. In regard to the future, I believe only in God, free-will, and virtue." "Never mind," said she to me, "believe what you please; as to me, I see evidently that you are born under the influence of very happy, potent, and benevolent stars, which have endowed you with analogous qualities, and which conduct you to an end which I could, if you pleased, indicate from this moment. It

is God who leads you here to enlighten your mind; you are one of those desirable and good intentioned men of whom there is a great want, as instruments for the wonderful works which are soon to be accomplished amongst men. Do you believe the reign of the Messiah come?" "I was born a christian," said I to her; "it is for you to answer." "A christian!" retorted she, with a slight sign of dissatisfaction; "I also am a christian, but he whom you call Christ, has he not said, 'I speak to you in parables, but he who shall come after me shall speak in the spirit and in truth?' Now is this one whom we are waiting for? This is the Messiah who is yet to come, who is not far off, whom we will see with our eyes, and for the coming of whom all is prepared in the world. What will you answer? and how will you deny or twist the very words of your Gospel which I have just cited to you? What are your motives for believing in Christ?" "Excuse me, my lady," I interrupted, "from entering with you in such a discussion—I do not enter into it with myself. Man has two lights, the one which illumines the understanding, which is subject to discussion and doubt, and which often leads only to error and mistake; the other, which actuates the heart and never deceives, for it is at once evidence and conviction; and for us miserable mortals truth itself is but a conviction. God alone possesses truth otherwise, and as truth; we possess it only as faith! I believe in Christ because he has brought to the earth the most holy, fruitful, and divine doctrine which has ever beamed upon human intelligence. *A doctrine so heavenly cannot be the fruit of a lie and a cheat.* Christ has spoken as reason speaks. *His doctrines are known by their morality, as a tree by its fruits.* The fruits of christianity (I speak of its fruits to come, much more than of those which are already gathered and corrupted) are infinite, perfect, and divine; therefore its author is that divine *Word* which he described himself. Such are the reasons for which I am a christian—such is the whole of my religious controversy with myself; with others I have none: we can prove to man only what he already believes." "But," resumed she, "do you find the social, political, and religious world well constituted? and do you not think that all the world feels the want, the necessity of a revealer, of a Redeemer, of the Messiah whom we expect, and whom our desires have already pointed out?" "O! as to that," said I, "it is another question. No one regrets and laments more than myself the universal suffering of nature, of men, and of society; no one acknowledges more distinctly the enormous social, political, and religious abuses; no one more desires and hopes for an alleviation of those intolerable evils of humanity; no one can be more convinced that this alleviator must be divine. If you call that expecting a Messiah, I expect him like you; and further than you, I sigh for his early appearance. Like you, and further than you, I perceive in the wavering creeds of man, in the tumult of his ideas, in the emptiness of his heart, in the depravity of his social state, in the incessant totterings of his political institutions, all the symptoms of an overthrow; and, consequently, of a near and impending renovation. I believe that *God always shows himself at the precise moment when every thing that is human avails nothing*—in which man confesses that he is helpless. The world is now so."

The following remarks are worthy the attention of every professor of religion.—"I believe, therefore, in a Messiah near to our own epoch; but in this Messiah I do not see the Christ who has nothing more in wisdom, in virtue, and in truth, to give us: I see him who Christ announced was to come after him—that Holy Spirit, ever urging, ever assisting man; always

revealing to him, according to time and occasion, what he ought to do and know. It matters little whether this Holy Spirit is incarnate in a man or in a doctrine; in deed or in idea. I believe in it, I place my hopes upon it, and I expect it; and, more than you, I invoke it. You thus see that we can understand each other, and that our stars are not so far asunder as this conversation has led you to think."

GENERAL BAPTIST BIOGRAPHY 1700 TO 1770.

NO. 1.—JOSEPH BURROUGHS.

Introductory Remarks.

IN presenting our readers from time to time with sketches of the lives of our forefathers, from 1700 to the period of the formation of the New Connexion, a few prefatory remarks appear necessary. It did not come within Mr. Adam Taylor's plan to give the history of the denomination during the first seventy years of the last century (see his remarks at the close of Vol. I. of his History); consequently many interesting and learned men, who have adorned our body in past times, are little known amongst us. It was during this period that many eminent scholars were pastors of General Baptist Churches, as Dr. Gale, &c. It is much to be lamented, however, that during this period there was a serious falling away from the pure doctrines which distinguished the General Baptists of the seventeenth century. Christ was not made the sum and substance of their preaching—the doctrine which God eminently blesses to the conversion of sinners. The great doctrines of Christianity, such as man's ruin—redemption by the blood of Christ—salvation by grace, through faith—adoption—sanctification by the Holy Spirit—if not opposed, if implied or if expressed, was still not prominently, urgently, and clearly exhibited as in the Scriptures. They seemed to hope to prevail by argument, wisdom, and talent, rather than by simply exhibiting God's truth as his only remedy for our salvation. Their example had a further bad effect, as it introduced afterwards, to a very considerable extent, the Arian doctrines; and, in some instances, Socinian preachers were found occupying their pulpits. DAN TAYLOR was the principle instrument in uniting the Churches that still adhered to the distinguishing doctrines of the Gospel, and whose name ought always to be venerated, as the great reformer of the General Baptist denomination.*

JOSEPH BURROUGHS was born in London, Jan. 1st, 1684—5. His father, Mr. Humphrey Burroughs, was a respectable weaver in Spitalfields,† and by the smiles of providence upon his industry, arrived at considerable affluence. He was many years a member and deacon of the General Baptist Church in Virginia street, London; and afterwards sustained the same office in the General Baptist Church, Paul's Alley, Barbican. This gen-

* These remarks might have been much more extended. We think, however, that this would not be necessary in connexion with these brief memoirs. It would be solemnly interesting and profitable for the origin and causes of that general decay of evangelical sentiment which occurred in the early part of the last century, to be unfolded in a separate essay. If our esteemed friend will direct his attention to this subject and suggestion, we doubt not his labours will be appreciated by our readers.—ED.

† Universal Theological Magazine, January, 1803.

tleman narrowly escaped being ruined in his circumstances by the infamous Titus Oates, and his deliverance was annually commemorated, in a day of thanksgiving, by his descendants. A very particular account of the transaction here referred to, may be seen in Crosby's History of the English Baptists, Vol. iii., pp. 170—180. His son, Mr. Joseph Burroughs, was early inclined to the work of the ministry, which was a proof of the seriousness of his disposition, as his circumstances were such as enabled him to pursue a more lucrative profession. With a view to this sacred employment, his father gave him a very liberal education, first in a private academy in Highgate, under Dr. Ker, and afterwards at Leyden. In that university he made such progress in many different branches of knowledge, especially such as had a real connexion with the ministerial profession, that he became entitled to great distinction in the literary world. After a few years occasional preaching, he was invited, in May 1713, to the co-pastorship with the Rev. Richard Allen, pastor of the General Baptist congregation, Paul's Alley, Barbican. This offer his great modesty induced him to decline; he, however, continued his occasional labours in that Church till the death of Mr. Allen, when he was chosen to succeed him in the pastoral charge, to which he was ordained, May 1, 1717. The service was conducted in the following manner:—Mr. Nathaniel Foxwell opened the work of the day by reading 1 Tim., third and fourth chapters, and then prayed. Mr. Benjamin Stinton explained the duties and office of an elder, in a discourse from Phil. i. 1. The form of ordination was then explained and vindicated, in another discourse, from Titus i. 5, by Mr. Nathaniel Hodges. After this the members of the congregation being desired to assemble round the pulpit pew, and the rest of the assembly to withdraw into the galleries, Mr. Stinton, in a short address to the Church, called upon those who approved the election of Mr. Burroughs to the pastoral office, to signify their concurrence by holding up their hands, which was done *nem. dis.* Mr. B. was then desired to signify his acceptance of the call, which he did in a short speech, expressing the views with which he had undertaken the ministry, as well as the office of pastor in that Church; declaring, at the same time, his firm resolution to make the Holy Scriptures the only rule of his preaching and conduct, and his determination to watch for their souls as one who must hereafter give an account. A short prayer was then offered up, suited to the occasion, and the ministers present laying their hands upon his head, Mr. Stinton, in the name of the whole, pronounced the words of ordination as follows,—“Brother Johu Burroughs, we do, in the name of our Lord Jesus Christ, and with the consent of this Church, ordain thee to be an elder, bishop, or overseer of this Church of Jesus Christ;” and their hands continuing on his head, Mr. S. offered up a short prayer for him and the congregation. Immediately after the ordination of Mr. B., the ministers present proceeded to the ordination of two deacons, in a similar manner, after which a Psalm was sung, and the apostolic benediction concluded the service.*

After his ordination, Mr. B. applied himself to the duties of the pastoral office with great assiduity, and in the early part of his life kept up a strict discipline in his Church. He delighted in his work, and discharged it in such a manner as might be expected from one who made it his chief plea-

* Crosby, Vol. iv., pp. 183—189. We see, from this account, our ordination services have differed but little for nearly a century and a half.

sure. Careful to inform himself of the true sense of Sacred Scripture, he explained them in his public ministrations with the greatest accuracy; for he justly thought that every thing was of importance that tended to illustrate any part of the divine oracles. His zeal was not spent upon speculative notions, but upon such points as are the most efficacious to rectify the hearts and lives of mankind. The practical duties of piety, charity, and inward purity, were his favourite subjects. He was a zealous advocate for the importance of the christian revelation, which he justly considered the highest blessing that the providence of God has ever conferred upon the human race. And he thought it incumbent upon Christians to exert all their power in maintaining the purity of gospel institutions. He believed that Churches should admit none to the communion but those previously baptized upon a profession of faith: this did not arise from narrow and contracted notions, or party attachments, for he always showed an equal regard to Christians of all denominations. He was a very strenuous promoter of every scheme that tended to promote the common interests of religion; but the Baptist Churches were in a very particular manner indebted to his exertions. Whenever he was called upon to baptize any person, it gave him real pleasure, even though they did not unite with his own Church. He had many agreeable occasions of this nature, of which we shall mention one that gave him very peculiar satisfaction. A French Roman Catholic and his wife, who, being convinced of the errors of Popery, had with great difficulty made their escape, on their arrival upon the English coast joined themselves to a French Protestant Church of Refugees. Upon further inquiry, they were led to embrace sentiments different from those which they had before held concerning baptism, and to entertain serious desires of following their convictions into practice; but being wholly unacquainted with the English language, and no Baptist minister in that part of the country being able to administer baptism in the French tongue, they were at a loss how to proceed. Mr. B. being applied to on the occasion, readily undertook two considerable journeys at his own expense; and during a stay of two or three weeks in their neighbourhood, he had religious conversation with them every day. At his second visit, he composed a discourse suitable to the occasion in French, and administered the ordinance much to the satisfaction of these worthy persons.

(To be continued.)

TO THE YOUNG WHO ARE UNDECIDED ON THE SUBJECT OF RELIGION.

Letter II.

Dear Friends,—In my letter last month, you will recollect I intimated that probably I should address you again before long in a similar strain. In compliance with that intimation, therefore, I will endeavour to pen a few remarks, though from the press of numerous other engagements just now I am prevented from doing it in the manner I could wish. It would afford me great pleasure were I enabled to offer you something more worthy of your notice, but for the present a few hasty observations must suffice. With regard to the sentiments advanced I ask not your pardon, but for the manner in which they are expressed I must request your forbearance.

In my letter I made several assertions, the truth of which you might perhaps, in some measure, feel inclined to doubt, or at all events think that they required a little further explanation. You will recollect it was asserted, as one reason why worldly pleasures (which are sinful) could never impart happiness—could never satisfy you, was, “Because sin is the procuring cause of all sorrow, and the wages thereof death.” Do you doubt it—or have you been accustomed to consider it as a light evil? and are you now asking, What has it done? I reply, Ask the earth at the dawn of creation, when fresh from the hands of her Creator, who but a short period before had pronounced her good. Ask what it was that first stained her with human blood—the blood of righteous Abel; and the reply will be, *It was sin*. Ask what it was that kindled the displeasure of the Almighty against man, and caused him to sweep away a whole race of impiety, by immersing the visible creation in one vast deluge of waters. *It was sin*. Accompany God’s chosen, well-beloved people through their pilgrimage: witness their mournings, their repinings, their hard-heartedness, their stiff-neckedness, their rebellion against the Lord their God, and inquire what it was that occasioned it. What was it that led them captive into Babylon, and entailed upon them all their numerous misfortunes? The same reply forces itself upon you—*It was sin*. But there is one spot in creation which, above all others, claims peculiar attention as the awful theatre on which this hellish principle accomplished its most infernal triumph. It was Calvary, where the Lord of Life and Glory was immolated, where the Prince of Peace expired. Trace, for a moment, a few of the outlines of this fearful picture. Behold the Man of sorrows in his career of unexampled toil and suffering—his unwearied efforts for the good of those around him—his untiring philanthropy and benevolence, and see the manner in which his love was requited by those whom he came to bless. Go to Gethsemane, and there behold the blessed Saviour, in the intense agony of his spirit, sweating as it were great drops of blood; and while the overwhelming floods of unutterable sorrow roll in heavy billows upon his soul, hear him cry, “Father, if thou be willing, let this cup pass from me;” but then in the same spirit of lovely submission which had characterized his life, and was now about to be consummated in his death, hear him add, “nevertheless, not my will, but thine be done.” Follow him from thence to his appearance before Pilate, and witness his treatment there. See sinful man, guilty worm of the earth, revile the Lord his Maker—mock, buffet, and blaspheme him; and then, after having scourged him as a common malefactor, in the madness of his rage lead him away to crucify him. Accompany the Lord’s anointed to Calvary: see him stretched on the accursed tree—the nails driven deep into his flesh—his side pierced—his proud persecutors, the beings of a day, passing by, intoxicated with the gratification of their malignant malice, wagging their heads in contempt—and then in that hour of inconceivable anguish, both of body and soul, hear the incarnate Son of God exclaim, “*My God, my God, why hast thou forsaken me?*” The sun, refusing to illumine the dreadful scene, withdraws his rays, and shrouds himself in midnight darkness; the moon withdraws her light, and the stars veil their faces, alike unable to behold the appalling spectacle of expiring divinity. And now ask, What was it that caused the Lord to be reviled and rejected during his sojourn on earth, that filled to the brim that cup of unutterable sorrow, and at length nailed him to the accursed tree; and the response is

echoed back, as with a voice of thunder, *It was the demon sin.* And it was sin that, after his ascension, persecuted Christ's Church with unrelenting fury: it was sin that furnished the Inquisition with implements of torture, and lighted the fires beneath those holy men of God—the martyrs: and it is sin that in later times has devastated countries, laid waste fertile plains and fruitful valleys, dyed whole tracts of land in human gore, and well nigh converted the fair face of our world into one universal *aceldema*—a field of blood.

Such, then, are some of the more glaring achievements of sin in our world. But probably in this enumeration you may find nothing to convict you; such fearful crimes have never characterized your life; and you are perhaps pluming yourself in fancied exemption from this polluting influence. Allow me, then, to enter with you into the secret recesses of your own heart, and shall we find it free from this universal taint? Have you never felt the risings of anger within you, and on some occasions given way to it in a manner that has afterwards caused you much sorrow? Have you never cherished in your breast feelings of malice, hatred, or revenge towards any? Have you never polluted yourself with impure language? Have your lips never uttered an untruth? Have you never in any instance taken that which was not your own? And has that omnipotent enemy to godliness, *pride*, never reared its cursed standard within your heart? Oh! I feel assured, if conscience is allowed to speak, the answer will be in the affirmative. Such, then, are the sources, the first springs, from whence that tide of moral depravity, which has for ages deluged our world, ruining thousands of immortal souls, has proceeded. The wages of sin ever have been *present misery*, and *eternal woe*. Yes, it is a truth as certain and immutable as the throne of God himself, that unless the naturally depraved principles of our nature are counteracted and overcome by divine grace, we shall inevitably be lost, and that for ever. Such, then, being the nature and consequences of sin—the source of all the sorrow and misery that has ever entered our world, it is perfectly obvious that in its paths happiness can never be attained; that as the favour of God is the only true source of pleasure, so every step in the opposite direction must add afresh to our misery.

But your life has not only been characterized by sins of *commission*, but by sins of *omission* of an aggravated kind. You have lived in the habitual neglect of that God who in justice claimed the whole service of your heart and life, as but a small return for the innumerable blessings his hand had bestowed upon you; but you have lived unmindful of him, and in open rebellion against him. O, I beseech you, *now* “flee from the wrath to come;” “kiss the son lest he be angry, and you perish from the way when his wrath is kindled but a little.” Vain will it be for you to prostrate yourself in the forms of outward worship *only* before Him who requireth truth in the inward parts, integrity of heart and life, and with whom the language of insincerity, and the forms of hypocrisy, are fearful abominations.

I have noticed some of the sins of your life; but they would appear of a much blacker dye could I enumerate them as they stand recorded against you in the book of God's remembrance: there they are all inscribed. But though they are all written against you, be not dismayed, yield not to despair. If the feeble observations I have made (by the divine blessing) have been instrumental in revealing to you your state before God as a

guilty sinner, and if you are prepared to come to him as such, take courage. There is *one* who hath shed his own most precious blood to wash away your sins, and blot them for ever from the book of God's remembrance. Are you waiting to come? Hear the Almighty himself addressing you in the language of *love, mercy, and condescension*, and saying, "Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And again, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Our blessed Saviour himself has left an invitation of unparalleled love on record: his language was while on earth, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." O, I entreat you, accept the invitation of mercy: turn in with the overtures of salvation; and recollect, that whatever you do *now* is stamped with the impress of *immortality*; that the present is a state of probation; that you are training up a deathless soul of inconceivable value, either for *eternal happiness, or endless woe*. If spared with life and health, I purpose addressing you on this subject in my next. Praying that God would grant you his Spirit to illumine your minds, and to guide you into all truth,

I remain, in great haste, dear friends,
Your sincere well-wisher,

Louth, April 14th, 1840.

T. S. B.

CORRESPONDENCE.

ON THE TERM SAINT, &c.

To the Editor of the General Baptist Repository.

My Dear Sir,—In the feeling that dictated the Query respecting the application of the term *saint* to the apostles and evangelists, I entirely sympathize. If there are any remains of anti-christian superstition amongst us, the sooner we part with them the better. The querist, it is presumed, would not doubt the propriety of designating the apostles "*holy apostles*," such an appellation being employed in the Epistle to the Ephesians, 3rd chapter 5th verse; an Epistle which, I remark in passing, will have more weight with your readers than that by Clement. He obviously referred to the common, and, to me, highly objectionable practice of saying, *The Gospel of St. Matthew, &c., or, The Epistles of St. Paul*. This practice is vindicated and defended by your correspondent, J. N., a brother whom I highly esteem, and whose productions, I trust, will often enrich your pages, and edify your readers. On this subject, however, I entirely differ from him, and will, with your permission, attempt a reply to his observations.

I especially request your readers to remark, that the most important question in the discussion, is precisely the one with which J. N. does not attempt to grapple. Have we any reason to believe, that when the New Testament came from the hands of inspired men, it contained the epithet in question prefixed to the names of the Evangelists and Apostles? Your correspondent, with commendable candour, acknowledges himself incapable of "*satisfactorily answering*" this question. I give it a decided negative, and in doing so submit the following considerations to the judgment of your readers.

It is far from being certain, yea, from being probable, that the inspired original contained any title at all. Allowing, for the sake of argument, that it did, there is overwhelming evidence that such title was unaccompanied by the epithet in

question. In *all* the ancient Greek MSS. extant, the title to the Gospel is with naked simplicity—the Gospel according to Matthew, Mark, Luke, John. It is so in the oldest Latin versions: it continued so, as is testified by the Greek and Latin fathers, as far down as the fifth century. The Western Church, as will be readily supposed, was the first to depart from primitive practice in this respect, and at the time of this departure, the simplicity of the Gospel had been greatly corrupted, and the mystery of iniquity had made fearful progress; but for more than a thousand years after this, the MSS. in the original language remained the same. The first Greek edition in which the title was altered, was printed at Alcalá, in Spain, in 1513, or 1514; and must be well known to your critical readers as the first printed edition of the whole New Testament in the original language. No surprise can be felt that such a liberty was then taken, when it is stated, that it was published under the direction of a *Cardinal*. I ought to add, that even then the epithet was prefixed to the Gospel, not to the writer; so that it was “the holy Gospel of Matthew,” &c., and not the Gospel of holy, or Saint Matthew, &c. The adding of this objectionable term to the name of the writer, appears to be of a still more modern date. In reference to the Apostolic writings it may be observed, that our translators, while they have applied the term to the Evangelists, have, with singular inconsistency, withheld it from the Apostles, except in the closing book of Scripture, which they denominate “the Revelation of Saint John the divine;” but for neither of these appellations can canonical authority be claimed. I am not able to inform your readers when the former was prefixed, but Eusebius, who lived in the fourth century, was the first who designated the disciple whom Jesus loved, “the divine.” Besides, it deserves to be remarked, that though the apostle Paul, in commencing his epistles, usually denominates the persons addressed saints, yet he *invariably* employs another designation when speaking of himself; a fact which may safely be left without comment, and which is the more remarkable, as other Apostles have done the same.

It is surprising that J. N. should lay so much stress on his quotations from the Apostolic fathers. On referring to the passage from Clement, a part only of which is given, I was amused to find it read as follows, “Let us set before our eyes the holy Apostles. *Peter*, by unjust envy, underwent not one or two, but many sufferings; till at last, being martyred, he went to the place of glory that was due unto him. For the same cause did *Paul*, in like manner, receive the reward of his patience.” After briefly narrating the sufferings and martyrdom of the latter Apostle, the next extract occurs—“to these holy Apostles,” &c.; but for this phrase we have, as already shown, the authority of inspiration. The quotation from Ignatius is an unfortunate one. It is universally admitted by the learned, that all his letters have been fraudulently dealt with: that the one from which the extract is taken is not authentic, appears to me certain—its inflated style, and heretical sentiment, furnish convincing evidence of the fact. I by no means admit the fathers to possess any authority in matters of faith, nor is my knowledge of their writings any other than inconsiderable; but limited as it is, I could satiate your readers with quotations, confirmatory of my views, from Clement, Papias, Polycarp, Irenæus, Theophilus, and Tertullian, not to mention others.

But your correspondent reasons, that if the practice in question did originate with the Romish Church, there is every reason that can be desired why it should be continued. Here, again, we are at issue. I submit there is every reason that can be desired why it should be discontinued. It is of superstitious origin; it is of doubtful propriety; it has fostered in many minds the erroneous idea, that the term is exclusively applicable to Evangelists and Apostles; and its advocates are inconsistent with themselves. One may fight them with their own weapons—floor them with their own arguments. It will doubtless occur to reflecting readers, that the term in question is one amongst others applied to the followers of Christ in the New Testament; and some of the others are equally expressive of their condition, character, and prospects. What sanctity, I would ask, has this which those do not possess; and where did it acquire its sanctity but from his holiness of Rome? Why not sometimes say, The Gospel of disciple Matthew, the Epistle of believer

Paul, or of christian Peter? None could "deny fairly the propriety of styling them" in this way. Besides, I know of no reason that can be assigned, why the term should be employed as an appellation to Evangelists and Apostles, and withheld from Patriarchs and Prophets. They were "eminent for holiness;" were distinguished for "their zeal and efforts in the cause of religion;" were possessed of "official dignity;" and were honoured of God, at least the prophets were, to record those imperishable truths which will be the joy and triumph of the Church unto the end of time, and the theme of its song amid the bliss of eternity. If, then, your ministerial readers should be enamoured with J. N.'s final argument, we shall hear references from the pulpit to the faith of Saint Abraham, the five books of Saint Moses, the patience of Saint Job, the psalms of Saint David, and the prophecies of Saint Isaiah. "There is surely great propriety in applying the term *saint* to them" also, if your correspondent's argument possess any validity. Other considerations present themselves, but I forbear.

Assuring J. N. of my unfeigned esteem, and praying that whatever opinion your readers may entertain of the point at issue, they may, through the love of him that hung on the cross, enjoy the ineffable blessedness of being numbered at the great day with "*the saints in light.*"

April 6th, 1840.

I am, yours very truly,

J. B. M. H.

THE CHARACTER OF SABAT.

To the Editor of the General Baptist Repository.

Sir,—Many of your readers were doubtlessly pleased with the extract given in your last number respecting the conversion of Sabat, the noble Arab; and the assistant translator of the Scriptures into the Persian language. Permit me to say, that account is fitted to deceive—to excite pleasure for which there is no just ground. It is very questionable whether Sabat ever was converted. My own opinion inclines to the negative. I am aware of the respectable source whence the extract was taken; but Buchanan published the account of him some time after his return to England, and therefore had not so good an opportunity of judging of Sabat as those who remained in India, more particularly Henry Martyn, with whom Sabat lived. In a letter from that honoured missionary to the lady of his choice, Miss Lydia Grenfell, dated Oct. 6th, 1810, in alluding to the published account of Sabat, he writes:—"I have had more opportunities of knowing Sabat than any man has had, and I cannot regard him with that interest which the '*Star in the East*' is calculated to excite in most people. Buchanan says I wrote (to whom I do not know) in terms of admiration and affection about him. Affection I do feel for him, but admiration, if I did once feel it, I am not conscious of at present. I tremble for everything our dear friends publish about our doings in India, lest shame come to us and them."

In the journals and letters of Henry Martyn, recently published by Wilberforce, there are almost innumerable references to Sabat's conduct, some of which cannot be read without indignation toward the latter, and pity toward the dear and devoted man whom that conduct so often and so deeply wounded. Sometimes Mr. Martyn was encouraged by what he considered signs of religious emotions in the Arab, and at his first coming to him, thought it impossible "not to esteem him a monument of grace." But read the following accounts. "On Sunday morning (the day after his arrival) he went to church with me. While I was in the vestry, a bearer took away his chair from him, saying it was another gentleman's. The Arab took fire and left the church, and when I sent the clerk after him, he would not return."

"As I was directing how to order my house so as to use it for a church, poor Sabat fell into one of his furious passions, which exhibited such a dire spectacle that I thought of St. James's words, 'set on fire of hell.' The occasion of it happened last night; but this morning I found the sun had gone down upon his wrath, and risen again upon it. He thirsted for revenge on one of his servants who had offended him. When the man sent word he would not return, he fetched

his sword and dagger, and with lips trembling with rage, vowed he would kill the man if he did not come, though he should lose his own life, which, however, he would sell dear, as he would kill every police officer or soldier who came to apprehend him, &c."

"Sabat, who ought to be a comforter, by his unguarded and coarse remarks often disheartens me; for he says he does not like public worship, and were it not that he is afraid he should be suspected of not being a Christian, he says he would not come at all."

"My greatest trial is Sabat: he spreads desolation here. He still holds fast the diabolical doctrine, that love of our enemies is not necessary. Last night I preached to the men on humility, and angered him much. I intended it for him, he said, but that if he knew more English he could preach infinitely better."

"I shall deal with Sabat no more with any delicacy, for I perceive he does not understand it. He looks upon you (the Rev. D. Corrie) and Mr. Brown as two fools, because you are the two that behave best to him. We must not quite abandon our hopes of him till it is impossible to retain any. But he ought to be sharply rebuked on all sides."

In 1810 Mr. Martyn again says, "My mind is a good deal distressed at Sabat's conduct. I forbear writing what I think, in the hope that my fears may prove groundless."

A few days afterward he writes, "Found a letter from Synd Hosyer, of Bagdad, who has lately quarrelled with Sabat, and now sends me an account of Sabat's character, and what he says of me behind my back. Alas! these are the children of the devil more than any mortals existing. There are so many probable circumstances in his account, that I became very uneasy on account of Sabat."

The last allusion to him is in a letter from Mr. Martyn to his "dear Lydia," dated Tebriz, Aug. 28th, 1812. "Sabat, about whom you inquire so regularly, I have heard nothing of his long time: cannot tolerate him: indeed, I am pronounced to be the only man in Bengal who could have lived with him so long. He is the most tormenting creature I ever yet chanced to deal with—peevish, proud, suspicious, greedy: *he used to give daily more and more distressing proofs of his never having received the saving grace of God.*"

If any of your readers are acquainted with his history subsequent to this date, and can represent him in a more amiable and hopeful light than these extracts do, they will interest and gratify,

Yours,
A TRANSCRIBER.*

PROVERBS XXIX 21.

To the Editor of the General Baptist Repository.

Dear Sir,—Although I admire the pious sentiments expressed by your correspondent, "F," in his answer to a Query on Prov. xxix. 21, I think he could not have consulted the original, or the best authorities on the passage, or he would not have furnished the reply he has, which is inserted in your last number.

"He that delicately bringeth up his servant from a child, certainly at length shall lament it."—*Holden's Translation.*

"He that brings up a servant with greater indulgence and delicacy than are suitable to his station of life, shall lament his error when he finds that such treatment, instead of making him active and honest, has rendered him indolent, inattentive, unfaithful, and perverse. He that brings up a servant in too delicate a manner, shall be גָּדַל גְּדוּלָּה גְּדוּלָּה גְּדוּלָּה grieved: he shall lament it. This sense is authorized by the LXX. Syriac, Arabic, Sym. Our translators have rendered it "a son," but none of the ancient versions acknowledge this sense, and it cannot be grammatically construed as a noun, signifying son; for it would be literally, 'He that delicately brings up his servant, certainly at length shall be a son,' which is nonsense."—*Extract from Holden's Note.*

* Our friend will excuse the great curtailment of this article. The subject is grievous, and enough is inserted to show that Sabat was no saint.—ED.

"He who treateth delicately his slave from his youth, will find him, in the end, behaving as his offspring."—*Dr. French and Skinner's Translation.*

"That is, the servant will presume upon the excessive kindness of his master, and conduct himself in a manner utterly unsuited to his own station in life."—*Note by ditto.*

Hoping, Sir, that the above, which I have extracted from two of the best works on the Proverbs in our language, (at least in the opinion of Horne, and Mr. Orme in his *Bibliotheca Biblica*,) will set the text in a clearer light,

Ipswich, April 11.

I remain, yours,
J. R.

QUERIES.

The works of creation are frequently referred to as affording evidence of the existence of one God. How do they bear testimony to this? Do they prove more than oneness of design? and is not the doctrine of plurality of Gods consistent with unity of design?

J. N.

Will any of our ministerial friends take up, and treat fully, the question, What is the Scriptural view of the work of the Holy Spirit in the conversion of a sinner?

EXPECTO.

REVIEW.

BIBLICAL TOPOGRAPHY. *Lectures on the position and character of the places mentioned in the Holy Scriptures, with Maps.* By SAMUEL RANSOM, *Classical and Hebrew Tutor in Hackney Theological Seminary, &c.* With a Preface by JOHN HARRIS, D. D., *Theological Tutor in Cheshunt College.* pp. 460, 18mo. London: Ward and Co.

The simple fact that "these lectures were prepared for and delivered as academical exercises," is in our opinion their best recommendation. This has secured to them the learning, labour, patient research, and frequent revision, which productions of that kind must receive from a learned and devoted tutor. To the conviction that a knowledge of Biblical Topography is an important means of ascertaining the sense of Scripture, they owe their origin; and for their publication we are indebted to "the hope that they may be useful to others of the same class as those who heard them, as well as to devout readers of the Scriptures in general, and especially to the young."

Perhaps the best mode of giving our readers an idea of this invaluable and elaborate work, will be to present them with the subjects of each lecture. Lect. I. is introductory, showing the interest and importance which attaches to the subject. Lect. II., antediluvian countries. Lect. III. to VI., countries possessed by Noah and his immediate descendants. Lect. VII. VIII., countries connected with the possession of Canaan. Lect. IX. to XIX., Canaan. Lect. XX., XXI., countries tra-

versed by the apostles and first preachers. It will be perceived from this sketch that the plan is sufficiently extended to include all that is or can be known on this interesting subject. Authorities, historians, and travellers, both ancient and modern, from Herodotus to Buckingham, are rendered tributary to the instruction and entertainment of the reader; and as the preparation and delivery of such lectures were an honour to the Institution where they were delivered, so their publication confers an obligation on every biblical student.

GENERAL HISTORY, briefly sketched on Scripture Principles. By the REV. C. BARTH, D. D., *late pastor of Möllingen, in Württemberg.* pp. 480, 18mo. Tract Society.

This neat and elegant publication is what its title imports, a brief, universal history, upon scripture principles. It is not simply a summary of events, but an exceedingly well digested continuous narrative, leading the reader forward, intelligently and instructively, from the creation of the world, through its various changes, its empires, and dynasties, &c., down to the present time. It is illustrated with four historical maps, delineating the world as known at the foundation of Rome—at the birth of Christ—at the time of the Reformation—and in the year 1840. There are few facts of general interest that are not touched upon in this elaborate work, and those which are of leading importance are placed in a prominent point of view.

MEMOIRS OF JOSEPH FREESTONE, late pastor of the General Baptist Church, Hinckley. Written by himself, with extracts from his letters, &c. With a preface by the late REV. ROBERT HALL, A. M. Edited by J. G. PIKE. G. Wilkins and Son, Derby; Brooks, Leicester.

There are doubtless many persons in the General Baptist connexion who have known, by report only, or by the useful works he published, the name of the excellent subject of these memoirs. To them it may be gratifying to be told that, though published originally seventeen years ago, there is still an opportunity left for their possessing a volume, containing his memoirs, prefaced by the late R. Hall, and embellished with a portrait of Mr. Freeston, for half the original cost. We are not aware of the number of volumes in the hand of the printer, but would recommend those who wish to obtain a book which cannot be read without profit, not to delay in their application for it. That Mr. Freeston was a man of deep and serious piety, his various works will show, and especially his directions to Travellers to Zion (which is almost out of print); but it is especially in his memoirs that we discover the fervour of his spirit, and the means by which his seraphic piety was sustained. He was an honour to the General Baptist connexion.

NATIONAL ESTABLISHMENTS EXAMINED: *A course of Lectures, delivered in London during April and May, 1839.* By R. WARDLAW, D. D. Third Thousand. Ward and Co.

The republication of these lectures in the cheap form by Ward and Co., at the request of the Committee of Deputies from the several congregations of Protestant Dissenters in and within three miles of London, is an event which we notice with unfeigned pleasure. At a time when the advocates of compulsory state establishments, or, in other words, of "robbing for fruit offering," are putting forth all their efforts in furtherance and extension of their persecuting and anti-christian principle: at a period when Ecclesiastical Courts are immuring to death one honest and excellent non-conformist, and with fiendish malignity exulting over their prey, and preparing to capture and spoil others: at a season when a bill for the relief of conscientious dissenters has been scornfully refused admission into the deliberations of the people's house of parliament, and a minister of the crown has gratuitously insulted their pastors, and when other measures for their relief and injury are

pending: at a crisis when professed friends of religion and liberty are becoming timid, as if afraid or ashamed of their principles or party, and when the steadfast will need every encouragement, and the uninstructed every information, and when the conflict of opinion will be rife, not only in towns, but villages, hamlets, and rural districts: at such a time as this, we repeat it, we hail the publication of these lectures in a cheap form, so that all who can expend a shilling, and will give themselves the trouble to read them, may become masters of this "great argument." Dr. Wardlaw's exposure of the anti-christian nature of Establishments is complete, and his vindication of the voluntary principle, as that appointed and authorized by divine authority, unanswerable. Poor Dr. Chalmers, though he did not please his high church patrons who in 1838 brought him to London to advocate Establishments, cuts but a hapless figure in the hands of Wardlaw. With all that is mild and respectful in manner, and christian in spirit, Wardlaw has a clearness of perception, a fixity and definiteness of principle, and a resoluteness of purpose, which are alike honourable to his christianity and his intellectual and moral courage. We do earnestly recommend our readers to purchase, peruse, and circulate these valuable lectures.

Ward's Library of Standard Divinity.

THE HOLY SPIRIT A DIVINE PERSON; or, the doctrine of his Godhead represented. By JOHN GUYSE, D. D. Reprinted from the Edition of 1721.

This excellent reprint consists of ten sermons on one of the most profound and difficult subjects included in the whole range of theology. "Who by searching can find out God?" The piety of heart, the simplicity of purpose, the amplitude of thought, and the submissive deference that Dr. Guyse displays to the testimony of the divine word, entitle him to our respect, and commend his work to our serious attention. Ward and Co. are commendable for introducing into their Library such valuable and orthodox works as the one before us.

THE SUNDAY SCHOLARS' ANNUAL, and Parents' Offering, for 1840. Edited by the REV. J. BURNS. G. Wightman.

This Annual is not inferior to its predecessors in the interest and variety of its articles, or in their adaptation to the religious improvement of the young. Many of the articles it contains were written expressly for it, and some of them are of considerable merit. The conversa-

tion between two elder scholars, on christian sects, the christian graces, &c., please us much. We could have wished some of the articles longer as we read them. The "getting up" of the volume is not equal to our wishes; but the Editor informs us, that if his patronage was increased, an increase of size, and of expenditure in the way of embellishment, would follow.

THE REVIVAL OF RELIGION: *a narrative, &c.* By ANDREW REED, D. D. Ward and Co.

This is a cheap reprint of the narrative of the state of religion at Wycliffe Chapel during the year 1839, which has already been noticed in our January number. It has attained the fourth edition, and deserves extended circulation.

BRIEF SKETCH OF THE LIFE OF LUTHER, *with a few Extracts from his writings.* Tract Society.

Every protestant ought to know something of Luther, and now for a few pence they may.

SUNDAY SCHOLARS' BOOK, *containing the proper pronunciation of scripture names, their meaning, &c., weights and measures, &c.* Hamilton and Adams. [Approved.]

THE BIBLICAL CALENDAR, *or an arrangement of the Scriptures for annual reading.* Tract Society. [Approved.]

LUCY MORLEY, *or a Child's passage from death unto life.* Tract Society.

Suitable for thoughtful little girls.

OBITUARY.

MISS ANN KERKHAM.—The subject of the following memoir was the daughter of Mr. Joseph Kerkham, Lutton, Lincolnshire, and granddaughter of the late Mr. Richard Kerkham, of Long-Sutton, members of the General Baptist Church at Fleet, in the same county, late under the pastoral care of the much esteemed and greatly respected, Rev. Thomas Rogers. Miss K. died at Ketteringham, in the county of Norfolk, Dec. 7. 1839, in the 29th year of her age, and was interred at Norwich, in the General Baptist burying-ground, when an address was delivered by the Rev. John Green; and a funeral sermon was preached by the Rev. Thomas Scott on the following Lord's-day, from "I know in whom I have believed," &c., a portion of Scripture selected by herself to be improved on the occasion. Miss K. was baptized at Magdalen, in the county of Norfolk, during the period that the Rev. Samuel Wright, now of Lincoln, laboured at Magdalen and Stowbridge. At Michaelmas, 1834, she removed with her parents to Ketteringham, near Norwich. The disease which terminated in her dissolution was an abscess, near to the spine. In October, 1838, she went to pay a short visit to some friends at Norwich, where she became worse, and was under medical treatment, when by their consent she was removed home, on a bed in a coach, in the month of February following, from which she was never removed only with the assistance of friends, until death terminated all her sufferings, for a period of 15 months having to endure not only constant pain, but constant agony. During the whole of her protracted affliction she appeared to enjoy a large share of that peace of mind through believing in Christ which surpasseth all human knowledge: not

once was the enemy of souls permitted to harrass her, one advantage, among many others, arising from early piety, and of being decided for Christ and his cause. Her sufferings were great in the extreme, yet her consolation abounded; she used to say, "I once thought I should dread my dying hour," but, under the influence of the grace of God, she was not only delivered from the fear of death, but could look him in the face with the greatest calmness and composure. At one time, when her bereaved mother was attending to her, and repeated those memorable words of the Apostle, "For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands," &c., she instantly replied, "A house, a house; I'm not looking for a house: I expect nothing short of a mansion." The writer thinks he cannot do better than insert a few lines from a friend (one of the Norwich city Missionaries); he says, "Having been acquainted with Miss R. some time prior to her affliction, I had the mournful pleasure of visiting her during that very painful and protracted visitation of divine providence by which she was exercised for many months, and I can truly say that I never visited her without feeling the better in my own soul. Perhaps no one ever suffered more acute and incessant pain, or were enabled to bear their sufferings with more patient resignation to the divine will than our departed friend. In all my visits I never saw the least signs of impatience, nor heard the least murmuring word; every time I saw her she evidently appeared more and more heavenly minded; all her talk was of heaven and things to come. The last two visits I paid her, she manifested an increasing desire to depart

and be with Christ which is far better; but was nevertheless willing to wait the Lord's time cheerfully and patiently, to suffer as well as do all his divine will. On one occasion, when sympathizing with her in her extreme sufferings, she replied 'What are all my sufferings when compared with what my Saviour endured for me? what I endure will be but for a short time, and then I shall see him face to face without a cloud between.' The nearer her end approached the more her bodily sufferings appeared to increase. She retained her faculties to the last; but a few moments before she expired, the writer of this very imperfect sketch said to her, "My dear, thy Saviour is coming for thee, to take thee to himself." "Yes," was her reply, "he's as good as his word: he that shall come will come, and will not tarry," and spoke no more. May this bereaving dispensation of divine providence be sanctified to the benefit of all the relatives of the deceased.

S. R.

MARIA STARBUCK.—Maria Starbuck was the only surviving daughter of Mr. Joseph Starbuck, formerly a member of the General Baptist Church at Gedney Hill, Lincolnshire, and whose obituary appeared in the General Baptist Repository for February, 1828. She was of a docile and tractable disposition; from a child ready to receive instruction, and seldom requiring reproof from her teachers. Her powers of mind were above the ordinary level, and she possessed a solidity of judgment and maturity of thought but rarely found in one of her age; yet was she ever modest and unassuming; nothing forward or obtrusive, conceited or pertinacious, appeared in her conversation or deportment. She delighted in hearing conversation on religious subjects, while frivolous and trifling discourse was always irksome to her; her habits were retired, and her excellencies scarcely known beyond the bosom of her family. From early childhood she was the subject of serious impressions, which were gradually deepened by constant attendance on the ministry of the gospel, till pleasing and satisfactory evidence appeared that she had passed from death unto life. In February, 1837, she had a severe attack of the influenza, which left a cough which baffled parental tenderness and medical skill, and finally ended in a consumption, in which fatally flattering complaint she lingered till death terminated her sufferings. She had a desire to unite with the people of God, and to make a public profession of faith in her Saviour by baptism, but the

friends here being obliged to baptize in a river, (having no baptistry,) and her complaint increasing, she was prevented fulfilling her desire. Throughout her very protracted affliction her mind was kept in peace, staid on Jesus. When questioned whether she had any fear of death, she invariably replied in the negative, never expressing the least desire to recover, but wishing rather to depart, and be with Christ, encouraging her parent by saying, she should be "not lost, but gone before." About ten days before her death, she thought herself going, and said, "I think I am right, mother. I come to Christ as a poor sinner, and cast myself entirely on him. Am I right?" Her mother replied, "That is the foundation on which I rest; if you are mistaken, I am too." She quickly, and with great energy, answered, "We are *not*—we are *not*; we *cannot* be mistaken. 'He that cometh unto me I will in no wise cast out.'" Observing the peculiarly pleasing tranquillity of her countenance, it was remarked, "My dear, you look very happy—do you feel happy?" "Yes," she replied, bursting into tears of joy, "Christ is precious;" adding, "if I had religion to seek now, I should go distracted." Her brother coming to see her a few days before her death, she affectionately urged him to seek an interest in Christ, and not to put off religion to a future period. Her sufferings were severe, and frequently her pains were excruciating, but whenever they subsided for a time, the serenity of her countenance indicated the heavenly calm within. Satan was not permitted to harass her with doubts and fears. A few hours before her death, her mother said, "My dear, you are aware you are dying?" She said, "Yes;" and expressed her pleasure that the hour of release was at hand. She at length fell asleep in Jesus, September 16, 1839, aged eighteen years. May this afflictive dispensation be sanctified to the youthful relatives of the deceased—may they, like her, in time of health, and while death may appear at a distance, forsake the allurements of this vain world, and choose that good part which cannot be taken from them, that they may not have religion to seek when they most need its support and consolations.

" 'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die."

M. E.

INTELLIGENCE.

GENERAL BAPTIST.

LINCOLNSHIRE CONFERENCE.—This Conference was held at Wisbech, on Thursday, March 19th, and was of a very interesting character. Mr. Jones, of March, preached in the morning, on "*The propriety and importance of experience meetings for Church members,*" from, "Come unto me all ye that fear God, and I will declare what he has done for my soul." In the evening Mr. Mathews, of Boston, preached on "*Union with Christ,*" from John xv. 17, after which a collection was made for the Home Mission.

1. The reports from some of the Churches were particularly encouraging, especially from the Home Mission station of Magdalen and Stowbridge.

2. Relative to Stamford, a letter of Mr. Somerville's was read by Mr. Matthews, which showed his desire to be useful. Mr. S. is expected to commence his labours on the second Lord's-day in April, and our much respected friend, Mr. J. Bissil, intends to reside there, to "set in order the things that are wanting."

3. An interesting letter was read respecting the decayed cause at St. Ives. Messrs. Ewen, Jones, and Lyon, were appointed a committee to attend to this case, and report at next Conference. O for "the repairer of the breach, the restorer of paths to dwell in." Alas! that the Churches of St. Ives, Fenny Stanton, &c., that sent forth their labourers two centuries back, should now lie in ruins.

4. A statement was made of the friendly separation of the friends at Fleet and Long Sutton, to form two General Baptist Churches.

5. The state of the Ministers' Widows' Fund for this district, established in 1815, was fully considered. The minutes of Conference, of June and September, 1829, show the state of its funds at that time, and that a loan was made to the Home Mission; viz., "Resolved, That as this institution has been lingering for several years, and all our efforts appear fruitless to revive it, *it shall remain as it is.* The money in the Treasurer's hand to be put out to interest in the Savings Bank, and to be disposed of in cases of emergency, under the direction of Conference." It was recommended, that the several Churches contribute to the fund in London. The total in the Treasurer's hands is £69, 4s. The balance in the Treasurer's hands to be lent for the purpose of carrying on our Home Missionary exertions.

6. The sum of £10 was voted from this fund for Mrs. Rogers, of Fleet.

7. It was determined, that a subscription of £2, from each of the Churches in this district whose late minister's widows are now relieved, should be made to the General Widows' Fund in London; viz., Fleet, Bourne, and Spalding.

8. It was suggested, that the Churches not reporting should be urged to do so by letter, as postage is now so very cheap.

9. The following resolution was adopted relative to the present position of the Baptists, and the British and Foreign Bible Society, and ordered to be sent to the Secretary of the Baptist Union. "That this meeting fully approves the mild but decided course pursued by the committee of the Baptist Union in reference to the Bible Society, and while it regrets that their memorial has failed to effect any alteration in the decision of that Society, cordially recommends the Bible Translation Society, about to be formed, to the attention of the Churches.

10. Deferred for consideration the appointment of a general Committee for the Home Mission, and the adoption of experience meetings in the Churches.

The next Conference to be at Fleet, on Thursday, June 10th. Mr. Judd, of Coningsby, to preach in the morning. The evening meeting is left for the arrangement of the Church.
J. PEGGS.

WARWICKSHIRE CONFERENCE.—This Conference met at Birmingham, on the first Tuesday in April. Brother Cheate presided, when, after the holy exercise of singing and prayer, presented by brother Tunnicliffe, the following resolutions were unanimously adopted.

1. That the Conference, still believing that the cause at Wolverhampton is worthy the reconsideration of the Derbyshire committee, do most respectfully and affectionately request them to take it again under their earliest consideration, that their final decision respecting it may be known. We also request brother Derry to correspond with any member, or members, of that Committee, for the purpose of furthering the object of this resolution.

2. That we learn with pleasure, that the new trust deeds for the Netherton chapel are in a state of forwardness.

3. That this meeting recommend the begging case for the chapel at Wolverhampton, and that the ministers present do sign and recommend that case.

4. That brother Dunkley be Secretary of the Conference for the ensuing year.

5. That at the next Conference a collection be made, to form a Conference fund.

6. That the next Conference be held at Austrey, on the first Tuesday in October. No service in the morning. The meeting for business to be held in the afternoon, and brother Tunnicliffe to preach in the evening.

It appeared, from the reports of five of the Churches, that thirty-one had been baptized since the last Conference, and that they had remaining thirty-four candidates.

Brother Derry preached in the evening a very useful and interesting discourse, from Acts xxvi. 29. The attendance was small, but the attention was good.

J. DUNKLEY, *Secretary.*

MIDLAND CONFERENCE—This Conference assembled at Sacheverel Street, Derby, on Tuesday, April 21, 1840. Mr. Ayrton, the minister of the place, presided. Mr. Wilders, junr., prayed. The Churches in this Conference were reported, since the last meeting, to have baptized ninety-one, and to have 133 candidates waiting for that solemn rite.

The following resolutions were adopted by this meeting.

1. In consequence of the Trustees of the Burton Chapel not being able to give up their trust till their number is reduced to five, the Conference recommend that the Trustees give to those persons who have advanced the money upon the chapel a written notification, stating that the deeds are lodged in their hands, as a security for the amount they have advanced.

2. That those Churches which cannot conveniently send representatives to the Conference, be allowed and encouraged to send a written report. These reports to be pre-paid.

3. That the Conference make choice of the minister, as usual, for the next meeting; and that in the meantime brethren Hunter and Stevenson, junr., mature a plan, to propose to the next Conference, on this subject.

4. That a Petition be sent to both Houses of Parliament against the Bill about to be presented for Church Extension. Brethren Ingham and Pegg to prepare the Petition."

5. Brethren Hunter and Goodliffe were requested to give the Conference some information respecting Sheffield.

6. The Conference is highly gratified with this report, and presents cordial thanks to those ministers who have rendered assistance in the supply of Sheffield.

7. The report given respecting Leeds is highly satisfactory, and the Conference cordially approves of the attempt proposed

by the Derby and Castle Donington Circuits, in connexion with the friends in Yorkshire, to introduce the General Baptist cause into that town.

8. The next Conference to be at Kegworth, on Whit Tuesday: brother Staddon, of Burton, to preach.

At this Conference, Mr. Hunter, of Nottingham, preached in the morning from Acts xi. 21, "The hand of the Lord was with them, and a great number believed and turned to the Lord." In the evening Mr. Underwood, of Wirksworth, prayed, and Mr. Yates, of Melbourne, preached from Psalm cxviii. 8, 9, "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes."

LONDON CONFERENCE.—The London Conference will be held at Chesham, on Tuesday, May 26th, at half-past ten in the morning; and as that is the time appointed for our Missionary services, we shall hold a public meeting in the evening. We have made this arrangement that we might be favoured with the assistance of our London brethren, and others who may visit the Conference; and as on Monday our friends at Berkhamstead will hold their annual services on behalf of the Mission, our friends there would feel much obliged if the ministers in London would come there by an afternoon train, and assist them in their public meeting in the evening. The Chesham friends will have conveyances at Berkhamstead, to bring them to Chesham the same evening. E. STEVENSON.

OPENING OF A NEW CHAPEL AT LANGLEY, DERBYSHIRE.—On the 27th and 28th of October, 1839, a neat and commodious chapel was opened at Langley Mill, in the populous parish of Heanor, Derbyshire, for the accommodation of that branch of the Church at Smalley, residing in the neighbourhood. Public worship had previously been conducted in a large room, and the word preached had been attended with a degree of success. The present erection owes its origin to an esteemed friend, a deacon of our Church, living at the place, who generously contributed £100 towards the expense, superintended the building, and undertook to collect the remainder; an engagement which he has nearly completed, as the debt remaining amounts to little more than £20. Such conduct certainly does him honour, and stands as an example worthy of imitation by the wealthier members of our Churches. On the Lord's day, Mr. Potteuger, of Swanwick, (P. Baptist,) preached in the afternoon, from Matt. xiii. 31; and Mr. Davies,

of Ilkiston, (Independent,) in the evening. On the following Monday, Mr. Pike, of Derby, preached in the afternoon from Psalm xxxiii. 6; and Mr. Ingham, of Belper, in the evening from Matt. ix. 38. The attendance was good, and the collections amounted to upwards of £13. The size of the chapel is thirty-one feet by twenty-nine, and it has a convenient vestry attached, together with 500 square yards of land as a burying-ground. The whole expense has amounted to £221. May the Great Head of the Church smile on this attempt to extend his cause, and make his house of prayer a blessing to very many.

J. W. S.

RE-OPENING OF DOVER-STREET CHAPEL, LEICESTER.—The services connected with the re-opening of this place of worship, took place on Friday, April 17, and on the following Lord's-day. On Friday, the Rev. T. Stevenson, of Leicester, opened the morning service by reading and prayer; and the Rev. W. Pickering, of Nottingham, preached from Hag. ii. 9, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." In the afternoon the Rev. J. Buckley, of Market Harborough, read and prayed; and the Rev. J. Goadby, of Ashby, preached from Acts viii. 4, "Therefore they that were scattered abroad, went every where preaching the word." In the evening the Rev. J. Derry, of Barton, opened the service; and the Rev. W. Pickering preached from Exod. xiv. 15, "Speak unto the children of Israel, that they go forward." The attendance during this day, from a variety of causes, was slender and discouraging. On Lord's-day, the service was opened by the minister of the place; and the Rev. J. Goadby, of Ashby, preached from Ezekiel xxxvii. 26, "I will set my sanctuary in the midst of them." In the afternoon the Rev. T. Yates, of Melbourne, prayed; and the above aged minister preached from John iii. 14, "So must the Son of Man be lifted up." In the evening the Rev. J. P. Mursell preached from Isaiah vi. 1-4. The attendance during the Lord's-day was exceedingly good. On the following evening a very interesting tea-meeting was held in the place, when addresses were delivered by Messrs. J. Goadby, senr., and junr., T. Yates, J. Tyers, J. Ewen, &c. The collections at this re-opening, including the produce of the tea, amounted to about £66: a considerable sum, when the exceedingly depressed state of trade, in and about Leicester, is considered; and when it is also re-

membered, that there were several other collections and public services in the town and neighbourhood at the same time; and that the chief subscribers to the enlargement, but a little before, had been called upon for their subscriptions. Among other donations laid on the plate on Lord's day, was a post office order for £1, 13s. 6d., from Boston; and a sovereign, enclosed in a note, from Derby. J. G.

BAPTISM AT MEASHAM.—It is ever grateful to the sincere and ardent friends of the Redeemer, to hear of the prosperity of his holy cause, especially as carried on by the churches in our own denomination. Such intelligence is highly fitted to cheer our hearts, and to animate our exertions in this sacred cause, whether it be crowned with prosperity or accompanied with adversity, so far as our immediate observation extends. Under this conviction, therefore, it is presumed a brief description of the present state of the church assembling in Measham and Netherseal will not be unacceptable to the readers of the Repository.

It is pleasing to record that there are at present the most favourable indications of a revival of religion in this church; our congregations are not only much augmented, but a spirit of prayer and zeal seems more generally to pervade the minds of the friends, while the attention of many of the hearers is evidently awakened in favour of religion. One of the most interesting days we have spent for some time was on Easter Sunday, when eight persons were baptized. At seven o'clock in the morning a meeting was convened for prayer, when about 90 persons were present; at half-past ten the chapel was crowded to excess, when a spirited and conclusive sermon was delivered on believers' baptism, from Deuteronomy v. 33, after which the candidates were immersed in a neighbouring river; and it is supposed that 3000 spectators were present. At two in the afternoon the chapel was again filled, and a suitable and impressive sermon was preached on the object of the Christian's glory from Gal. vi. 14, after which the right hand of christian fellowship was given to the newly-baptized, and the ordinance of the Lord's-supper administered by our much valued friend Shakespear. At six o'clock in the evening, an effectual and animated sermon was preached, to a crowded audience, from Luke xiv. 22, "And yet there is room;" after which sixteen persons offered themselves as candidates to occupy that "room" in the Church which had been so plainly pointed out to them in the sermon. The services of the day were closed, as usual, with a prayer and inquirers' meet-

ing. The order, attention, and interest, maintained throughout all the services, was delightful to witness. The day was one of spiritual good to us all, and, it is hoped, will ever be reviewed with feelings of the greatest pleasure. Our sincere desire and earnest prayer is, that we may see the happy return of many such days. Indeed, already we rejoice in the prospect of them, for we have now thirty-six candidates, and upwards of forty-six hopeful inquirers. We cannot reasonably expect these glorious times always to continue, but it is our hope and belief, under the divine blessing, that the pious and indefatigable efforts of our esteemed young minister, Mr. Staples, will be crowned with great success.

THOMAS HASTELOW.

BAPTISM AT DUFFIELD.—On Lord's-day, April 5th, the ordinance of believers' baptism was administered at Duffield Bridge. The chapel was filled to excess, so that after the best arrangement that could be made, many did not get in. Brother Barton, of Belper, opened the services by singing, reading, and prayer; and brother Taylor preached to a very attentive congregation from John xiv. 15. We then repaired to our old baptistry, the river Derwent. The bridge was lined, and the banks on each side of the river were fairly studded.* Brother Taylor addressed them on the subject of baptism. They sung and prayed, and then brother Barton baptized five males and two females. The sun shone bright, the water was very clear, the voices of the people, in their singing, thrilled through the air, and all conspired to lead us to say, "Lord, it is good to be here." In the afternoon brother Taylor preached again, administered the Lord's supper, and received the seven newly-baptized into Church fellowship. That the Lord may continue to bless us, and cause his face to shine upon us, and send us prosperity, is the sincere prayer of,
Yours affectionately,
A LOVER OF ZION.

BAPTISM AT CRADELEY HEATH.—After the discouragements and difficulties we have had to contend with since our minister left us, we still find the Lord is with us. On Lord's-day, April 5th, two persons, one male and one female, were added to our Church by baptism, on which occasion our esteemed brother Billingham preached from John v. 39, "Search the Scriptures," an impressive and convincing sermon, and many found it good to be there. Several more, we trust, are deeply impressed, and

* It is supposed there were between 2000 and 3000 people.

will soon come forward. Our congregations are encouraging.

On Lord's-day, April 12th, our friend Mr. Simons, of Louth, (a converted Jew,) preached our school sermons to crowded congregations. Collections, £10, 11s.
S. HALLAM.

BAPTISM AT STONEY-STREET, NOTTINGHAM.—On the first Sabbath in March, we had a baptism at Stoney-street chapel, Nottingham. Mr. Pickering preached from, "Lord, what wilt thou have me to do?" and Mr. Hunter baptized fifteen candidates. We have seldom seen our spacious place of worship so full on similar occasions. Seriousness and attention marked the vast assembly. We have many tokens of the Lord's presence amongst us. H.

MINISTERS' FUND.—At our last Association, held at Nottingham, the following resolutions were passed in reference to the Ministers' Fund:—

"That this fund be very cordially recommended to the attention and patronage of the Churches, and that they be urged to make subscriptions or collections for its support."

"That a circular letter be sent to the Churches on the subject of the Ministers' Fund, and that it be inserted in the Repository."

There is not a right-minded individual amongst us but must see the importance of such an Institution. No doubt there are individual cases where ministers may never require assistance from this or any other fund; but generally this cannot be expected to be the case. Many of our ministers can scarcely live on their income in active life; and supposing they should be so incapacitated as to require the assistance of a young and active man, how are they to be supported? If the Church where such a circumstance occurs is destitute of the means, or, what is worse, destitute of the disposition to support both, then the cause of God must suffer, or the aged minister must be thrust upon the world. It is true there is another plan which may be adopted, but which, to me, has always appeared far from being reputable to us as a christian denomination. We may appeal to the christian public, and we may in some degree benefit by their sympathy; but as a body of professing christians, we must sink in the estimation of all who are truly pious and public spirited. I am happy to say that several christian friends who, in their bequeathments to the other institutions of the connexion, have not forgotten this fund. One of our ministers informed me, that a friend

of his had left a handsome sum of money to this institution. Not long since, a christian friend requested me to read over his will, and I was pleased to find, without any suggestion of mine, that he had bequeathed a considerable sum to the Ministers' Fund. Another friend, whose will I sketched out, felt disposed to remember the aged ministers of Christ. These are pleasing instances, and we trust they will occur more frequently; but it is exceedingly desirable, that those to whom the Lord has entrusted a portion of the good things of this world, that they allow their benevolence to be at work during *the period of their life*, that they may have the pleasure of seeing *the happy results* of their christian liberality.

The next Association will show what influence the resolutions of the last have had upon the friends in reference to this fund. I entreat the ministers to bring the subject before their people; I entreat the deacons to co-operate with their ministers in pressing this subject on the attention of their friends; and let us have a respectable fund for the assistance of our aged ministers, or let us abandon it altogether. I am far from wishing to impose any burden upon the connexion, or upon individual Churches; but sure I am, if we prosper as a body, if we have influence in society, if we are extensively useful in the world, we must pay more attention to the education, respectability, and comfort of our ministers. There is in many Churches a disposition to be useful, and to co-operate with other Churches in supporting the Mission and the Academy; but let any person look over the number of Churches which do not contribute any thing to these Institutions, then let his eye run over the number that do very little, and he will find that nearly two-thirds of our Churches take little or no interest in the support and spread of the Redeemer's kingdom, I mean so far as our public Institutions are concerned. Can you suppose the man sincere who says he wishes to see a pious, intelligent, and prosperous ministry amongst us, and yet does not subscribe one five shillings per annum to the funds of the Academy, although he is possessed of the means of so doing? What idea must be entertained of that man's religion—of his love to Christ and perishing souls, who can suffer year after year to pass away without contributing any thing to rescue six hundred millions of human beings from degradation, darkness, and death? And what shall we say of the wish of the denomination to render our ministers comfortable in the evening of their lives? Can we

say that this is the fact, while at the same time there are not twenty pounds raised by *the Churches* for this most benevolent purpose? I trust that every minister will read this to his Church, or, if he be too indifferent, that some deacon will do it. This will save labour and expense, and the results will be the same. In the schedule which I purpose sending in the June parcel, there will be column for each of the Institutions of the connexion, as well as for the numbers, &c. May the spirit of love, and holy zeal, and kind co-operation, characterize us more and more.

H. HUNTER, *Sec. to the Association.*
Nottingham, April 16th, 1840.

EXTENSION OF THE CONNEXION.—*Sheffield.*—Much has been written with zeal and affection, and read with interest, about the extension of our connexion. It must therefore be highly gratifying to those who ardently long for the accomplishment of that object, to hear of success attending the efforts which have been made. The readers of the Repository are aware, through its medium, of the commencement of a General Baptist cause in Sheffield.

The Nottingham and Loughborough circuits having united for the purpose of supporting a Home Mission Station, fixed upon Sheffield as the field for their labours. Several of our most active and zealous ministers in the Midland District have spent three or four Lord's-days in Sheffield, and their labours have been truly blessed; so that the number of members, which at the first formation of the Church in October last was ten, now amounts to about thirty. Brother Stevenson, of Leicester, who succeeded brethren Bott and Underwood, baptized seven persons on the last Sabbath in February, in the chapel of the Rev. Mr. Rees', which was kindly lent for the occasion. Mr. Fogg, of Retford, succeeded brother S., who considerably increased the congregation by out-of-door preaching. Brother Hudson, from Queenshead, in Yorkshire, has recently supplied them for three Lord's-days, and his letters, upon the whole, are very cheering. In one he observes, "I have been connected with the commencement of several new interests; but, all things considered, I have not seen one (except in the West Indies) where the prospect was so encouraging. As to a congregation, who can doubt of obtaining that, with energetic labour? and God has promised his blessing." In another letter he states that, before he left, there were "six candidates, and several inquirers."

Brother Butler, from Heptonstall Slack, has also kindly engaged to supply three Sabbaths, and gives the following very pleasing account of the first he spent there, April 12th. He observes, that on that day "the weather was unfavourable, and had a considerable influence on the attendance; but still I was much encouraged. In the morning, which was very wet, there were from sixty to seventy persons; in the afternoon, upwards of two hundred; and in the evening, upwards of three hundred." And he further observes, "that there is, I am confident, much, *very much*, cause for gratitude, and that man must be an infidel indeed who cannot see the hand of God in the introduction of the General Baptist cause into this place." It is hoped that these pleasing tokens of success will animate and encourage the friends who have united for this great and good object. We trust that our Yorkshire and Derbyshire brethren, who we understand have decided to commence an interest in Leeds, will take encouragement, and go forth zealously "to the help of the Lord, to the help of the Lord against the mighty." It would also be highly pleasing to hear of the Lincolnshire brethren adopting Hull as their station. Only a few weeks since, three active members from one Church in the Midland District went to reside there, two of whom have united themselves with other Churches, because there was no Church belonging to their own denomination.

A. GOODLIFFE.

Nottingham, April 20th.

REVIVAL SERVICES at FRIAR-LANE, LEICESTER.—A series of services, bearing this character, were held at the General Baptist chapel, Friar-lane, on the 28th, 29th, 30th, and 31st of March, 1840. On the evening of the 28th, being Saturday, a prayer-meeting was held in the school-room, when Mr. J. Tunnicliffe, of Longford, with the pastor and others, implored the presence and blessing of God, and the outpouring of the Holy Spirit. The attendance on this occasion was large; and at the early prayer meeting on the Lord's-day morning, there was a greater number, and a deeper feeling than usual. On the Lord's-day, Mr. Wigg preached in the morning on the outpouring of the Spirit. Mr. Tunnicliffe, in the afternoon, exhorted to zeal and perseverance; and in the evening, gave a brief account of the progress of the religious revival recently experienced at Longford. The attendance on these occasions is estimated to have been, at least, seven hundred in the morning and afternoon, and near a thousand in the evening. The aspect and spirit of the

assembly was solemn and attentive. It is hoped many good impressions were produced. About two hundred persons waited after the evening service to engage in prayer. Services of a similar kind, exceedingly well attended, were held on Monday and Tuesday evenings. May the impressions then made be lasting, and the seed sown produce abundant fruit.

LONG SUTTON.—On Wednesday, April 1st, very interesting and important services were held, on the occasion of a distinct Church of our denomination being formed in that place. In the afternoon the Rev. Carey Pike, of Wisbeach, read suitable portions of Holy Scripture, and prayed; the Rev. J. Jones, of March, gave a lucid exposition of the nature of a Christian Church, and offered prayer for a blessing on the union thus formed; the Rev. J. Taylor, of St. James, in an affectionate address stated the duties of Church members towards each other; and the Rev. C. Pike concluded with an animated exhortation on the duty of Church members to the unconverted; after which the members of the newly-formed Church, together with the ministers and friends present, partook of the memorials of the Saviour's dying love. In the evening Mr. Pike read the Scriptures and prayed; and Mr. Jones preached an excellent sermon on Romans xv. 5, 6, "Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the father of our Lord Jesus Christ." The season was felt by many to be solemn and profitable, and our prayer is, that a blessing from God our Father may attend this young interest through many future years.

STOWBRIDGE.—A friend writes, "On the first Lord's-day in May, if nothing prevent, there are to be twenty, if not more, baptized at Stowbridge. "Who hath despised the day of small things?"

BAPTIST.

BIBLE TRANSLATION SOCIETY.—In consequence of the refusal, on the part of the British and Foreign Bible Society, to aid the translations of the Scriptures made by the Baptist missionaries, in which the Greek words referring to baptism are translated, a Society bearing this name was formed, and a public meeting held in Park-street chapel, London, March 24th, 1840. The speakers were W. B. Guruey, Esq. chairman; the Revds. E. Steane, J. H. Hiutou, J. Wallis, A. Maclay, of New York,

Dr. Murch, C. Stovel, W. Gray, &c. A respectable number of contributors are already announced. The examination of the answer of the Committee of the Bible Society, to the memorial of the Baptist Union, as well as the proceedings of the public meeting, may be had of Wightman, London, for one penny each. We earnestly request the attention of our readers to these important pamphlets.

MISCELLANEOUS.

JOHN THOROGOOD.—From an elaborate article in the *Morning Chronicle*, which want of space has prevented us from inserting in our pages, we extract the following:—

“He is described as entirely altered in his appearance, his health evidently broken up, suffering continuous and dreadful pains, and as having recently, in the opinion of his physician, been in no small danger of speedy death. What more can possibly be required to sustain the dignity of the Ecclesiastical Courts, or vindicate the pecuniary claims of the Established Church?”

The writer contrasts the treatment of Mr. Thorogood for contempt of the Ecclesiastical Court, with that of the Sheriffs of Middlesex for contempt of the House of Commons; and adds, “Humanity towards the prisoner is a standing order, suspended in cases Ecclesiastical.”

He recommends some champion for the Church to seek his liberation, and states, that then all obstructions to it would drop of themselves; and adds, “Their proved ability to counteract any effort devolves on them the responsibility. If the victim, as is not unlikely, dies in gaol, his death will lie at their door.”

“The Church of Ireland bears the stain of human blood; and many have been her tithe martyrs in our time, whether by the lingering execution of the dungeon, or by the speedier mittimus of shot and bayonet. But with the exception of the dissenting Welsh Churchwarden, who was recently terrified into his grave by the renewed harassments of the Ecclesiastical Courts, human life has, of late, been sacred in this country from Ecclesiastical invasion. It will be to the credit of the Church’s leaders that it should remain so. The regard for human life is on the increase, as is evident from the solicitude manifested for the Chinese, who are quite as refractory as the non-rate-paying dissenters. There have been times when churchmen and their abettors had little occasion to be scrupulous about such a trifle as heretical life;

but that mode of thinking is very much changed in the community at large.”

This sensible article thus concludes:—
“Let us have no extension of Church-rate extortions, incarcerations, and martyrdom. Let us have no extension of taxation upon all sects for the exclusive aggrandisement of one. And as for the obstinacy so much reprobated in this poor despised Dissenting martyr, every quality has its sphere of honour, and it might make him a Tory saint and civic idol were he but liberated and elected Sheriff of Middlesex.”

The following touching letter from Mr. Thorogood was read at a recent public meeting at Chatham, by the Rev. W. G. Lewes. It displays the true spirit of the man.

“*Chelmsford Gaol, March 17, 1840.*”

“Dear Friend,—I return you my sincere thanks for the very kind letter you have done me the favour to write. The sympathy of Christians, next to the convictions of my own conscience, as in the sight of God, is that which sustains my spirit. I assure you, Sir, although I feel it an honour to be selected by my Divine Master to bear my unworthy testimony to what I am fully convinced is the truth, yet there are times when, under the pressure of sickness, occasioned by the long-continued confinement in this damp prison, the heart sinks, and I find that I require all the aids, both of the promises of the Gospel, and the sympathy of christian friends, to bear me up. To your kind question regarding my health, I have suffered much illness since I have been here, but have received most kind attention from Dr. Pritchard, a physician of this town, who has been always ready to render me his valuable assistance. It is true I had nine cottages, but four of them are empty, and two of them have been nearly demolished by malicious persons since I have been here. They are also mortgaged for £250. I do not receive sufficient rent to pay the interest. I am thankful that I am enabled to say, my mind is fully made up never to yield to mammon-loving priests only by death; and when it arrives, I hope I shall pass through it triumphant home.

“I am, dear friend, yours sincerely,
“JOHN THOROGOOD.”

CHURCH EXTENSION SCHEME.—If there be any congregation that has not petitioned against this measure, we urge them to petition without delay.

PARIS.—It is ascertained that there are ten evangelical ministers in this city. It contains 800,000 souls.

MISSIONARY OBSERVER.

EXTRACTS FROM A LETTER FROM MRS. STUBBINS
(LATE MISS KIRKMAN) TO HER PARENTS.

Petula, (14 miles from Berhampore,) Feb. 5th, 1840.

My Beloved Parents,—When I last wrote you, I observed that by the time you received that letter, I should probably be at Berhampore. Since that period, I have not only bid farewell to friends at Cuttack, but am now out with my beloved husband on my first missionary tour. We left home about five o'clock yesterday morning, and stayed at a large village about six miles from Berhampore during the day. We arrived several hours before our tent. My palanquin was placed under a tree, and we got our breakfast, gipsy fashion, after Mr. S. had addressed a number of natives, who had not before seen a Padree Sahib. My palanquin formed one seat, while Mr. S. sat upon a small leather bag, used for carrying books. A small portable writing case served for a table as we took our tea, and he observed, "You now see me as I have been situated scores of times." We could not help observing to each other, that we wished those who say missionaries are ladies and gentlemen could just be introduced to our mode of life. However, it is such an one as we above all others prefer: we are happy in each other, and happy in our work. But to proceed with my description. It was about ten when we had finished our breakfast, and too hot to go out: spent several hours in reading, singing, and conversing with the natives who gathered around us to hear of the truths of the Gospel. When our tent arrived, had a little cessation, besides which, its shade afforded a better protection from the sun. After dinner, while Mr. S. was visiting some neighbouring villages, I made several calls in the one at which we were staying: met with several females, who seemed disposed to be friendly, and listened with interest to what was said to them. Left Coonehoor early this morning, and came to Petula, a large and populous village. Our tent is pitched beneath the shade of some mango trees. We bring with us a lot of clothes, tracts, books, tea, sugar, meat, vegetables, &c. Our servants are so much accustomed to the country, that they manage to cook under circumstances which an Englishman would be unable to do any thing. On arriving at a resting place, a man who accompanied us makes a hole in the ground with no other instrument than his hand or a piece of wood, and in a few minutes has a blazing fire to boil water, &c. Many individuals here seem disposed to listen with attention to preaching, conversation, &c., and were it not for the fear of losing caste, several would avow themselves as inquirers. This morning, after having conversed with several females in a village through which I passed, and about to leave the place, a man observed to me, "Here is a family in whose minds love dwells," and pointed out a man who told me that he and his brother had heard the Padree Sahib last evening, and that his words remained in his heart—that he believed idols were nothing. They accompanied me more than half a mile on the way, talking all the time of salvation. They inquired with some anxiety if the Sahib would come through their village on his return. We remain here a few days, and then return to Berhampore, as we are expecting our children in a short time from Cuttack. As Mr. and Mrs. Wilkinson are leaving, that they may be present at the Conference shortly to be held at Cuttack, it is important that we should be at home when the children arrive.

Feb. 14th. Since our return, the children have arrived from Cuttack. There are fifteen girls, which, with two others, the result of our missionary trip, makes seventeen. I must tell you the way in which we met with these children. When leaving Petula, the place from which I wrote the above, we observed three children, and, on inquiry, found they had come from the village where we spent the first day. When asked why they followed us, they replied, they had nothing to eat at home, and therefore wished to go with us. They accompanied us to a village near their own, where the parents came to us, one of the children having gone to inform them of the circumstances. The boy had a father, and he wished his son to return; but the mother of the girls was, we found, a widow, and very poor: she said she was unable to support her children now on account of the scarcity of rice, and if the eldest girl chose, she might go with us. We told her to go with her mother if she preferred it. She replied, "I have had scarcely any thing to eat for three days—I am hungry, and will go with you." We were only four miles from home: she walked all the way by the side of my palanquin, and eat some oranges that I happened to have, and seemed quite delighted at the idea of going with us. She is a quick child, of about ten years old, very prepossessing in appearance. I hope some one in England will adopt her and her little sister; in fact, we have several for whom we have no subscribers. It is very likely we may meet with others, as the failure of the rice will be very severely felt for ten months to come; even now it is more than double the usual price. We have just purchased £18 worth of rice, to last a year or nearly so for our present number of children. When rice is cheap, £2 per annum will just cover the board and education of each child: this does not include building, medicine, &c. This year it will not be done for £2, 10s. each. But to proceed with the history of the little girl. Two or three days after our return, her mother came bringing with her three other children. She proposed taking the child away, either from the hope of getting something, or from something she had heard about Christians. The child wept, and said she would not leave us, and at last went and hid herself. We thought it best not to interfere: the woman remained till morning, and then left a boy and girl, both of them younger than the one who came with us. The boy will be given to Mrs. Wilkinson, as she will have a boarding-school for boys, and one for girls.

Berhampore is a considerable place, containing about 35,000 inhabitants. There are several villages a short distance from us, which will be very convenient for me to visit before breakfast. I have been several times, and have met with a most friendly reception. They seemed surprized that I could speak Oreeah, asked where I had learned it, and many other questions; and when I told them that I had left my parents, brothers, and sisters, and come 16,000 miles to tell them the way of salvation, they exclaimed, "Ah! ah! that is very good."

We have one pious and valuable friend, a captain. Mr. C. spends an evening with us and brother W. on alternate weeks, and seems much to enjoy spiritual conversation. I must now tell you a little of our infant Church at Berhampore, which consists of (including ourselves) eighteen members; eleven of these are pure natives, the others are European and Hindoo. Erun was the first native baptized in connexion with our mission, though Gunga was the first convert. He still continues faithful, and is proverbial amongst the natives for speaking the truth: the heathen often

go to him to have their disputes settled. I cannot forbear mentioning one instance I met with the other day of the estimation in which he is held. While at Petula, I visited several families of the weaver caste. Conversing with one of the inmates on sin, he said, "If we do not tell lies, how are we to live in India?" To show its advantages he said, "I bring you a cloth: I know it is worth rather more than a rupee (2s.), and I ask you two rupees for it." I reminded him, that though I might be cheated once, I should soon find him out, and his object would be defeated; and added, there is a weaver at Berhampore who always speaks the truth, and he lives in a very respectable way. "O, you mean Erun," he replied. Thus fourteen miles from home, the circumstance of his speaking the truth was sufficient to distinguish him from hundreds. We have at Berhampore two native preachers, Pooroosootum and Balagee; their wives are members also. I think you had some account of a Brahminee, named Dabaka, who became convinced of the truth of Christianity by overhearing an argument between Mr. S. and a brahmin. She has been with the native Christians some months, and has expressed a wish to be baptized. As we feel quite satisfied as to her piety, her wish, I trust, will shortly be complied with. She is a young woman of considerable natural endowments. Mrs. W. has bestowed a good deal of pains in instructing her. Remember me most affectionately to all my dear friends, who are too numerous to name.

LETTER FROM MR. WILKINSON.

Berhampore, near Ganjam, Dec. 30th, 1839.

My Dear Sir,—Your letter, by the overland of this month, containing a bill on the Bank of Bengal, arrived while I was from home on a missionary tour with brother Stubbins. Now, having safely returned, I propose sending you some of the particulars of our journey.

Dec. 4th.—We left home before daylight, intending to reach our first station, Chatterpore, before the sun became uncomfortably hot. About nine, A. M., we arrived at the house of J. C——, Esq., the magistrate of the place, who is pious, and a friend of ours: he gladly receives all Europeans, especially missionaries, when travelling in this direction. We regret that this friend to missions was from home, and more so as he was not expected to return, having received a higher appointment at Vizagapatam. We were, however, kindly received by his sister, and met there a Miss Hill, a relative of the late Rev. Rowland Hill. Chatterpore is a small village inhabited by Telegoos, and as Pooroosootum had not reached us, we could do very little among the people. We here met with two of the members of our little Church, and spent some time with them in profitable conversation: they, with others, were feeling severely the effects of the famine. Early the next morning we left for Ganjam, and arrived there before it became very hot. We here met with a family of Portuguese, who originally came from Goa, and were Roman Catholics: they could speak a little English, so we had some conversation with them on the errors of their religion. They said it was their duty to believe what the Church taught, and if there were any errors, the Church, and not they, were to blame: they appeared to possess very little knowledge, and a great deal of bigotry. When the sun was a little down, we set out to visit some villages in the neighbourhood. At the first we saw very few inhabitants; they were either at work in the fields or fishing: we therefore proceeded to another, where we had a large and attentive congregation: several persons asked some important questions, and we then returned to the town, and took our station on a kind of altar erected round a sacred tree. This was situated in the market-place. A crowd soon collected round us, and for a

time heard with attention; but much interruption was caused by a quarrel between the Hindoos and the Mussalmans, each party contending for the divine origin of their religion, and prevented others hearing the truths we desired to communicate. Early the next morning we visited three villages; the truths of the Gospel were heard better than in the town. One old man gave us a good deal of annoyance by pretending to know every thing, and not believe any thing but what he could see: he tried to take up the attention of the people by quoting the shastras and explaining them. On our return to Ganjam, we were surrounded by natives; some had come for instruction and books, but most of them were beggars, and were anxious for the bread that perisheth. One man who came said, we preached in his village last night, and he was anxious to know more about what was then said. We were pleased with his apparent sincerity, and hope to see him again. Another man came with very different motives: he told Pooroosootum he intended to be a Christian, and go with us, and that we were to maintain him: so Pooroosootum commenced explaining to him the nature of the christian religion, but he said, "O, never mind, let it be what it may; only give me rice and cloth, and I will go with you." He was then directed to come to us. He was asked why he came. He said, It was written on his forehead that he was to come and remain with us—it was his fate, and therefore he came. He was asked, If it was also written on his forehead, that he was to eat our rice, &c. With a great deal of confidence he assured us it was. We of course told him the writer had made a mistake, for he would do no such thing. He then said, If we would give him 200 rupees, he would be a christian. But to these (in his view,) very advantageous terms, we did not accede, but after giving him some instructions and books, sent him away much disappointed. This man is a specimen of many who come to us, but, generally, their motives are more difficult to detect. We have maintained several for a short time, but they soon become tired of the restraint christianity imposes on them, and leave us no doubt of their motives. When urging the people to believe in Christ, they generally object by saying, "How can we—we shall lose our caste;" but the moment any worldly gain presents itself, many are ready to sacrifice caste, and every thing else, to secure it. In the evening, we visited another village, and then returned to a part of the town inhabited by brahmins. At this place we expected a warm engagement; but it was not so, for while some objected others approved, and one or two actually defended what we said against the objections of others. The next morning, after a good deal of exposure to the sun, we reached Rumbah. This place is situated at the termination of the celebrated Chilka lake, and is one of the most interesting spots in India; here it may be justly said,

"Every prospect pleases,
And only man is vile."

But at this spot, where the scenery is so calculated to draw forth the warmest emotions of adoration to the Divine Architect, there is a most magnificent, but abominable, temple erected to Juggernaut. In the evening, we stationed ourselves on a platform connected with the temple. Most of the people heard with attention, and expressed a strong desire to obtain our books. After preaching, I turned aside to look at the temple; but so obscene were the figures that ornamented its walls, that I felt sorry and ashamed I had done so, when I saw several of the natives watching me. It may assist you in forming an opinion of the state of morality among these people to know, that the best exhibitions of their sculpture is seen in such figures as adorn their places of worship, the worse than beastly obscenity of which would shock the feelings of the lowest grade of society at home. On the following evening Mr. Stubbins left Rumbah for Cuttack, and I returned to Ganjam, on my way home. On the whole, I trust this journey has been beneficial. The fruits of it will, I trust, be seen another day. Many hundreds have heard the Gospel, and several hundreds of tracts have been distributed. May we not hope that God will accompany his own word with his blessing?

In a few days I intend (D.V.) setting off for Cuttack, to attend the conference which is to be held there this month. We have had a visit from captain Valencus,

a pious man, and a Baptist. He is engaged in the Tuggee department, i. e., employed by government to capture and judge all who are connected with the Tuggs, a religious sect of murderers. He has taken forty of them in this district. I intended sending you an account of this horrid feature of idolatry, but find I have not space left, so must conclude with kind regards to yourself, and all friends,

Yours in Christ,

H. WILKINSON.

BAPTIST MISSIONARY SOCIETY.

CEYLON.

State and Prospects of the Mission.

It is time that I detail a few facts as to our missionary operations in this part of the world: and I may observe, that although we have many difficulties to encounter, much to try our faith and to exercise our patience, yet I think that, through Divine mercy, our usefulness appears to be increasing, and things are wearing a more gladdening aspect. We have to encounter opposition in our work, both from the natives and Europeans, and their descendants; but the arm of the Lord has in many cases been made bare, and his power revealed in all our stations, except the one at Aloo-gama, visible good has been recently done, and is doing. That place, it must be recollected, is new ground. Nothing has ever been attempted till lately, except the occasional preaching of a sermon when travelling through it. The people are awfully devoted to Buddhism and demon worship. A demon temple exists in the village, to which worshippers are continually resorting. The most awful ignorance and delusion reign around. Now, in India, it has been almost invariably found that, on the first introduction of the Gospel to a station, a length of preparatory labour is requisite before any visible effects are produced. The ground must be cleared of the rubbish and thorns which for centuries have been accumulating, before the plough can enter it, and the seed can be sown. And after the seed is cast into the earth, we have to wait long before the blade appears; but, at length, the Lord in mercy appears, and proves the truth of

his promise, that none who wait on him shall be ashamed. So it was found in Continental India by our predecessors in the field of missionary enterprise. Such was the experience of Mr. Chater; and such has been our experience here; so I hope it will be found at the new station we are attempting to form at the above place. Our missionary brother here is perseveringly diligent; and, in due season, his reaping time will come, if he faint not.

Baptism at Kottighawatta.

Three weeks since, on my way from hence to Colombo, I went to Kottighawatta station, and baptized nine natives. A large audience having assembled, I preached from Acts ii. 41, "Then they that gladly received his word were baptized." Afterwards we proceeded to a place in the neighbourhood, where was "much water," and, in the presence of the assembled multitude, in the name of the Holy Trinity administered the solemn ordinance. On our return to the place of worship, brother Harris received the baptized into the church, when the Lord's supper was enjoyed by the new converts and the other members. It was a day long to be remembered by many who were present. The missionary stationed there writes, that, by the blessing of the Lord, many were affected during the solemnity, and that others were coming forward to profess the Saviour. I hope the Lord will enable those who have given up themselves to him to persevere to the end. They have been long under christian instruction, and give pleasing evidences of a heart renewed by Divine grace.—*Rev. Mr. Daniel.*

DEATH OF THE REV. J. WILLIAMS, &c.

The following melancholy intelligence has reached this country. It has not yet been officially confirmed. Would it were not true. It is, however, generally believed.

"Mr. Williams intended touching at the New Hebrides and New Caledonia, to endeavour to introduce the Gospel among the people, by means of native teachers. On one of the New Hebrides, named Tanna, they were more favourably received, and succeeded in settling a teacher there. The next

island was Ennomongs, where a Mr. S. Henry went for sandalwood a few years ago and destroyed a number of the natives, which had filled their hearts with hatred to all white men, and a determination to be revenged. Mr. W., it seems, was not aware of this circumstance, and went on shore, as to other islands, accompanied by Mr. Harris, Captain Morgan, and a Mr. Cunningham. The natives did not appear very friendly, so they decided on not leaving

teachers with them at that time, but to leave them on some of the islands near. Mr. Harris was a little further inland than the rest, when they were alarmed by hearing the war yell. They looked around and saw Mr. Harris running towards the beach, followed by a number of natives armed with clubs and spears. They saw poor Mr. Harris fall murdered before their eyes. The rest ran for their lives to the boat. The captain and Mr. Cunningham gained it and escaped,

but Mr. Williams stood for a moment to look for Mr. H., when he was overtaken and murdered in the water. From the vessel they saw his body dragged upon the beach and stripped, and the natives dressed in his clothes. Mrs. Williams is still unacquainted with her loss, as the Camden set sail immediately for this port, after an unsuccessful attempt to rescue the bodies."—*Madras Courier*, Feb. 14.

POETRY.

ON HEARING OF THE DEATH OF THE REV. JOHN WILLIAMS.

A sound of grief from Rarotonga's shore;
 And sad Samoa echoes back the wail,
 To where Tahiti hears the breakers roar,
 And eager eyes watch for the home-bound sail.
 Within the absent MISSIONARY'S home
 Are anxious hearts; and oft the faithful band
 He used to teach, wonder when he will come,—
 Whose footsteps ne'er again shall press their strand.

It comes!—as lightly bounding o'er the sea
 As the first sail that the glad tidings bore,
 To those dark isles, of life and liberty.
 A thousand eyes are gazing from the shore,
 To hail the ship; but, as it nears the land,
 His form beloved meets not their straining eyes,
 Amongst the shapcs on deck that silent stand;
 And from the crew no answering cheers arise.

Scarce wave the palms around; the breezes sleep;
 And bright the sunbeams on his dwelling fall:
 Within a widow and her orphans weep;
 Sorrow and gloom have filled the hearts of all.
 Soon spread the mournful tidings, that the sound
 Of VIRIAMU'S voice, his kindly smile,
 No more shall cheer his flock; for he hath found
 A blood-stained grave upon a savage isle.

Well may they weep, their Father and their Friend.
 But listen! Do not other voices swell,
 Than those which from the house of grief ascend?
 Yes: where the martyr-saints their conflicts tell,
 And hymn their LEADER'S name, the tidings come:—
 "Another martyr-spirit joins our band—
 "Thrice welcome, brother warrior, to thy home,
 "And crown of glory from thy Lord's own hand!"

Yes, he hath fought and entered into rest.
 We would have kept him still. But let our tears
 Baptize the holy purpose of each breast,
 To catch his falling mantle. Let our ears
 Drink in the song of joy that greets him now:
 Then haste, the standard in his place to raise!
 On us, O Lord, the martyr's zeal bestow!
 Found, where he bled, a temple to thy praise!

E. R. C.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 18.]

JUNE, 1840.

[NEW SERIES.

OPPRESSION.

Mr. Editor,—Having been requested repeatedly “to preach against the oppression of the poor,” I did so, to a very large congregation, on Sunday evening, Feb. 9th, 1840. Many that were present expressed a strong desire to see the sermon in print. I had no intention to print it; but for their gratification, and with the hope that it may be useful in some degree, I have consented to let the substance of it appear in the Repository, if you do not object.

Melbourne.

Yours affectionately,
T. Y.

You are already apprised of the subject on which I am about to discourse, and of the reasons why I call your attention to that subject. The observations I shall offer will not be founded upon any one passage of Scripture: the text which will probably be commented upon most, you may find in the Book of Ecclesiastes, iv. 1,—“So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter.”

We are informed in the 1st Book of Kings, that the Divine Being gave to Solomon not only “exceeding much wisdom and understanding,” but also “largeness of heart,” that is, perhaps a kind, compassionate, and communicative disposition; so that he was not one of those selfish, niggardly persons, who care about nobody’s welfare but their own, and who would be satisfied to see all around them “poor, and miserable, and blind, and naked,” provided they themselves were prosperous and happy. No: he deemed the circumstances of his fellow-creatures worthy of his notice, and when he found them in distress and danger he could feel for them, and weep with them; he was ready to lighten their burdens, to assuage their sorrows, and to wipe away their tears. ‘This is evident, in some measure, from the passage now before us. Mark the condescending attention, and the sympathetic tenderness, which are here so well expressed, “I returned, and considered all the oppressions that are done under the sun,” &c.

“Oppression is the spoiling or taking away of men’s goods or estates by constraint, terror, or force, without having any right thereto; working upon the ignorance, weakness, or fearfulness of the oppressed. Men are guilty of oppression when they offer any violence to men’s bodies, estates, or consciences; when they crush or overburden others, as the Egyptians

did the Hebrews; when they impose upon the consciences of men, and persecute them, merely because they are of a persuasion different from theirs."—*Cruden's Concordance, article, "Oppression."*

Solomon speaks in our text of "all the oppressions that are done under the sun," implying, apparently, that they were numerous and various. We read also in the book of Job of the "multitude of the oppressions." And in our own day, the instances of unjust domination and sinful severity are very abundant. Yes, in the nineteenth century of the christian era, and even in England, so proudly denominated "*the land of light and liberty,*"—in this very country, where the Gospel of God, which proclaims "peace on earth and good will toward men," is preached from thousands of pulpits,—where the holy book, in which its doctrines, and principles, and immunities are propounded, is to be found in almost every house,—where multitudes are publicly declaring themselves disciples and followers of that benignant Saviour "whose bowels melt with love,"—even here, I say, there are numbers whose hearts appear but little softer than the stones on which they tread; who rule all that are in subjection to them "with a rod of iron," and "give them tears to drink in great measure;" who are gratified rather than otherwise by "the sighing of the needy," and the lamentations of such as "cry out by reason of the arm of the mighty." And if there were different kinds of oppression in the days of Solomon, may we not presume that this species of iniquity assumes as many aspects, and displays itself in as great a variety of ways, in the age we live in? For example,

1. There is corporeal or *physical oppression*. Men have burdens imposed upon them which they have not strength to bear, or work assigned them to which their health and muscular vigour are not equal, and by means of which they speedily sink, and prematurely drop into the grave, leaving perhaps wives and children in very forlorn and pitiable circumstances.

2. There is *mental oppression*. People have their minds agitated and tormented by the unkind looks, and language, and conduct, of their fellow-creatures; by foul suspicions indulged with respect to their character; by iniquitous accusations preferred against them; by neglect, abuse, and contempt, which they know to be utterly unmerited. How many, whose sensibilities were naturally tender, and whose nervous system could not bear much excitement, have fallen victims to the suspicions, the calumnies, and the castigations of which I am speaking? they have died of a broken heart.

3. There is *spiritual oppression*. Individuals are required to worship and serve the Deity in ways which they cannot approve; to subscribe to doctrines, and conform to customs, which they believe to be unscriptural; or if they will not submit to ecclesiastical domination, so utterly unauthorized by the word of God, they are visited with writs and fines, with "cruel mockings and scourgings; yea, moreover, with bonds and imprisonments."* Most grievous and appalling instances of spiritual oppression are recorded on the pages of Ecclesiastical History.

4. There is "the *oppression of the hireling in his wages;*" that is, when masters who have servants in their employ do not allow them for

* The case of John Thorogood was described; but as it is so well known, I shall omit it here.

their services "that which is just and equal"—do not pay them what they can afford to pay them—what the servants have a righteous claim to, arising from the quantity and quality of the work they have performed, or the engagements which were made when the work was undertaken, and which is requisite for the maintenance of themselves, and those who are naturally and lawfully dependant upon them. When "the hire of the labourers" is thus "kept back by fraud," and especially when those for whom they have laboured are "heaping treasure together for the last days;" when their "riches and their garments" are so abundant that they are actually "corrupting and becoming moth-eaten" for want of being used; when they are "living in pleasure on the earth, and growing wanton," and "nourishing their hearts as in a day of slaughter," O then there is shameful, yea, diabolical oppression, and we are expressly informed that the cries of these poor servants, thus defrauded and oppressed, do "enter into the ears of the Lord of Sabaoth." I think it may be confidently affirmed, that every workman of sober, frugal, and industrious habits, has a right to expect (in ordinary times) a comfortable maintenance for himself and those who are properly dependant upon him; and if he cannot obtain thus much by all his diligence and care, then there must be oppression some where: it may not be the master for whom he is immediately working that oppresses him, for perhaps he is under another master, and he also may be suffering the same kind of unjust treatment. But I repeat it, there must be oppression some where: it may arise from the rules of trade, from the laws of the country, from the customs of society, &c.: these may be injudicious and unjust, and, in such cases, the sooner such rules, and laws, and customs are improved or abolished, the better it will be for the worthy operative, and the more pleasing to that gracious and beneficent Being who is "no respecter of persons," whose "tender mercies are over all his works," and whose hand is continually open "that he may satisfy the desires of every living thing."

It would not be difficult to branch out this part of our subject into several additional ramifications; but as this would consume too much time, and would be on other accounts objectionable, I will merely name two or three other examples, and then pass on.

A father may oppress his own family by withholding the money which would render them respectable and comfortable, and spending it in the gratification of his own sinful propensities. A creditor may oppress his debtors by not allowing them reasonable time and opportunity to get in their own accounts, to improve their circumstances, and thus to meet the demands which he has upon them. A debtor may oppress his creditor by refusing to pay what he owes, or by letting it stand longer in his books than there is authority or occasion for. Kings and governors may oppress their subjects by taxing them too heavily, by laying them under unrighteous restraints, by abridging their liberty and pleasure to such an extent as is not called for, and as only tends to display their own authority, and promote their own aggrandisement. These, then, are a few of the numerous and diversified "oppressions that are done under the sun."

We call your attention in the next place to *the wickedness* of oppression, particularly the *oppression of the poor*, for that is the subject on which I am especially desired to discourse.

This is evidently wicked, because, 1st, It is a direct violation of the

second great commandment of God's law, which says, "Thou shalt love thy neighbour as thyself." "All things whatsoever ye would that men should do unto you, do ye also unto them." Now a man who wilfully or unnecessarily oppresses the poor, (knowing that such are the instructions contained in the Bible,) must be either an infidel or a daring rebel; he must either discard the Scriptures as a revelation from heaven, or he must be understood as telling the Deity to his face (so to speak) that he "will not have Him to reign over him."

2ndly. There are the most express prohibitions relating to this very subject contained in "the oracles of God." In Lev. xxv. 14 we read, "Ye shall not oppress one another." In Prov. xxxvi. 31 we read, "Envy thou not the oppressor, and choose none of his ways." Now if a person, in spite of such explicit interdictions, will go and do the very thing thus plainly and repeatedly forbidden, what can we say of him? Does he not set the Divine Being at defiance? Does he not virtually declare to his Maker, "I do not fear thee, nor am I concerned to obey thee: I will trample thy prohibitions under my feet whenever it suits my inclination?"

3rdly. We read in the book of Prov., that "he who oppresses the poor reproacheth his Maker." Matthew Henry remarks, when commenting upon this passage, "God is here pleased to interest himself more than one would imagine in the usage of the poor. He reckons *himself* affronted in the injuries that are done them. Whosoever he be that wrongs a poor man, taking advantage of him because he is poor, and cannot help himself, let him know that he puts an affront upon his Maker: if we deal hardly with any because they are poor, we reflect upon God as dealing hardly with them, in laying them low, that they may be trampled upon."

4thly. Consider the misery which is commonly occasioned by such oppression, and then say if it is not atrociously criminal. Solomon says in the text, "Behold the *tears* of such as were oppressed;" they are represented as weeping on account of their sufferings, and as being so destitute of sympathizing friends that there was none "to comfort them." And may we not add to this touching representation and say, Behold the ghastly countenances, and the emaciated bodies of the oppressed; behold the squalid hovels in which they dwell, the miserable beds on which they lie, the unwholesome food they eat, and the tattered garments they wear from day to day. Take these and other things of the kind into consideration, and then say if God will hold those guiltless whose cupidity and cruelty have placed them in such circumstances of destitution and woe. Are we not expected to do each other good—to promote each others' welfare? Should we not find our happiness in part in contributing to the welfare and happiness of others? If, then, we unnecessarily and wantonly cause our fellow-creatures pain and sorrow, wring their hearts with anguish, and bathe their cheeks with tears, are we not wicked, and that in a high degree? Further, Solomon tells us in another place, that "oppression maketh a wise man mad:" people who are intelligent, prudent, and even pious, may be so confused, and distracted, and exasperated, by the impositions which are practised upon them, that they may lose their reason, be bereft of all power to govern themselves, and thus be plunged, with all connected with them, into the deepest affliction and woe. Nor is this at all an incredible representation. Just conceive of a virtuous and upright man, who desires to live honestly and reputably in the world; he has a beloved

wife, and children dear to him as his very life ; he longs to maintain them comfortably, and see them happy, but through scarcity of employment, or the high price of provisions, or something else, he can hardly procure enough to keep them in existence. He knows there is no famine in the land : God has "given rain from heaven, and fruitful seasons ;" he sees many around him not half so industrious as himself, who are nevertheless "clothed in purple and fine linen, and faring sumptuously every day ;" and yet for no crime that he has perpetrated, through no imprudence or intemperance which can be alleged against him, but simply through the injustice and unkindness of his fellow-men, himself and his family must suffer the pinchings of hunger from day to day, and perhaps "pine away and die." Now can it be wondered at if such a man becomes distracted and deranged ? Can we be surprised if he loses his reason, or, in a fit of anger and desperation, is tempted to do what under other circumstances he would never think of for a moment ? What must be the guilt of those, then, whose avarice and tyranny have placed him in this melancholy predicament ? Once more. A spirit of oppression is intimately connected, in those who possess it, with some of the very worst passions which exist in the human heart, such as pride, covetousness, lust of power, worldly conformity, &c. When people oppress the poor unnecessarily, or intentionally, it is that they may enrich and aggrandise themselves at their expense, that they may live in greater splendour and luxury, that they may acquire those elevated stations, those dignified titles, and those flattering attentions, to which it is probable they have no other claim. Without further enlargement, then, I may venture to ask, If there is not prodigious criminality in oppressing the poor ; if this is not one of the most flagrant and infernal vices ; if it does not display contempt of God, and iniquity towards men, of the most diabolical and detestable description ?

Let us now advert to the facts, that the Divine Being takes cognizance of the sufferings thus wantonly inflicted, and has recorded many fearful denunciations against oppressors in his holy word. He declared to Moses, when speaking of the Israelites, "I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters, for I know their sorrows. Now, therefore, behold the cry of the children of Israel is come unto me ; and I have also seen the oppressions wherewith the Egyptians oppress them." The apostle James also informs us, in a passage already quoted, that the cries of such as were defrauded and oppressed had "entered into the ears of the Lord of Sabaoth." And I observed that there are many fearful denunciations against oppressors in the word of God. Listen to a few of them. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord." "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." "He that oppresseth the poor shall surely come to want." "Hear this word, ye kine of Bashan, that are in the mountain of Samaria, that oppress the poor, that crush the needy, that say to their masters, bring and let us drink : the Lord God hath sworn by his holiness, that lo the days shall come upon you that he will take you away with hooks, and your posterity with fishhooks." "I will be a swift witness against those that oppress the hireling in his wages, the widow and the fatherless, and that

turn aside the stranger from his right, and fear not me, saith the Lord of hosts." It must be very evident to all who believe the Bible, that the characters now alluded to are no friends of the Most High. Whatever they may think of themselves, God views them as exceeding wicked, and "wrath will come upon them to the uttermost," except they repent.

Let us briefly notice a few of the duties and privileges of those who are suffering by the injustice and tyranny of their fellow-men.

1. Such people should look up to God for support and comfort; they are expressly warranted to trust and hope in him: hence David assures us in the ninth Psalm, "The Lord will be a refuge for the oppressed, a refuge in times of trouble."

2. They should cultivate the spirit, and imitate the conduct of Jesus Christ. "He was oppressed, and he was afflicted," but how did he act? Did he reproach and vilify his oppressors? did he murmur or repine against Providence? No: "He opened not his mouth." "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Well, in this respect, he deserves to be exhibited as a judicious and holy exemplar. If people are imposed upon and injured by their fellow-men, they have a right to speak of their grievances, to remonstrate with their oppressors, and to plead their own cause to the best of their ability; but to vilify and calumniate can do no good, while it is in itself a direct violation of the laws of Heaven. God has commanded us to "love our enemies, to bless them that curse us, and to pray for them that despitefully use and persecute us."

3. The class of persons alluded to should reflect on the shortness of time, and remember that the sufferings they now endure will *soon be over*. Mark the expression in our text, "the oppressions that are done under the sun." And when Job was speaking of the repose and quietude of the grave, he exclaimed with a pensive kind of pleasure, "*There* the wicked cease from troubling; *there* the weary are at rest; *there* the prisoners rest together; they hear not the voice of the oppressor."

4. They should seek a due preparation for that happy world where all is friendship, love, and joy; where covetousness, cruelty, ambition, and tyranny, will never be found; where "the tears of such as are oppressed" in any way, or to any extent, will never be seen; for "there shall be no more death, neither *sorrow nor crying*, neither shall there be any more pain."

Finally. Let all of us carefully guard against oppression, both with respect to ourselves and our fellow-creatures.

1st. With respect to ourselves. We may be our own oppressors; we may bring the greatest troubles and difficulties on ourselves by our own misconduct, by imprudence, pride, intemperance, and idleness; and in such a case we ought not to reflect upon our fellow-creatures, for the blame is all our own: we are merely reaping what we have sown, or eating of the fruit of our own doings. Let us be just and kind to ourselves, then; let us secure our present and eternal welfare by "denying ourselves of all ungodliness and worldly lusts, and living soberly, righteously, and godly in the present world."

2nd. Let us never be guilty of oppressing others—our children, our servants, our neighbours, or any with whom we have intercourse and influence. Let us always remember, that the same God created us all; the same Saviour died for us all; we all are possessed of the same general sus-

ceptibilities; we all are travelling through the same world of sin and sorrows, to the same eternity of infinite joy or unutterable woe. O, then, why should we fall out by the way? "See that no man go beyond, or defraud his brother in any matter; for the Lord is the avenger of all such." When Samuel the prophet, being "old and grey-headed," was resigning the office he had held among the children of Israel, he made the following appeal to the people, "Behold, here I am: witness against me before the Lord, and before is anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed?" &c. And the people answered, saying, "Thou hast not defrauded us, nor oppressed us," &c. When we, my friends, are placed in similar circumstances as this venerable servant of the Most High—when we are about to leave this world, and all with whom we stood connected here, may we feel ourselves authorized to make a similar appeal, and may the same kind of testimony be as freely and generally borne to our integrity and virtue.

A few remarks were made, in conclusion, to penitent sinners—to such as were "Oppressed with guilt, a painful load;" and they were directed to the "Lamb of God, that taketh away the sin of the world."

TO THE YOUNG WHO ARE UNDECIDED ON THE SUBJECT OF RELIGION.

Letter III.

DEAR FRIENDS,—In my first communication, through this medium, I told you I was about to treat on a subject the most important that could possibly engage your attention, namely, Religion. In that letter I endeavoured briefly to show the perishable and unsatisfying nature of all worldly pleasures, in proof of which I adduced the malignant nature of sin, its destructive consequences, and the gall which it infused in the choicest cup of earthly bliss, on which I amplified last month. And further, as a second reason, "because you are endowed with an immortal soul, a deathless spirit, for which the trifles of time are insufficient, and which could be satisfied with nothing short of an eternal good;" to this subject I alluded at the conclusion of my letter last month, and promised, if spared with life and health, to resume it again, which in my humble way I will now endeavour to do.

There are many pursuits and engagements which, to a certain extent, may be considered useful and important; but it is religion alone which can ever be styled, with the strictest propriety, the most important subject which can ever engage the attention of man, because it is this alone which provides for the noblest part of his being, which secures his eternal welfare, and has immediate reference to his final destiny. Compared with this, when viewed in the light of eternity, all mere worldly wisdom, science, philosophy, and every thing in which the pride of man is wont to glory, sinks into its native insignificance, and appears in its own intrinsic poverty.

The man of this world's wisdom, though he be acquainted with science in all its branches, with philosophy the most profound, and is embellished with every thing of a terrestrial nature which can beautify and adorn the fabric of mortality, yet if he be unacquainted with that which is but the beginning of all true wisdom, if he knows not the mystery of Christ and him crucified, and is ignorant of a Saviour's love, it will be better for that man that he had never been born; for, remaining in that state, he will go down to the grave, and sink into the mansions of despair, with the aggra-

vated guilt of having had the powers of his soul expanded and refined by contemplating the wondrous works of Jehovah, but that, satisfied with second causes, he had failed to bow the knee in humble adoration before Him, the mighty Maker of them all—that he had trifled away the period of probation, the invaluable seed-time of life, in contemplating the structure, and analyzing the elements of the material universe, but had neglected that principle within him which was destined to survive long after the discoveries of science and the trophies of philosophy had passed into the shades of eternal oblivion. Yes, assuredly; and while the illiterate peasant, whose knowledge and observation scarce extended beyond the bounds of his own immediate horizon, but who, during his sojourn on earth, walked humbly with his God, will at length sit down with Abraham, and Isaac, and Jacob, in the heavenly kingdom—the proud devotee of a cold and heartless philosophy will lift up his eyes with unutterable anguish from that abode of misery, the habitation of the lost, the smoke of whose torments ascendeth up for ever and ever.

It is my present design, and will be my endeavour, to impress as deeply as possible on your minds the importance of early attention to your eternal interests. With this view, allow me to call your serious attention to a few remarks which I may make on the present life, when considered as a state of probation; and in this view it assumes an aspect of momentous importance. Remember the shortness and uncertainty of the period afforded us in this world, and the vast magnitude and extent of that work which must be accomplished in order to fit us for the next. It was but a few weeks since that I was gazing on that scene of merchandise which every town exhibits on a market day, and there beheld one in perfect health, equally intent with those around him in “buying, and selling, and getting gain;” but we know not what a day or an hour may bring forth; the decree had already gone forth in reference to him, “This night shall thy soul be required of thee.” Ere the morrow’s sun had dawned upon the world he lay a lifeless corpse, and before that day week had again returned he had become an inmate of the silent tomb. Such was the sudden exit of one who had been accustomed to mingle with a numerous circle of associates, and occupy no mean place among them. And it might reasonably have been expected that so sudden and awful a stroke, cutting down one of their number, as it were, before their eyes, would have arrested some in their downward career, and caused them to pause and inquire, Whither am I going? But it is much to be feared that the solemn warning has passed away unheeded by those to whom it seemed more particularly to be addressed, and that they have again returned to their wonted pursuits with all their former thoughtlessness and impetuosity.

Yes, alas! such is the hardening nature of sin, that it requires well nigh a miracle to reclaim from its paths, and wean from its ways, those who by long habit have become confirmed therein. It is for this reason especially that I urge you, beloved friends, who are young in years, to give your early attention to those things which belong to your everlasting peace, before you have become wedded to the sinful principles and maxims of the world. Yes, before you have entered into close communion with the corroding cares of worldly things, I would fain engage your hearts with concerns of infinitely higher importance. O could I dip my brush in the colours of eternity, and paint before you future realities, with all that vividness and certainty in which they will one day appear before you, then, indeed, methinks you would be constrained “so to number your days as to apply your hearts unto wisdom.”

Bear with me, then, while I entreat you to recollect that the present state of being is the seed-time of an immortal harvest. "Be not deceived God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." It is a short period allotted us in which to change the vile garments of our own righteousness, and become attired in the spotless robe of Christ's imputed righteousness, previous to entering into the marriage supper of the Lamb; but if we fail to accomplish this—if we misimprove the opportunity thus afforded us, the appalling sentence will be pronounced against us, "Cast him into outer darkness; there shall be weeping and gnashing of teeth." The present life is (so to speak) the vestibule, or rather, the outer court of eternity, the dwelling-place of Deity; and according to our diligent improvement or non-improvement of the opportunities with which we are favoured, shall we be prepared to meet with joy that messenger who will ere long summon us to the tribunal of omniscience, there to receive, "according to the deeds done in the body," either the blissful welcome, "Come ye blessed of my father," or the heart-withering sentence of immutable woe, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." In the short period of life the die is cast, which will unalterably fix our state through the ceaseless ages of eternity. By our actions *now*, the character is stamped with that impress which must characterize it *for ever*. Eternity receives its colour and character from the actions of time: so that, in fact, we are now moulding our future state and condition, either as the companions of the saints above, amid the joys of heaven, or as the associates of the devil and his angels, in the caverns of hell. With what importance does this view of the subject invest the actions of time. Did we habitually recollect this momentous consideration, how differently should we act. We should cease to consider any action of our life as of trifling account, but recollecting the important bearing each had upon eternity, we should strive continually to "walk circumspectly, not as fools, but as wise; redeeming the time:" and constantly reviewing our lives and actions in the mirror of eternity, seeing these things were so, we should be habitually found proposing to ourselves the solemn inquiry, "What manner of persons ought we to be?"

I know not that I can better sum up the importance attached to the present life, when considered as a state of probation, than in the language of one who recently shone as a star of the first magnitude in the christian world.* Referring to this subject he observes,—“Considered as a state of probation, our present condition loses all its inherent meanness: it derives a moral grandeur even from the shortness of its duration, when viewed as a contest for an immortal crown, in which the candidates are exhibited in a theatre, a spectacle to beings of the highest order, who, conscious of the tremendous importance of the issue, of the magnitude of the interests at stake, survey the combatants from on high with benevolent and trembling solicitude.” There then you have the momentous importance of the subject set before you, and a glorious prospect opened to your view. O can I not persuade some one who is now reading over these remarks to enter the lists as a candidate for an immortal crown? If so, rejoice in the delightful truth, that you are not commencing a “warfare at your own charges,” but

* Robert Hall.

that the blessed Saviour is waiting to assist you, the Holy Spirit to help you, and all the saints below will rejoice to facilitate you in your heavenly course.

Once more, before I conclude, I would affectionately entreat you, as you value your own soul, to improve the precious seed-time of life, by sowing to immortality; to forsake the shadowy trifles of time, and lay hold of the hope set before you—the charter of eternal blessedness, made over to all who seek an interest therein, by the oath and promise of him who cannot lie; which will, under all circumstances, prove an “anchor to the soul, both sure and steadfast,” and eventually lead to a city of habitation whose builder and maker is God.

And now I must request your pardon for having intruded so long upon your notice, but the truth is, my observations accumulated as I went on, and have extended much further than I originally intended. Had time and room permitted I might, indeed, have said much more on the subject, as the “half is not yet told.” I have only begun to unfold it, which, I trust, you will follow out in your meditations. Owing to the length of my present communication, I cannot now, as I contemplated, make any separate reference to the immortality of the soul, which, however, I will endeavour to do before long. In conclusion, “consider what I say; and the Lord give you understanding in all things.” That this may be your happy experience, is the ardent desire, and earnest prayer of,

Dear Friends,

Your sincere well-wisher,

Louth, May 9th, 1840.

T. S. B.

CONFORMITY TO CHRIST.

IN your number for April, “A Constant Reader” proposes the following Query:—“What is conformity to Christ, and what are the reasons it should be preferred to every other attainment?”

This Query consists of two distinct parts, and requires a twofold answer. Conformity to Christ in a human being, in order to be perfect, must extend to the whole nature of man, comprehending spirit, soul, and body. It commences in the illumination of the first, and is destined to be completed in the resurrection of the last. It was by admitting erroneous views of the divine character that man lost the divine image. In like manner, it is by discovering the glory of God in the face of Jesus Christ that men become partakers of conformity to Christ. “No man hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, he hath declared him.” “No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.”

Jesus of Nazareth, God’s Messiah, by his doing and teaching, but especially by his death and resurrection, has revealed his Father as the just God and the Saviour—as the Lord, the Lord God, merciful and gracious, longsuffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, while he will by no means clear the guilty. When sinful men believe the Gospel proclaimed by the apostles, that Christ died for our sins according to the Scriptures, that he was buried, and that he rose again the third day according to the Scriptures, the light of the glorious gospel of Christ, who

is the image of God, shines into their minds. They have then an understanding to know Him that is true; they then understand and believe the glorious proposition, "God is love;" they become of one mind with Christ respecting the character of the Father, and thus their conformity to Christ begins. The Lord Jesus has wisely and graciously appointed, that they whose understandings have been enlightened by the entrance of his word should be forthwith conformed in baptism unto his death. As many as have been baptized into Jesus Christ have been baptized into his death; therefore they are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so they also should walk in newness of life. They that are Christ's have crucified the flesh with the affections and lusts. The love of Christ constrains them; because they thus judge, that if one died for all, then all died; and that he died for all, that they who live should not henceforth live to themselves, but to him who died for them and rose again. They are exhorted to put off concerning the former behaviour the old man with his deeds, which are corrupt according to the deceitful lusts, and to be renewed in the spirit of their minds, and to put on the new man, that after God is created in righteousness and true holiness. They are admonished not to yield their members as instruments of unrighteousness unto sin, and are commanded to yield themselves unto God as they that are alive from the dead, and their members as instruments of righteousness unto God. They 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. They are now the sons of God; and it doth not yet appear what they shall be, but they know that when He shall appear they shall be like him, for they shall see him as he is; and having this hope in him, they purify themselves, even as he is pure. In him, though now they see him not, yet believing, they rejoice with joy unspeakable and full of glory. And when they put off this tabernacle, they depart and are with Christ, which is far better. They are comforted; they inherit the promises; their spirits are made perfect; their flesh rests in hope; and when Christ who is their life shall appear, then shall they also appear with him in glory. He will then change their vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. They will bear the image of the celestial Adam. He will be glorified and admired in them, and they will live and reign with him.

Such is an outline of the answer which the Scriptures give to the first part of the above query. In reply to the second part little needs be said.

Conformity to Christ should be preferred to every other attainment, because it includes all that constitutes the highest state of intelligence, virtue, felicity, and glory, of which human nature is susceptible, and because the want of it implies the greatest possible depth of wretchedness and degradation. To attain complete conformity to Christ is to win Christ; and it is written, that in him all the fulness of the Godhead substantially dwells. No attainment whatever can be of any real advantage to the miserable man who continues to the end without Christ. Entire and everlasting conformity to Christ, in spirit, soul, and body, is the great salvation of God, and they who fail of attaining this salvation must perish. He that believeth and is baptized shall be saved; and he that believeth not shall be condemned. 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. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers, and fornicators, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Edinburgh, April 1840.

R. MILNE.

OBSERVATIONS ON THE PSALMS OF DAVID.

(Extracted from Ely's Lectures on Divine Dispensation.)

“THE subjects of the Psalms are as comprehensive and varied as revealed truth. The being and perfections of God, his works and government, human sin and human vanity, redemption by a suffering and glorified Messiah, the sorrows, and joys, and graces of God's people, the eternal destinies of men, are all introduced as the themes of these sacred compositions. But all these topics are introduced *for the purposes of devotion*. Deity is adored; his works are celebrated, and his authority is honoured; sin and vanity are confessed; the Redeemer is extolled; the vision of the Eternal is devoutly desired; religious affections breathe in every sorrow and joy of the pious. A voice, uttering the tones of praise, is made to emanate from every created thing: the glittering skies, the careering tempests, the lion's roar, the swallow's twitter, the rustling corn, the verdant fields,—all praise the Lord. The universe becomes one vast temple, resounding with millions of voices, all sweetly harmonizing in melodious ascription: the rising day awakens a thousand harmonies; night utters intelligible speech; seasons pass in succession, leaving on the altar flowers and wave sheafs, and icy morsels; the mountains skip, and the trees clap their hands: all things praise the Lord. Pillars of memorial, erected by inspired historians, are inscribed to the Lord of Hosts by inspired psalmists. The law consecrated the temple of worship, Moses erected the altar, and Bezaleel wrought the golden censer, and fanned the flame of the altar, and taught the song of the temple. Prophets announced the events of the future; here, in the Psalms, their anticipations are hailed with adoring ecstasy. Here we learn the character of ancient piety, where penitence pours forth tears of godly sorrow, and love breathes the vow of dedication, and devotion hallows every event and scene of the human pilgrimage. Here the breath of devotion wakens sound of exquisite tenderness; and the hand of piety sweeps over a million of chords, all vibrating in sweetest harmony.

“The sacred odes of this invaluable collection were appropriated to various uses, according to the diversified purposes for which they were adapted. Each one had served to express the emotions of its original composer; and by all such individuals as were placed in similar circumstances, might it be adopted as a suitable expression of emotion. Public worship was enlivened by the singing of these sacred songs, which were then accompanied by many a sweet and loud instrument of music. Some particular occasions, on which particular psalms were sung, may be verified; or occasions to which they were, at least, particularly adapted. We may verify David, the ruddy youth, singing such a psalm as the twentieth, to soothe the agitated mind of Saul; and we may conceive of the monarch's varying mood, when the minstrel sang, ‘The Lord hear thee in the day of trouble:’ when he rose to strains of triumph—‘In the name of our God will we set up our banners.’ ‘Now I know that the Lord saveth his anointed;’ and when softening his tone, he closed his song, saying, ‘Save, Lord: let the king hear us when we call.’ We may conceive, also, of the gathering companies of Israel, proceeding on their way to Jerusalem's feasts, singing the songs of degrees; and as they caught the view of the blue hills of Judah, saying, ‘I will lift up mine eyes to the hills from whence cometh my help.’ You may conceive of them, when Jerusalem itself arose to their view, exclaiming, ‘I was glad when they said unto me, Let us go into the house of the Lord.’ ‘Our feet shall stand within thy gates, O Jerusalem.’ ‘Jerusalem is builded as a city that is compact together.’ When they touched the

mount they would sing, 'They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.' Song after song would they sing, as they ascended the eminence of the temple, rising flight after flight. And when they had reached the topmost eminence, and stood in the court of the altar where the priests officiated, they would conclude the series by chaunting, 'Behold, bless ye the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless ye the Lord;' and the priest would in fine respond, 'The Lord that made heaven and earth, bless thee out of Zion.' Once more you may verify the vast assembly at the dedication of Solomon's temple. Millions are there. Asaph conducts the work of adoration. The priests have just conveyed the ark into the holy place, amidst the awful silence of the tribes. As they come forth, the clangour of a hundred and twenty trumpets bursts forth, accompanied by the sound of cymbals, and psalteries, and harps, whilst the Levites sing, in the language of the hundred and thirty-sixth psalm, the enduring mercy of God. The pillar of cloud descends, and all is hushed. Then Solomon pronounces the words of instruction and of sublime devotion, and fire descends from heaven upon the altar. The millions of Israel bow down, and the deep bass of their voices ascends, softened from the height of Moriah, in one choral burst, 'For he is good: for his mercy endureth for ever.'"

W. B.

MINISTERIAL SUPPORT, IN REPLY TO THE QUERIES OF "FRATER."

MR. EDITOR,—I had hoped that some abler pen than mine would have been, ere this, employed in replying to the interrogatories of your correspondent, "Frater,"—that some warmhearted and devoted friend to the ministry, yet unconnected with it, would have shown the injustice of calling men from their secular pursuits, to devote themselves wholly to the work of the ministry, without sufficiently providing for their temporal necessities. No such one having appeared, I have endeavoured to perform the task—with what ability I leave your numerous readers to judge.

The evil of which your correspondent complains is one of no ordinary character, nor is it partial in its operation: few, I apprehend, if any of our ministers, are justly remunerated for their labour of love. The largest of our Churches, with a very few exceptions, think that a hundred a year is a handsome and ample income for their pastors, although those pastors may have large families. I would seriously ask such Churches, whether they are doing justly, or whether the minister's mind can, under such circumstances, be free from a thousand cares connected with pecuniary affairs. And can such ministers be happy and comfortable? What, with a load of anxiety pressing them down to the earth, and a thousand times constraining them to exclaim with the Psalmist, "O that I had the wings of a dove; then would I fly away and be at rest?" Are there no directions to the Churches upon this subject to be found in the inspired volume? Does it observe a total and absolute silence? Or have the Churches never read, "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Even so hath the Lord ordained that they which preach the gospel should *live* of the gospel." Not drag out a half-starved, miserable existence. But I would direct attention to the interrogations of "Frater" *seriatim*; and he inquires,

1st. "Is he [that is the minister] able to lay up a little for old age?" Of course we are to infer from the liberality of the Church he serves. Alas, Sir, how many a laborious and devoted servant of Christ feels his heart to ache when this subject presses itself upon his attention; when he thinks of that period when the "almond tree will flourish," when the infirmities of age will be experienced, when the vigour of body and mind will have in a great measure passed away, that, in addition to all his other infirmities, there is every prospect that he must become a pauper, or that the sympathy of a christiau public must be appealed to. Is this the fiction of imagination? Would to heaven that on the

page of history no well authenticated facts could be found. "Lay up for old age." How much, out of an income of sixty or a hundred a year, and from that scanty pittance meet the claims of a numerous family? As to how much he can lay up, I leave the deacons and rich members of the Church to determine.

2nd. "Is he able to educate his children respectably, and put them out into business?" No: how can he? And if any of his children occupy respectable situations in life, they were not qualified nor placed in those situations by the bounty and liberality of the Church their father served. And I fearlessly assert, that in this respect, all the children of our ministers are independent of the connexion.

3rd. "Is he able to clothe himself as we should like?" I fear not; unless the Church should have a taste for "*russet grey*." 'Tis true, it might once have been raven black; but then it has seen so many summers' suns, and weathered so many winters' storms, that its shining jet has given place to a dingy brown, while the clothes brush has nearly removed all the nap, and laid open to the eye the texture itself. How often is it said, by respectable people, of our ministers, "How shabbily he dresses!" and can the poor man help it? Impossible, with his income from the Church.

4th. "Is he able to bear his travelling expenses?" Yes: if he trudge on foot, and dip his crust in the running stream that ripples along in its channel. But why not ride? Because the sum allowed for riding is wanted at home, to meet the pressing calls of his numerous and dependent family. And here I wish to state a fact, the practice of which is becoming common in our connexion; namely, that whenever a minister is invited by sister Churches to preach on public occasions, either for the Sunday-school, or the debt on the place of worship, that on the following morning the deacons, or superintendents of the school, ask the minister what are his expenses: "Let us see, Sir, the coach fare would be so much; there it is, Sir, and we are very much obliged to you for your labour of love, and also for your excellent sermons." And who is to remunerate this man of God for the wear and tear of his clothes? I am acquainted with some ministers who are yearly minus a suit of clothes, merely for the gratification of, and assistance to our Churches. And is this just, Sir? Is it honourable? Is it doing as we would be done by? Let all who are implicated reply.

5th. "Is he able to subscribe to the various public institutions of the connexion in the world, and in the town in which he lives? Most, if not all of our ministers do; but then can they afford it? The love of Christ constrains them, and with their scanty incomes, you will see them standing on a level, as to the extent of their contributions, with many of the affluent members of the connexion. And should such men be suffered to pine in want for the necessaries of life?"

6th. "Is he able to do any thing in the shape of requiting his aged parents?" To this I reply, nothing: except it be to shed with them the bitter tear of poverty, and commend them to the care of Him, "whose he is, and whom he serves."

7th. "Is he in a condition to be a lover of hospitality? Has he a spare bed, as well as a spare plate, for the sweet claims of hospitality?" If he be a good man, he must be a lover of hospitality; but then, he is not in a condition to gratify the benevolent feelings of his heart. A spare plate he may have, but as for a spare bed, that's a luxury but few of our ministers are blessed with. 'Tis well if he can have a tolerably good one for himself. It is a fact, Sir, that the pecuniary circumstances of many of the ministers of our connexion, are no credit to us as a body. There are many valuable servants of Christ, who have consecrated themselves to the work of saving souls, who, with their families, are enduring the bitterness of deep poverty. And can there be in our Churches and congregations professors, to whom providence has given an abundance, who have such perverted understandings, and iron hearts, as to imagine that a biting penury is likely to make this class of ministers sounder divines, or more useful labourers? O, brethren, never let it be said to your dishonour, that your names ranked high in the lists of charity, while your minister only received the crumbs which fell from your table. Away from our members be the morbid feeling, and demon spirit, "that to keep our ministers humble, we must keep them poor." I press these things upon the attention of

the Churches, and sincerely pray that the Great Head of the Church, while he instructs in our duties, will give us grace to discharge them.

I am, yours faithfully,
GAIUS.

GENERAL BAPTIST BIOGRAPHY—1700 TO 1770.

No. 1.—JOSEPH BURROUGHS (*concluded*).

IN the summer of 1723, Mr. Burroughs took a journey to Scarborough for the benefit of his health. From thence he wrote a most affectionate letter to his Church, which they answered in their public capacity, expressing fervent hopes of his recovery. Early in the following year, finding his health still in a precarious state, he requested his Church to choose him a co-pastor. The persons mentioned for this office were Mr. James Foster, Mr. Joseph Morris, and Mr. Hubert Stogdon; but the first of these was chosen, and ordained in the same year. This was the celebrated Dr. Foster, who in the year 1744 removed to Pinner's Hall.

Mr. B. had been for many years afflicted with various bodily indispositions; but he persevered in the ministerial work till his strength entirely forsook him. In Oct. 1757 he signified his intention of resigning the pastoral office, the ill state of his health rendering him incapable of performing the stated service any longer. His people, however, as a testimony of their respect, desired him to retain his pastoral relation, and they would choose him an assistant. With this assistance he persevered but a short time.

In the close of his life his humility was very exemplary. He charged himself with many defects, and referred himself entirely to the mercy of God, only praying that God would enable him to finish well. His devotion was very fervent: he often repeated with peculiar emphasis, but under great pain of body, those words of the Psalmist, "I will love thee, O Lord, with all my strength," adding some short remarks upon the vanity and insufficiency of man, and upon his experience of the goodness of God. At last, being worn out with infirmities, after some hard struggles, he expired in a manner uncommonly gentle and easy on the 23rd of Nov., 1761, in the seventy-seventh year of his age. His funeral sermon was preached and printed by Mr. Daniel Noble, on 1 Peter i. 22—25, a text chosen by the deceased. Mr. Noble sums up the character of Mr. B. in these words, "The integrity of his heart was conspicuous in every part of his life. He manifested a most habitual regard to the great objects of a future world; he was earnestly desirous of doing good to all men; he was very zealous for the honour of God, and of the blessed Redeemer; he was unwearied in his endeavours to recommend and enforce the doctrines and precepts of religion; and the general course of his life was so regular and uniformly virtuous, as to render him an honour to his profession."

In the year 1735, the nation was under considerable alarm concerning the increase of popery. Some of the most eminent dissenting ministers of that day were selected to preach a lecture against popery at Salter's Hall. Amongst these were the learned Dr. Chandler, Moses Lowman, the commentator, and Daniel Neal, the historian. These lectures were afterwards published in 2 vols. 8vo. Mr. Burroughs's lecture was on the subject of "Auricular Confession." In alluding to the atonement of Christ, he remarks, "Be so good to your own souls as to believe the words of Christ himself, who does not insist upon such penances as your priests lay upon you. 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' 'Him that cometh unto me I will in no wise cast out.' You want no other Mediator to appear before God in your behalf; no priest to make or repeat that atonement which he himself has completely made already, and which he made once for all. 'He is able to save to the uttermost all that come unto God by him; seeing he ever liveth to make intercession for them.'"*

* Sermon on "Auricular Confession," page 47. Mr. Grantham Killingworth, a member of the General Baptist Church at Norwich, published, in 1738, an 8vo. volume,

Mr. B. was the author of sixteen separate publications, chiefly sermons and tracts; but beside these he published, in 1741, a volume of sermons on various subjects, to which is affixed a Latin Oration on the Holiness of Places, from Isaiah lxvi. 1—3, delivered at the annual meeting of the dissenting ministers at Dr. Williams's Library in Red Cross Street, 1734. He likewise published a Poem in blank verse, written by way of animadversion upon some gloomy passages in the earlier parts of Dr. Young's Night Thoughts. This Poem he entitled "*Day Thoughts*." A fine original painting of this learned General Baptist minister is preserved in Dr. Williams's Library. His son, of the same name, died at Kingsland, in the year 1799, at the advanced age of eighty-six.

Ipswich.

J. R.

CORRESPONDENCE.

MISSIONARY BAZAR AT THE ASSOCIATION.

To the Females united with the General Baptist Churches in Leicestershire, Derbyshire, Nottinghamshire, Yorkshire, London, &c.

DEAR SISTERS,—The distance which separates us precludes a personal acquaintance with you; we cannot, therefore, write to you by name, as we have to the friends united with the neighbouring Churches. We embrace the medium offered through the Repository, and with all sisterly affection most earnestly entreat your aid and influence for the bazar which will be opened at Spalding, during the time of the Association, on behalf of the Foreign Mission. We think we need not use arguments in making this appeal, for we have not to do with Stoics, but with the finer and tender sensibilities, the sympathetic feelings, and the benevolence of a christian female's heart. We trust you will, with your usual cheerful alacrity, respond to this call, and not allow this appeal to be erased from your thoughts or memory, until you can with an approving conscience say, "I have done what I could."

Articles forwarded, to be directed to Mr. Cave, Draper, Spalding.

Spalding, May 13th.

CLEMATIS.

REVIEW.

SLAVERY IN INDIA. *The present state of East India Slavery; chiefly extracted from the Parliamentary Papers on the subject.* By JAMES PEGGS, Author of "*India's Cries*," &c. *Third Edition,* pp. 110. *Wightman, London.*

"The history of the world is the history of sin." This fearful truth is sustained by an appeal to all the known annals of mankind; but how numerous are the pages of human crime and suffering which are unnoticed and unknown! Of all the crimes committed against the second great commandment, what is more atrocious, and what, alas, more common, than that compound of iniquity and abomination known under the name of slavery? In every land, in every clime, in every age, this infraction of the first and dearest of the rights of men has been perpetrated. It has been established by custom, it has

been recognised by legislation, it has been hallowed by hypocrisy, as hateful as it is infernal, that man has property in man. England, prompted by the determined exertions of the Church of God, has recently made a prodigious sacrifice to wipe her hands from this foul stain. But while our sympathies have been directed to the West, where the oppressed "have been permitted to go free," and we have gladly joined in the shout and triumph of humanity, it is proper that every Christian and every Briton should be informed that his work is not half done. More slaves exist at this moment in our East India territories than the twenty millions of money emancipated in the West. For while in about ten governments 800,000 are reported, there is no account of their numbers either in the Bengal or Bombay presidencies, and but little as to Madras.

The condition of multitudes of these

entitled, "A Supplement to the Sermons preached at Salter's Hall against Popery, in which Infant Sprinkling is shown to be another Great Corruption of the Christian Religion."

slaves is wretched and degraded in the extreme. Multitudes are half pined. "From Cape Comorin to Goa, including Wynaad and Loonda, I believe that there were nearly 300,000, and, from the nature of the caste distinctions, by far the greater numbers were field slaves. The general condition of the agrestic slaves is bad every where. They enjoy little comfort, have coarse, precarious, and scanty food, frequently none at all, and no provision, that ever I could learn, for old age or sickness. The domestic slaves are, for the most part, better off, but still subject to the despotic will of their owners in every thing short of life. Their morals, like their persons, are wretchedly debased." Again, "In Malabar the number of slaves is estimated by the Collector at 100,000. 'They are,' says the Collector, '*slaves of the soil*, and are generally attached to the land of the proprietors of the ground on which they were born; but this is by no means considered an essential point, being frequently transferred by sale, mortgage, or hire. In Malabar, as in the West Indies, a man's wealth is as much appreciated by the number of his slaves, as by any other property he may possess!'" Once more, "Nothing can be more abject and wretched (says T. H. Baber, Esq., Magistrate of Malabar, in 1813,) than the condition of that degraded race of mortals, the slaves of Malabar, 'whose huts, (to use the words of Mr. Francis Buchanan, in his tour through Malabar,) are little better than mere baskets, and whose diminutive stature, and squalid appearance, evidently show a want of adequate nourishment.' 'The slave alone (says Mr. Græme, in his report of Malabar, 1822,) has his *sieve of a hut* in the centre of the rice lands. In the interior he is a wretched, half starved, diminutive creature, stinted in his food, and exposed to the inclemencies of the weather; whose state demands that commiseration and melioration which may confidently be expected from the humanity of the British Government.' A. D. Campbell, Esq., in his reply to the questions on slavery by the Board of Control, in 1832, feelingly acknowledges, 'The creatures in human form who constitute, to the number of 100,000, the agrestic slave population of Malabar, being distinguishable, like the savage tribes still to be found in some of the forests of Arabia, from the rest of the human race by their degraded, diminutive, squalid appearance, their dropsical, pot bellies, contrasting horribly with their skeleton arms and legs, half-starved, hardly clothed, and in a condition scarcely superior to the cattle they follow at the plough!'"

Domestic slaves are, it seems, better off. But vast multitudes of young females are kidnapped, and sold for prostitution in the temples. "The latter part of the Par. Papers, 1828, refers to the *practice of stealing children*, which appears 'very prevalent at Madras.' 'I beg,' says the Magistrate at Tinnevely, 'to bring officially to notice a custom which is, I believe, more or less prevalent throughout the Madras territories, and, as far as my observation has gone, is very frequent in the district of Tinnevely. The practice I allude to is the sale and purchase of female children by dancing women, for the avowed purpose of bringing them up to a life of immorality.' F. Lascelles, a third Judge in Tinnevely in 1832, describing the four kinds of slaves, very feelingly observes, 'The third class, dancing girls, is by far the most objectionable, combining, as it does, every attendant on the very worst description of slavery. I believe it to be a well known fact, that there is a large class of men who obtain a livelihood by traffic in female children, for the use of the pagodas.' Of the state of slavery in Malwa, in 1821, Sir John Malcolm observes, 'The dancing women, who are all slaves, are condemned to a life of toil and vice for the profit of others, and some of the first Rajpoot chiefs and zemindars in Malwa have from fifty to two hundred female slaves in their family. After employing them in the menial labours of their house during the day, they send them at night to their own dwellings, where they are at liberty to form such connexions as they please; but a large share of the profits of that promiscuous intercourse into which they fall is annually exacted by their masters, who add any children they have to their list of slaves.'"

Nor is the poor African exempt from the slavery of the east. The Calcutta Journal for 1824 remarks, "That this great capital (Calcutta) is, in short, at once the depôt of the commerce and riches of the East, and the mart in which the manacled African is sold, like the beast of the field, to the highest bidder. It is known, too, that the Arab ships are in the habit of carrying away many of the natives of this country, principally females, and disposing of them in Arabia, in barter for African slaves for the Calcutta market!"

A large portion of the slavery of India is, after all, illegal, and requires only the vigilant hand of the government to be employed to suppress it; and many of those now held in bondage are entitled to their freedom. The evils which are set forth in this well-compiled book will, it is to be feared, go on and increase unless the Bri-

fish people can be roused to exertion in their behalf. "There is a commission sitting in India upon the subject of slavery, and as soon as its labours are concluded, a report will be forwarded to this country." But while the interests of some, and the prejudices and ignorance of others,* are in favour of the continuance of this atrocious system, it is not to be expected that in the East, as well as in the West, the slave will be released, unless the voice of the people is heard in our high places, and reverberates to the shores of our Eastern possessions, "Let the oppressed go free."

We have extended our notice of Mr. Peggs's pamphlet beyond our usual bounds, but the importance of the subject must be our excuse. Mr. Peggs has executed his task with great labour and ability. It is a mere sense of duty which induces us earnestly to direct the attention of our readers to his work. We are thankful it has attained a third edition, and trust it will have an extensive circulation.

THE ESTABLISHED CHURCH AND JOHN THOROGOOD; *or, the real question at issue: being an examination of the principles, conduct, and character of the State Church, in connexion with Mr. Thorogood's case; in a lecture delivered at the Guildhall, Louth, on the 17th of January, 1840. To which are added copious notes,*

&c. By RICHARD PADDISON. *Dinnis, London.*

The very copious title of this closely printed pamphlet, sufficiently designates its character. Its author only speaks "straight forward." He calls things by their right names; and, withal, presents to the reader a mass of facts and information in reference to the state establishment, which will make him a dissenter if he is not one, and will confirm and establish him if he is. Every dissenter should read it, that he may not only know what is the kind of antagonist he has to grapple with, but also that he may be sufficiently nerved in his soul for the contest. Let none, after the publication of this pamphlet, plead ignorance on the great questions involved in this case; such a plea will be only another term for criminality and indifference.

A DIALOGUE IN VERSE, *between the Pool and the Basin.* *Wightman, London.*

This poetic tract, of sixteen pages, was occasioned by the recent correspondence in the Patriot Newspaper, proposing a union between the Baptists and Pædo-Baptists. It is not very elegantly written, but it is humorous, and of course gives the best of the debate to the pool. It reminds us of the "Font and the Tub," published in Leicester a few years ago: but its range of facts is more extended.

INTELLIGENCE.

GENERAL BAPTIST.

NEW CONFERENCE OF CHESHIRE AND LANCASHIRE.—Report of the proceedings of the meeting held at Macclesfield, April 21, 1840, convened for the purpose of making preliminary arrangements for the formation of a Cheshire and Lancashire Conference of the General Baptist Churches in those counties. Present,—Representatives from Manchester, Stockport, Tarporley, and Wheelock Heath. Brother R. Kenny in the chair. Secretary, *pro tem.*, F. Beardsall.

After some general observations on the object of the meeting, and the advantages of Conference associations, arrangements were made for a Conference to be formed in Manchester, on Whit Tuesday, to be denominated the Cheshire and Lancashire Conference of the General Baptists of the

New Connexion. Brethren Smith, of Staley Bridge; Kenny, of Macclesfield; and Beardsall, of Manchester, were appointed a committee for drawing up rules and regulations for government. Arrangements were then made for corresponding with the General Baptists at Liverpool, Preston, and Andlem. Brother Hesketh, of Manchester, was requested to ascertain the state of general education among the General Baptists in these parts. A Home Missionary Society was formed, to the funds of which brother R. Pedley offered £10, and was appointed Treasurer. Brother Kenny was requested to take the office of Secretary, to draw up an address to the Churches on behalf of the Home Mission, and to furnish them with a copy of the proposed rules and regulations for the Conference. Much harmony and good feeling pervaded the meeting, and a holy determination to *raise the Gene-*

* "On the renewal of the East India Charter, in 1833, it was proposed by the King's ministers to abolish slavery in British India, on or before April 12, 1837, but this was overruled in the House of Lords: on which occasion the Duke of Wellington said, 'I insist upon it that there exists no necessity for framing any laws or regulations with regard to slavery in the East Indies. I have served in that country, and lived among the people, and I never knew an instance of cruelty being practised towards the slaves, if slaves they ought to be called!'"

ral Baptist cause in these parts was manifested. Brother Harrison, of Stockport, opened the morning service, and brother Beardsall preached on *Revivals of Religion*. Brother Kenny was appointed to preach at the next meeting, on *brotherly love*. A Home Missionary Meeting to be held in the evening. May the Great Head of the Church give his blessing unto these arrangements, that they may be carried out with great success.

F. B.

NORTH DERBYSHIRE CONFERENCE.—This Conference assembled at Wirksworth, on April 17th, 1840. Mr. Underwood, the minister of the place, presided, and opened the meeting with prayer. The reports of the Churches were called for, from which it appeared that, in the six Churches forming this Conference, eleven had been baptized since the last meeting, and twenty-one were waiting for baptism.

1. It was resolved, That each Church be allowed to send two representatives for every twenty members.

2. The meeting being informed that the ancient Church at Ashford was extinct, and that the chapels at that place, and at Bradwell, were in danger of being lost to the connexion, brother Ingham was requested to visit that neighbourhood, preach in the chapels, and make what inquiries he may think necessary, the Conference guaranteeing him his expences.

3. The Churches were recommended to raise contributions for Home Missionary purposes.

4. It was resolved, That the two Churches in Derby should be invited to join this Conference.

In the evening, a revival meeting was held, when addresses were delivered by brethren Underwood, Burrows, Ingham, Garratt, and Wilders. All the services were well attended, and it was a gratifying season, the weather being remarkably fine. Tea was provided by the friends. The next Conference to be held at Smalley, on the first Monday in August.

J. WILDERS, *Secretary*.

BAPTISM AT NETHERSEAL.—The ordinance of believers' baptism was attended to at Netherseal, on Lord's-day, May 10th, 1840. The day was one of considerable excitement and interest to the Church and congregation. Mr. Staples preached to a crowded and attentive congregation, a plain, convincing sermon, from the commission in Mark's gospel, after which John Shakespear delivered a short address to the spectators at the water side, and immersed nine persons in the name of the Holy Three. Mr. S. Shakespear, our old minister, preach-

ed in the afternoon from Acts ii. 42, and received the newly-baptized into the Church in an affectionate manner, by giving them suitable advices, and the right hand of fellowship. Although the day was very unfavourable, being wet, our chapel was crowded to excess. We had one more added to our number yesterday (i. e., on the 14th), by baptism, who was hindered on the previous Sabbath.

J. S.

BAPTISM AT LONGFORD.—On Lord's-day, April 19th, 1840, there was another baptism at Longford, when seventeen females acknowledged their Lord and master in his own appointed way, sixteen of whom joined the Church. Mr. Tunnicliffe preached from Isaiah xxx. 21, "This is the way, walk ye in it." It being a remarkably fine day for the occasion, the service was truly imposing. The crowds assembled to witness the celebration of the ordinance, with the general good order which prevailed, rendered it one of the most interesting opportunities we have seen. One pleasing fact is, that five of the candidates are teachers, and two scholars, of the Sabbath-school. As there are a number more of male candidates, it is hoped there will be another baptism shortly.

JOSEPH WRIGHT.

BAPTISM AT MALTBY-LE-MARSH.—On the afternoon of Sabbath-day, April 26th, the ordinance of christian baptism was administered at the above place. Previous to administering it, the Rev. J. Kiddall (pastor) read over some of the most conclusive portions of the New Testament in favour of believers' baptism; from which, in a clear and pointed address, he proceeded to illustrate its nature and design. The candidates (four females) were then baptized in the name of the Sacred Three, after which the ordinance of the Lord's-supper was administered, and the newly-baptized received into the Church. The chapel was crowded to excess. T. S. B.

BAPTISM AT ÆNON CHAPEL, LONDON.—On Lord's-day evening, April 26th, the ordinance of believers' baptism was administered to fifteen persons. The discourse, by our pastor, was from Eph. iv. 5, "One baptism." The chapel was filled with an attentive audience, and we trust many were impressed with the importance of universal obedience to the Lord Jesus Christ.

BAPTISM AT LOUTH.—It is with pleasure we announce the addition of two to our number at Louth, who publicly evinced their attachment to the Saviour, by following him in his own appointed way, on Thursday evening, May 7th, on which oc-

casion our esteemed pastor, Mr. Cameron, delivered an excellent discourse from Acts viii. 12. T. S. B.

BAPTISM AT DOVER-STREET, LEICESTER.—On Lord's-day, May 3rd, fifteen persons professed their devotion to the Lord Jesus by being baptized in his name. Most of them were youthful converts, and several the children of our friends. May they be faithful unto death!

BAPTISM AT MAGDALEN.—On Lord's-day, May 3rd, the ordinance of believers' baptism was administered to twenty persons, on the premises belonging to a valuable member of the Church—Mr. North, by the venerable Mr. Ewen, of March; before which, Mr. Taylor, of Tidd, delivered a very appropriate address by the water side to about two thousand persons, and in the afternoon preached in the chapel; after which, Mr. Ewen received the newly-baptized into the Church, and administered the ordinance of the Lord's-supper. The following day our esteemed friend, Mr. Ewen, proceeded twenty-four miles further in the same county, (Norfolk,) and administered the sacred rite to eighteen more individuals. Two other circumstances I beg leave to name, that may make it appear more remarkable. The administrator is in the eighty-third year of his age; and that the places in which he immersed the candidates, were each within the site of an old monastery. How great the change. "What hath God wrought!" And may the Great Head of the Church add unto these people many such as shall be everlastingly saved.

H. B. H. M.

MR. SHORE, of Sheephead, is expected shortly to remove to Hinckley, having received and accepted a unanimous call to the pastoral charge of the General Baptist Church in that place.

MR. T. YATES, of Melbourne, has accepted a call to serve the Church at Fleet, Lincolnshire, formerly under the care of the late venerated T. Rogers.

FORMATION OF A NEW BAPTIST CHURCH AT WENDLING AND GREAT DUNHAM, NORFOLK.—Several years ago, Mr. John Wherry formerly a member of the church at Bourne, removed to a farm at Wendling, in Norfolk. After some time had elapsed, pitying the condition of his neighbours, he commenced preaching in a cottage in the village. These labours of love have not been pursued without evident tokens of the divine blessing. Several persons, it is trusted, have been brought out of darkness into gospel light. Recently some other persons of respectable character and real piety, that were

connected with one of the numerous sections of Methodists, applied to Mr. W., and wished to avow themselves Baptists. These circumstances have led to the formation of the church at Wendling and Great Dunham. On Lord's-day, May, 3rd., a neat village chapel was opened for divine worship at Great Dunham. In the morning and afternoon, sermons were delivered by Mr. Pike, of Derby, and in the evening a sermon by Mr. Scott, of Norwich: in the afternoon of the same day Mr. Scott preached in a commodious barn of Mr. Wherry's, at Wendling, and was succeeded there in the evening by Mr. Pike. These services were well attended. The next day the church was formed. A brook in one of Mr. Wherry's fields was selected as the place for a baptism, and was very convenient and suitable for the purpose: a considerable congregation collected. The day was fine and the scene interesting. About an hour and a half was spent in the baptismal service. Mr. Green, of Norwich, preached an argumentative discourse on the ordinance which was about to be administered. Mr. Ewen, of March, now in his eighty-third year, and who the day before had baptized twenty persons at Stowebridge, prayed, and afterwards went down into the water, and baptized eighteen candidates for christian fellowship. Part of the congregation now dispersed; many others went to Mr. Wherry's barn, and there Mr. Scott preached, while the newly-baptized persons, and the venerable minister that had administered the ordinance to them, spent a short interval in the adjoining house previously to the administration of the Lord's-supper. By the time Mr. S. had finished his discourse, all were prepared again to unite with their christian friends in the barn. The church was now formed, and was addressed by Mr. Ewen with much feeling, and by Mr. Pike. After this, the latter of these ministers administered the Lord's supper to the members thus newly united in christian fellowship. On this first occasion of the administration of this sacred ordinance to the church thus formed, many friends from neighbouring churches, or from a distance, united in the commemoration of the Saviour's death. The whole of these solemn and interesting services occupied about four hours, but no weariness was observed, and in some parts of the services many seemed to feel deeply. In the evening a missionary meeting was held, and a collection made for our Foreign Missionary Society. On this occasion Messrs. Scott, Williams, (from Dereham,) Pike, J. C. Pike, (of Wisbech,) and Katcliffe, addressed the audience. More than one of the speakers referred to the interesting fact,

that the same day on which the church was formed witnessed the commencement of its missionary efforts. The members who compose this little flock are scattered in four villages, Wendling, Great Dunham, Castle Acre, and Hale. In two of these villages Sabbath-schools are already formed, and in all of them the preaching of the glorious gospel will be carried on. "May this little one, placed in the midst of comparatively benighted villages, become a thousand." The present prospects of this infant church are pleasing; the day of its formation was to many a day of sacred pleasure, and will not be soon forgotten.

NEW CAUSE IN LEEDS.—An esteemed and valued friend in Yorkshire writes:—"At the Conference at Shore, last Tuesday, it was resolved to attempt to introduce the General Baptist cause into Leeds. A committee of management, Treasurer, and Secretary, were nominated. Mr. Hamilton has offered his old chapel to us for about £30 per annum. I am requested to go and look at it next Monday. Since the Conference, I have written to Mr. W. Underwood, of Wirksworth, who convened a meeting the last Tuesday in April, to ascertain whether the Home Mission, for which he is Secretary, will encourage the adventure. He has written, and states that the friends of their Home Mission are much pleased with our making the attempt, and they engage to subscribe £30 per annum towards the expenses; and if that be too little, they will do more."

Since writing the above, we have received the Report of the

YORKSHIRE CONFERENCE, &c.

This Conference assembled at Shore, April 21st, 1840. At half-past ten in the morning, Mr. John Taylor opened the public worship by reading and prayer, and Mr. W. Nicholson preached from Hab. iii. 2.

1. A letter was received from the Church meeting at Prospect chapel, Bradford, containing a general account of their state, and the aspect of the cause of Christ amongst them. The Churches in Yorkshire had not collected for the liquidation of the debt on their chapel, and this case was again postponed to the next Conference.

2. It was recommended to the Church at Lineholme to write to our sister Churches, to obtain admission to beg for the reduction of the debt on their chapel.

3. It was agreed to request James Hodgson to become the Secretary for arranging the Revival Meetings. It is requested that a meeting be called for this purpose immediately.

4. The Churches in Lancashire and Cheshire, being desirous of having a separate Conference, requested the opinion of the brethren in the Yorkshire Conference on this subject. It was the unanimous opinion of the brethren present, that if the friends in Lancashire and Cheshire conclude to have a separate Conference, it will be a benefit to them.

5. It was recommended to the representatives, to encourage and exhort the Churches and individuals to collect and subscribe for the General Baptist Academy at Loughborough.

6. Much friendly and encouraging conversation took place on the propriety of attempting to introduce the General Baptist interest into Leeds, in connexion with foreign aid. Mr. Hudson gave an account of his visit to this town. The Conference considered it very desirable to form a systematic arrangement to carry this desirable object into effect. The following persons were, therefore, nominated as a committee of management: viz., Messrs. J. Hodgson, W. Foster, L. Ingham, W. Butler, H. Hollinrake, J. Ingham, R. Ingham, W. Nicholson, T. Hudson, with the rest of the ministers in this district. That Mr. J. Hodgson take the office of Secretary, and Mr. J. Ingham, of Allerton, that of Treasurer.

7. The next Conference to be held at Allerton, on Whit Tuesday, June 9th, 1840. Preacher, Mr. W. Butler, of Heptonstall Slack.

On Monday, May 4th, 1840, Mr. J. Hodgson met Mr. T. Hudson in Leeds. They viewed Stone chapel, which is likely to be vacated by the Association Methodists, as they are building a large new one not far from it. After this, they viewed Albion chapel, formerly occupied by the Rev. R. W. Hamilton. With him, and one of the trustees, they conversed concerning this chapel. Statements were made in the most friendly manner, but no specific terms were either proposed or offered. A promise was made, that after the trustees had met for conversation on this business, a letter should be sent to Mr. J. Hodgson, containing the terms on which we might occupy it. On the 18th of May, 1840, a letter was received from W. Rawson, Esq., one of the trustees, stating that Mr. Hamilton desired him to say, that we might have the chapel for one year for £30, we cleaning and painting the outside of windows, doors, &c., and at £40 per annum for the four following years. On the same day there was a meeting at Stubbing House to take the offer into consideration. There were present, Messrs. H. Hollinrake, W. Butler, T. Yates, from Melbourn, and J. Hodgson.

1. It was agreed to accept the Albion chapel, on the terms offered, for one year; and for the four following years, if the Lord prosper us.

2. That Mr. T. Hudson be requested to become the Home Missioury at Leeds. That the engagement be made with him from year to year.

3. That the Albion chapel, Leeds, be opened on the first Lord's-day in July, 1840; and that the Rev. J. G. Pike be requested to preach in the morning and evening, and the Rev. R. W. Hamilton in the afternoon. That two sermons be preached in the evenings of the same week.

The Church at Heptonstall Slack has taken the preaching room lately occupied by the Association Methodists in the town of Heptonstall. It was opened by them for public worship on Monday evening, May 18th, 1840. Mr. H. Hollinrake read and prayed, Mr. W. Butler gave out the hymns, and Mr. T. Yates, from Melbourne, preached. The congregation was large, serious, and attentive.

JAMES HODGSON.

NEW GENERAL BAPTIST CHURCH IN LONDON.—Our friend, Mr. J. Preston, informs us, that after preaching with some success from August 1839 to March 1840, in a hired room at Camden Town, he and his friends have engaged Providence chapel, Eden-street, Hampstead-road. A General Baptist Church, consisting of nine persons, has been formed there, to which three have since been added by baptism. There are also now a few candidates for that sacred rite. May the Lord succeed this, and every effort for the extension of his kingdom.

THE ACADEMY.—The following rules have been recently adopted for the introduction of young men into this Institution, and are inserted at the request of the committee. Resolved,—

1. That every young man shall be recommended by the Church and minister with which he is connected.

2. That the minister and deacons, or the major part of them, shall have heard the candidate not less than three times before the recommendation is given.

3. We think it very desirable, that every young man admitted on the institution should previously have some knowledge of English Grammar, and absolutely essential that he discover a taste for mental culture.

4. That every young man applying for the advantages of the Institution, in his letter of application shall be expected to give an account of his conversion, and his general views of divine truth.

5. Each candidate shall preach at three

places, to be appointed by the committee, in order that they may be able to judge of his abilities.

6. That every student be admitted on probation for three months, after which the examining committee and tutor report especially on his case to the general committee.

7. That three years be the general period of study, but that the committee have a discretionary power to contract or prolong this period, if circumstances should seem to render it desirable.

8. That every student leaving the Academy shall be considered as under the direction of the committee for one year.

THE NEXT ASSOCIATION of the New Connexion of General Baptists, will be held at Spalding, Lincolshire, on June 30th, July 1st, 2nd, and 3rd, 1840. Inn, White Hart, Market-place.

BAPTIST.

BAPTIST UNION.—The following is the third resolution adopted at the Baptist Union, April 27th:—"That while the Pastors and Messengers of the Churches now assembled entertain, and take this occasion to express, unfeigned brotherly love towards all their fellow-Christians of every denomination, and have no intention by any language employed in this resolution to declare an opinion on terms of communion, they record their conviction that all schemes of union which proceed upon mutual compromise in relation to any of the commands, ordinances, or institutions of the Lord Christ, are in principle at variance with the Word of God, and can therefore be productive of no practical good; and that the position in which the Baptist Denomination has been, in the course of Divine Providence, placed by recent circumstances, requires them to act with fidelity to their Master and to their brethren, by bringing prominently into notice their grand peculiarity—the personal nature of christian obligation from first to last, and the consequent exclusive fitness of believers as the subjects of baptism; and to make the fact every where known, that in practising immersion they are not acting the part of innovators or sectarians, but are pursuing a practice maintained in all the Oriental Churches from the first age until now; universally prevalent in the Western Churches for thirteen centuries; declared to be philologically just by scholars of all countries and all communities; prescribed still by the Church of England; departed from only in countries

over which Popery has prevailed; superseded by a single vote in the Westminster Assembly of Divines, when twenty-four gave their suffrages for retaining immersion, and twenty-five for substituting sprinkling; and rejected only in modern times, and by a comparatively small minority of the Christian Church.

POETRY.

"When I would do good, evil is present with me."—PAUL.

Come, thou all prevailing Spirit,
Come and teach me how to pray;
Intercede for Jesu's merit,
Take, O take my sins away.

How much need of that atonement
Hath a guilty soul like me?
Who am not one fleeting moment
From some evil passion free.

Sin, where'er I go, I find it,
Find it woven in my heart;
To thy cross, O Jesus, bind it,
Sin destroy, and grace impart.

Sin, like weeds for ever springing,
Doth the soil throughout defile;
All my life's a life of sinning,
Oh! I'm viler than the vile.

When I to my closet enter,
Seeking peace through Jesu's blood,
Swift as thought intrudes the tempter,
Drives, or draws my heart from God.

Thus while I am prostrate lying,
While my lips in prayer move,—
While with seeming ardour crying
For redemption from above.—

Oft I find at that dread instant
My vain heart has rov'd away,
Wander'd off to something distant,
And my lips alone do pray.

Then I pause, and ask, and wonder,
Why is such a rebel spared?
Why not cast among that number
In eternal chains reserved?

Then with Jesu's love astounded,
I exult in matchless grace,—

Grace which freely hath abounded,
To the whole of Adam's race.

Lord, if I forget to praise thee,
Let my tongue forget to move;
Saviour, to thy likeness raise me,
Let me all thy goodness prove:

Let my guilt be now absolved,
All my nature sanctify,
And when flesh shall be dissolved,
Take my soul beyond the sky.

Portsea.

T. F.

FAREWELL.

This is the *language* of the kindest heart,
The *lingering word* when kindred spirits part,
The father's *holiest wish* is here revealed,
The mother's *anxious care* is here concealed.

The brother's *happiest hope* is here express'd,
The sister's *prayer* when of her friends bereft;
The husband, wife, the child and parent tell,
How much they love in this one word, farewell.

This is the *parting word* with those who meet
To bow and worship at the Saviour's feet,
They part to meet, they meet to part again,
And holiest pleasures still are mix'd with pain.

This is the *weeping word* when death draws near,
[fear:
When fear gives place to hope, and hope to
Who can the feelings of the bosom tell,
When dearest, dying kindred, say farewell?

There is a world where parting is no more.
There is a haven on the heavenly shore,
Which death invades not, and no funeral
knell,
Shall cause the bursting heart to say farewell.

March, 1840.

H. HUNTER.

HYMN,

BY THE LATE RIGHT HON. SIR ROBERT GRANT.

"Blessed is the man whom thou chastenest."—Psalm xlv. 12.

O Saviour! whose mercy, severe in its kindness,
Has chastened my wanderings, and guided my way;
Adored be the Power which illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
 I followed the rainbow,—I caught at the toy ;—
 And still in displeasure thy goodness was there,
 Disappointing the hope, and defeating the joy.

The blossom blushed bright, but a worm was below ;—
 The moonlight shone fair, there was blight in the beam ;—
 Sweet whispered the breeze, but it whispered of woe,
 And bitterness flowed in the soft-flowing stream.

So, cured of my folly, yet cured but in part,
 I turned to the refuge thy pity displayed ;
 And still did this eager and credulous heart
 Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven
 Would be bright as the summer, and glad as the morn ;
 Thou show'dst me the path,—it was dark and uneven,
 All rugged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renown ;
 I grasped at the triumph which blesses the brave ;
 I asked for the palm branch, the robe, and the crown ;
 I asked—and thou show'dst me a cross and a grave.

Subdued and instructed, at length, to thy will,
 My hopes and my longings I fain would resign ;
 O give me the heart that can wait and be still,
 Nor know of a wish or a pleasure but thine !

There are mansions exempted from sin and from woe,
 But they stand in a region by mortals untrod :
 There are rivers of joy,—but they roll not below ;
 There is rest,—but it dwells in the presence of God.

MISSIONARY OBSERVER.

JOURNAL OF MR. STUBBINS.

My labours during the wet season have necessarily been contracted, and what I have been able to do has been in the neighbourhood of home; and as nothing out of the ordinary course of things has transpired, I have not kept any journal. The people in the bazars, and near villages, have manifested a good deal of attention—we have to contend with but little opposition, it being almost uniformly admitted, that what we say is good and true. We long, and earnestly pray, for the time when the people shall manifest this conviction, not merely by language, but by their conduct also—by living according to the sacred rules prescribed in the Scriptures of truth, which I trust are preached to them in faithfulness and simplicity. Daily experience convinces me more and more, that a superior power is needed to render the word of God effectual to the conviction, but especially the genuine conversion of these poor deluded heathen. I trust, indeed, I have never been insensible of this truth, but I have felt it much more lately than formerly; and I feel convinced there must be a quickening to more devoted spirituality in life and prayer amongst professing Christians generally, before many of these dry bones can really live. The Lord hasten the day when it shall no longer be said, "Ye have not because ye ask not." I shall now, however, chiefly give you a journal of a short tour I am now taking in a neighbourhood I have never before visited.

October 15th, 1839.—Arose this morning at four o'clock, and proceeded to Mantridi, (a populous village about seven miles south from Berhampore,) accompanied by my dear native brethren, Poorroosootum and Balaji. Having pitched our tent, we rested during the heat of the day. Observed many persons taking up roots of rice: it is now just ready to put forth the ear. On inquiry, I found they were

taking it to their houses to worship it. This was something new to me, and inquired the particulars of the ceremony. They first pull it up, rub a quantity of Haldi (turmeric) on it, and then bathe it. Next they tie the blade round the top, and take a kar with it to their houses: then smear over the middle wall of the house with gobeā, (cow-dung,) on which they scatter a little rice flour, to make it look beautiful. Having done this, they take a small footstool, on which they lay the roots, and bind them together with a piece of cloth: this they call marrying them. Then cook a quantity of rice, mixing with it almost an endless variety of things; then place the mcdly before the newly-married couple, saying, "Ha maha Lakshmi ma, (Ha illustrious mother Lakshmi,) receiving this worship, cause a great quantity of rice to grow in my field, that my store-house may be filled to the top." This worship being ended, they take the rice, &c., and offer it to an old goddess, saying, "Here, old mother, receiving this, preserve my family in prosperity and health." Then take it and offer it to the goddess of the village, saying, "Here, goddess of this village, whose name is Ratnai, for thee this is prepared; therefore receiving it, preserve my childrens' feet that thorns may not penetrate them." They then offer it to the middle pillar of the house, saying, "Ha, middle pillar gusai, (gusai is the name applied to gooroos, and the people esteem the middle pillar equal to their gooroo, because it is the main support of the house,) receiving this offering, cause my cow hovel to be filled with cows and calves." After this, there is generally some god which they more especially worship; they therefore take the remainder and offer it to him, saying, "Ha, Juggernath, (or whatever the name of their favourite God may be,) you are the choice God of my heart; receive this food, and cause my house to be filled with all treasures." The whole family then assemble and eat what the gods have left, and then disperse to their various employments, the man taking the roots and placing them in his field, offering them rice and milk, and performs his worship; at last he repeats this prayer, "Kura geu dhau ben:" this must remain in Oriya; it is too vile to admit of being translated. Who can reflect upon these impious superstitions without heart-rending grief? Lord, in thy mercy have mercy upon them, and turn them from these lying vanities!

In the afternoon we went into the bazar: about 100 people assembled. Balaji first addressed them, on the nature of God, the plan of salvation, &c.; giving a short account of the history of Christ, his works, love, sacrificial death, &c., exhorting them to believe in him, and obtain salvation; and concluded by observing, They had heard the way of life, and must please themselves whether they would walk therein. I then addressed them, observing, My brother had just told them they had heard the way of life, and must please themselves, &c.; but we were not unconcerned whether they walked therein or not, for the earnest prayer of our hearts was, that they might do so, not that it would be any advantage to us, for which ever way they acted we should receive no gain, nor sustain any loss; but knowing, to some extent, the worth of their immortal souls, we could not help ardently desiring their salvation. They knew they were sinners against God; had broken his commands (which Balaji in his address repeated); that they must soon die, and enter into the presence of their judge, and by him be rewarded according to their works. A brahmin (who had heard us before) declared we were revilers of Juggernath. I replied, God forbid that we should revile Juggernath, but he must remember who Juggernath is, for there can be but one. Juggernath means, Lord of the World; and therefore to suppose there were two would be a contradiction; for were this the case, they must share the world between them, or one usurp the other's right, and therefore neither of them could properly be called Juggernath. Gave several illustrations from their own shastras, showing that the Creator, Preserver, and Destroyer of the world, is one God; that he is the only Governor, &c. Then inquired, whom he intended by Juggernath; what was his nature; where his abode, &c.: the particulars of which he gave, observing, his abode was in Pooree. I then quoted some passages from their books, showing that God was spirit, dwells in unclothed and undivided light—showing that only fools entertain the idea that God dwells in created things, &c. When all his arguments and objections were removed, he began to make several observations about it not raining. (This is the

close of the wet season, and we have had no rain for the twelve months; consequently the rice, &c., is almost entirely burnt up.) I observed, This was their just punishment on account of their sin and blasphemy against God; that they had forsaken God, and could not be surprised if he in return forsook them: illustrating it by supposing he had a wicked, very wicked child, who forsook him, and committed all manner of wickedness: should he not be angry with him, and in a variety of ways reprove him, and if he did not reform under all these means, but grew worse, would he not abandon him? He said he should. Well, God in like manner has reproved you time after time, but you continue and increase in wickedness; and can you be surprised if he still punish you—and as you have forsaken him, if he forsake you, if you will not return to him? He said his belly was the chief thing. I expostulated with him, showing the folly and wickedness of being concerned merely or chiefly for that body which was allied to earth, and must soon mingle with it, while his soul would live when the body was dead, and live too in heaven or in hell for ever. However he would hear nothing except about his body. At length I said, Suppose an ass* could speak, it would probably merely inquire What shall I eat? &c. All its concern would be about the body, and thus the brahmin had become equal to the stupid ass! Here there was a general burst of laughter, and without a dissenting voice they called the man a fool, and he left pretty well ashamed. I then raised my hand, and in an instant there was perfect silence, when I addressed them affectionately, intreating them to abandon their lying idols, worship the true God, forsake sin, and work the works of righteousness, believing on the Lord Jesus Christ, of whom I gave a little further account. All remained in perfect silence to the close, when we distributed books, and left for another bazar. After singing, a considerable number of people had assembled, and before we closed, I suppose between 200 and 300. Pooroosootum began by observing, If a man were ill, would he not seek medicine? if fallen into a well, would he not desire and seek means to get out again? if fallen into the sea, would he not anxiously desire a boat to come to his rescue? Certainly he would: but man, who is diseased with sin, seeks no means by which he may be healed and saved—such conduct was extremely inconsistent. Then went on to show what sin is; how salvation may be obtained. One man objected, that we destroy life; that there were not sinners in all the world to equal us; we were the essence of all sin, and should certainly fall into hell. Pooroosootum then replied to this objection; but while he was speaking, a greater part of the congregation began to talk, some for, and some against. I arose, and expressed my wish that they should be silent; that we came there in great concern for their welfare, and we wished them, as men, to hear and judge; that if I had brought a thousand rupees to distribute amongst them, would they not receive it with great delight? would they be ready to quarrel with us? But we brought them not earthly riches, which only perish, but everlasting treasures for their immortal souls. As all were then very silent, I proceeded without interruption to a considerable length in my address. At length a brahmin said, It was in consequence of the wickedness of the king that it did not rain; that the Company was now their king, and therefore the fault rested with the Company; that I was connected with them, consequently, partaker in their guilt. To these propositions I objected: first, That it was not the Honourable Company's fault; and second, That I had not any connexion with them. Having removed these objections, I went on with my address. Balaji began with a quotation from the Bhagbot, showing that the worship of many gods only tended to promote distress, and showed they would at last receive punishment. Made several observations on the Bed-shastras, caste, &c.; but one man opposed very much. Pooroosootum got up and spoke a little; still, however, they refused to hear, except just for a moment or two. At length I arose and addressed them in a very solemn manner, upon what would be their state in eternity if they pursued such conduct. One man said, We want rain, that our rice may ripen. Inquired, whether his anxiety for it to rain would cause it to do so; and whether it was right to be so anxious about the body,

* The ass is exceedingly despised amongst the Hindoos, as is also the swine, &c.

and entirely forgetful of the immortal soul. Suppose they should die while eating their next meal, what would become of their souls? what difference would it then make to them, whether it rained or not—whether rice ripened or not? When their neighbours took out their bodies to burn them, what would they then be benefitted, however much it might rain? That rain might, indeed, quench the flame in which their corruptible bodies were being burned, but not that in which their souls must burn for ever and ever. They then listened attentively to the close of my address, in which I exhorted them to flee to Christ, and be saved from the wrath to come. Several followed us to make further inquiries.

LETTER FROM THE GOVERNOR OF BOMBAY.

WE have been favoured with a copy of the following letter from Sir J. R. Carnac, Governor of Bombay, addressed to our friend Mr. Peggs, by whom some copies of his pamphlets on the Suttee, Infanticide, and Ghaut Murders, had been dispatched to India in the early part of last year. Its perusal will interest the friends of our Mission in India.

“*Bombay, March 18th, 1840.*”

“Dear Sir,—I have been favoured with your letter of Feb. 7th, enclosing a copy of your pamphlet on Infanticide in Western India. * * * * * My steady attention is devoted to the extirpation of enormities in this benighted land. I am happy to assure you, that the measures taken by the Government for some years past have led almost to the total suppression of the crime of Infanticide in *Kattywar*, where its prevalence first attracted the attention of those good men, the late Mr. Duncan, Governor of Bombay, and the late Colonel Walker, the British Resident at Baroda. I am in hopes that we shall be equally successful in the Province of *Cutch*; but in working changes in the habits of people, we must calculate on temporary disappointment, only to be effectually subdued by losing no opportunity of showing our abhorrence by means of conciliation and persuasion. As the Sovereign of *Cutch* has lately avowed his detestation of the practice, and promised his powerful co-operation in putting an end to it, I feel sanguine that we shall succeed without producing any violent effects.

“With regard to the practice of Suttee, you are aware that it has been abolished in our own territories by that enlightened Governor General, the late Lord William Bentinck. But our laws could not extend to the territories of Native Princes, and *Suttee prevailed in them in full force*. In fact, parties from our possessions sacrificed themselves in those of Native allies.* My first object in coming here was to induce the Native States, dependant upon this Government, to proclaim the abolition of the Suttee within their respective limits. I have had the good fortune to succeed with two of the principal States, namely, *Guicowan*, and the Rajah of *Sattara*; and these examples will, I expect, have their effect in other parts of India.

“I mention these facts to you, because I am sure that the knowledge of them will give you great pleasure. While I remain in India, my strenuous efforts will be directed to the amelioration of the people, the main consideration for leaving my native country.

“Believe me, dear Sir,

“Your Obedient Servant,

“J. R. CARNAC.”

MISSIONARY ANNIVERSARIES.

ÆNON CHAPEL.—On Lord's-day morning, April 26th, the Anniversary Sermon on behalf of the General Baptist Mission in Orissa was preached by the Rev. J. Burus, from Matt. xiii, first clause of the

38th verse; and on the following Tuesday evening the Annual Meeting was held in the same place. David Wire, Esq., presided on the interesting occasion. After the singing of an appropriate hymn, the

* This was till recently the case at Bombay, inhabitants of that city proceeding to Sattara, and performing the Suttee.—J. P.

Rev. Mr. Green, of Norwich, implored the divine blessing; when suitable resolutions were ably moved and supported by the Revds. Eustace Carey (formerly of India); J. Pike, of Newbury; J. Stevenson, A. M., of Boro' Road; J. Peggs (formerly Missionary in Orissa); J. Wallis, of Commercial Road; J. Green; and A. Maclay, A. M., of New York. The services were all well attended, and the collections exceeded considerably those of past years. It was stated that the Sabbath-school children connected with the chapel had collected for the Mission, during the year, £9, 14s. 11d.!! We trust this meeting will tend powerfully to invigorate the minds both of the children and congregation, so that they may cheerfully endeavour to fulfil the will of Him who has commanded that the Gospel should be preached to every creature. And then our prayer will be,

"Smile, Lord, on each divine attempt
To spread the Gospel's rays;
And build on sin's demolish'd throne
The temples of thy praise.

"O let the heavenly Shastra spread;
Bid Brahmins preach the word;
And may all *India's* tribes become
One caste to serve the Lord."

J. G.

EPWORTH, KIRTON, &c.—The Lindsey Missionary Meetings took place, as usual, in the week preceding the one called "Easter week." The ministers who pleaded the cause of the benighted heathen were Messrs. Peggs, of Bourne; Fogg, of Retford; Heaton, of Crowle; and Goodliffe, of Kirton; with the assistance of Mr. Grundy, of the New Connexion of Methodists, at Epworth; and Mr. Lloyd, of Brigg, (Independent) at the Kirton meeting. Our first effort was at Epworth, on Wednesday, April 15th, when Mr. Peggs preached at two o'clock in the ancient, little, obscure, General Baptist chapel. At six o'clock Mr. Fogg preached on the cross, in the Market-place, which gave a publicity to our design in visiting the place till then unknown, through the apathy of our friends in that quarter. £1, 14s. was the amount collected, and it was generally believed, that more than double that sum might have been raised, had more vigorous steps been taken. On Thursday, April 16th, at two o'clock, Mr. Peggs preached at Butterwick; and at six, Mr. Fogg preached in the open air. At seven, the Missionary Meeting was

held, and a good feeling, it was hoped, was excited, and £4, 4s. 1½d. was the amount realized to the sacred cause, including £2, 6s 8½d., the sum collected by two young female friends, who, it is hoped, will pursue their benevolent and praiseworthy endeavours with renewed ardour and increased success. On the day commonly denominated "Good Friday," the anniversary for this object was held at Kirton, when Mr. H. Moore, of Redbourn, a member of the establishment, but a very kind friend and subscriber to this cause, presided at the afternoon meeting. An out-door service was conducted by Messrs. Heaton and Fogg, between that and the revival meeting in the evening. The collections amounted to £5, 7s. 1½d. It is hoped that our circuit will, another year, be extended to Misterton and Crowle: the latter place would have been visited this year, as formerly, but for some improvement just completed in their chapel. G.

CHATTERIS.—On Tuesday, April 28th, missionary services were held at Chatteris, where latterly little had been attempted for the Foreign Mission. In the afternoon a sermon was delivered. At the evening meeting, Mr. Jones, of March, moved the first resolution, and was followed by Mr. Pike, of Derby, and Mr. J. C. Pike, of Wisbech, who then had to leave the meeting. Of what took place subsequently, a kind friend forwarded the following statement to a friend at a distance.—"In compliance with your request, I write to tell you how we closed the day—to us a delightful day—one of the red letter days in our calendar for 1840. Mr. Leigh gave another good speech or two: Mr. Robinson spoke well: Sauuders and Mr. Pooley did their best. There was collected yesterday above £11. We have collected £1, 15s. 6d. in the missionary box at our monthly missionary prayer-meetings, which we commenced six months since. After paying for tea, and other little things, there will be £12 for the Mission. J. Leigh staid with us till nine o'clock this morning, and after praying with and for us, like an apostle, we sent him home happier than a prince. Should He with whom are the issues of life, preserve us, I hope you will visit us again. We had a special prayer-meeting on Monday evening, and believe the Lord answered our prayers for a blessing on our Missionary services. L.

ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

BAPTIST MISSIONARY SOCIETY.

THE subscribers and friends to this In-

stitution held their Forty-eighth Anniversary on Thursday, the 30th of April, at

Exeter-hall. The large room was filled by a highly respectable auditory. Sir C. E. Smith, Bart., occupied the chair.

The Rev. J. Dyer read the Report. It stated that the East Indian mission had received a welcome reinforcement by the return of Mr. W. H. Pearce,* with four other brethren. Mr. Yates had resigned his pastorate and devoted himself wholly to the important work of translation. Additions had been made to nearly all the churches. In Jamaica, the number of members reported being 24,777, and of inquirers, 21,111; being an advance, on the former returns, of 3440 in church fellowship, and 192 inquirers. The schools were not quite so well attended as formerly, the number of pupils being stated at 15,007, or, 1113 less than last year. The operations of the Society in other parts of the West Indies, were represented as highly encouraging. During the past year five missionaries had been furnished for the East, and six for the West. Three additional labourers were shortly to embark for India. The income of the Society, during the past year, had not been quite equal to that of the preceding. The sum received for general purposes had been 15,236*l.* 8*s.* 10*d.*; that for other objects, including 1,186*l.* 18*s.* extra subscriptions towards the debt, and the generous donation to the Translation Fund from the American and Foreign Bible Society, 3837*l.* 4*s.* 2*d.*; making a total of 19,071*l.* 13*s.* The expenditure, on the other hand, has been 19,781*l.* 6*s.* 9*d.*, which, with the balance remaining undischarged from last year, left a deficit of 3341*l.* 7*s.*

The speakers were the Rev. Dr. Cox; Rev. T. Winter, of Bristol; Rev. J. Dyer; Rev. Dr. Leifchild; Rev. J. Aldis; Rev. J. E. Giles, of Leeds; Rev. Eustace Carey; Rev. A. Maclay, of New York; Rev. J. F. Newmau, of Shortwood; and the Rev. E. Steane.

Resolutions.—"That this meeting rejoices in the recent increase to the number of missionaries in the East, and in the prospect of a still further addition; while it learns with the deepest regret that the name of Christ is still dishonoured, and the progress of his Gospel impeded by the continued connexion of the British Government in India with the various abominations of heathen idolatry."

"That, in adverting to the present condition of the large numbers connected with our Churches in Jamaica, who have lately been admitted to the character and rights of British freemen, this meeting recognizes, with cordial satisfaction and delight, their orderly habits, their desire for useful know-

ledge, their attachment to the worship of God, their zeal for the extension of the Gospel of Christ, and, above all, the continued blessing which attends the labours of our missionaries amongst them. While these circumstances, taken in connexion with the enlargement of our Eastern Mission, call for a corresponding increase in the receipts of the Society, it is earnestly hoped that general and strenuous efforts will be made to secure that increase, as well as to relieve the mission from the debt with which it is now encumbered."

WESLEYAN MISSIONARY SOCIETY.

The Annual Meeting of the Wesleyan Missionary Society, was held on Monday, May 4th, in Exeter Hall, which was crowded to excess long before the hour appointed. Sir Peter Laurie presided. The Report stated, That the principal or Central Mission Stations occupied by the Society, in the various parts of the world now enumerated, are about 240. The missionaries are 362, besides catechists, local preachers, assistants, superintendents of schools, schoolmasters and mistresses, artizans, &c., of whom upwards of 300 are employed at a moderate salary, and 3350 afford their services gratuitously. The number of communicants on the mission stations, according to the latest return, is 78,228, being an increase of 5578 on the number reported last year. This total does not include the number under the care of the missionaries in Ireland. The number of the scholars in the mission schools is 53,703. The total income last year was £92,697, being a net increase of £7879, and the total expenditure £104,017. From this statement it clearly appeared, that a permanent additional income of £12,000. per annum was required, in order to maintain the present scale of operations.

The speakers were, James Emmerson Tennent, Esq., M. P. for Belfast; Colonel Conolly, M. P. for Donegal; Rev. W. M. Bunting; Sir George Rose, M. P. for Christchurch; Sir James Edward Alexander, one of the most recent African travellers; Rev. John Maclean, of Sheffield; Mr. Alderman Venables; Rev. John Tindall, Missionary from the Island of Hayti; Rev. Thomas Pyne, of Tooting, travelling tutor of the two nephews of the King of Ashantee; William Tooke, Esq.; Thomas Thompson, Esq., Treasurer of the Home Missionary Society; Rev. James Dixon, of Sheffield; Rev. Edmund Crisp, from India; James Heald, Esq., of Stockport; Rev. Samuel Waddy, of Sheffield; Rev. Dr. Alder; Rev. John Scott, one of the General Treasurers; and Rev. Dr. Bunting.

* Since dead.

Resolutions.—"That the Report, of which an abstract has just been read, be received and published, and that the meeting gratefully acknowledges the Divine blessing vouchsafed to Protestant Missionary Societies in general; adverts with satisfaction to the openings for new Scripture schools in Ireland, and the growing success of this Society's missions in France; and, while regretting the expulsion of the Wesleyan missionaries from Cadiz, expresses its earnest hope that their various labours at Gibraltar will ultimately exert a powerfully beneficial influence upon the religious interests of Spain."

"That the meeting contemplates, with especial gratitude and delight, the triumphs of the Gospel, and the consequent prevention of exterminating wars, and the spread of the arts and blessings of civilized life in South Africa, New Zealand, and the Friendly Islands; the opening prospects of the new mission in Feejee; and the auspicious commencement of the mission among the degraded aborigines of Australia."

"That the meeting offers its most devout thanksgiving to Almighty God on account of the prosperous state of the missions in the West Indies, a portion of the missionary field which this Society has cultivated for more than half a century, at so great an expense of its own funds, and of the health and life of its zealous and devoted missionaries."

"That the meeting learns, with the deepest feeling, that the practical sanction by the Indian Government of idolatry in India has not yet been withdrawn, but that, in the Madras Presidency, all the evils which have been so justly complained of still remain without the slightest mitigation; and, indignant that, after the solemn assurances which were given of speedy redress, the feelings of the religious public should continue to be so grossly outraged, and the character of the nation so iniquitously compromised—the meeting pledges itself to concur with other Christians in every exertion to elicit such an expression of public feeling upon the subject, as will be sufficient to convince those who have the power to apply an effectual remedy, that the present system is one which, in the opinion of the people of Great Britain, ought on no account, and under no pretext whatever, to be longer tolerated."

"That the meeting contemplates with great satisfaction the successful results of the Rev. Dr. Alder's able and judicious endeavours to secure the rights and interests of the Indian tribes in Upper Canada; and, highly approving of the commencement of a mission amongst the Hudson's Bay Indi-

ans, expresses its grateful sense of the liberality of the Honourable Hudson's Bay Company, in providing for the best interests of the native population in their extensive territories."

CHURCH MISSIONARY SOCIETY.

The Fortieth Annual Meeting of the members and friends of the Church Missionary Society was held in the great room, Exeter Hall, on Tuesday, May 5th. The Right Hon. the Earl of Chichester presided. Amongst the eminent persons on the platform were the Bishop of Chester, the Bishop of Rippon, Lord Mountsandford, Lord Bernard, Rev. H. Raikes, Chancellor of the diocese of Chester, Admiral Sir Jos. Hillyar, &c., &c.

The Rev. T. Vores and the Rev. W. Jowett read the Report. The receipts of the year amounted to £100,252, 6s. 2d.; and the expenditure £90,901, 8s. 4d.

The speakers were the Rev. Walter Shirley, Rector of Shirley; Rev. J. W. Cunningham, of Harrow; the Bishop of Chester; Rev. Dr. Gilly, Prebendary of Durham; the Venerable Archdeacon Wilberforce; and Rev. Hugh Stowell.

Resolutions.—"That this meeting recognizes, with humble thankfulness to the Great Head of the Church, the remarkable manifestation of the Divine influence which has been vouchsafed at Khisnaghur, and would urge the members of the Society to unite in prayers and exertions for the extension of the work of grace throughout India, and for the removal of every scandal from those who bear the Christian name in that country, especially the entire relinquishment of all participation in the superstitious and idolatrous systems of the natives."

"That from the plans which are now in progress for the extinction of the slave trade and the civilization of Africa, this meeting earnestly looks forward, under the Divine blessing, to increased facilities and advantages for the diffusion throughout Africa of the 'Gospel of the grace of God'—the only adequate remedy for the wrongs and miseries of its benighted inhabitants."

BRITISH AND FOREIGN BIBLE SOCIETY.

The Thirty-Sixth Anniversary of this Institution was held at Exeter Hall, on Wednesday, May 6th. Every part of the building was crowded by a most respectable auditory. On the platform were noticed, among other distinguished characters, the Bishops of Chester, Chichester, Ripon, and

Norwich; Chancellor Raikes; the Marquis of Cholmondeley; Earl Chichester; Lord Teignmouth; Lord Mountsandsford; Sir T. D. Auckland, Bart.; Admiral Hilliar, &c., &c. Lord Bexley in the chair.

Rev. A. Brandram read the Report, which gave an interesting and encouraging view of the Society's labours. Its success, in every point of view, surpassed that of former years. It appeared that the receipts of the past year amounted to £111,449, 13s. 1d., being £6200 more than the preceding year. The total number of copies of the Scriptures circulated were 776,310, being 12,327,471 copies since the commencement of the Society's operations. The total expenditure amounted to £110, 174, 7s. 7d., and the Society was under engagement for more than £80,000.

The speakers were Lord Teignmouth; Bishop of Chester; Rev. Dr. Urwick; Rev. Dr. Eastbourne, of the Episcopal Church, New York; Professor Pelet, of Geneva; Rev. A. Moffatt; Rev. Mr. Smith, Secretary to the Madras Bible Society; Rev. Walter Shirley; Rev. William Bunting; Lord Mountsandsford; and Rev. Chancellor Raikes.

Resolutions.—"That this meeting, in the midst of many trying circumstances, cannot receive the statements contained in the Report, with regard to the enlarged receipts and issues of the year, without devoutly expressing its sense of the goodness of God to the Society, and of the encouragement to hold on, in a spirit of humble dependence upon the Divine blessing, in its future course, whatever may be the aspect of the times."

"That this meeting, fully alive to the great importance of the labours of the Auxiliaries, Brauches, and Associations, and well knowing that to their exertions the prosperous state of the Society is mainly to be attributed, do-tender to them all an expression of their grateful thanks, with an earnest request for their continued exertions."

RELIGIOUS TRACT SOCIETY.

The Forty-First Annual Meeting of this Society was held at Exeter Hall on Friday, the 8th of May, and was very respectably attended, both in numbers and rank. S. Hoare, Esq., took the chair.

Mr. W. Jones (the Secretary) read an abstract of the Report. It referred to tract operations in China, Malacca, Pinang, Singapore, Batavia, Burmah, Assam, India within the Ganges, Australia, New Zealand, South Sea Islands, Navigators Islands, South Africa, West Africa, African Islands,

Spanish America, Brazils, Hayti, West Indies, British North America, France, Brittany, Switzerland, Belgium, Spain, Portugal, Italy, Germany, Norway, Sweden, Russia, the Mediterranean. Especial reference was made to the efforts of the Committee to counteract the progress of popery in foreign lands. The publications gratuitously circulated at home, during the past year, amount to 3,233,039, being 918,081 beyond the number granted for similar objects in the preceding year. The value of these supplies amounts to the sum of £2876, 19s. 2d. The new publications issued in the year amount to one hundred and seventy-four. The publications issued from the Depository during the year amount to nineteen millions, four hundred and twenty-five thousand, and two; being an increase of one million, three hundred and eighty-two thousand, four hundred and sixty-three; making the total circulation of the Society, in about eighty-six languages, including the issues of foreign Societies, assisted by the Parent Institution, to exceed three hundred and fifteen millions, four hundred thousand. The total benevolent income of the year is £6114, 6s.; and the total receipts of the Society £61,117, 16s. 8d.

Addresses were delivered by the Rev. Mr. Drew; Rev. Dr. Leifchild; Rev. D. Wilson; F. A. Packard, Esq., Secretary to the American Sunday school Union; Rev. Henry Hughes, A. M., Secretary to the London Hibernian Society; and Rev. Dr. Urwick.

Resolutions.—"That this meeting, recognizing the fact stated in the Report, that the grants of the Society for the past year have greatly exceeded its free contributions, feels that it has urgent claims on the christian public for increased pecuniary assistance, that the Society may not be compelled to diminish its future grants to the British Colonies, and other unenlightened parts of the earth."

"That this meeting, cherishing a siucere and unabated attachment to the great doctrines of the Reformation, deeply regrets the various efforts which are now made to diffuse principles of a directly contrary character; and trusts that in all the Society's publications the supreme authority of the Holy Scriptures will continue to be firmly, zealously, and constantly maintained."

SUNDAY SCHOOL UNION.

The subscribers and friends to this Institution held their Thirty-seventh Anniversary at Exeter Hall, ou Thursday, May 7th.

The large room was densely crowded by Sunday-school teachers, and the friends of religious education. At six o'clock Sir C. E. Smith, Bart., took the chair.

Mr. Watson read an abstract of the report. It commenced by detailing the foreign operations of the Society, and contained many interesting extracts from the correspondence of various friends of the institution illustrating the benefits it had conferred. In reference to home proceedings, it stated that 22 grants had been made during the past year in aid of the expense of erecting Sunday school rooms, amounting to £495, making the total number of grants up to the present time 174, amounting to £3,884. The number of Sunday-school lending libraries granted this year, had been 127, making a total of 598. The loss which the society had sustained by those grants amounted to £1,187. The cash grants amounted to £108; the book grants to £219. 11s. 9d. The sales of the publications at the Depository during the past year had amounted to £8,916. 11s. 7½d. The demand upon the funds had not only exhausted the balance of £396. 12s. 6d. in hand last year, but grants have been made by anticipation to the extent of £225. 12s. 6d.

The speakers at this meeting were, The Rev. J. Davis, of Church-street; Rev. Dr. Leifchild; F. A. Packard, Esq.; Rev. J. Burnett; Rev. Dr. Morrison; and the Rev. A. Maclay, of New York.

Resolutions.—That this meeting has heard with much pleasure of the openings which have been afforded by Divine Providence, for the establishment of Sunday-schools in the British Colonies and Foreign countries, believing that the religious instruction of the young is calculated, under the Divine blessing, to produce an intellectual, a moral, and a spiritual change amongst the nations of the earth, and that the necessary funds will be provided for enabling the committee to meet the claims which such schools may occasion."

"That this meeting rejoices in the measures adopted by the British and Foreign Bible Society for supplying Sunday scholars with the Scriptures at reduced prices, as well adapted to promote the increase of Scriptural instruction in our Schools, and earnestly recommends all Sunday School Teachers to promote in every possible way the interests of that Institution."

BRITISH AND FOREIGN SCHOOL SOCIETY.

The Thirty-fifth General Meeting of the

subscribers and friends to this institution, was held in the large room, Exeter Hall, on Monday, May the 11th, and was most respectably attended. On the platform were C. Hindley, Esq., M. P.; the French Ambassador; W. Tooke, Esq., F.R.S.; Wm. Alers Hankey, Esq., &c. &c. In the absence of Lord John Russel, Sir G. Grey, Bart., took the chair.

Henry Dunn, Esq., the Secretary, read the Report. It commenced by referring to the decease of the Society's late president, the Duke of Bedford, and stated that the present Duke had consented to occupy his place. The model schools continued to afford the same unmingled satisfaction which it had been the privilege of the committee in past years so unequivocally to express. The experience of each successive year deepened the conviction of the importance of the training establishment. It also referred to the New Normal School, and stated that at least £20,000 would be required for the purpose of completing it, £11,000 being the whole amount yet received. In the distribution of the Government grant, seventy-eight applications from British schools had been made. The sums applied for had amounted to £12,666, 17s. 3d.; the sums offered by the Privy Council, to £6969: twenty-one applications were yet under consideration. It also referred to local societies, and stated several interesting facts, tending to show the advantages they had conferred on the community. In illustration of popular ignorance, it is stated that in the three months of July, August, and September, 1838, there were 27,767 couples married in England and Wales, of whom 8733 men, and 13,624 women, signed the registers with a mark. Foreign operations next came under consideration. From the second report of the Jamaica Education Society, it appeared that there had been a clear increase in the schools, during the year, of 2863 day, 227 infant, 617 evening, and 2663 Sunday, scholars; the total number of scholars being 17,177. After referring to Sydney, Van Dieman's Land, South Australia, Canada, and the United States, the Report alluded to the finances, which, although far from being adequate to the necessities of the Institution, presented a more cheering aspect than heretofore.

The speakers at this meeting were The Bishop of Norwich; Mons. Guizot, the French Ambassador; C. Hindley, Esq., M. P.; Rev. J. Blackburn; J. Brotherton, Esq., M. P.; Rev. George Pearce, from Calcutta; Sir Charles Lemon, Bart. M. P.; Rev. John Burnet; Rev. R. Moffat, from South Africa; and William Tooke, Esq.

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 19.]

JULY, 1840.

[NEW SERIES.

MEMOIR OF MR. JOSEPH KNIGHT,

*Late a Student at the Loughborough Academy, and member of the
General Baptist Church, Wolvey.*

THE memorial of dear friends, who are strongly entwined about our hearts, is generally attended with feelings of a mournful nature; and yet, in connexion with the bright anticipations and hope of their future felicity, the hearts of surviving relatives, which are wounded under painful bereavements, are frequently soothed, animated, and comforted. The sacred writers dwell not so much on death, as on the future state and condition of those who die in the Lord. They delightfully assure us, that departed Christians dwell with Jesus; that they stand before the throne and before the Lamb; subject to no more pain, nor sin, nor death; their robes washed and made white in the blood of the Lamb; singing the song of redeeming mercy, to the praise of Jesus, for ever and ever.

Far from a world of grief and sin,
With God eternally shut in.

This blessed revelation of the happiness of the pious dead is designed not only to comfort but to stimulate surviving christian relatives in their faith and hope to press forward, till they also shall be called to put off their armour, and enter upon the same state of a blessed immortality.

When we view the christian world, but more especially christian ministers, they may in some respects be compared to the starry firmament. The stars shine in their various orbits, and are apparently of various magnitudes. Some are like the fixed stars, shining with a steady and increasing brightness year after year; while others, like a transient meteor, for a short period attract the public gaze, soon pass away, and are gone. Such was the dear friend whose memoir I now send to be inserted in the pages of your valuable periodical. His connexion with the Church of Christ, with the Institution affording aid for future usefulness in the ministry, was short; he was speedily cut off from the one, and the other. The hand of death removed him, and its dark cloud now hides him from our mortal sight.

The individual whose death is here referred to, was born on the 19th of July, 1814, at Wolvey, in the county of Warwick. Fervent and numerous

supplications were offered up to heaven that he might be the subject of early piety. For this important end he was carried to the sanctuary of God in his infancy, and regularly trained up to the appointed means of grace, both in his boyhood and youthful age. Conversation was frequently held with him respecting the necessity of his fearing and loving God supremely. The depravity and sinfulness of his nature was pointed out to him. The love of Jehovah in giving Jesus to die for sin; the importance of repentance, and believing in Christ as the only Saviour, for pardon and acceptance with God; a new heart and holiness of life, were topics that were regularly brought before him. These means were not without some good effect, though they did not immediately produce that change which is called conversion; yet they effectually restrained him from the influence of youthful follies. Such were the rebukes of conscience that he sometimes was under in reference to sin, that he felt a dreadful tremour of mind when he heard the boys in the street use unholy and sinful language. He stated to his father, in his last affliction, that he remembered once walking in the orchard, hearing the screech of an owl, or some ominous bird, he trembled exceedingly, fearing they were coming to take vengeance upon him. His mother had been talking to him of the words of Solomon, "He that despiseth the counsel of his mother, the ravens should pick out his eyes, and eat the same."

He became a scholar in our Lord's-day school as soon as his tender age would admit. He conducted himself with that decorum and regularity which was satisfactory both to his teachers and parents, and which gave them hopes of him respecting future years. He continued in the school as a scholar till he was honourably dismissed, when he became a teacher, and was very diligent in punctually and actively discharging his duties therein. But no particular change was discernable as it respects the renewal of the heart till about the 18th year of his age; then the instructions which had been given, like the little leaven, began to operate. The seed, though long buried to human sight, now began to germinate, burst into life, and shoot forth into holy vigour, till he became the subject of an unwearied desire to give himself up to the important and interesting employment of making known the grace and mercy of an incarnate Saviour to others. Having thus tasted of divine love, becoming a "partaker of the divine nature," he desired to be numbered with the Lord's professing people, and with them partake of the benefits of Gospel ordinances. At this time he was living in Coventry, and attended the ministry of Mr. Peggs; but having a strong desire to make a profession of Christ in his native village, and to become a member of the Church of which his father was pastor, an application was made to that effect. The result was, he was unanimously received, and was baptized, with several others, on the 7th of July, 1833. From that time his piety became more brilliant, and of a deeper tone; he sought opportunity to speak in a social way to others, of "things which accompany salvation;" and uniting with the friends belonging to Whitefriars chapel, Coventry, in promoting and conducting prayer-meetings. Some time after his union with the Church, he was requested to speak of the doctrines of Christ to others in a public way; but being naturally diffident, he declined the attempt. Being intimate with some pious, warm-hearted young men, who were accustomed to go out on the Lord's-day into the villages to speak to the people of their fallen, sinful state, and to

direct them to Jesus, he frequently accompanied them in these exercises and interesting excursions; when, at length, he was urgently pressed to preach at Stoke. With much tremour and supplication he made the attempt, with some degree of comfort to himself, and satisfaction to the people, from Heb. iv. 16. Having made this feeble beginning, he was frequently requested to preach in the villages on Lord's-days, in connexion with the young men who were thus employed. At length it was hinted to him by some intimate friends in Coventry, that he ought to seek the advantages of academical instruction, which is kindly afforded to young men who desire to devote themselves to the ministry of the Gospel. He named this in a letter to his father, requesting his advice. His father directed him to wait for a time until he had been more exercised in preaching; and then, if his progress in piety, knowledge, and other qualities for the labours of the pulpit, and the openings of providence, appeared to favour such a step, an application might be made at some future period; at the same time directing him to look up to God for direction in that and every other thing which concerned him. Two years more passed on before any decisive step was taken, when a letter, written by himself, was laid before the Church at Wolvey, of which he was a member, stating, in pathetic language, his desire to devote himself to the ministry; and, pursuant thereto, to enjoy the advantages of the Loughborough Academy; requesting the friends assembled to recommend him to the managers of the institution, as a suitable applicant, which was unanimously done. This was in the Autumn of 1836. An application, signed by the officers of the church, was then sent to the managing committee of the academy, which was received in his favour; but, there being no vacancy for another student at that time, he waited till the close of the Christmas vacation, of 1837, and left the parental roof for Loughborough, on the morning of Jan. 9, 1838. On the previous evening, a circumstance took place in connexion with his departure for Loughborough, which will be frequently thought upon by his parents, and the surviving branches of their family, which was as follows:—Some friends from Coventry being at a social religious meeting, held at a friend's house, about three miles from Wolvey, hearing that their young friend was to commence his journey to the academy next morning, came over at a late hour in the evening to take their leave of him. Notwithstanding the evening was far advanced, a domestic prayer meeting was held by them; and an aged member of the Church at Wolvey, with the Coventry friends, presented pathetic and heart-stirring supplications to God on his behalf. The next morning he set out for Loughborough, after being commended by his parents to the guidance and blessing of heaven.

The following extract of a letter, which was received from him about a fortnight after, respecting his journey, the kind reception he met with, &c., will elicit the exercises of his mind on that occasion. He observes: "In walking from Leicester, as a stranger, down to Loughborough, the place of my destination, I was led in the reverie of thought to say as Jacob said, when journeying to Padan-aran, 'If God will be with me, and will keep me in the way that I go; and will give me bread to eat, and raiment to put on; so that I come again to my father's house in peace; then shall the Lord be my God.'"

In a second letter, dated Feb. 16, 1838, speaking of his situation under the Rev. T. Stevenson, he says, "I am very comfortable. Respecting the

students, we are happy with each other. 'The more I see of Mr. Stevenson, the more I esteem him: he is a good man in every sense of the word.' When he returned home at the Midsummer vacation in 1839, he was in good spirits, but complained of weariness and languor at times—quick and violent pulsation in the head and neck. During the Sabbaths of his vacation, he had an appointment to preach one Lord's-day in Leicester, Friar-lane, which he attended to. On his return home, the subsequent Thursday by coach, he got very wet, having neither top coat nor umbrella with him. His clothes were changed immediately, but his indisposition appeared to increase, that he could not return at the close of the vacation. He waited until the 10th of August, when his father, having an appointment to preach at Quorndon, hoping that he was something better, desired to accompany him there, and thus proceed on to Loughborough. He did so. The fond hope was cherished that his health would soon be re-established; but, alas! that fond hope was soon blighted. About three weeks after he returned again to his father's house. As soon as he was seated, his eldest sister said, "Joseph, what is the matter?" He replied, "The doctors say I have got a diseased heart." Every thing which genuine kindness could suggest was attended to, by way of nursing and sympathy, and medical advice and assistance were speedily called in. Being ignorant of the nature of the disease, no particular thought was entertained that he would die. His disease, however, advanced, till exertion almost in any form became insupportable. On the 10th of Sep. he was engaged in a funeral service for a child, his father being from home. When he returned from the grave-yard, he observed to his sister, that it was like the dead burying the dead. This was the last closing scene of his public engagements in any way whatever. In the beginning of Oct., some kind and respected friends visited us. Mr. and Mrs. H—, of D—, feeling very great concern for him, strongly recommended a change of air and scenes, hoping that it would be useful to him, and prevailed upon him to accompany them to D—. In their hospitable habitation he was nursed and treated with the greatest possible kindness, but all was unavailing. When he had been at D— about a week, his father went to see him. A celebrated medical gentleman of the place was called in, who immediately described the nature of his disease, an enlargement of the heart; that there was no remedy; that it would prove fatal; that from the smallest exertion, probably, he would drop momentarily. He continued with Mr. and Mrs. H— about five weeks, and then returned home, making use of one medicine or another, but all of no avail, till at length his disease was rapidly progressing to a crisis. In December, while taking his breakfast, his nose began to bleed, which he thought would be useful in relieving his head from the pressure and quick pulsation: it continued bleeding about seven hours, but no benefit was realized. In a few days after, another hemorrhage from the left nostril took place, which continued for thirteen hours. His strength and energies now rapidly gave way. In the whole he bled five times: the last was on the 3rd of Jan., 1840, from which he never rallied, but continued to grow more weak and feeble till the spirit left its clay tenement, and the weary wheels of life stood still, about fifteen minutes before twelve in the night of Jan. 6th.

During the affliction of our dear son, his mind, upon the whole, was serene, peaceful, and happy. He felt a father, a mother, and the other branches of the family, closely entwined about his heart. He was very

servent and importunate for patience and resignation, that he might not murmur under his affliction. When he had been bleeding for hours, and apparently sinking down to death, he would praise God, and call upon us to unite with him, that he was so mercifully dealt with as not to bleed at both nostrils, and that his bleeding ought to remind us how the Saviour poured forth his blood as the price of our redemption. He frequently said to his parents, for the purpose of consoling them under the anticipated bereavement, "You will feel my death very much, I know; but do not trouble when I am gone: yours will not be a solitary case." His mother said to him, on the last day of his life, "Well, Joseph, can you resign us all to go to Jesus?" He replied, with an holy fervour, "O yes: I do not wish to live in this way." At another time she said, "Well, it is a mercy that you were never immoral in your conduct." His weakened energies were all aroused, and he replied,—

"My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin."

He was much refreshed and spiritually comforted by Family worship, which was conducted by his bed-side, after his weakness became so great that he could not leave his room. His elder sister said to him, one evening about a week before his death, "Joseph, do you feel religion to be a reality now?" He answered, "O yes: and what should I now do if I had it to seek." He lived much in private devotion, and communion with God.* Often have his parents stood to listen him pouring out his soul to God in private, both when he was in health, and when in affliction. He frequently spoke of his dear friend Ackroyd, who left the Academy a few days before him on account of ill health. He said to his father, that in case his affliction terminated his life, he should like Mr. Stevenson, his respected tutor, or Mr. Wigg, to preach on the occasion. His father said, "What passage of Scripture should you like to be read over?" He replied, "The everlasting covenant, ordered in all things and sure; my hope and comfort all rises there." In a conversation, during the last week that he lived, he said he hoped he might live till the January Repositories came to hand. Being asked the reason of his desire, he said he thought the memoir of his friend Mr. Ackroyd would be published in that number. This favour was granted; the Repositories came to hand about eight o'clock the same evening that he died. His father took the Repository to his bed-side, and informed him that the anticipated memoir was not published; but he trusted they would see each other in heaven, and converse together there, which would be very far better; he also informed him that brother Rogers' death was announced, Miss Lacey's, and Mrs. Woolley of Smalley. He was asked whether he knew Mrs. Woolley; he replied, "O yes, I knew her well." A very short time before he died he sat up in his bed and prayed, with the sweetest composure. He then requested his father to pray. His mother said, "The conflict is sharp, but it will not be long, my

* The Rev. J. T. Bannister observed, when preaching his funeral sermon in his own Chapel at Coventry, that when the deceased resided under his roof, after family worship had been conducted in the evening of the day, that he has heard him in private pouring out his soul to God in prayer and supplication.

lad, before it is over." He said, "No." This was about the last word he spoke. He continued to sink till, without any emotion, the spirit took its flight, imperceptible to those who were with him. He had desired his father to kneel down and pray as soon as he was gone; his desire was immediately attended to; the family knelt down by his bed-side, and while supplication was offered up to heaven, he twice gently breathed, and all was still.

Respecting his funeral—he desired that six of the old members of the Church should carry him to his grave; men, he said, with whom he had prayed, and who had prayed with him. This was done. The other part of his request was partially attended to. A letter was sent to Mr. Wigg, according to his desire, who replied, that his own state of health, and other circumstances, prevented him coming. "That he could not bury his young friend; if he were present at his funeral, it must be in the character of a mourner." On account of distance, and other things, the application to Mr. Stevenson was given up. Mr. Tunnicliffe, of Longford, being much nearer, was requested to conduct the funeral services. He kindly complied. The funeral services took place on the afternoon of Lord's-day, the 12th, when a solemn and interesting sermon was delivered, to a deeply affected and numerous congregation, from the words selected by the deceased, "He hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire." Thus lived, and thus died our dear son. May his unexpected removal from us, as a family, effect those important purposes which a gracious and all-wise God intended. And may all the readers of your periodical, especially the younger part of them, receive benefit from the perusal of this account, is the fervent prayer of

Wolvey, June 4, 1840.

Yours,
J. KNIGHT.

DEATH OF A YOUNG CHRISTIAN,

Copied and presented to Mr. Knight on the day of his Son's funeral, by a sincere Friend who sympathizes with him under this dispensation of an all-wise Providence.

O weep not for him with the wildness of sorrow,
As those who in hopeless despondency weep;
From God's holy word consolation we borrow,
For souls who in Jesus confidingly sleep.

Lament not your lov'd one, but triumphing rather
To think of the promise, the prayer of the Lamb;
"Your joy shall be full," and, "I will, Oh my Father,
That those whom thou giv'st me may be where I am."

Nay, weep not for him, for the flower of the morning
So dear to your bosom, so fair in your eyes,
But weep for the soul's unbelievingly scorning,
The council and truth of the God only wise.

He came to the cross when his young cheek was blooming,
And rais'd to the Lord, the bright beam of his eyes;
And when o'er its beauty death's darkness was glooming,
The cross did uphold him, the Saviour was nigh.

I saw the black Pall o'er his relic's extended,
I wept, but they were not the tear drops of woe;
The prayer of my soul that in fervour ascended,
Was "Lord, when thou callest, like him may I go."

Jan. 12, 1840.

GENERAL BAPTIST BIOGRAPHY—1700 to 1770.

No. 2.—JAMES BURROUGHS.

JAMES BURROUGHS, a younger brother of Mr. Joseph Burroughs, whose memoir was given in the last two numbers, was brought up to the ministry among the General Baptists, and received his education under Mr. J. Jennings,* at Kibworth, where he was a fellow student with Dr. Doddridge.

In 1724 he became an occasional preacher to the Church in Paul's Alley; and so acceptable were his services, that he was desired to preach oftener to them. This excellent young man was snatched away in the prime of life, much regretted by all that knew him. He died May 16th, 1728, in the 28th year of his age. After his death his surviving brothers published eight of his sermons, the only ones he ever composed, and prefixed a brief preface. To these discourses the amiable and truly excellent Dr. Doddridge bears the following honourable testimony, written by himself upon the blank leaf of the copy deposited in Coward College Library (formerly Wymondly).—"The author of these serious, elaborate, and useful discourses, was educated with me at Mr. Jennings', where he admirably adorned religion, and entirely answered the character given of him in the preface to the following sermons, some of which he composed while at the academy. The knowledge I had of his readiness to every good work, engages me heartily to rejoice that these remains are snatched from oblivion, in which his modesty would have been ready to have buried them; that this, he being dead, may yet speak! May those influences of divine grace, which so evidently appeared to work in him, attend these his labours, and crown them with abundant success."

It appears from the preface of these sermons, drawn up by his brothers, that he was from early infancy a person of great seriousness, which he recommended to others, and could not forbear expressing his dislike to any thing that savoured of irreligion, from what quarter soever it came. In matters relating to the christian religion, he adhered strictly to what he believed to be the mind of Christ the lawgiver; retaining, at the same time, generous sentiments with regard to those who differed from him; though he was not forward in conversation, but rather too fearful of speaking his mind; yet he had a very great fluency, joined to an uncommon strength and justness of expression, when he addressed his Maker, whether in public or in the family; to which last service he was called very early, upon an extraordinary occasion, which once in the year brought the whole family together; and that both in prayer and in preaching his manner was exceedingly graceful, and fitted to command attention. It was with difficulty that he was prevailed upon to preach when he had prepared a sermon, so diffident was he of himself; and it appears he never was brought to a regular course of preaching. But notwithstanding this backwardness, he gave a prospect of much usefulness, when it pleased God to remove him.

The title of the above mentioned volume is "Sermons preached on seven

* "Rev. John Jennings kept an Academy at Kibworth, Leicestershire,—a gentleman of great learning, piety, and usefulness; author of 'Two Discourses on Preaching,' and also of a 'Genealogical Table of the Kings of England, Scotland, and France, for the space of 900 years.'" He was brother to Dr. David Jennings, author of the Lectures on Jewish Antiquities; who was also an eminent minister and tutor in London. Dr. Doddridge always spoke in the highest veneration and respect of his tutor."

ral occasions by James Burroughs," Svo., 1733. The copy in the writer's possession is from the Library of the Rev. Isaac Toms, who was fifty-seven years pastor of a dissenting Church at Hadleigh, a friend and correspondent of Dr. Doddridge, and also of the Rev. Sam Say Toms, who was upwards of fifty years a dissenting minister at Framlingham. Suffolk.

Ipswich, June 8th.

J. R.

THE TRIUMPHS OF RELIGION IN POVERTY.

I.

I SAW her once—a thoughtless girl ;
 Her lot in lowly scenes was cast ;
 Her youthful days were days of toil,
 Within a wearying Factory past :
 Few joys she had, and those were joys
 Confined to this terrestrial clod,—
 The laugh, the jest, the giddy noise
 Of those who seek no joy in God.
 She loved the dance, the fair, the wake,
 And all the scenes of worldly mirth,
 All that the vain still vainer make,
 And bind the carnal heart to earth.
 She often wore youth's cheerful smile,
 But knew no heavenly peace within,
 No hopes which earthly griefs beguile,
 No Saviour's love, nor pardon'd sin :
 Unless she saw her Sabbaths fly ;
 No Sabbath in the heavens she sought ;
 Nor felt that she was born to die,
 And be to awful judgment brought.

II.

I saw her twice—but now no more
 The thoughtless, Godless girl was she ;
 Her heart had felt the Saviour's power—
 Before his cross she bow'd her knee.
 Forsaken were the dance, the wake,
 And all the scenes of worldly mirth,
 All that the vain still vainer make,
 And all that binds the soul to earth.
 Forsaken with the scenes once loved
 Were her companions, vain and gay ;
 No more with them she ever roved,
 But left the paths where sinners stray.
 Changed was her course, her air her heart,
 No longer trifling, worldly, vain,
 Her choice was now the better part,
 Her Lord, the Lamb for sinners slain ;
 And changed her countenance appear'd,
 Her placid eye beam'd calm delight,

And all she sought, and all she fear'd,
 Lay far beyond mere mortal sight.
 Humble and watchful, prayerful, mild,
 She trod Religion's narrow way—
 The Saviour's friend, the Father's child,
 An heir of heaven's eternal day.
 Yet she was poor—she struggled still
 With toil, and penury, and care,
 Wore out her days within the mill
 From summer dawn to evening there ;*
 But not less bright her course appear'd
 Than theirs to whom much wealth is given,
 Nor she less loved, nor less endear'd
 To friends, who hoped to meet in heaven,

III.

I saw her thrice—her course was run,
 The valley dark before her lay,
 The fight was fought, the war was done,
 And she about to pass away ;
 Her head lay on its dying pillow,
 On Him she loved her soul reclined,
 Fearless she felt life's latest billow,
 Nor cast one lingering look behind.
 No dread disturb'd her parting soul,
 No sorrow heav'd her peaceful breast,
 Above the world, where ages roll,
 She look'd for heaven's eternal rest ;
 She lean'd upon the Eternal arm,
 And felt her last her happiest hour ;
 Calm was her eye, her soul was calm,
 Upheld and cheer'd by Jesu's power.
 "Come, Saviour, come," she faintly said ;
 "Redeemer kind, remember me ;"
 Then gently bow'd her dying head
 While feebly gasping—"Vic-to-ry !"
 'Twas o'er, but still in death serene
 The smile of peace o'erspread her brow,—
 A smile that told of bliss unseen—
 Of bliss that crowns the victor now.

IV.

Let faith celestial visions paint—
 I saw her on the heavenly shore ;
 The godless girl, the humble saint,
 The dying pilgrim, now no more :
 How chang'd from what she first had been,
 When prayerless, trifling, worldly, vain !

* Before the laws were enacted regulating the hours of working in Factories, this, at times, was literally the case.

And much from what she next was seen,
 A christian in a world of pain!
 How chang'd from what I saw her last,
 When panting with expiring breath!
 And when she lay, her warfare passed,
 All tranquil in the sleep of death!
 No wearying toil oppress'd her now,
 For raiment spare and scanty bread;
 Grief's latest cloud had left her brow,
 And far away had sorrow fled.
 Not now before the gleaming morn
 She heard the toil-commanding bell,
 Nor labour'd earlier than the dawn,
 And later than the curfew knell:
 Not now she felt the tempests pour,
 On mornings dark, its snow and sleet;
 And on her homeward path no more,
 The storms of wintry evenings beat.
 The mill was left, and all its care;
 And left the worldly and the vile;
 And all that griev'd her spirit there;
 And all that mingled sighs with toil.
 Her toils were chang'd for ceaseless rest;
 Her griefs, for heaven's enduring calm;
 Her lowly home, for mansions blest;
 Her conflicts, for the victor's palm.
 Triumphant now dear * * * * bow'd
 Before her Saviour's throne of light,
 And worship'd with the angel crowd,
 Her bliss as pure, her robes as white:
 Happy, and safe, and lov'd as they,
 The palace of the sky she trod;
 Enjoy'd its uncreated day,
 And ranged the paradise of God.
 Hail happy victor! never more
 Shall toil or sorrow be thy lot!
 Thrice happy! who hast reach'd the shore
 Where toil and sorrow are forgot.
 Bless'd be the day that saw thee part
 With earth, and its delusive toys!
 And bless'd the grace that chang'd thy heart,
 And bade thee seek celestial joys!
 And bless'd the all-important hour,
 When angels heard thy solemn vow—
 The vow that bound thy every power,
 At Jesus' feet till death to bow.
 Concerns it now, that once thy way
 The gloom of poverty o'er cast;—
 Concerns it, that thy earthly day
 Was darken'd by afflictions blast?

Eternal life will dread no cloud,
 While on its awful ages roll,
 Nor penury's gloom one moment shroud
 The peaceful dwelling of thy soul.
 But long as God's eternity,
 Will rest, and bliss, and heaven be thine,
 And praise to Him thy lov'd employ,
 Who ransom'd thee by blood divine.

CORRESPONDENCE.

THOUGHTS ON UNION.

"TRUTH FIRST—THEN CHARITY."

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

A THOUGHTFUL observer of passing events may have remarked, with mingled feelings, the prominence in public regard which our peculiar views as Baptists seem destined, in the ordering of Divine Providence, to attain. The decision of the Bible Society, with respect to the versions of our brethren in the East, and the stand the Baptist Union has taken, may operate to bring this much slighted subject more directly into view, and to force it upon the thoughts of the many in all denominations who have been glad to remain indifferent and undisturbed. The sincere and intelligent advocate of the truth on this point regards these circumstances with emotions of joy, hoping that one of the ordinances of our Great Master's House will be rescued from contempt and mal-administration. Yet when he surveys the ranks of his brethren, and sees their broken front, instead of a compact and well marshalled line, turned boldly and firmly against the common antagonist, sorrow mingles with his joy, lest we should not be found equal to the work which seems already assigned us, or lest, while we are occupied amongst ourselves with petty points of difference, which no man can well describe or discern, the opened door should be closed, and the hour of allotted service should pass.

It will immediately be said, What then will you have us do? We already belong to the Baptist Union—what more can we do? Would you have us give up our distinctive sentiments, our Association, our Repository, our Academy, and our Mission, for the sake of this Union? Whatever may be the opinion of many individual members of our Churches on the advisableness of *such* a sacrifice, for such an end, it does not appear to us that any of these need be given up, and yet a more perfect union may be brought about, so that we should be *one*, and not *two* denominations.

1. In reference to *our distinctive sentiments* as a body. These need not in any degree be compromised or affected by our standing together in real union, or schismatically apart. The Churches themselves, in their separate and individual capacity, are the real conservators of our doctrines. Articles of faith cannot secure oneness of creed—they have been proved insufficient; acts of parliament cannot secure it—they are insufficient and abominable; associations and connexions cannot secure it, until they assume, or rather till they possess, power over the consciences of men. Men in earnest for the truth, sincere seekers of the mind of God in his holy oracles, and zealous defenders of the "faith once delivered to the saints," in those individual and independent societies, the churches of the saints, can alone maintain scriptural soundness of doctrine, and primitive purity of practice, in the things pertaining to God. With the Churches rests the admission of members into their Society; with them rests the choice of pastors who shall expound the word; and therefore the Churches have the guardianship and safe keeping of our doctrines. Our sentiments thus protected, their integrity

so provided for, remain altogether unaffected by the circumstance of our being more or less intimately united in intercourse and organization with other Churches of the Baptist body.

2. *The Association.* In a union in which there should be but one denomination, instead of two, the Association, with its yearly meeting, might comprise just the same number of Churches, or more or fewer, according as circumstances or feeling might dictate. It might be conducted exactly as now, the only change requisite is that of altering the name from what has been a denominational appellation to one that is indifferent. Let it be called, for instance, "The Great Midland Association," or, "The Midland Counties' Association;" giving up a name which has been sectional and dividing, and adopting another, would maintain its integrity and completeness, and be a bond of union still amongst those who have so long delighted to act together. There would be nothing anomalous in an Association embracing so wide a space of country, as some sister associations already existing extend over more than one or two counties, and are governed more by convenience, similarity of sentiment, or old attachments, than by the civil division into counties. There would also be nothing unusual or improper in appending the principal points of our creed to the Association Letter or the yearly Minutes; this is done constantly by others, and would be advisable amongst ourselves.

3. *As to the Repository,* there is no reason whatever, whilst it is conducted with its present vigour, and enjoys its present circulation, (which would doubtless rather be increased than diminished by a real union,) why it should be forsaken or less esteemed. The Magazine and the Repository would be handmaids, (they are not now enemies,) aiding each other in keeping before the minds of men a faithful presentation of the truth on some most important points of faith and obedience.

4. *The Academy.* This valuable Institution, from which so many of our Churches have derived advantages they can never accurately estimate, and whose liberal support is increasingly called for in an age when there is such need of a well-instructed, as well as a zealous ministry, so far from suffering for lack of aid, we are well assured would receive assistance more proportionate to its claims. A Church, deprived of its pastor, would naturally look to that Institution, from which it might expect an effective and suitable successor; and when supplied, the commonest dictate of gratitude is to contribute what it can to funds from whose wise application they have been so obviously benefited. As most of the Churches of this Association have been supplied from Wisbech or Loughborough, they could not escape the obligation, they would not forego the pleasure, of rendering the Academy still more efficient in its consolidated state.

5. And, finally, *The Mission.* In this, doubtless, the greatest change, the only real change, would be required; for it is in this, more than any where else, that we appear and are two sects. But supposing this were joined to the Baptist Mission—that they engaged to support the missionaries already in Orissa in the same way as now—to maintain all the stations, and to send out more missionaries, to the full extent of the means furnished—should we in that case lose Orissa? Should we be separated and cut off from those holy men who have gone from our Churches and our bosoms, borne on our sympathies, and wafted by our prayers, to the field of labour, and to some, alas, the field of death, for the service of our common Lord? No: far from it. Our brethren who have gone from us, and those who have been rescued from their idolatry, and joined the holy band, would all and each still be dear; but while continuing to feel this personal interest in them, we gain—gain the Baptist Mission—Knibb and Burchell, the faithful men, and their heaven-blessed Churches in the West; in the East, a widely extended field, and many devoted and successful servants; and in the past, Carey, and Pearce, and others, "both theirs and ours," whose unswerving conscience would not betray their trust, or bring intentional darkness on the blessed word of God. Then as to home administration, how much would be saved to the cause generally, in the way of agency and deputations, by having all under one arrangement, and

all directed from one centre. Our excellent Secretary, and other friends whose praise is in the Churches, would doubtless, as now, be employed to the full extent of their available time, in those parts where they are most known, and their excellencies best appreciated. We lose nothing—we gain much. How glad would it make their jubilee, in 1842, (the fiftieth year since Carey first went forth,) if it were also ours, and we were one. Thus would the wide difference between the two denominations be annihilated, yet truth not sacrificed; the Baptist body would appear to the Church and to the world as *one*. Thus should we lend our whole influence and our due weight to the advance of that wholesome system of doctrine which is happily every year on the increase, and which we wish to see universal. Brethren, it is a truth, and it ought to go forth, there are numbers of Baptists, out of connexion, both ministers and churches, as General as ourselves, who as firmly hold the truth that Christ tasted death for every man; who do not blindly utter Scripture language, without entering into its meaning, when they state that Christ died for all; but who cordially and fully believe in the general aspect of the atonement, as sincerely invite sinners to the Gospel feast, and, above all, are as largely blessed as ourselves by the God of Truth. *They* ought not to be called Particular who disavow at once the name and the thing it designates. *We* might well relinquish the term *General* when we no more *exclusively* possess the creed. Ignorance and misinformation have too widely prevailed; they characterise a period of darkness, in which it is not surprising that every man sword is turned against his fellow; but the night is far spent—the day is at hand. Let us recognise and stand by our true-hearted brethren, and turn the sword of the Spirit against the foe; and henceforth let our watchword be, “One Lord—one Faith—one Baptism,” and therefore *one Body*. MELITTA.

We are sensible that the question mooted in this paper is one which will admit of a rejoinder, and concerning which opposite opinions are strongly maintained. But we insert it, because particularly requested, that the question may receive some attention from the Association, if the brethren assembled shall think proper to entertain it.—Eo.

REVIEW.

NOTES, CRITICAL AND PRACTICAL, ON THE BOOKS OF JOSHUA AND JUDGES, designed as a help to Biblical Reading and Instruction. By GEORGE BUSH, Professor of Hebrew and Oriental Literature, New York City University. Ward and Co.

THE CALVINISTIC AND SOCINIAN SYSTEMS EXAMINED AND COMPARED as to their Moral Tendency. By the REV. ANDREW FULLER. Ward and Co.

These two excellent works are among the serial publications in “Ward’s Library of Standard Divinity.” The former, as far as we have been able to examine it, is really both critical and practical. The learning, research, and critical acumen which it displays, urge on our mind a farther conviction of an opinion which has gradually gained upon us, viz., that America is rapidly surpassing England in profound learning and biblical criticism.

Of the latter work of our prince of divines, so well known in this country, it is needless to say more, than that for a small price the reader is presented with a neat and correct copy of a most invaluable work.

Neatness and cheapness are the characteristics of this series.

THE INQUIRER DIRECTED TO AN EXPERIMENTAL AND PRACTICAL VIEW OF THE WORK OF THE HOLY SPIRIT. By OCTAVIUS WINSLOW. 18mo, pp. 555. London: John F. Shaw, Russel Square.

This is a serious, scriptural, and excellent treatise on a most important subject. It is highly adapted to be useful. There is a simplicity in the style, an unction in the spirit, and a close adherence to Scripture language and testimony pervading all its pages, that indicate its author to be deeply imbued with a conviction of the truth and importance of the doctrines which teach personality the work of the Holy Spirit. The experimental Christian, of every name, will find but little to object to in this instructive work; while the inquirer will not fail to discover, that “it is the Spirit that quickeneth,” that is the sanctifier and the comforter of men.

BAPTISM: the import of ΒΑΠΤΙΣΜΟ. By the REV. EDWARD BEECHER, President of Illinois College. London: Gladding, City Road.

What does the word baptizo mean? To an Englishman it means *nothing*; because it is a foreign untranslated word. To a learned pædo-baptist it seems to mean *any thing*, when it refers to a sacred rite. So our author seems to teach. "As a religious term, it means neither dip nor sprinkle, immerse nor pour, nor any other external action in applying a fluid to the body, or the body to a fluid, nor any action that is limited to one mode of performance. But as a religious term it means, at all times, to purify or cleanse—words of a meaning so general, as not to be confined to any mode, or means, or object, whether material or spiritual, but to leave the widest scope for the question as to the mode."!!! This is the proposition the President of Illinois College "endeavours to prove in this pamphlet." The article was originally printed in "The American Biblical Repository," and is now reprinted in this country! What next? First, the word did not mean to immerse; and now, when that is acknowledged to be its import generally, it does not mean so in a sacred sense! The truth is, all sprinklers are in a wrong position, and are driven to their wits end to explain away that which they are unwilling to believe and obey.

FACTS AND EVIDENCE RELATIVE TO THE OPIUM TRADE WITH CHINA. By WILLIAM STORRS FRY.

That the use of opium as a stimulant, either in this country or China, is a great evil, we do not doubt. This pamphlet is published with a view to show that the trade in it with China has been contraband and wicked. Of course it is to be taken as an *ex parte* statement. If the Chinese government partook of the profits of this trade, and the opium was an article regularly received by their officers and servants, until the recent outbreak, as some assert, it was not properly contraband. The conduct of the British merchant may have been reckless of the demoralizing effects of the drug; but that of the Chinese was both hypocritical and outrageous, and really deserves rebuke.

THE CHRISTIAN MINISTER'S ESTIMATE OF LIFE AND DEATH. A Sermon occasioned by the Death of the Rev. John Campbell. By the Rev. THOS. AVELING. Ward and Co.

A plain, pious sermon; to which is appended a brief sketch of the life and character of this eminent christian minister.

THE TRUTH OF THE BIBLE, AND THE DIVINITY OF CHRIST DEMONSTRATED, and Strictures on Infidelity and Socinianism. By EDWARD USHER. 18mo., pp. 77. Noble, Boston.

This is a small, but spirited performance. In the fervid nervousness of its style, the strong attachment to the Scriptures and to evangelical religion which appear in its pages, we are strongly reminded of the better parts of "Simpson's plea for Religion, and the Sacred Writings." Its perusal will warm the Christian's heart, and induce him to clasp his Bible more warmly to his bosom. It is a very suitable book to be put into the hands of such as have been harrassed with sceptical notions. It should be in every cottage and Sabbath-school library.

CHRISTIANITY AGAINST COERCION; or, Compulsory Churches Unscriptural and Anti-Christian. A Lecture, delivered on Wednesday, March 25th, 1840, in Free Masons' Hall, by GEORGE REDFORD, D. D., L. L. D. Ward and Co.

Surely these are stirring times. This lecture, emanating from a Society advocating the voluntary principle on religious grounds only, is as pungent and offensive to the true advocates of a State religion as any thing possibly can be. The words are gentle, but the arguments are resistless.

ANECDOTES.—Miscellaneous. 18mo., pp. 243. Tract Society.

LIFE OF JOHN ALBERT BENDEL, Prelate in Würtemberg. Tract Society.

LIFE OF J. B. TAYLOR, B. A., of Middle Haddon, Connecticut, North America. Tract Society.

CONVERSION OF THE EARL OF ROCHESTER. Tract Society.

JOSEPH MAYLIM: or, the Runaway Orphan Boy. Edited by WILLIAM INNES Tract Society.

SABBATHS IN SECLUSION: or, hints to those who are detained from Public Worship. Tract Society.

AN ESSAY ON THE RESURRECTION OF CHRIST, in which proofs of the fact are adduced, its import is explained, and its beneficial influence illustrated. By JAMES DORE, A. M. Tract Society.

THE CONNEXION OF SCRIPTURE HISTORY, made plain for the Young. By the Rev. HENRY WALTER, B. D. Tract Society.

Some of the anecdotes in the first of these publications are new to us. All are interesting, and adapted to give a suitable bias to the mind.

The other publications are smaller, and chiefly of that class of sixpenny reward books of which the Tract Society has such a rich and useful variety. They are all exceedingly suitable for Sabbath-schools. They are all good.

OBITUARY.

The excellency of the Christian religion is not only apparent in its effect on a believer's mind in the season of affliction, and in the time of death, but also as to its influence in the production and improvement of amiable dispositions, and its tendency to secure consistency of practice. In all these respects, attentively to observe its operations is equally useful and edifying, and on this account the following brief sketch of the character of two dear young friends is placed on record.

MRS. SARAH THIRLBY.—Mrs. Sarah Thirlby, the second daughter of the Rev. J. Barnes, of Austrey, was born at Austrey, September 13th, 1800, and died Nov. 3rd, 1839, aged thirty-nine. At an early age she was the subject of serious impressions, and it is confidently believed a saving change took place in her mind before she had completed her fourteenth year. At this tender age she gave herself wholly to the Lord, and then proposed herself for the fellowship of his people; her application was cheerfully and unanimously received, and on the 25th of June, 1815, she was, with sixteen others, baptized. In 1824 she had a severe attack of typhus fever, which shook her naturally strong constitution to its foundation, and brought her to the brink of the grave. From this illness, however, she gradually recovered, with her views of divine truth enlarged, her experience deepened, and her character confirmed by the trial she had undergone. On January 30, 1827, she was united in marriage to Mr. Thomas Thirlby, and went to reside on a farm at Widmerpool, Nottinghamshire, but in the following year removed to Warton, near Austrey. Soon after this, to the inexpressible joy of Mrs. T., her beloved partner was baptized and received into fellowship with the Church at Austrey; this was what she had long desired and prayed for; her joy therefore was great, and many rejoiced with her. Our deceased friend, during the last fifteen years of her life, was the subject of much and trying affliction; she was at times given up by her medical attendant, and her life was despaired of, and yet when she recovered a little it was astonishing to see with what vigour and resolution she persevered in her domestic duties; indeed, her energy and industry under much bodily weakness and unusual affliction were such as to surprise her friends. But not only in domestic affairs was she thus energetic, her religious duties were discharged with all her might. Though in her household affairs she was an economist,

it was not for the sake of hoarding up riches; she was anxious, to the utmost of her ability, to contribute to the support of the cause of Christ. Her attachment to that cause, to her christian friends, and especially her affectionate solicitude to promote the comfort of the ministers of the gospel was uniform. Her views of herself were very humble, and her confidence in the Saviour's atonement fixed and steady. Her attendance on the means of grace was regular, and even after her removal to Normanton, a distance of ten miles from Austrey, she and her beloved partner were always there on those days when the ordinance of the Lord's Supper was to be administered. She was there for the last time on October 6th, 1839, and on that day she was in remarkably good spirits, though there were symptoms of declining health. On the following Friday she was taken ill, and so violent was the attack, that she was not expected to live till the next morning. During her affliction she on various occasions expressed her entire reliance on the Lord Jesus Christ, and at one time said to her weeping husband, "My dear, but for you, I regret that I am not gone. I have had such a happy night; I never experienced Christ so precious before; my grasp seemed to be firm on him." Her beloved father visited her several times in the course of the week after she was taken ill, and conversed freely with her on religious subjects. To him she said, "I am quite satisfied with the foundation on which I rest; I am nothing, and have nothing of my own; all my reliance is on Christ and him crucified, and I am sure he will not disappoint my hope." To her mother also she said, "I know in whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day. Christ is to me all and in all; I can trust in him, and not be afraid." At a subsequent interview with her father, mother, and sister, when she was a little revived, and they began to have some hopes of her recovery, she was asked whether she entertained any such hope; she replied, "I do not know—I cannot tell." "Do you wish to recover?" "I leave it entirely to the Lord—he will do what is right." "Are you afraid to die?" "No, I am not; I am willing to go whenever it shall please him to call me." On the 31st of October her father visited her again, and that night he, her mother, and her husband sat up with her. She suffered much from spasmodic affection, and every thing indicated that her end was near. Her afflicted husband and anxious parents

conversed with her alternately through the night; they quoted many promises and portions of Scripture, to which she warmly responded, often finishing the sentence which they had begun, and spoke with all the animation of one strong in faith and buoyant with the hope of immortality. While her father was supporting her, she looked at him with inexpressible tenderness, and said, "My father! my father!" He said, "My dear child, I am but an earthly, dying father, but you have a better father in heaven; one who knows every thing, can do every thing, and who is always present with you." "Yes," said she, "I have, I have." Her father continued, "He is an everlasting Father—he never dies: I cannot help you, but he can; I cannot support you, but he can; I can only travel with you to the brink of Jordan, he can and will accompany you through it; I cannot give you rest, but he can, and has promised to do it." For a time her mind seemed sweetly absorbed in the considerations thus suggested, and she then broke out in the following of the poet:—

"My willing soul would stay,
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

Her father said, "My dear, you have often sung that beautiful hymn, 'There is a land of pure delight,'" &c. "I have," said she, "I have father," and then went through, as well as her failing strength would allow her, the greatest part of it. Those present on the occasion will not soon forget the emphasis and feeling with which she repeated these words,

"But timorous mortals start and shrink
To cross this narrow sea;
And linger shivering on the brink,
And fear to launch away."

After being silent a few moments, apparently ruminating on the prospects before her, she repeated the following verse,

"O could we make our doubts remove,
Those gloomy doubts that rise,
And view the Canaan that we love,
With unobscured eyes."

Her beloved partner then conversed with her, and affectionately endeavoured to sustain her hope, and invigorate her faith by a reference to the promises of the Gospel; after which she said,

"There shall I bathe my weary soul
In seas of heavenly rest," &c.

"Such firmness," says her beloved father, "under extreme bodily agony, such well founded hopes, such clear prospects, such affection to her weeping husband, parents, relations, and all around her,

mingled with that sweetness of disposition for which she was remarkable, and a lively, grateful sense of every little kindness administered to her, I have seldom witnessed." On Sunday morning, Nov. 3rd, Mr. B. visited her for the last time, and took his final farewell; he left her with a father's warmest wishes, and a pastor's fervent prayers, that the God of all grace might strengthen her for the approaching conflict with the last enemy, and that when the mortal struggle was over, she might enter into that rest which remaineth for the people of God. After this she spoke but little, and in less than an hour her change came, and her liberated spirit entered the portals of the New Jerusalem with the triumphant exclamation, "The battle is fought, the victory is won. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ." On the following Friday her remains were interred in the General Baptist burial-ground, Austrey. The Rev. J. Goadby, of Ashby, preached on the occasion from 1 Cor. xv. 57, and delivered an appropriate and affectionate address at the grave; and on Lord's-day, Nov. 17th, the father of our departed sister preached a funeral sermon at Austrey, to a crowded and deeply affected congregation, from Rev. xiv. 13, "Blessed are the dead which die in the Lord," &c. May the dear relatives of the deceased be sustained under this solemn visitation, and may all who read this account emulate the example of our departed friend.

Mrs. ANN BOOTH.—Mrs. Ann Booth was the youngest daughter of the Rev. J. Barnes, of Austrey, Warwickshire. She was born Nov. 22, 1806, and died Jan. 20, 1840: at the time, therefore, of her death, she was thirty-three years of age. Under the pious care of her affectionate parents, she became in early life the subject of serious religious impressions, and though it cannot be precisely ascertained how soon she began to be concerned about her state as a sinner, or what was particularly the means of awakening her mind to a sense of the importance of religion and eternal things, it was undoubtedly at a very early period. In May, 1826, she publicly declared her attachment to the Saviour by obedience to his command, and with thirteen others was baptized in his name, being at the time under twenty years of age. Her religion having its foundation in a clear and vivid perception of her own sinful state, the worth of the Saviour, and the infinite merit of his sacrifice, and being experimentally acquainted with divine

things, she never relinquished or dishonoured her profession, but continued to the day of her death a worthy and useful member of the Church of which her beloved father is the esteemed pastor. That she entertained a deep sense of the evil of sin through the whole of her christian course is beyond a question, and it is as perfectly certain that she exercised an entire dependance for salvation on the atoning death of the Lord Jesus Christ. The proof of this *was* not and *could* not be concealed; it was manifested not only by her conversation, but also by her habitual regard to the exercises of devotion, her attention to the ministry of the word, to the ordinances of the Lord's house, and the means of grace generally, to which may be added her upright deportment, and the comparative purity of her moral conduct. In her appearance and attire she was remarkably neat, and not, like too many young persons, led away by the ever fluctuating fashions of this vain world; but according to the recommendation of the apostle, her "adorning was the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Indeed, she was naturally of a mild, placid, and affectionate disposition, parents, relatives, friends, and all who had the happiness of her acquaintance being judges; and gracious feelings, added to her constitutional suavity of temper, presented her in a very peculiarly interesting light. From what has been stated, the reader will without any difficulty draw the inference that, as a member of the Church of Christ, she enjoyed an entire and happy freedom from that baneful conduct which is so frequently the cause of strife and uneasiness among brethren. She was never guilty of misrepresenting or calumniating others, but was inclined to entertain the most charitable feelings, and to speak evil of no one: this this being the case, she was respected and beloved by all who knew her. Though as a christian she was not obtrusive and loquacious, but on the contrary was modest and retiring; yet she was not inactive, but in various ways laboured to promote the cause of God. Sincerely did she rejoice in the prosperity of the Saviour's kingdom generally; but while this was the case, she was more especially concerned for the welfare of the cause with which she was identified, and felt a holy and lively satisfaction when, in addition to the peace and harmony

of the church, sinners were converted, and believers added to the number of the faithful. In September, 1836, she was united in marriage to Mr. Thomas Booth, and her union with this respectable young man gave fair promise of all the happiness arising from that relation, when entered into with prudence and in the fear of God; but He whose ways and thoughts are not like ours, has, by a mysterious providence, disappointed the fondly cherished expectation. On the 10th of January, 1840, she was delivered of a lovely babe—no danger was apprehended, and both the mother and the child appeared likely to do well; however, on the morning of the 20th, though she had slept comfortably through the previous night, she complained of a distressing pain in the chest, and was suddenly taken very ill. Alas! the hand of death was upon her, for in about twenty minutes from the time of the attack, she expired without a struggle. Though the notice was so short, she seemed aware of approaching dissolution, for she said to her attendant, "I must die—this must be dying; pray for me." Thus suddenly, and in the bloom of life, she was removed from this vale of tears, doubtless to enjoy the presence of the Lord in heaven; the confident hope of this is the best source of consolation to her bereaved partner, and allays the sorrow of surviving friends. How much are we indebted to that gospel which brings life and immortality to light.—Her mortal remains were deposited in the burial-ground adjoining the meeting-house at Austrey, and Mr. Cheatle, of Birmingham, improved the mournful event in a discourse from Psalm cxvi. 15, "Precious in the sight of the Lord is the death of his saints." The numbers attending, and the tears shed on this occasion, were certain indications of the high esteem in which her character was held, and the affection with which her memory is regarded. It is affecting to remark, that about ten weeks only had elapsed since she had followed her beloved sister to the grave. Over that grave she stood and wept; but how little did she, or any one think, that in so short a period her corpse would be placed by the side of that beloved sister, or that they should so soon meet in heaven, never more to part. But what is your life? It is even a vapour which appeareth for a little while, and then vanisheth away. Reader, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

INTELLIGENCE.

GENERAL BAPTIST.

LINCOLNSHIRE CONFERENCE.—The Conference assembled at Fleet, on Thursday, June 11th. Mr. Judd preached in the morning, from John iii. 30, "He must increase." The brethren assembled for business at two o'clock, and Mr. Judd was requested to preside.

1. The Reports from the Churches were encouraging; from some of them peculiarly so.

2. This being the Conference before the Association, the business of the Home Mission was attended to. The Treasurer and Secretary were continued in their offices, and the grants were paid to the stations, exhibiting, what has not been the case for several years, a balance in the hands of the Treasurer. This arose from the liberality of our valued friend, Mr. J. Bissill, paying the whole arrears of rent at Stamford, and the debt remaining for the fitting up of the place, thus rendering a grant from the Home Mission unnecessary. The cordial thanks of the Conference were voted for this christian consideration of the wants of this infant cause.

3. An encouraging statement was received from Stamford, and a grant was made for the coming year of £30.

4. The Churches of Long Sutton and Wendling, in Norfolk, were at their request admitted into the Conference. In reference to the latter place, the following resolutions were adopted:—I. "We cordially welcome the newly-formed church at Wendling and Great Dunham into connexion with this Conference." II. "That we rejoice to hear of the efforts that are making by our friends in that neighbourhood, and will endeavour to assist them the ensuing year by a grant of £20." It was stated, that one of the preachers was engaged in the work at a salary of £40 per annum.

5. It was considered advisable to print a Report of the Home Mission, to which a letter from Mr. Mathews, on the liberal support of the Society, and the following resolution, are to be appended; viz., "That the Churches in this district be earnestly requested to remit their collections and subscriptions for the Home Mission to the Treasurer, previously to the Midsummer Conference; and also, that all claims on the Mission be settled previously to such Conference, that the Treasurer's account may be produced balanced; and that the Churches understand, that unless they comply with this request, their contributions cannot appear in the Report of the current year.

6. Relative to the case from Boston, it was resolved, "That we encourage the friends at Boston to prosecute their inquiries respecting the introduction of the General Baptist cause into that important town, and report at a subsequent Conference.

7. It was judged advisable, that a letter be sent to each Church connected with this Conference a fortnight before the quarterly meeting, requesting them to send a representative, or a letter, the postage to be paid from the Home Mission fund.

8. For the despatch of business, it was considered desirable that the Secretary prepare an alphabetical list of the Churches in the district, to be put into the hands of the Chairman; that a list of the subjects necessary to be considered, arising out of the minutes of the last meeting, or subjects adjourned from previous Conferences, be prepared; and that all motions be delivered in writing.

9. The business respecting the Widows' Fund was deferred, in consequence of the absence of the respected Treasurer, from illness. No Report was received respecting St. Ives.

The next Conference to be at Stamford, on Thursday, Sep. 10th. Mr. Mathews to preach in the morning, and a Home Missionary Meeting in the evening.

An interesting Home Missionary Meeting closed the Conference, at which Mr. Bissill presided, and the audience was addressed by brethren Mathews, Judd, Peggs, Rose, J. Wherry, and Dennis, from Norfolk.

J. PEGGS.

YORKSHIRE CONFERENCE.—The Yorkshire Conference assembled at Allerton, on June 9th, 1840. Mr. W. Crabtree opened the meeting with reading and prayer, and Mr. W. Butler preached from Gen. xiii. 8, 9.

1. A written report from the Church at Bradford was read to the meeting, which assembled after dinner for the transaction of business. No material change had taken place amongst them, except the addition of three persons by baptism. They were advised by the Conference to write to the Yorkshire Churches for admission to collect for the reduction of the debt on their chapel.

2. It was recommended to the Churches to hold special prayer-meetings for the revival of religion, and that the arrangements be left with each Church as to what may be eligible in its separate locality.

3. It was again requested, that all the Churches collect, and that individuals subscribe, to our Academy at Loughborough.

4. The proceedings of the committee of management for the introduction of the General Baptist cause into Leeds were reported by Mr. J. Hodgson, and the resolutions which had been passed at their meetings were unanimously adopted by the Conference.

5. A special motion passed the meeting, with great cordiality, that Mr. T. Hudson become the Home Missionary for Leeds.

6. Mr. W. Butler, the Secretary for the Home Mission, read the Report for the last year, which was ordered to be printed, with the financial account appended. A vote of thanks was given to Mr. W. Butler, as Secretary, and to Mr. W. Foster, as Treasurer, for their valuable services for this Mission the past year, and they were requested to continue in office the year ensuing.

7. A letter was received from the Church at Queenshead to inform the meeting that Mr. T. Hudson had resigned the pastoral office amongst them, and to request the advice and assistance in the prospect of their destitute state. Affectionate advice was given, and a supply of ministers was arranged till the next meeting.

8. Messrs. W. Butler and R. Ingham were requested to arrange with Mr. J. G. Pike during the Association for collecting for the Foreign Mission, the next September, in Yorkshire.

9. The next Conference will be held at Lineholm, on Tuesday, the 11th of August, 1840.

Two meetings of the committee for Leeds have been held since I last reported. Our friends in the Midland Counties are desired to contribute more than thirty pounds per annum. We hereby acknowledge the liberal offer of Mr. Burns, of London, and we most affectionately desire him to obtain, if possible, something from our friends in the metropolis and its vicinity. Arrangements have been made for cleaning and painting the Albion Chapel. Mr. T. Hudson has concluded to accept the invitation to Leeds. Messrs. Pike and Hamilton have agreed to preach at the opening, not on the first, but on the second Lord's-day in July next. Tracts, containing our sentiments, are ordered for the town, advertisements for the opening, &c., &c. And the ministers of our Churches, in conjunction with their Christian friends, are desired, as early as possible, to obtain subscriptions, that we may honourably meet all the financial claims which will come against us.

June 16th, 1840. JAMES HODGSON.

THE LONDON CONFERENCE was held at

Chesham, on Tuesday, May 26th, 1840. It being the time appointed for our Missionary services, we were favoured with the presence and counsel of our dear brother, Mr. Pike, who engaged in prayer, and, by the request of the friends, presided.

The number stated to have been baptized since last Conference was forty-seven, though several others reported additions, but did not state numbers, which certainly was an omission. The following Churches sent no states, for which negligence there cannot be much excuse since the introduction of the penny postage: Portsea, Smarden, Sevenoaks, and Edward street, London. The reports received were of a pleasing character.

The General Baptist Church at Rushall, in Wiltshire, upon their request, were received into the Conference. The Secretary was desired to correspond with them, and suggest the propriety of their joining the Association.

The question having been discussed in reference to where, in future, the Conferences should be held, it was resolved, That they should be alternately held in London and the country as heretofore, only that those held in the country should be confined to the Buckinghamshire and Hertfordshire district; that after the next Conference, the one in London be held on Tuesday, in Easter week; that in the country on the last Tuesday in September.

The General Baptist church at Ford being without ministerial supplies, requested the advice of Conference in obtaining a suitable minister. Brother Pike being present, stated that he knew a person whom he thought would be likely to suit them. The friends were advised to correspond with Mr. P. on the subject.

This Conference highly approves of the Bible Translation Society, and recommends the Churches in the district to give it their cordial support.

A small chapel at High Wycombe is said to belong to our denomination, and a gentleman proposes to obtain the deeds if our Conference will entertain the subject. Brethren Garrett and E. Stevenson were requested to investigate this subject, and report to the next Conference.

The next Conference to be held at the Boro' Road Chapel, Southwark, on the last Tuesday in September, to commence at half-past ten o'clock, A. M. The arrangements for the public services to be left to the friends there, who are expected to give due notice of the same in the Repository.

E. STEVENSON.

Chesham May 29, 1840.

ORDINATION OF MR. BUCKLEY.—On Wednesday, May 27th, Mr. J. Buckley was publicly designated to the pastoral office over the Baptist Church, Market Harboro'. The Rev. J. Deer, of Great Easton (Independent), read and prayed; the Rev. J. Goadby, of Leicester, delivered an able and argumentative introductory address; the Rev. J. Derry, of Barton, asked the usual questions of the church and the minister; the Rev. J. Goadby, scnr., of Ashby, Mr. B.'s pastor, offered a solemn ordination prayer, accompanied with imposition of hands; after which he delivered a comprehensive, faithful, and affectionate charge, from 1. Tim. iv. 16, "Take heed unto thyself," &c. The Rev. H. Toller, of Harborough, closed with prayer. The Rev. W. Jarrom, of Northampton, read the hymns during this solemn and impressive service. In the evening the Rev. J. Derry addressed the church, in a highly appropriate manner, from Deut. i. part of 38th verse, "Encourage him." The other parts of the services were conducted by the Rev. J. T. Jesson, of Theddingworth (Indep.); the Rev. E. Chater, of Kibworth (Indep.); and the Rev. J. Blackburn, of Foxton (P. B.). The attendance on both occasions was numerous and respectable; the Divine presence was specially enjoyed; the day was altogether one of elevated spiritual enjoyment. We have heard the services spoken of by many as the most interesting, and impressive, and profitable, they ever attended. It is our prayer that an union so auspiciously ratified may be followed by signal prosperity.

BAPTISM AT MARCH.—On Lord's-day, June 7th, eleven persons were baptized in our chapel, of which ten are added to the Church at March. It is not the number only that interests us, though this, for us, is considerable; but there is another circumstance, on which we dwell with peculiar pleasure. Several of the candidates are the children of members, and three of the number are interesting youths, between fifteen and nineteen years of age, the sons of late and present General Baptist ministers. One, the eldest son of Mr. Sarjant, the late minister at March; another, the only son of the writer, who is the present minister; and the other, a son of our esteemed friend Mr. Lyon, the minister at Chatteris. These are the first fruits unto God of our respective families; your readers, we doubt not, will cordially unite with us in prayer to the Lord that the full harvest may follow.

It was hoped that all the ministers mentioned would have engaged in the solemn services of the interesting day; but our

friend Mr. Sarjant was prevented by ill health, and other pressing circumstances, from enjoying the pleasurable opportunity with us.

In the morning Mr. Lyon preached to a crowded auditory, from Rom. vi. 3, 4, a serious and soundly argumentative sermon, after which the writer baptized the candidates. In the afternoon and evening, the services were conducted by the usual minister, who received the new members into the Church, and administered the Lord's-supper. Many found it a good and delightful day, and we trust it will tend to encourage and cherish a spirit of increasing devotion and zeal, indications of which have, we hope, for some time appeared amongst us.

The writer is not conscious that this communication is made from any feeling of vain glory; much rather than that this should be the case, he would wish the whole concealed from the public, to be disclosed at the judgment day, to the praise of the riches of divine grace. But it is thought not improper, on some occasions, in this way to engage our friends to rejoice with us. J. JONES.

BELPER.—On Lord's-day, May 3rd, 1840, the ordinance of believers' baptism was administered in the General Baptist Meeting House in this place to nine persons, three males, and six females. The preparatory discourse was delivered in the morning by Mr. Ingham, our esteemed pastor, from 1 Cor. iv. 1, 2, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful." In this discourse the duties of a christian minister were most ably elucidated, and particular reference given to the scripturalness of the ordinance about to be administered. The chapel was densely crowded during the whole of the service, and as the candidates chiefly consisted of young persons, the occasion was one of peculiar interest and delight. An appropriate sermon was delivered in the afternoon by Mr. Hardy, of New Basford, from Psalm cxxxvii. 5, 6, after which the ordinance of the Lord's-supper was administered by Mr. Ingham.

We have great cause for thankfulness to the giver of all good, for the pleasing manifestation he has given us that the labours of our beloved minister have not been in vain. We still hope there are yet more who are desirous of walking in the way that leads to eternal happiness; and that, ere long, others will come forward to acknowledge the Saviour in this solemn ordinance.

MEASHAM.—A series of highly interesting and useful services have been lately held in Measham. On Lord's-day, June 7th, in the forenoon, an argumentative sermon was

preached, to a large congregation, on the subject of believers' baptism by immersion, from Isaiah viii. 20, "To the law and to the testimony." After the sermon, the congregation repaired to the side of a neighbouring river, where they were addressed with unusual energy by Mr. Ball, of Loughborough, who afterwards administered the ordinance of baptism to fourteen persons, eight of whom are teachers in our Sabbath-school. In the afternoon, Mr. Sykes, of Loughborough, opened the service in the usual manner, by reading and prayer, and Mr. Ball preached an animated and appropriate sermon from Jude 21, "Keep yourselves in the love of God." An affectionate and affecting address was then delivered to the newly-baptized, and the right hand of fellowship given to them, after which the ordinance of the Lord's-supper was celebrated. In the evening, a suitable and impressive sermon was again preached from Acts xxvi. 28, "Almost thou persuadest me to be a christian." On Monday afternoon, a meeting was convened for mutual instruction and edification, and addresses were delivered by Messrs. Staples, Ball, and Sykes. A considerable number then took tea in company, and in the evening, Mr. Ball preached an awakening sermon, from 1 Tim. i. 11, "The glorious Gospel of the blessed God." On the following Lord's-day evening, ten scholars were publicly dismissed from the Sabbath-school with a copy of the Holy Scriptures. All these services are reviewed with grateful pleasure, as having been fitted to maintain and promote the great and good work which the Lord hath graciously commenced among us. Our mutual desire and prayer is, that this Hill of Zion may still abide under his peculiar care, and that the indefatigable labours of our much valued minister may continue to be crowned with success, and that "the pleasure of the Lord may prosper in his hands." THOMAS HASTELOW.

BROAD STREET, NOTTINGHAM.—On Lord's-day, May 31st, four males, and five females, professed their faith in Christ by baptism. At eight in the morning, Mr. Goadby, of Ashby, addressed the candidates on the nature of christian fellowship, and the duties of members. In the forenoon he preached a sermon upon baptism, replete with the most convincing arguments from Holy Writ, grounded upon Acts xi. 41, "Then they that gladly received the word were baptized." The senr. deacon immersed the candidates; and in the afternoon Mr. Goadby, in the name of the Church, gave to them the right hand of fellowship; then all joined in commemorating the

Saviour's love, by partaking of the Lord's-supper.

SKIRBECK, NEAR BOSTON.—A new General Baptist Church was formed here on the second Sabbath in May, consisting of seven persons; and on Lord's day, June 14th, they had an accession of two to their number by baptism. The morning being exceedingly fine, numbers resorted to the place where the ordinance was to be administered. The service commenced at ten o'clock, and was conducted in a yard near the water side. Mr. J. A. Small read and prayed; and Mr. Trolly delivered a discourse from our Saviour's communion, in the last chapter of Matthew, and was listened to with much attention; after which Mr. T. descended into the river, and immersed two males on a profession of their attachment to the Saviour. May the Lord send prosperity.

BAPTISM AT SHEFFIELD.—On Lord's-day, May 24th, the interesting and impressive ordinance of believers' baptism was administered at Sheffield (in Mr. Rees', P. B. chapel, kindly lent to our friends for the occasion). Brother Cheate, of Birmingham, who is supplying that important and interesting station, preached to a good and attentive congregation, and baptized nine persons. Mr. Rees preached in the Assembly Room in the afternoon, and brother Cheate in the evening, and after preaching, administered the Lord's-supper to thirty-six communicants. He observes, It was a truly delightful and happy season. May our dear friends have many such. A G.

BAPTISM AT FRIAR-LANE, LEICESTER.—On Lord's-day, June 7th, 1840, the ordinance of believers' baptism was administered to eighteen persons, nine males, and nine females. The large chapel was crowded to excess, and the congregation listened with attention to a discourse preached by our pastor from Isaiah lx. 8, "Who are these that fly as a cloud, and as doves to their windows." One of the candidates is the first fruit of the revival services held in this place a few weeks since. May they continue steadfast unto the end.

BAPTISM AT STONEY-STREET, NOTTINGHAM.—On the 1st Lord's day in June, seventeen persons were baptized at Stoney-street. Mr. Pickering preached from "If ye love me, keep my commandments," and Mr. Hunter baptized the candidates. H.

BAPTISM AT RETFORD.—On Lord's-day, May 3rd, 1840, ten persons were added to the General Baptist Church in this place by baptism. We had a refreshing season.

SKETCH OF THE LATE REVIVAL AT LONGFORD.—It is now more than twelve

months since a few of our friends, at one of their social meetings, conversed together freely about their own imperfections, the depraved state of the people around us, and the unfaithfulness of the Church of God to her charge. The conversation produced on our minds impressions of an unusual character. We saw the increase of infidelity on every hand, the advance of immorality in all its hateful forms, and ourselves and brethren for the most part at ease in Zion. These things filled us with self-reproach, and covered us with shame, and each seemed to feel that God had indeed a fearful controversy with us. As we sat silently groaning within ourselves, a spirit of weeping and supplication was poured out upon us, and for a considerable time we continued to importune the throne of grace for the forgiveness of our past unfaithfulness, and the sanctification of our souls: our prayers were heard, and each heart revived while we seemed to hear the voice of Jesus, Go your way, and tell to your friends and neighbours how great things the Lord has done unto you. From this hour we determined to be more faithful to the grace which God had given us, and to seek, with more diligence, the salvation of all within our influence. We frequently met for special prayer, and were often filled with divine comfort; our confidence in God and desire for the salvation of men increased; a manifest improvement was observed in the attention of our hearers to the word of life. For several months, although there appeared much that was encouraging, the new and enlarged desires of which we were the subjects were not satisfied. It was thought desirable by a few of the brethren to bring the whole Church, if possible, into some special effort for the furtherance of this work of God. It was accordingly proposed, and determined unanimously, at one of our church meetings, to set apart the Wednesday evenings, for one month, for special prayer for the revival of religion in the church and congregation. This was in the month of Nov. last. It was also determined, that these meetings should be exclusively for the members of the church. At the appointed time many were assembled, and that season will not soon be forgotten: each seemed to forget his brethren in the confession of his own sins. Some wept; and when deeply humbled before the Lord, others groaned in agony for the honour of God and the salvation of the world; while all present were the subjects of emotions and desires entirely new. We felt assured that the Lord would look upon the desolations of Zion, and come in the greatness of his power into the midst of her,

and our confidence was not in vain. He came, and in his love forgave our past backslidings, and scattered life and peace around us. The blossom and the fruit appeared almost together, for "as soon as Ziou travailed she brought forth:" "the word of the Lord ran and was glorified." Both preaching, exhortation, and prayer, assumed a new character, and every season for worship was a means of grace. Many of the active brethren soon found delightful employment in leading back to God the wanderers in Zion, and in directing awakened sinners to mercy's open gate. Many of the Lord's people were abundantly quickened—others confessed their unfaithfulness before God and each other—several, who had been members of the Church some time, sought the prayers of their brethren, from a conviction that they had hitherto been deceived. Among those who have been the subjects of this gracious work, are some who for many years have heard the word of the Lord in vain, and others were but a short time ago remarkable for their immorality. Our Sabbath Schools have been visited with considerable influence. Many of the elder girls are the subjects of deeply serious impressions, and a few of them give clear and delightful evidence of having submitted to God. We have baptized twenty-eight since March, we have thirteen approved candidates, several more are on the list of proposed candidates, and a number of persons are anxious about their salvation. Our progress at the present time is not so rapid as the past. Much of the excitement of which we were the subjects a few weeks ago has considerably abated; and so far are we from disgust with the past, that our desire and prayer to God is, that as he has given us the former rain, he will speedily give us the latter also. We do not believe it necessarily follows, that a season of excitement, such as we have recently enjoyed, when expired, will sink us below our former state; this, at least we have not experimentally proved. Although the opinions entertained by the Church in reference to such seasons are various, we think there can be but one opinion among those who experimentally understand them, which is, that they are desirable and precious. We are far from supposing that in the gracious work we have of late enjoyed there has been nothing to deplore—we know there has, and we are humbled before God. Yet enough remains to fill our hearts with gratitude, and praise, and love.

J. T.—L.

THE CHURCH AT FLEET.—Mr. Yates, of Melbourne, who has accepted a unanimous invitation from the Church at Fleet to the

pastoral office, entered upon his labours there on the 21st of June. On the 17th of April a tea meeting was held, for the purpose of liquidating the debt upon the chapel and premises, (about £70) when upwards of £60 was raised, which has since been increased to the required amount. On this occasion the friends availed themselves of the opportunity of testifying their respect for one of their deacons, by presenting to him a silver ink-stand. Since then the chapel has been cleaned, and a new Bible, Hymn Book, and Cushion, provided for the use of their Pastor, by subscription set on foot amongst the younger members.

THE LATE REV. T. ROGERS.—We understand a very good lithographic print, from a Portrait taken about six years since, of the late Rev. Thos. Rogers, of Fleet, by J. P. Hunter, has just been executed by that artist, and will be ready for delivery to those friends who wish to possess a copy, at the Association.

BAPTIST.

LINCOLNSHIRE BAPTIST ASSOCIATION.

—At the Annual Meeting of the Lincolnshire Association of Baptist Churches, held in Mint Lane Chapel, Lincoln, on Wednesday and Thursday, June 3rd and 4th instant, the following Resolutions were unanimously passed.

I.—On the Union of the two sections of the Baptist Denomination.

That it is exceedingly desirable that the two sections of the Baptist Denomination should be formed into one Body as speedily as possible, with a view to united and vigorous efforts for the extension of the Redeemer's kingdom in our native land, as well as in distant climes.

II.—On the Bible Translation Society.

That this Association has learnt with great satisfaction that a Society, called "The Bible Translation Society," has recently been formed by our Baptist Brethren in London, for the purpose of aiding faithful Translations of the holy Scriptures.

That this Association earnestly hopes that the committee of the recently formed Society will not only carry out their designs with decision and vigour in reference to Foreign Translations, but that they will also, as soon as possible, furnish our own countrymen with a pure and faithful version of the sacred volume.

That this Association further expresses its determination to do all in its power to promote the objects of a Society which has such powerful claims on its prayers and exertions.

III.—On the Anti-Slavery Convention.

That this Association rejoices that a Society was formed in London, during the past year, for the purpose of promoting the abolition of Slavery and the Slave Trade throughout the world, which it proposes to effect by the employment of means which are exclusively moral, religious, and pacific.

That this Association rejoices to know that an Anti-Slavery Convention is to be held in London, commencing on the 12th instant, which will be attended by the first Abolitionists of the day from the United States, Jamaica, France, Spain, and other countries; and this Association hereby requests Brother T. H. Morgan, of Boston, to represent its feelings on this great question in that important assembly.

IV.—On the Home Missionary Society.

That, in the opinion of this Association, it is desirable that its respective Ministers and Churches be forthwith formed into a Society, Auxiliary to the Baptist Home Missionary Society. That the Committee for the management of such Auxiliary be the Ministers and Messengers present at the Annual Association. That brother Millhouse, of Kirton End, be the Treasurer, brother Morgan, of Boston, be the Secretary, brethren Margerum, Jones, and Craps, be a Sub-Committee for the present year.

V.—A Denominational Newspaper.

That, in the opinion of this Association, it is greatly to be desired that a Newspaper should be commenced by the Baptist Denomination as an accredited organ of the Body, in which the proceedings of the Denomination shall be promptly and faithfully reported, the claims of the Denominational Institutions clearly presented and vigorously advocated, and the peculiarities of the Denomination manfully stated, and zealously defended.

That this Association, therefore, respectfully repeats a request formerly made to the Baptist Union, that it will take the desirableness of such a publication into its very serious consideration. And this Association would also respectfully direct the attention of the Baptist Board to this important subject.

Signed, in behalf of the Association,
JOHN CRAPS, Moderator.
Lincoln, June 6th, 1840.

CHURCH RATES, HACKNEY. Tuesday, May 19. Considerably more than a thousand summonses have been issued in this parish. The room was crowded with recusants. Mr. Offer, a magistrate, took an objection, *in limine*, against the shortness

of the notices, which incapacitated him from examining the merits of the rate. He had received his summons on Saturday.

The Rev. Dr. Cox was not disposed to acknowledge the jurisdiction of the Ecclesiastical Court. He therefore had no alternative but to state emphatically that he would not pay the rate. If the magistrates chose to seize the goods of ministers of the Gospel, they must do so. He pitied their humiliating position as the ministers of such a statute. He was confidently assured that these proceedings would accelerate the much-to-be desired crisis of the severance of Church and State, and concluded by urging on all present not to pay.

Mr. Offer appealed against the validity of the rate. The meeting at which it was made was convened in the school room instead of the church. He went in less than ten minutes after the time announced, and the whole business of examining items, auditing accounts, thanking the old churchwardens, choosing wardens, and laying the rate, was over, and the men of business were coming away. He also objected to some of the items included in the rate. A second rate had been made, in the assessment of which he instanced cases of gross inequality. Mr. Offer wished to appear for several of his tenants, but was not admitted.

The Rev. Andrew Fuller said he would never sanction the enforcement of religious obligations by civil authority, and therefore would not pay the rate, which he had refused for many years. He would do nothing that would acknowledge a court which he would not trust himself to designate. He was a Christian minister, and would get his bread by manual labour rather than receive a farthing from a reluctant hand. He was prepared to suffer restraint upon the last article of his furniture.

The Rev. S. Ransom, classical tutor of Hackney College, thought the objections against the rate valid, but would not run the risk, however remote, of getting into the clutches of the Ecclesiastical Court.

BAPTIST UNION.—From the report read at the annual public meeting of this Union, at New Park street, on the 30th ult., we learn the following facts:—146 of the Baptist churches in England and Wales joined the Union during the past year, making the number of churches of which it is at present constituted, 602. 950 of the churches are united into 39 local associations; in 889 of the churches thus associated, there were baptized during the last year 7672 persons; 1001 were received by dismission from other churches, and 808, who had previously been excluded, were received to fel-

lowship. During the same twelve months, 1508 of the members of the churches died, 999 were dismissed, 265 withdrew, and 1302 were excluded. The clear increase, in 889 churches, was 5407. The number of members in 687 of the churches was 70,702. Fifteen of the associations report 590 villages or other preaching stations, 22 associations report 43,381 children in their Sabbath-schools, and eight of the associations report 2973 Sabbath-school teachers. 25 new churches were formed during the year, and 56 chapels had been built or enlarged. 66 ministers had been ordained; and 18 pastors, and one missionary, had been removed by death. 50,000 persons were stated to have been added to the American Baptist churches during the last year.

MISCELLANEOUS.

JEWISH CONVERTS.—Professor Usbeck states it to be an undoubted fact, that more proselytes to Christianity from among the Jews have been made during the last twenty years than since the first age of the Church in Silicia; from 1820 to 1834, no fewer than three hundred and forty-seven individuals of the Jewish nation were baptized into the protestant communion, and ten into the Roman Catholic church; making a total of four hundred and fifty-five in fifteen years. In 1835, thirty Jews were baptized; in 1836, twenty-seven; and in 1837, forty-three. In the Prussian dominions, the total number baptized in fifteen years amounted to eighteen hundred and eighty-eight. Berlin is said to contain seven hundred resident baptized Jews. The Missionaries at War-saw have baptized one hundred and thirty. In the university of Breslau, there are three professors who were formerly Israelites. Dr. Neader, of Berlin, Dr. Branis, of Breslau, and Dr. Stahl, of Erlangen, are Jewish converts. In the church of England there are eight clergymen of the Jewish nation. These facts seem to indicate that a brighter day has already dawned upon the remnant of Israel.

SLAVERY.—A new Society for the extinction of Slavery has been formed, and held its first public meeting in Exeter Hall, on Monday, June 1st. His Royal Highness, Prince Albert, presided. Multitudes of the nobility and aristocracy of all parties were present. This Society purposes the civilization of Africa.

THE ANTI-SLAVERY CONVENTION, consisting of philanthropists from all parts of the world, commenced its sittings in London, June 12th. May God prosper and guide them!

MISSIONARY OBSERVER.

JOURNAL OF MR. STUBBINS.

Oct. 19th.—Went this morning at day-break to a village about two miles distant.* Suppose at least 300 people assembled, and perhaps 200 of them women: all were Telingas. The Telinga women can come out much more than the Ooriyas are allowed to do: the Ooriya women would be esteemed extremely bold to be seen mixing with a crowd of men. Pooroosootum and Balaji addressed them; all were very attentive. This is another trait, at least so far as I have been able to see, in the Telinga character; they do not oppose, nor seem so vile as do the Ooriyas, but generally listen with great apparent pleasure; but, after all, I do not think their feelings are so strong, nor do they feel the power of the word so much as do the Ooriyas. I could fear they too much resemble the dead sea, whose calmness is said to be its curse. We do not generally esteem freedom from all opposition the best sign, though a great deal depends upon other existing feelings to ascertain the power of the word. When Pooroosootum and Balaji had concluded, and distributed tracts, &c., we went into a small adjoining street of Ooriyas. Here also we had a good and attentive congregation. I addressed them without any interruption on the grand truths of the Gospel.

In the course of the afternoon, a considerable number of Ooriyas and Telingas came to receive books, and inquire about religion. I was especially interested in one man, a Telinga, but speaks the Ooriya language. He comes from the village in which Pooroosootum lived while a heathen, and is a man of considerable wealth and respectability. Pooroosootum was formerly a sort of gooroo to him, used to go to his office, read different books, and explain their meaning; they frequently conversed together on the vile nature of the Hindoo religion, its unsatisfactory nature, &c., and express their doubts as to the truth of the popular system, and read the higher books, declaring that God is spirit, &c. He still entertains a very high regard for Pooroosootum, and invited him and Balaji to go to the house where he is living, and eat with him: he is a very sensible man. Had a good deal of talk with him respecting God, sin, a Saviour, heaven, hell, &c. He spoke a good deal, and made several inquiries on the subject of former births, &c. I told him there was but one birth and one death; that at the death of the body, the soul entered the eternal world, to receive for the things done in the body. He asked how the spirit, as separate from the body, was capable of suffering or enjoying. I observed, In many cases, even now, it was not the body, but the spirit, which suffered and enjoyed, that it could therefore as well suffer and enjoy without the body as with it. He could not see how the soul, which was immaterial, could of itself, or alone, be capable of either. I wished to know if the soul was not that faculty by which we remembered past circumstances, and frequently, on account of past errors or sins, experienced bitter remorse; whether, in any particular season of difficulty or calamity, we had not almost agonizing mental distress and anxiety; and so, on the other hand, in times of rejoicing, the mind was elated in proportion to the character of the circumstance; and inquired whether the mind, as freed from the body, might not be capable of the same exercises, and so perhaps in an increased degree. Is not God spirit? "Yes." Is he not called in your books Sadavanda (the eternally happy)? "Yes." Very well, then, you see if you will admit this truth, that God, the Supreme Spirit, is capable of realizing happiness, as distinct from matter; and why not we? He then felt satisfied on this subject, and renewed that of former births. I observed, it was very strange if there was a former birth that we should be unable to remember any circumstance of that life. He replied, There were many things occurred even yesterday that we could not remember. This I granted, but inquired, If any thing of importance occurred, should we not recollect it? Could we not instantly call to mind scenes and circumstances that tran-

* He was now on a tour from home.

spired even in our childhood, and yet they are as fresh and vivid on our memories as though they were but of yesterday? This he admitted. Well, now, may we not suppose there would be many transactions connected with perhaps a long life which must inevitably have made a deep impression on the mind? and is it reasonable to suppose that we should forget them all? He said it was in consequence of our having a new body that we forget. I reminded him that the body was not the reflecting faculty, and therefore whatever changes it might undergo, the mind would remain the same. This he at length admitted. I then showed him, by several quotations from their shastras, and also from the word of God, that such must be the case, and that while the body was allied to earth, and at death mingled with it, the soul was allied to eternity, and that at the death of the body it must go thither, and receive its reward of happiness or misery. Had also a good deal of conversation with several others who came. We enjoyed altogether a very interesting time. We were thus prevented going into the Bazar; but I did not regret it, as the people are most of them Teliugas, and as few observations made in private often produce more effect than any which can be made in public; but further, because I was obliged to take medicine in the morning, and felt inadequate to severe labour.

Started my gari off to Chikati, whither we proceed (D.V.) to-morrow morning. Thus we have now been brought to the close of another week, and safely preserved amidst our labours, and I trust assisted from on high. May the records of eternity bear testimony to their usefulness! may much fruit appear when we are permitted to labour on earth no more! We labour not for time, but eternity: not for ourselves, but our God, and the salvation of precious souls.

24th.—Started this morning for Chikati Gada, about eight miles distant. Being near break of day when we started, it became exceedingly hot before we arrived. Several persons came to my tent during the day. Endeavoured to direct them to that Saviour who is able to save to the uttermost. In the afternoon we went into the Bazar. As we were going, the Tabasildar (one who collects government revenues) from Icherpore wished to talk with me: spent near half an hour with him. In the course of conversation, I pointed out to him, and those with him, the folly and wickedness of idolatry, exhorting them to worship the true God who made them—to fly for salvation from sin and hell to the Lord Jesus Christ. From thence we proceeded to the Bazar, and were soon surrounded by a vast crowd of people. Poorsootum and Balaji first addressed them, and then I commenced by saying, All, except fools, acknowledge that there is a God; but while they do this, many are ignorant of his nature, attributes, worship, &c. Hence some conceive the sun to be God, and worship that; others the moon; others the stars; others make images of wood, stone, &c., and worshipping them, call them Gods, dance before them, offer them food, &c.; but showed that both their ideas and worship were highly blasphemous. Proceeded to notice the spirituality of the divine nature, and of that worship which alone could be acceptable to Him. Made some remarks on the Trinity; that what is called the Son became incarnate, manifested his Godhead by the works he performed, and at last offered himself a sacrifice for sin; that those who forsake sin, believe on him, love and serve God, will be saved from hell, and be admitted into heaven. All heard with attention. At the close, the people were so clamorous for books, that it was with the utmost difficulty I could keep my standing to distribute with discrimination.

We left them, and went to have some conversation with the rajahs, prime minister, pundits, and brahmins. They first began to speak of Juggernath; but being pretty soon driven from this point, they turned to Krishna, declaring he alone was God. Endeavoured to show from his works that certainly he could be no God. However they would not abandon their point, but said what was sin in others, was holiness in him; and no argument that we could use could make them confess otherwise, though I feel persuaded they did not speak the sentiments of their minds, for it was impossible they should be otherwise than convinced that he was any thing but God. I intended going to see the rajah living there, but he was too ill to be seen.

MISSIONARY ANNIVERSARIES.

BROUGHTON, &c.—The Anniversary services for the General Baptist Foreign Mission were held in this place on Tuesday, June 2nd. Mr. Goadby, of Leicester, preached in the afternoon, and a public meeting was held in the evening. Mr. Stocks presided; and, with Mr. Pike, (Sec.), Mr. Noble, (curate of Old Dalby,) and Mr. Goadby, pleaded the interests of the sacred cause.

HOSE.—On Tuesday, June 3rd, Mr. Pike preached at this place, in the afternoon; and in the evening a lively and interesting meeting was held, which was addressed by Messrs. Stocks, Pike, and Goadby.

KNIPTON.—The Deputation, with brother Stocks, also visited this secluded and beautiful village, on Wednesday, June 4th. Mr. Pike preached to a very respectable congregation in the afternoon; and in the evening Mr. Hatton presided, and the above brethren pleaded the cause of the heathen.

These meetings were all pleasingly attended; and though the writer is not aware of the exact sums raised in each place, it affords him pleasure to state that the total yielded for the Mission in this neighbourhood for the past year, is upwards of £26.

NOTTINGHAM.—The Annual Services connected with the Nottingham General Baptist Missionary Association, were held on Lord's-day, June 14th, and on the following days.

On the Lord's-day, Mr. Burns, of London, preached at Stoney-street chapel in the morning, and at Broad-street in the evening. Mr. Goadby, of Leicester, preached at the same places on the same day.

On the following morning a large and interesting breakfast meeting was held at the Stoney-street school rooms; after which addresses were delivered by Messrs. Pickering; Francis, of Ponsbury (P. B.); Burns; Ball, of Loughborough; and Goadby.

The Public Meeting was held in the evening, at the Broad-street chapel. The mayor of Nottingham presided. Resolutions were moved or seconded by Messrs. Pickering, Hunter, Burns, Goadby, and Pike. This was a lively meeting. The amount of the Anniversary Collections was upwards of £50.

GUNGA DHOR'S JOURNAL, FOR MAY, 1839.

Dear Brother.—The accompanying journals* are sent by our valued friend G. Becher, Esq., who is leaving Cuttack and going to England. Mr. Becher has resided at Cuttack from the commencement of our mission, and has contributed liberally to every institution connected with it; and we owe him a lasting debt of gratitude, and are exceedingly sorry to part with him. I had intended to send some of the idols, &c., given up by Rogubwedass, and others, but Mr. Becher has already much to carry, so I reserve them for a future opportunity. The journals are old, but both have interesting matter in them. I hope to have Sebo's memoir done next hot season; that will be the time for writing and study, the present is the time for labour abroad. I hope Mr. Becher will settle near some of our Churches. He loves the Gospel, and would attend its ministrations.

Yours affectionately, C. LACEY.

May 1st, 1839.—In the Boro' bazar I preached to fifteen persons; two among them heard with attention, confessed the truth, and received books.

2nd.—To-day, being afflicted in body by a severe pain in my back, I could not get out to preach.

3rd.—Preached to twenty people in the Boro' bazar: the whole of them heard well,

and acknowledged the truth. I distributed books and retired.

4th.—In the road, in Chowdry bazar, while talking to two persons, more than forty people collected and heard the Gospel. At the close, Rama Chundra arrived, and commenced speaking: many of the people went away. Some people followed me, and asked many questions.

* Those of Gunga Dhor and Rama Chundra.

5th. Lord's day.—From ten till twelve o'clock we had an experience meeting. The Oriya brethren and sisters did not freely speak their minds, and I was grieved. I retired to my house and read the Scriptures, and applied my mind to think upon God. At four in the afternoon, had the Lord's supper.

6th.—Preached in the Chowdry bazar to forty people. Afterwards, Rama Chundra and Doitaree came up, and said a little. Distributed books and retired.

7th.—Preached to-day, in the same place, to sixty people.

8th.—To-day, Bhikaree started for Balasore, and we had prayer in Christianpore on his departure: some wept much, and I accompanied him to the side of the Mahanuddy, and returned. Afterwards, I preached in the house of brother Onu, in Dogara purra, to eight persons.

9th.—Preached in Chowdry bazar to sixty people.

10th.—In the same place, preached to thirty persons.

11th.—On this day it rained much, but a person coming to my house I had much conversation with him.

12th.—Was prepared to go to Bhojnepoor,

but my breast was attacked with spasms, and I remained at home.

13th.—Preached in Chowdry bazar: sung, and invited, and distributed books. Doitaree also said a little, and we came away.

14th.—Sung words of holiness, and forty persons listened; then, as I gave an address, Doitaree arrived, and said a little. Gave away books.

15th.—Preached in Telinga bazar, and distributed books: some laughed. I preached, and disputed, and retired.

16th.—Preached and sung to forty people in Boro' bazar: some hearing, departed; and some laughing, departed; and then I departed.

17th.—In the Chowdry bazar, I talked with one man, and soon forty others arrived. Some said, "This is good;" and some, "This is bad;" and so there occurred a disturbance, when all blasphemed. I exposed their vileness, and proclaimed Christ; then some, not being able to endure the word, departed. Gave away some books, and retired.

18th.—Stood before my own house on the road, and had much conversation with eight persons. Hearing and confessing, they departed. I retired and read.

BAPTIST MISSIONARY SOCIETY.

A public meeting was held at Exeter Hall, on Friday, the 22nd of May, to receive the Rev. Mr. Knibb, and to hear accounts of the success of missionary exertion in the West Indies. From his highly interesting speech we make a few extracts:—

Joy at the reception of Freedom.

"My mind recurs to the scenes by which I was surrounded when, nearly eight years ago, I stood before my brethren and sisters, and claimed for those dear to me as life itself, that liberty with which God has endowed all his creatures, and the restoration of that Gospel which colonial slavery had vainly endeavoured to destroy. The sympathy which was then manifested, the christian principle which was then put forth, soon reached, in all its delightful power and in all its energetic force, the island from whence I come; and now I have not to tell of desolated chapels—of the murdered victims of despotic power; but I have the pleasing duty to perform, of assuring you that the mother calls her children her own—that husbands and wives have begun to feel the full force of that relationship which in slavery could never exist, that all have free access to the throne of mercy, undeterred by the scowls of the

slave-driver, or the operation of unjust and iniquitous laws. It was your privilege to hear the distant sounds of freedom; it was mine to witness the first burst of energetic joy. It was your privilege to hear that the emancipated sons and daughters of Africa fully redeemed the pledge which their devoted advocates gave on their behalf; it was my pleasure to witness, in the enjoyment of freedom, the accelerations of the triumphs of the cross—the extension of the purposes of redeeming love. Never, so long as memory holds her seat, shall I forget the delightful day which burst upon the islands of the West, when, disencumbered from the yoke which had bound their inhabitants age after age, and parent and child stood forth in the full possession of those rights which had been so unjustly and so iniquitously withheld. If there was one circumstance that more fully impressed my mind than another, it was this; when about 100 mothers came to me, with their infants in their arms, on that day, and said, 'Minister, take them, for they are your's—you made them free.' After having witnessed these joys, which would thrill, and which must thrill, the heart of every one who is interested in the welfare of his fellow-creatures; after having, at the moment

the clock struck the knell of colonial slavery, heard the shouts of freedom which made the very windows reverberate with joy; after having knelt at the throne of mercy with those who were disencumbered of every bond, I again return to my native shores; and, ere I proceed, I claim for christianity, untrammelled by state patronage, the glorious victory. Whatever infidelity may assert respecting it; whatever she feels for the sons and daughters of men; whatever that new system, which I hear is scowling its dark brow through England, and proposes to promote virtue by the disruption of every social tie may say, they must stand agast, and confused must they remain. And whatever those who profess to be the descendants of the apostles of the Redeemer may assert to the contrary, I say they have found themselves asleep on this important subject, and that a few poor, despised missionaries of the cross, have won the bloodless triumph."

Liberality of the Negro Christians.

"It was supposed by many of our christian brethren, and sometimes the suspicion would come over ourselves, that when the negro was relieved from his bondage, the holy principles of christianity would not be sufficient to keep him in the course he should pursue. But what is the fact? When the apprenticeship came, our chapels were in ruins, and our people were scattered; but such is their attachment to the house of God, and such their delight in his ordinances, that where only eleven small chapels stood, twenty large ones have been erected. Every chapel that was destroyed by the riots has, by the blessing of God, been substituted by one twice its size. Not only is this the case, but most of them have been paid for by that voluntary principle which is going down. I am happy to inform you that I only need now your prayers. You kindly, as a Society, supported me when my brethren were in bondage, but they determined, the moment they were free, that they would take the delightful work on themselves. This was brought a charge against me in Jamaica, as a reason why I should be tried; upon which Sir John Rose remarked, 'I wish that all christian denominations would do as Mr. Knibb's does; that is, support their pastor, and pay for their place of worship.'" The fact is, that since my return to Jamaica we have erected three chapels, two school houses, and a mission-house connected with my own church, at a cost of about £18,000 currency, and we have paid it all. It is a delightful fact that they now support me, and some christians think that we are sup-

ported too well; but our negro congregations have rather a different view of what a minister should have from what some persons take. They do not consider that a man who spends his life for them has too much if he has every comfort, every consolation, they can afford him. Long may they think so; long may they have men worthy of being so thought of. The church with which I am connected not only supports me, but a beloved brother missionary, and I want a third. We will support him. We also support seven school masters and mistresses; we have sent £100 to the Anti-slavery Society, and we intend to send that amount annually, so long as slavery exists. They have also subscribed £250 to pay my expenses. But perhaps some one will say, 'Your churches are rich,' but they are not; I do not believe that we have six persons who are worth £100 each. How then do they give the money? They all of them give it cheerfully, and that is the way we get it. On the 1st of August last, I called the people together. I stated that I thought some bad laws were about to be made, that we owed £1000, that we had better pay it off, and if they were passed, I would go to England and see if I could not get them abolished. They brought £1350 in two or three days; we paid all our debts, and here I am sent home at their expense. Is this the case merely with myself? No: in a few years, most of our missionaries will be supported by their own congregations."

Prosperity of their Churches.

"You supposed that by the abolition of slavery we should lose part of our converts. Take the result: in 1831 we had twenty-four churches, containing 10,838 members, 10,000 inquirers. In 1839, notwithstanding all our deaths and painful exclusions, though not equal to yours, we had thirty nine churches, containing 24,777 members, 21,111 inquirers. Freedom, in ten years, has doubled the triumphs of mercy. In that gloomy time we had, throughout our churches, but one or two schools for the instruction of the young. Colonial slavery forbade the instruction of the rising race; it laid a *veto* on every thing intended for the improvement of the mind. Now we have 5203 children in the day-schools, 645 in the evening schools, 9159 in the Sabbath-schools; and other denominations are just as successful as ourselves."

Good conduct of the Negroes.

"In the community in which I dwell, and which is pre-eminently a community of Baptist agitators, there are 125,000 individ-

uals. At the last assizes, only nineteen were tried. Let us dissect them—six of them were white men, three were acquitted of the crimes laid to their charge, and there was not a female delinquent among the whole. In the parish in which I live, containing 50,000 individuals, at the last quarter sessions only one person was tried. And when that inestimable man, Mr. Gurney, visited the gaol at Falmouth, he found only one person in it, and that was a white man. When I went to the treadmill, for I have been there, and some have said I deserved to go there every day, I asked permission to go upon it, but the supervisor said, 'Mr. Knibb, it is of no use; it is rusty. The fact is, that ever since the 1st of August, 1838, we never have been able to muster enough hands to turn it, and down it must come.' And, I say, down let it come. When the treadmill was erected I stood by the custos of the parish, who said, 'Mr. Knibb, don't you think we shall improve the morals of the people by the mill?' 'No, no,' I replied; 'if you have any old gouty gentlemen, it might improve their legs;' but it did not enter into my theology that the exercise of the treadmill would promote the morality of the people. But are not these delightful facts? Are not these triumphant refutations? Are they not the connecting link between the brute and the man? In the parish of St. Ann's, where my brother Abbot lives—and he is an agitator, and a chief agitator too—to such a pitch of refinement have we got, that the jail has been shut up for six months, and the jailer is pensioned off till he is wanted again. The last time I was here I informed you that in Westmoreland a deacon was flogged for praying, and on passing over that scene of cruelty some time ago, it was entirely grown over with thorns; the place is no longer wanted; it is shut up, and the jailer is paid off. Let these facts be sent throughout England. I mentioned them in the city of Kingston, when the mayor was in the chair. I stated these to be incontrovertible facts; and the next day I sent a challenge, through the newspapers, that I would meet any gentleman that could contradict them. They contradicted me the week before, but then they said they had not time to do it. Out of 24,776 members and inquirers in the North Western Union, there has been only one person brought to the bar of his country for crime, since freedom came, and he was acquitted. Blessings like these not only demand our grateful thanksgivings, but they ought, at the same time, to urge us forward to yet more energetic enterprise in the work in which we have engaged."

Zeal for Africa.

"When I stood here eight years ago, I stated that the great object I had in view, in endeavouring to obtain the emancipation of my brethren in Jamaica, was the introduction of the Gospel of Jesus Christ into the land of their fathers. It would have argued more strongly than the repeated calumnies that have been alleged against the reality of the religion of my beloved brethren and sisters in Jamaica, if they had not felt what they do feel on behalf of the natives of Africa. You have not the least conception of the intensity of feeling they manifest on this all-important subject. It would, as brother Barratt said, do your hearts good to go and see them, and would make you empty all your pockets. Not only are they willing to give their money, but they are anxious that men should be provided for the work. The Christian Church will have to learn a new lesson; she will have to find out that the men who can speak of Jesus will do for the enterprise. We want cultivated men to carry on some departments, I know; but there are such men as Edward Barratt, who feel the love of Christ in their hearts, and they can talk of that love to others. 'I, if I be lifted up, will draw all men unto me.' I am more than ever convinced, that the simple exhibition of the cross of Christ, in all its beauty and loveliness, is the great means for the renovation of the world."

Example of Apostolic Devotement.

"Am I to be told that they must learn Latin and Greek before they go to Africa? It might be well that one conversant with those languages should go with them, but we have some who know as much as Barratt, and what is that? What many philosophers do not know—that Jesus died to save them. They will go up the Niger, and pass through villages into which we cannot enter. Do you suppose that God cannot bless them? I know that he can—I know that he will—I know that he has. If you want to see a missionary in his real character, you must divest yourself of your own. It is a delightful fact, that while you have been debating in your committee-room as to the propriety of sending out these men—while you have been afraid that the guilty murderer would catch them, and again make them slaves—while you have been solicitous about the body, they have been borne forth by the energy of their souls. Since August, 1838, a black brother in connexion with Mr. Gardner's Church sold what he possessed, left the wife of his bosom to obtain her living, bought a

few clothes, and worked his passage out to Africa. He is on the spot from whence he was stolen, proclaiming salvation through the blood of the Lamb. You honour, and justly honour, such men as Williams and Pearce—you are surrounded by the sainted spirits of Carey and Morrison, and because Keith is black will you forget him? I have seen a letter written by himself from Africa, full of cheering thoughts; so that while we have been hesitating as to what we should do, he has commenced the work, and he stands alone unnoticed on the earth, but under the especial eye of Omnipotence, unfolding the banners of the cross. There are openings of usefulness in Africa of which you have not the most faint conception. I hope some of you will go there and see it, and bless the wonderful-working power of God. Let God have all the glory and all the praise."

Urgent Appeal.

"Having brought this subject before you, I come in the name of 50,000 Baptists who want their father-land to receive the Gospel. First, I plead with my brethren in the ministry; I would identify myself with you; I ask you to think of Africa's wrongs; this country has robbed her, and peeled her, and destroyed her. In the West India Islands, during the last two centuries, there have been 30,000,000 of Africans landed there. As there is only half a million living there at the present time, the money which has been spent for

those who have been murdered would pay the national debt. If you refuse us the needful help, where will you be at the judgment day? The scene of labour is open before you, and there are men ready to go. You tell us you have not the money. You have it, and, if you do not bestow it, God may take it away. We do not ask you for your lives; we are willing to give our own. Go to your congregations—go to them in the spirit of prayer; tell them that we long to heal Africa's wounds; that it wants the balm of Gilead, and it must at once be bestowed. Will you, my brethren in the ministry, deny me this one request—the introduction of the Gospel into Africa? Will you not make the experiment, in the strength of Omnipotence and the power of God? You never know your difficulties till you get into the field; it is useless to sit down here and talk about them. Go to the field, discover them, and God will enable you to overcome them. I call upon the deacons of our Churches—I ask you for your influence, for your prayers; I plead for 200,000,000 of Africans, almost entirely destitute of the knowledge of Jesus Christ. I call on the members of Christian Churches—I call not on the world. I do not want the world to touch this ark. I say the Church of Jesus Christ can do it, and ought to do it. Let us begin. I will pledge my Church to £1000, and I will get it in a week. I will pledge Mr. Dendy's Church for £500 or £600, and he will get it in two days."

LONDON MISSIONARY SOCIETY.

The subscribers and friends to this Institution held their Fort-sixth Anniversary on Thursday, May 14, at Exeter Hall. The large room was densely crowded at an early hour. Sir G. Grey, Bart, took the chair.

The Rev. A. Tidmau read an abstract of the Report. It opened by referring to the death of the Rev. John Williams and Mr. Harris, but as we have already published the particulars of that mournful event, we omit them here.

"The tidings from the churches of Polynesia were of a mingled character. In Tahiti, and in some of the Society Islands, the love of many had waxed cold, and spiritual religion, it was feared was at a low ebb. The intercourse of depraved Europeans with the natives continued to be a fruitful source of much of the evil that existed. At some of the chief stations, however, there was the promise of a return to a better state of things. The Missions in the Hervey and Navigator Islands were in a state of eminent prosperity.

"The commercial troubles in China, and

the consequent interruption of the Mission in Canton, were well known to the friends of Missions. At present the scene was dark and stormy; but the Missions in Malacca, Batavia, Pinang, and Siuapore, were replete with promise for the whole of South Eastern Asia.

"A more than ordinary share of trials and discouragements had been experienced in connexion with the Indian missions during the year, but not sufficient to damp the spirit of faith and hope. Failure of health had obliged several of the missionaries to retire either for a time, or permanently, from the field, but the assurance was felt that the Missionaries who remain, though often tried, are not spending their strength in vain.

"In South Africa, amid a fearful prevalence of disease, suffering, and death, there had been times of refreshing from the presence of the Lord. Sinners had been brought to Christ; large accessions had been made to many of the mission churches; and native believers had departed to their rest,

rich in faith, and with hopes full of immortality. The good conduct of the emancipated apprentices formed a subject of universal remark and commendation. In Madagascar the door was more closely shut than ever against the Gospel and its ministers, and the native Christians were still suffering under most fearful persecution.

"In the West Indies, the word of the Lord had free course and was glorified. The missionaries were exceedingly encouraged in their labours among the enfranchised negroes, whose order, industry, and general good conduct merited the highest approbation. The state of religion among the members of the churches and congregations appeared, for the most part, truly gratifying. The contributions of the Mission churches, in various parts of the world, during the past year, for the support and extension of the Gospel, had been extraordinary, amounting to not less than £15,000.

"The following is the number of Missionary stations and out stations belonging to the Society, in different parts of the world, missionaries labouring at the same, &c., &c.

	Stations, and Out-stations.	Mission- aries.	Assistants, Natives, &c.
South Seas.....	418	31	125
Ultra Ganges ..	5	11	4
East Indies.....	110	59	265
Russia	2	2	2
Mediterranean ..	1	1	—
South African and African Islands.	56	32	34
West Indies	39	20	21
	361	156	451

"The Directors had sent forth, during the past year, to various parts of the world, missionaries, with their families, amounting exclusive of their children, to twenty-eight individuals. "The number of churches is 101, Communicants 9,666, and Scholars 41,752. "The total amount of receipts during the past year had been £91,112. 12s. 10d.; the expenditure £82,197. 0s. 4d."

The speakers were, the Rev. R. Knill; Rev. A. Tidman; Rev. Dr. Bennett; Rev. T. Mosely; Rev. Dr. Morrison; Rev. George Smith; Rev. William Garthwaite; Rev. Micajah Hill, missionary from Calcutta; Rev. E. Crisp, missionary returning to India; Thomas Thompson, Esq.; Rev. R. Moffat; Rev. W. Slatyer, missionary from Jamaica; Rev. A. Bennie; Rev. J. Smith, missionary from India; Rev. J. Sherman; Rev. T. Adkins; and Thomas Willson, Esq.

IS THE BRITISH GOVERNMENT OF INDIA A CHRISTIAN GOVERNMENT?

A Christian government is one that is regulated in all its relations by Christian principles; and amongst the foremost of

these principles, is the exercise of a strict and impartial toleration, and the most benevolent anxiety to improve the moral condition of its subjects. Where do we find any indications of the adoption of these principles, which would entitle this government to the high distinction of being considered a Christian government? *Such a government would abstain from the slightest violation of the liberty of conscience, among its Christian, as well as among its heathen subjects.* Placed over a population which professes a system of religion unfavourable to morals and destructive of happiness, it would avoid lending the countenance of its authority to perpetuate and strengthen the system. It would not tarnish its dignity by constraining its enlightened European officers to assist at the tom-foolery of offering cocoa nuts to a river. *It would not employ a body of pilgrim hunters to traverse the land, proclaiming the virtues of an idol, and to invite the people to hasten to the shrine with their offerings; it would not pollute its treasury by filling it with the gains of superstition.* It would rest its claim to the allegiance and affection of its subjects, upon the most rigid adherence to the great principles of justice and equity: it would not seek for a bastard popularity, by pampering the follies and crimes of idolatry. We are constrained, therefore, to come to the conclusion, that the British Government of India is not a Christian Government.

But ought it not to be a Christian government? We conceive that every ruler is bound to take the highest standard of excellence, as the rule of his conduct. And Christianity, proceeding as it does from the original fountain of all wisdom, affords the purest of all models. Designed as it was to regulate the conduct of the family of man in all the relations of life, including the most important and the most minute, it is complete as a system; and there is no emergency in the affairs of State, for which a principle may not be found in its records, which may be followed with confidence the most implicit. It is in proportion as the governments of Christendom have departed from this high standard, and have permitted their conduct to be governed by human passions and prejudices, that they have exposed themselves to shame, and their subjects to misery. We boldly maintain, therefore, that until there shall be discovered in the Vedas, in the Koran, or in any other system, a standard of equity, justice, and morality, superior to that revealed in the Bible, better adapted to promote the dignity of Government, and the well-being of its subjects, the British Government ought to be a Christian government in the largest acceptance of the term.—*Friend of India.*

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 20.]

AUGUST, 1840.

[NEW SERIES.

LAMARTINE'S TRAVELS IN THE EAST.

MY DEAR SIR,—In our last paper, we left Lamartine and Lady Stanhope conversing on the subject of religion, and on the great leading doctrines of the Gospel. After dinner, and (as is the custom in the East both with ladies and gentlemen) smoking several pipes, she conducted him into her garden, out of which a door introduced them into a small inner court, where she had two magnificent Arabian mares. One of these was for the expected Messiah, and the other for herself, when they should ride side by side into the re-conquered Jerusalem. After some further conversation, about politics and Buonaparte, Lamartine took leave. “No farewells,” said she; “we shall often meet again on this journey, and more often yet on other journeyings, of which you have not formed any project. Go to repose, and recollect that you leave a friend in the solitudes of Lebanon.”

I cannot leave these mountains, and conduct your readers onward to Jerusalem, without reference to the return of Lamartine and his friend from the dwelling of Lady Stanhope.

He says, “On the morrow, at four o'clock in the morning, M. de Parsenal and I were on horseback, descending the deep declivity which leads from her monastery to the deep valley of the torrent Belus; we cleared at a ford the waters exhausted by the summer heat, and we began to climb the high mountains of Lebanon, which separate Digjoun from Deir-el-Kammar, or the convent of the Moon, the palace of Emir Beschir, sovereign prince of the Druzes, and of all the mountains of Lebanon. Lady Hester had given us her physician as interpreter, and an Arab groom as a guide. We arrived, after two hours' ride, in a more deep, narrow, and picturesque valley than any of those we had already traversed. On the right and on the left, like two perpendicular ramparts, arose two mountain chains, from three to four hundred feet high, which appeared to have been recently torn from each other by a thunderbolt of the Creator of worlds, or perhaps by the earthquake which shook Lebanon to its foundations when the Son of Man, returning his soul to God not far from these same mountains, heaved that last sigh which scattered the spirit of error, oppression, and falsehood, and breathed truth, liberty, and life into an invigorated world. Gigantic blocks, detached from the sides of the

mountains, and spread like pebbles by the hands of children in the bed of a brook, formed the horrible, sunken, and uneven course of the dry torrent. Some of these blocks were higher and longer than large houses. Some stood strait up, like solid and eternal bodies; others, suspended on their angles, and sustained by the pressure of other unseen rocks, appeared as if they were yet falling and rolling, thus presenting a ruin in action, of an incessant downward movement, of a stony chaos, of a never ending avalanche of rocks,—rocks of dismal colour, grey, black, veined with red and white, opaque,—the petrified waves of a river of granite. Not a drop of water was in the deep interstices of this torrent bed, crumbling to dust in the broiling sun of Syria. Not an herb, a plant, a blade, either in the torrent, or on the indented harsh sides of the abyss; it was a sea of stones, a cataract of rocks, to which the diversity of form, the variety of position, the strangeness of their impending fall, the play of shade and light on their sides and surfaces, appeared to impart motion and fluidity. If Dante had wished to paint in one of the circles of his hell, the hell of stones, the hell of aridity, of ruin, of the decay of things, of the sinking of worlds, of the rottenness of age, this is the scene which he would have had simply to copy: it is a flood of the last hours of the world, when fire shall have consumed every thing, and the earth, heaving up its entrails, shall be but one hlock of stone, burnt to ashes beneath the feet of the terrible Judge who shall come to visit it.”

After making every necessary preparation for himself and his fellow-travellers, he left Beirout for Palestine, on Oct. 8th, at three o'clock in the afternoon.

“We mounted on horseback, with eighteen horses in our train forming the caravan. We slept at a khan, three hours march from Beirout. On the following day, departed at three in the morning. Arrived at Sidon, fine shadow of a destroyed town, of which even the very name is lost: no relic of its grandeur. Marched two hours, and slept at El-kantard. Departed before day-light, and scaled some rocky eminences: from the top of the highest we see Tyre. By the Arabs its called Tour; it is placed on the sharpest extremity of a promontory, and appears to rise from the waves themselves. At a distance you would call it handsome, but it is only a beautiful shadow, which vanishes on drawing near. A few hundred crumbling and almost deserted houses, in which the Arabs collect at evening the large flocks of sheep and black goats, with long hanging ears, which defile before you in the plain. Such is the Tyre of to-day! She has no longer a harbour in the seas, or a road in the land: the prophecies are long ago accomplished upon her. We journeyed in silence. I thought on the prophecies, and I tasked my memory for some of the eloquent menaces which the Divine Spirit spoke by Ezekiel. I found them not in words, but I found them in the deplorable reality which I had before my eyes. Some verses of my own, thrown off at hazard on leaving France for the East, alone occurred to my recollection,—

I have not heard the nations' cries ascend,
And call responses from the cedars old;
Nor seen high Lebanon's God-sent eagles bend
Their flight on Tyre—emblems of wrath foretold.

I had before me the black Lebanon; but my imagination has deceived me, thought I; I neither see vultures nor eagles, which ought, in or to fulfil

prophecy, descend incessantly from the mountains to devour this corpse of a town, reproved by God, and the enemy of his people. At the moment I was making these reflections, some large motionless object appeared to our left on the top of a perpendicular rock, which advanced into the plain, even to the route for caravans. It was like five statues of black stone, placed on the rock as on a pedestal; but from some almost insensible movements in these colossal figures, we believed, as we approached, that they were five Bedouin Arabs, clad in their black goat skins, who stood on this height to see us pass. At length, when we were only fifty steps from the rock, we saw one of these five objects expand his wide wings, and flap them against his sides with a noise like that of a sail set to the wind. We distinguished them as five eagles of the largest kind I had ever seen on the Alps, or chained in the menageries of our cities. They did not fly away, or bestir themselves, as we drew near; planted like kings of the desert on the edge of the rock, they looked down upon Tyre as their appanage, whither they were about to return. Never had any thing more supernatural struck thus vividly my sight and my spirit; and it required an effort of my reason not to behold behind the eagles the lofty and terrible figure of the poet of vengeance, Ezekiel, rising above them, and pointing out to them, with his eye and his finger, the city which God gave them to devour, whilst the storm of divine anger shook his snowy, streaming beard, and the fire of celestial wrath shot from his eyes. We stood, when forty paces off; the eagles just turned their heads, and cast a disdainful look upon us; but at last two of our troop left the caravan, and rushed in a gallop, musket in hand, to the very foot of the rock: still they flew not. Some shots with ball caused them heavily to rise; but they returned, and hovered for a long time over our heads, without being reached by our balls, as if they had said to us, "You can do nothing: we are the eagles of the Almighty!"

About two miles from Tyre, they stopped at the wells of Solomon. It is supposed that Solomon caused these wells to be constructed as a recompense to Tyre, and her king Hiram, for the services he had received in the removal of marble and cedar to build the temple.

"On the 11th we struck our tents by the light of a thousand stars, which were reflected in the waves stretched at our feet. We descended for yet an hour, and entered the plain of Acre, the ancient Ptolemais.

"On the 12th we commenced our march with the first dawn of day. We cleared a hill planted with olives and hollyoaks, scattered in groups, or, under the browsing teeth of goats and camels, decreased to briars. When we were on the other side of the hill, the Holy Land, the land of Canaan, appeared in all its extent before us. It was a grand, agreeable, and imposing prospect. It was not that naked, rocky, and sterile land, that hive of mean and scraggy mountains, which is pictured to us as the promised land, on the credit of prejudiced writers, or of travellers hurried in their descriptions, who, of the immense and varied domains of the twelve tribes, have only perceived the rocky path which leads from Joffa (Joppa) to Jerusalem. Deceived by them, I expected only what they described, namely, a confined country, void of plains, trees, and water; a land encumbered with white or grey hillocks, where the Arab robber conceals himself, in the shade of ravines, to despoil passengers: such is perhaps the route from Jerusalem to Joffa. But here was Judea, such as

we beheld it the first day from the heights which skirt the plain of Ptolemais—such as we afterwards found it on the other side of the hills of Zebulon, beside Nazareth at the foot of the mounts, Hermon and Carmel. We were now standing between two gently rising undulations, scarcely fit to be designated as hills, the hollow between them formed the road we had to follow. This road was marked by the traces of camels, who have trodden its dust for four thousand years. To our right and to our left, the round sides of the two hills were shaded every twenty steps by thickets of varied shrubs which never lose their leaves. The carot tree, the turpentine, the palm, and sycamore, contributed to the clothing of these hills. I am not acquainted with the names of the other trees; some had the foliage of pines and cedars; others, and they were the most beautiful, resembled immense willows in the colour of their bark, the beauty of their foliage, and the delicate yellow tints of their leaves, but they far surpassed them in extent, growth, and elevation. The most numerous caravans can collect around their colossal trunk, and encamp with their camels and baggage beneath their shade. When you have seen one of these hills which I have described, you have seen them all, so far as form is concerned, and the imagination can picture their effect when they are met in descriptions of the scenery of the Holy Land. We journeyed, then, between two of these hills, and we began a gentle descent, leaving the sea and the plain of Ptolemais behind us, when we perceived the first plain in the land of Canaan: it was the plain of Zebulon, the garden of the tribe of that name.

“From the plain of Zebulon we passed over gently rising hills, more sandy than the first, to the village of Séphora, the Séphora of the Scriptures, the ancient Diocesana of the Romans, the largest town in Palestine, after Jerusalem, in the time of Herod Agrippa. We stopped about a mile from Séphora during the middle of the day. A fountain of excellent and inexhaustible water flows there for the inhabitants of two or three valleys. It is surrounded by fig and pomegranate trees, and we seated ourselves beneath their shade, and waited more than an hour before we could water our caravan, so great was the concourse of cows and camels which the pastoral Arabs brought there from all parts of the valley: countless strings of black goats and of cows stirred up the plain, and the hills which rise toward Nazareth. I lay down, wrapped up in my mantle, under the shade of a fig tree, a short distance from the fountain, and contemplated for a long time this scene of ancient days. Our horses were standing thickly about us, their feet shackled, their turkish saddles upon their backs, their heads lowered, and seeking the shades of their own drooping manes; our arms, sabres, muskets, pistols, were suspended over our heads on the branches of pomegranates and figs. The women of Séphora, clothed exactly like the wives of Abraham and Isaac, with a blue tunic bound at the middle of the body, and the swelling folds of another white tunic falling gracefully over the blue one, bore upon their blue-turbaned heads empty pitchers lying on their sides, or carried them full and straight up, supporting them with their hands like the Cariatédes of the Acropolis.

“This day commenced in me new and entirely different impressions from those with which my journey had hitherto inspired me. I had journeyed with my eyes, thought, and understanding; I had never journeyed with the soul and the heart as on reaching the land of prodigies—

the land of Jehovah and of Christ—the land, all the designations of which had been a thousand times lisped by my childish lips. I felt within me as if something, till now cold and dead, was warmed and reanimated: I felt what we all feel on recognising, amongst a thousand unknown, strange faces, the countenance of a beloved mother, sister, or wife: what we feel on leaving the street to enter a temple—a feeling of meditation, of mildness, of internal joy, of tenderness, and of consolation, which we have nowhere else. The temple was, for me, the country of the Bible and the Gospel, into which I had just put my steps. I prayed to God in silence; in the secrecy of thought I gave thanks to him for having granted that I should live long enough to cast my eyes upon the sanctuary of the Holy Land. I felt that I was again a man when appearing before the shadow of the God of my youth. It seemed to me also, as I scaled the last hills which separated me from Nazareth, that I was going to ponder at its mysterious source, on that great and fruitful religion which, two thousand years ago, worked its bed in the universe, and has refreshed so many mortal generations with its pure and life-bestowing waters. There was the source in the hollow of that rock which I ground beneath my feet—that hill, the last steps of which I was clearing, had borne on its sides the Saviour, the Life, the Light, and the hope of the world.”

In our next paper, we will conduct our readers into the town of Nazareth, and to the scenes of the childhood of the Saviour of men. Lamartine awakens all the sympathies of our hearts, and transports us, in imagination, to gaze upon the scenes which in such heart-stirring language he is describing. While writing these papers, and while carried along by the irresistible influence of his descriptions, his simple, beautiful, and sublime descriptions, an involuntary wish has often started up in my mind—I wish he were not a Roman Catholic. O when will these lands, once the birth-place of light and incarnate love, when will these lands be visited, not with the devotees of a spurious Christianity, but with the glorious gospel of the blessed God, and the faithful and single-hearted missionary of the cross. O God hasten the day.

Yours, &c.,

H. HUNTER.

THE INFLUENCE OF THE FALL ON THE MIND.

EVERY moment furnishes me with fresh proofs that man is a fallen creature; yet I am totally unable to say how Adam's disobedience weakened his intellectual faculties, or how, if the soul is immaterial, he could transmit to his descendants the same deteriorated remnant of original, spiritual perfection. It is certain, that when man came out of the hands of the Creator he was perfect, upright, and very good; it is equally evident, that he is now very imperfect, corrupt, and debased. Doubtless, our first parents forfeited many spiritual advantages, in addition to the punishment actually inflicted upon them, which extended only to their corporeal frame and temporal destiny. Involved in guilt and misery, deprived of the assistance and society of God, who can say how far such circumstances operated to enshroud their godlike faculties in gloom and torpor, and to weaken their efficient exercise? Adam, when he fell, was unquestionably shorn of much of his intellectual glory; his reasoning powers became blunted, his judgment was blinded, his perception obscured, and, conse-

quently, his will perverted. Man may probably still possess, *naturally*, the same ability to choose between good and evil as he at first enjoyed; but owing to the darkness, debasement, and perversion of his mental powers, his soul is become the slave of the body, and he is now as prone to evil as the sparks are to fly upward.

After all, is it not possible that this mental degradation may be entirely owing to that mortality which the body became subject to upon the primordial transgression? As we know nothing of the nature of separate spirits, so we can form no adequate idea of the extent of that influence, which the body maintains over its spiritual resident. May not the pains, irregularities, and fluctuating state of the corporeal system, consequent on its mortality, produce much of that confusion and imperfection which is observable in the exercise of our reason? Is it not the body which tyrannises over the best affections of the soul? Paul seems to have had some such view of the subject in his seventh chapter to the Romans, in which he pointedly refers to those different dispositions that resided in the two component parts of his nature. While as a man, composed of body and soul, he acknowledges that he was "carnal, sold under sin;" he identifies himself, his inward man, that is his soul, as "delighting in the law of God," and describes the seat and source of sin to be the body, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." In the 1st epistle to the Corinthians, chapter xv., mortality is represented as man's greatest enemy; or, as head of the mediatorial kingdom of grace, the most powerful adversary that Christ has to destroy in order to complete human redemption. "The last enemy that shall be destroyed is death;" and "the sting of death," or that means by which mortality becomes so potent and malevolent an enemy, "is sin." Mortality produces sin, but when "death is swallowed up in victory," when mortality is annihilated, then shall all the tribes of Adam triumphantly exclaim, "O, death! where is thy sting?" Where is all that accumulation of sin, which since the fatal day when our first parents became subject to thy baleful sway, has never ceased till now to make man miserable, and obscure the glories of Jehovah? "Thanks be to God which giveth us the victory," and which has made us "more than conquerors through our Lord Jesus Christ."

Perhaps the truth may be, that man's spiritual faculties have undergone no *absolute* change, but in consequence of their connexion with a body labouring under the divine curse, and groaning beneath the bondage of corruption, have fallen into a most lamentable state of *relative* degradation. On this ground it may be that man is still addressed as a free agent; and in order to enable him to overcome the preponderating influence of the depraved and earthly appetites of the body, God has graciously promised the assistance of his Holy Spirit. The fall may be presumed to have affected man's moral state, not so much by depriving him of any attribute of the soul, as by reducing its faculties into a state of slavery and subordination. In like manner the regenerating powers of the Divine Spirit operate, not by implanting specifically new faculties in the mind, but by giving its natural faculties a new bias, invigorating their exercise, raising them above the dominion and ruling influence of the body, and diverting them from the slavery of sin to the rational service of God. I should think that David's expression, Psalm li. 5, describes the innate depravity of our bodily nature, rather than an imperfection of the soul. "Behold, my body was cast in a

mould of iniquity, the very embryo of my nature was the seat of sin. Before I was capable of consciousness, a body of mortal flesh, *a body of death*, was forming for me, in which was thickly sown all the seeds of corruption and wickedness." The ideas conveyed by the phraseology of this verse, seem only to be applicable to the body. Infants, whose souls cannot have acquired any contamination from their temporary domiciliation in flesh, are, without repentance or faith, subjects of the kingdom of heaven.

D. H.

THE BAPTISM AT MAGDALEN, &c.

[THOUGH we have inserted an account of this baptism, and the formation of the Church at Wendling, with which we doubt not our readers were interested, we cannot deny ourselves the pleasure, or our readers the gratification, of entering on our pages the following humorous and characteristic account from the pen of our aged and venerable friend, Mr. Ewen. Though eighty-two, Mr. E. has been for near twenty years one of the regular supplies at Magdalen, a distance of more than twenty miles from his residence. The most fastidious will excuse us; and all who know our aged and esteemed friend, will be gratified if we give it with the postscript entire.—ED.]

Dear Sir,—The Prince of Peace having for a long time paid his addresses to the inhabitants of Magdalen, in Norfolk, and all his overtures of love being disregarded, or nearly so, some of his servants were nearly dispirited; but on the 8th of December last, one of them delivered an address to them founded on Psalm lxvi. 16, "Come and hear, all ye that fear God, and I will declare unto you what he hath done for my soul:" at the close of which an individual stood up and said, "Let us meet together to-morrow evening, and tell each other what God hath done for our souls." Some of them assembled together: their number increased, as they told each other their experience, sang his praise, and united in prayer with and for each other; and they found God a promise-performing God: they gave themselves up unto the Lord, first one and then another, until it was concluded that a goodly number would, on the 3rd of May, voluntarily and publicly embrace the Lord Jesus as their heavenly bridegroom. The time came—it was a glorious morning. A waggon was placed near a large pond, well filled with water out of the river Ouse, very near to Crabb's Abbey, the habitation of our kind friend and brother, Mr. North. About half-past ten o'clock, the waggon was occupied as a platform, a hymn was given out and sung, prayer was offered up to God, and then brother Taylor, of St. James's, addressed, some think, 3000 people, from Eph. iv. 5, "One baptism;" after which the volunteers, all standing together near the platform, sung the 517th hymn, "Come young christians, follow Jesus," in a tune, quick time, with a chorus. I think I shall be pardonable if I say, it animated the most stoical in the congregation—I'm sure it did me. Then after a short prayer, our old brother Ewen baptized, in the name of the Father, and of the Son, and of the Holy Ghost, nine females, and eleven males. Afterwards, the newly-baptized persons, with many others from a distance, i. e., from Wisbech, March, Gedney Hill, &c., &c., sat down to, I beg leave to call it, the wedding dinner, provided at the expense of Gaius; after which he and his good lady, with many other of their friends, took the places which had been occupied. At half-past two o'clock we went to Stowbridge chapel, and brother Taylor preached from 2 Cor. viii. 5, "They first gave," &c.; after which brother Ewen addressed the newly-baptized persons, and received them into the Church, giving each of them the right hand of fellowship, and altogether.

with twelve or fourteen brothers and sisters from distant Churches, we commemorated the dying love of our redeeming Lord. We then returned to our before-mentioned friend, Mr. North's house, where a great number took tea. At half-past six o'clock, brother Samuel Ratcliffe, who first introduced preaching into that neighbourhood by the General Baptists, preached from Acts viii. 39, "And he went on his way rejoicing." There are also six more candidates for baptism, four of whom are approved and accepted, and would have been baptized, but for reasons approved wished to have their baptism deferred a few weeks. I hope, therefore, to have the pleasure of entertaining you, and the readers of the Repository, of which you are the Editor, with another account ere long of God's grace and love being embraced, and our little number being increased to a multitude. Before I lay down my pen I must add, that one effect which this revival has produced is, a piece of ground is purchased on which to erect a chapel at Magdalen, and I hope before the summer closes, the gospel trumpet will be sounded in it to a much larger number of precious souls than can get into the small room in which we now assemble to worship God. May the good Lord make us all more thankful, prayerful, faithful, and holy, so prays

AN OLD DISCIPLE.

On the next day, Monday, the 4th of May, assembled at our brother Mr. John Wherry's, at Wendling, four miles on the West of East Dereham, a great number of people to witness a public baptism, and the formation of a Christian Church. There were brethren Green and Scott, from Norwich; Ratcliffe, from Ketteringham; Pike, from Derby; Pike, from Wisbech, &c., &c. There were between twenty and thirty gigs, carts, &c., in brother Wherry's yard. About two o'clock, after singing and prayer, brother Green, of Norwich, addressed, it was believed, a thousand people on believers' baptism; then brother Ewen baptized eighteen persons, eleven females, and seven males. We then assembled in brother Wherry's barn, which was fitted up on the occasion, to form a General Baptist Church, Mr. and Mrs. Wherry, and a Mr. Young, who lives near Mr. Wherry's, and was baptized at Wisbech some months ago, and the eighteen newly-baptized persons, were personally addressed by brother Pike, of Derby, or rather, after they were addressed, were individually asked, if they desired to be united together in Church fellowship, they answering in the affirmative. After prayer they, the twenty-one persons above-mentioned, with all the baptized believers present, commemorated the dying love of our Redeemer in communion with each other, by eating bread and drinking wine around his table; after which great numbers took tea at brother Wherry's. I should have observed, many dined with him before the business began. In the evening, we assembled again in the barn to advocate the claims the poor heathen have upon the christian world. The meeting was well attended: a collection was made at the close, but the precise sum obtained I do not know. Thus there are two links added, which form a chain which connects the General Baptist Church at Wisbech with that in Norwich. Souls are every where of more worth than silver or gold, and some persons are more calculated to proclaim salvation in villages, than in great towns and cities. May the time soon approach when every city, town, village, and hamlet in the world, shall have the Gospel proclaimed in it to perishing sinners, and Jesus reign from sea to sea, and shore to shore.

P. S. I have sent you the above, not requesting you to give the whole a

place in the Repository, nor any part of it, if you receive from some other pen what will be more acceptable and useful. It appears to me certain, that brother Pike will send you an account of the proceedings at Wendling; but as he was not at Stowbridge, perhaps no one, except myself, will send you the particular transactions of the 3rd of May. You are quite at liberty to make what use you please of the above scrawl, when you have corrected it; and every thing I write or do I know is very imperfect, i. e., to make it public, or purify it with fire. Hoping you are well, and usefully employed every day, I assure you I am,

Your sincere friend and brother,
 May 21st, 1840. THOS. EWEN, *the Aged.*

THE DIVINE GLORY DISCERNED BY THE BELIEVER.

THE unspeakable glory of the Godhead is constantly and clearly displayed throughout every portion of his vast empire. The volume of nature, the events of providence, the scheme of human redemption, unitedly conspire, and are eminently calculated, to arrest the attention of mankind, and to raise their thoughts to the contemplation of Him whose dominion extends over all things. The believer, however, is the only character who rightly understands, and duly appreciates, those stupendous manifestations of the divine majesty with which we are furnished. On the unrenewed mind they produce no permanent impression. Divine truth distinctly asserts, and experience corroborates the statement, that the god of this world has blinded the minds of those who believe not—their understandings are darkened. If a person, destitute of sight, was restored to the possession of this important faculty, the change would be almost as great and overpowering as if he were transported to a distant world. Every thing would be invested with the freshness of novelty, every opening scene would present additional objects of attraction and delight, every returning day would be the means of augmenting his mental resources, and increasing his pleasurable emotions. Such is the mighty revolution which faith effects in the human mind: it opens to its view scenes of surpassing glory, it gives birth to thoughts, feelings, pleasures, and consolations, to which the unrenewed heart is an entire stranger. It throws new light on every portion of Jehovah's empire, and deeply impresses the soul with his infinite power, unsullied holiness, matchless wisdom, and boundless love and mercy. Awakened by a heavenly impulse to a state of spiritual life, the mind meditates on the different productions of the divine hand with enlarged views, and kindles with the intensest emotions of wonder and joy. The sun shining in his strength, diffusing life, and light, and beauty, on all surrounding objects; the moon, and stars, and all the magnificent furniture of the heavens, powerfully and solemnly impress the believer's mind with the infinite power, wisdom, and goodness of the Supreme Being. Light and darkness, the varied scenes of day, the stillness and repose of the midnight hour, the regular changes of the seasons, the beauty and softness of spring, the splendour and gaiety of summer, the ripeness of autumn, the terrific grandeur of winter, lead the renewed mind with admiration and adoring gratitude to the contemplation of those august perfections which with infinite wisdom and benevolence order and arrange all things. In all, the christian beholds infallible indications of the incomprehensible glory of the Godhead. When he dwells on the vast provision made for man, in the animal, vegetable, and mineral kingdoms; or when he observes the elements of air, water, and fire, severally laid under contribution to promote our happiness, he cannot but deeply acknowledge, and fervently adore, the superabounding goodness of the Giver of every good and perfect gift. These interesting themes are, doubtless, contemplated by others, but with views and emotions widely different. One class speak in applauding terms of the laws of nature, and of the wisdom and goodness displayed in her various departments. But what do they intend by nature? Is it not an incontrovertible fact, that it is a mere name for an effect of which the Deity is the cause? What are its laws, but the ordinances of heaven; or, in other words, regulations formed by infinite wisdom for the governance of the

universe, and in conformity to which the Godhead is pleased to act? The term, however, to which we allude, is employed by many in order daringly to set aside the existence of a first cause—to banish the Creator from his own dominions. Such absurd and vile principles render man an orphan at his birth, and an outcast in his destiny: the life-blood of the affections stands frozen in its strongest and most genial current, and the universe is covered with a shroud of the most melancholy gloom. Others, while they readily acknowledge all things to have been brought into being by infinite power and wisdom, are so infatuated, that they never rise to the contemplation of the divine perfections: to them all the splendours of the creation are displayed in vain. But the christian ascends from nature to nature's God. He feels that wherever he is there God is. The omnipotent, almighty Jehovah lives, and moves, and acts in every thing which meets his view. He knows that his ear is always open to his petitions, his hand ever extended to supply, to relieve, to comfort and to save him. In society and in solitude, by night and by day, he feels that the eternal God is his sun and shield—his exceeding great reward. The divine glory is also in a peculiar manner discerned by the believer in the various dispensations of providence. It would be the very climax of folly to imagine, that the affairs of mankind have been left to the blind direction of chance. Unless we admit the absurd notion, that the Supreme Intelligence has constructed the universe in vain, we must acknowledge that he has some wise designs in all the works of his hands. But how could events be conducive to any intended result if they were merely fortuitous? Every thing shows, beyond contradiction, the existence of a wise superintendence in every department of the divine government. Thus, while men are free agents, acting agreeably to their own inclinations, and often with no other view than to serve their own purposes, the infinite God holds the reins of universal dominion, and so overrules all circumstances and events, as to render them subservient to his own benevolent and holy designs. There is not a single spot of the creation that does not feel his presence, and benefit by his goodness. But while divine superintendence is exercised over the whole creation, it is eminently displayed in relation to the Church. Whatever opposes and frustrates the advancement of Zion, is either overruled, or utterly removed. The rise and fall of empires, the successes and overthrow of hostile forces, the birth and death of the powerful of the earth, the prosperity or the desolation of nations, have all a connexion, more or less remote, with the kingdom of heaven; they are all involved in that vast system of preparatory dispensations which is designed, by unerring wisdom, to level the mountains and exalt the vallies in order to prepare the way of the Lord. He who is King in Zion renders every thing subservient to his own merciful designs: He *must* reign, and therefore every opposing power must give way before the approach of his conquering chariot. Divine superintendence, however, is not confined to the Church, collectively considered—it is extended in a peculiar manner to every individual christian. He lives under the constant and paternal inspection of Him who sitteth on the circle of the earth; the bounds of his habitation are fixed by infinite wisdom; his pilgrimage through life is marked in the sands of the desert by the finger of God. Without alluding to a variety of other topics which this subject naturally suggests, is it not evident, that the believer is brought into such intimate connection with the dispensations of divine providence, that he seems encompassed with rays of glory from the throne of universal dominion? In all events he recognises the divine hand, and whilst others feel no thrilling emotions of joy, no sentiments of reverential awe, but are ready to deride his conduct as visionary and absurd, he can exclaim,

“I see a hand you cannot see,
I hear a voice you cannot hear.”

But the believer beholds the divine glory pre-eminently displayed in the scheme of human salvation. In order to govern a world of free and intelligent creatures, it is necessary to possess illimitable power and wisdom; and to attend to the vast and multiplied concerns of the creation, appears even more glorious and wonderful than the formation of the material universe, though a work of stupendous magni-

tude; but to renovate the world, to raise millions from a state of wretchedness, pollution, and condemnation, to a state of holiness, security, and unutterable bliss, must indeed be regarded as the most gigantic achievement connected with the government of God. How glorious do all the divine perfections appear in the plan of salvation! Here the law is magnified and honoured, while the transgressor is pardoned; here the offence is punished, and yet the offender is spared; here the Deity displays his unsullied holiness, and whilst he offers salvation to the sinner, he manifests his infinite abhorrence of sin; here justice is satisfied, and mercy melts over the miseries of a ruined world. What but unfathomable tenderness and love, could have induced the Deity to pity beings so vile, so wretched, so unworthy, in whose character there was nothing to attract, but every thing to repel, the compassionate regards of heaven? Nothing inferior to boundless power could have removed the mighty obstacle which lay in the way of our recovery: nothing but Omnipotence could have vanquished the foes of God and man. The very character of this scheme proclaims it divine. Compared with it, all that is vast in human conception, strange and eventful in human experience, deep and lasting in the results of human power, sink, we say not into littleness, but into absolute nothingness. The mystery of godliness ever presents some fresh developement to thought, deepening with the illustrations which it throws upon the moral grandeur of Deity, or beaming with softer and more attractive rays of a love which none but God could show. In the personage, character, and work of Jesus Christ, the believer beholds with inexpressible joy the divine glory. The Saviour is expressly denominated, "the brightness of the father's glory." "The power of God, and the wisdom of God." The more steadily faith gazes on our exalted Redeemer, the more clearly shall we discover the divine glory. Our views of the character of God will be expanded and improved, and we shall be changed to the same image, from glory to glory, as by the spirit of the Lord. Besides, the experience of the christian furnishes him with a manifestation of the glory of God. From the astonishing change effected in his heart by the Holy Spirit, he has been taught many truths which before were involved in deep darkness. Whilst he abhors himself, he is powerfully impressed with a sense of the infinite majesty, holiness, and justice of God. He is so conscious of his unworthiness, that he stands amazed at the divine condescension and mercy displayed in our redemption. Filled with gratitude he exclaims, "What shall I render unto the Lord for all his benefits?" As he becomes more acquainted with the character of our divine master, he beholds still greater displays of his father who is in heaven. Christ dwelling in his heart by faith, he is made one spirit with his Lord. This mysterious union with the Son of God elevates and expands the soul, meetens it to receive larger communications of the divine favour, strengthens the vision of faith, and brings to view the most sacred and enrapturing scenes. But there is a region of unmingled joy, where the glory of God will be still far more clearly discerned. His full glory would be too overpowering for our present capacities—it would totally disarrange our whole system. But our powers are destined to undergo an entire change. "That which is sown in corruption shall be raised in incorruption, that which is sown in weakness shall be raised in power, that which is sown a natural body shall be raised a spiritual body." So astonishingly will the vigour of our intellectual powers be increased, so greatly will their capacity be enlarged, that we shall be able to gaze without intermission on the beatific vision. "Father," said the Saviour, in his intercessory prayer, "I will that they whom thou hast given me be with me where I am, that they may behold my glory." Oh! if the occasional glimpses of the Saviour's glory with which we are favoured on earth, be so joyous, so transporting, how unutterably delightful will be the effect when we shall behold him in his celestial temple in the full grandeur of his character. That scene will not be a transient one, like that beheld on the mount of transfiguration, leaving the spectators in mute astonishment, but shall continue throughout eternity. Let it, however, be remembered, that these privileges belong only to the believer. Reader, dost thou believe! "He that believeth in the Son hath everlasting life, but he that believeth not is condemned already."

CORRESPONDENCE.

OTHER THOUGHTS ON UNION.

THOUGHTS on the entire union, or rather amalgamation, of the two principal sections of the Baptist denomination in this country, have been cherished by individuals for some time. Union, so far as it is sincere, is very desirable; but in order to this, the parties must perfectly understand each other, or ideas, that lay concealed under ambiguous terms, will probably at times be developed, and evince that union exists only in name. It is gratifying to reflect, that, by mutual consideration and prayer, the two sections of the Baptist body are, at least in their general ministry, far more united than they were forty years ago. In which section the change has been the greater it is not material to inquire. Neither one nor the other needs be solicitous to conceal from itself, or others, that in the public ministry there is a degree of alteration. The section denominated *General*, perhaps more commonly and distinctly recognises and maintains at the present time, the real, personal operations of the ever-blessed Spirit, through the instrumentality of the written word, in the conversion of the soul to God, and in the sustenance and comfort of the christian pilgrim. And that part that is denominated *Particular*, with the exception of a small minority of Churches, often denominated hyper-calvinists, and which perhaps they scarcely acknowledge, very generally maintains that great truth, that Christ died for all—that he tasted death for every man; a truth that the fathers of our connexion felt themselves called upon especially to maintain, in opposition to the calvinists of their day. But let not the unwary reader at once conclude, “then there is no difference between us, and that they are General Baptists just as we are.” Mr. Hall said, and many have adopted the opinion, that it is not in the extent of the atonement that the restriction exists, but in the operation of the Holy Spirit. The thoughtful reader will perceive, that this is not annihilating the difficulty, it is only removing it a step backward. Nor does the writer mean to insinuate, that there is no difficulty in the scheme adopted by the General Baptists, he feels that there is. But is it not rather disingenuous to represent in *our* periodical, and knowing the ideas attached to the words by our body, that the other section of the Baptist body are as General as ourselves? Have they ceased to believe and maintain particular and personal election, and the saving operations of the Spirit on the minds of the elect only? If not, which ever may be right, we are not one.

But the writer on this subject, in your number for July, while he says, “Our distinctive sentiments, as a body, need not in any degree be compromised or affected by our standing together in real union;” and thus pleads for an enlarged union, seems in reality to assume, that there is no real union of theological sentiment, only in individual Churches. He says some good things respecting the inutility of articles of faith, &c.; but I would respectfully ask, What have these to do with the subject? If we descend to minute analysis it might perhaps be found, that scarcely any two persons hold exactly the same opinion, even in one Church; and then is union to be found only in my own dear self? may there not be so near an agreement among many individuals, as to enable them cordially to unite in one Church? And may not a number of these independent Churches, with the same mutual forbearance of common infirmities, voluntarily unite cordially, and on principle, so long, and only so long, as they maintain the common sentiments of the body? I object to the expression, “*schismatically* apart,” because I believe, that christians and Churches standing apart from each other, on principle, are not schismatical. To their own master they stand or fall.

It appears, that in the proposed union, our Foreign Mission would require a real change; that is, it must be absorbed in the Baptist Missionary Society. But then, to console us under this idea we are told, we shall “gain the Baptist Mission.” Ah! did Jonah gain the fish that swallowed him up? But, seriously, I would ask, Does your correspondent know, that at the formation of our Missionary Society, many of our body greatly feared that we should not be able to maintain a distinct

Society, even on a small scale, and they wished to unite with the other Society? and I believe (if I err I shall be thankful to be corrected) that application was made for this purpose, to the late Secretary, Mr. Fuller, and that he replied in effect, "No, it is impossible: Calvinists cannot unite with Arminians." It will not be doubted, whether he understood the kind of philosophical calvinism that, since his illustration of it, has been in operation till it has nearly leavened the whole of the other section of Baptists. If there are indeed truly evangelical baptist Churches, who disavow the "name *Particular*, and the thing it designates," and "who are as General as ourselves," out of connexion with us, I hope there would be no objection to receive them into our connexion, if they wish it; but for us to go over to a really calvinistic body seems, at present, inexpedient,—

1. Because, as a body, we are not advocates even of refined and philosophical calvinism: union could not, therefore, be cordial and sincere.

The former part of this proposition, probably, will not be disputed, and the conclusion from it appears reasonably to follow. It is neither necessary nor proper for one to judge another respecting his sentiments, formed from a serious and prayerful consideration of the Scriptures, but it is obvious, that the nearer persons are to unity of sentiment, the greater will be the probability of sincere and cordial union of operation; while any two considerable bodies, professedly united for general purposes, if not harmonious in sentiment, will be likely to view each other with suspicion and heartburnings, which will soon betray the absence of sincere and affectionate union. In that case the name would be of no consequence, and eagerly to pursue it, before it is a correct representation of the mind, would be like an army weakening its centre by extending its wings. Two compact bodies, contending in harmony for particular and well-defined objects, does not present to the enemy a "broken front," but two columns of the same army, contending the more earnestly, as they are in the presence of associates with whom they entirely sympathize in sentiment and affection. The contemplated union seems at present inexpedient,—

2. Because there is reason to fear that it would diminish, rather than increase, mutual exertion.

Those institutions and objects that have originated and grown up among ourselves, and strengthened with our strength, are likely to be more affectionately cherished and supported than if they were thrown open to comparative strangers, and theirs opened to us. If this is not a part of the proposed union, and if it be not rather an amalgamation of the two sections, in what can it differ from that which at present exists? We, as a connexion, are in the Baptist Union, and the writer knows not but that, so far as the objects that it contemplates are concerned, the Union is sincere. If it is further designed to cast away all terms indicative of distinction between the two sections, and make our institutions one, is there not reason to fear that neither section would feel so cordially attached to them, or so vigorously support them? An healthful and friendly competition may sometimes provoke to love and good works, but the measure proposed might remove this, and encourage indifference.

3. Is there no reason to apprehend, that the security of property would be endangered by the rejection of distinctive terms?

This is worthy of consideration; yet, if on other grounds, the amalgamation were desirable, this must be provided against in the best practicable manner. If the union were scripturally imperative, or, in prudence, decidedly expedient, the question of property ought to be esteemed light. But if on neither of the former grounds it can be urged, this is an additional reason against it.

Finally, the writer begs to say, that the above sentiments are not connected in his mind with any unfriendly feeling towards any that differ from him. He pretends not to any extensive knowledge of the feelings which prevail on this subject in the Connexion in which he is happy to enjoy a place, and, so far as he knows, he writes only the sentiments of one person. He fears that expediency, and sentimental charity, frequently go before truth; though every christian, no doubt sincerely, says, "TRUTH FIRST—THEN CHARITY."

J. M.

ENDOWMENTS.

Sir,—I am desirous of obtaining information on a subject which, entrusted as I am, in common with the great body of your readers, for the well-being of Christ's Church in the world, I am persuaded would be practicably valuable for the religious public, as well as myself, thoroughly to understand. This subject is *Endowments*, and their actual effects on the Churches to which they belong. I should have no objection to know how they have operated in the long run on other corporations; but my inquiry especially respects Dissenting Churches of our own and other denominations.

Our pious forefathers, no doubt, in those instances where they made endowments, large or small, did so under the conviction or supposition, that they would subserve the cause of Christ; and looking at it, *à priori*, one should think they would. But non-conformity is old enough to answer the question; not with uncertain *à priori* arguments only, but with the clear light of *à posteriori* evidence; I mean we could tell if facts were only gathered together how endowments have actually worked in the churches for the last 50, 100, or 150 years. And it greatly concerns all men, especially all dissenters, to know these facts, or at least the grand inference and instruction to be derived from them. Allow me, therefore, to draw the attention of your readers to this matter; and to request the answer from time to time, of such persons as are in possession of the history and condition of endowed Churches. I suggest that in cases where it might be too delicate to mention names, either of places or persons, still the facts could be given; and *truth and experience* is so much the common property of mankind at large, and especially of the Christian Church, that I do not see what right any one has to keep it to himself.

To assist your correspondents in giving the valuable information in their power, I would request specific answers to the following queries:—

1. Is it frequent *now-a-days* to endow chapels, or the Churches worshiping in them, or the officiating minister for the time being, by deed of gift, or by testament, or otherwise?

2. Have endowments generally answered the design of the donor, or testator? Are the doctrines still propounded upon the whole the same as those of the founders? Are there instances of the endowed churches becoming awfully or indubitably different from their original design and constitution? or any of them becoming utterly extinct? If of this latter class, to whom are the trust properties gone?

3. What effect have endowments had on the trustees? Has their important office evidently produced an increased sense of their *responsibility*, and *anxiety* to discharge their duties so as to please both God and man? Does it seem to have made them more than ever solicitous for the prayers and advice of their brethren? Scrupulously attentive to provide things honest in the sight of all men, by a frequent publication of their accounts, duly audited? or has their office seemed to give them a sense of superiority over their brethren,—to lead them to act in a selfish, independent, overbearing, proud, tyrannical, or teasing manner to minister or people? Are there instances in which trustees have acted in a clandestine way, so that they have been suspected of making a private gain of their trust, either in the way of money, favouritism, power, influence in the choice of ministers; or, in short, making themselves masters instead of servants of the Church? and have they generally been followed from generation to generation by trustees as faithful as the first ones?

4. What effects have endowments been observed to produce on the Churches themselves? Have they manifested a spirit of increased liberality, or the contrary? As their means of doing good have been increased, has their diligence and solicitude to be useful increased in an equal ratio? Have their ministers been kept further out of the reach of a dishonourable and spirit-breaking poverty? Have their contributions to other charitable and religious institutions been as they should, double or treble to those of other less favoured communities? or even equal? Have endowed Churches been as faithful and impartial in the administration of Church discipline? Have such Churches really increased, even in point of numbers, in such proportion as the *easy* condition of its members might have led one to anticipate? Have not such Churches been tormented with jealousies respecting their ministers and trustees? Have they not in many cases become actually dead, cold, and formal, if not extinct?

5. What effect has been observed on ministers? Have endowments, instead of producing a sense of responsibility, made ministers seem independant, lordly, or indolent? Are there instances of them remaining in their office after their usefulness was plainly at a stand still? of their thus becoming unwelcome, incumbent weights, like mill-stones on the neck of a Church? and of Churches thus losing heart, and losing ground?

6. If Churches, ministers, or trustees, feel these questions painful, can that pain

arise from a good cause? and should they not love the publication of the truth, more than the sparing of their own feelings, or those of their friends? Would not truth on this subject lead to salutary and much needed reformations, and prevent the repetition of the evils alluded to? Should not this subject lead us all to examine ourselves as to the use we are making of our various means of doing good, endowed or not?

7. As it cannot be wrong to leave money for good purposes, might it not be wise and seasonable, that friends of Christ, possessed of wealth, should be shown in what way they might bequeath any part of their property so as to be in less danger of its being misappropriated?

8. Is there any means by which all persons can obtain a sight of all trust deeds, of all chapels and estates left for religious or charitable purposes?

I shall anxiously look for answers, from time to time, to these questions; and sincerely hoping that the agitating of this inquiry will benefit the whole of the religious community,

I remain, dear Sir,
Your servant for Jesu's sake,
FIDELIS.

THE GENUINENESS OF CERTAIN PORTIONS OF THE HOLY SCRIPTURES.

Sir,—As I am placed in a situation in which I have heard the originality, or genuineness, of certain portions of the Holy Scriptures denied, may I beg that you, or some of your learned correspondents, will

inform me, through your valuable periodical, whether the following passages are to be found in the most ancient copies of the Scriptures that have yet been discovered.—

The fifty-third chapter of Isaiah; from the eighteenth verse of the first chapter of Matthew, to the end of the second chapter; the nineteenth and twentieth verses of the twenty-eighth chapter of the same Gospel; the first chapter of Luke; the first chapter of John; the fourteenth verse of the thirteenth chapter of the second Epistle to the Corinthians; the seventh verse of the fifth chapter of the first Epistle of John; the last clause of the twentieth verse of the fifth chapter of the same Epistle.

Your obedient servant,
B.

QUERY.

Dear Sir,—I should be glad if you, or some correspondent, would tell me whether the keeping of the Sabbath is a duty enjoined on Christians; and whether it can, or not, be proved as such from the New Testament: if it can, give a definition of "how it ought to be kept?" An answer will be esteemed a great favour. *Nam appellor, etiamsi non sim, anguis in gramine.* P. UER.

THE MILLENIUM.

Will any of your correspondents point out, from the Word of God, whether or not the second appearing of our blessed Lord will take place before or after the millenium? *Edinburgh.* J. W.

REVIEW.

RELIGIOUS PARTIES IN ENGLAND. By ROBERT VAUGHAN, D. D., *Professor of Ancient and Modern History in the University College of London.*

This book is the production of one of the most learned, acute, and philosophical men of the age; we were not, therefore, surprised to find it contain a masterly exposition of the state of religious parties in England, and we hail its appearance as one of the most seasonable works that have lately issued from the press. The thoughtful agitation of the great question here involved, has perhaps never been so extensive, nor indicated more strongly the current of public opinion, than at the present time. The Church of England, as though conscience-smitten by her excesses of authority and priestly domination over that part of the public who claim a right to think and act for themselves on religious subjects, has been looking out for a subterfuge from the re-

proach of an enlightened nation, and has brought down the black lion of the north, to contend with the advocates of religious liberty. Rampant and powerful Dr. Chalmers undoubtedly was, but the challenge he gave has been freely accepted, and triumphantly returned him. The book before us has shown, that the canny Scot, with all his shrewdness, and all his logic, and all demonstrations, is yet unable to reason us out of our propriety, or convince us, that what appears to us dissenters intrinsically unjust and unconscientious, is any thing else. Dr. Wardlaw, Mr. Hinton, and Mr. Burnett, have fully met and answered Dr. Chalmers, and his coadjutor, Mr. M'Neile; but, in our opinion, Dr. Vaughan has written a book whose influence on the whole question will eventually, perhaps, be more salutary than the exertions of the public advocates of dissent. He has succeeded greatly in drawing us away from the conflict of passions which inevitably enter into public discussions, and

by his own peculiar perspicuity, carried us forward, in spirit, to the time when we shall reflect on the present as the past, and view our present agitation as a matter of history. In this respect his book must infuse an elevated tone into the thinking habits of the christian community. The work is pervaded by close and cogent reasoning, nervous diction, and refined sentiment, on a subject, above others, calculated to excite partiality, and bring our reason into near contact with our feelings. Professor Vaughan is a Con-

gregationalist in sentiment, but distinctly states, that his observations, applied to dissenters, include the Particular Baptists, and those of our own name who have not degenerated into Socinianism. As containing the most valuable information and counsel on Church discipline, and addressing itself to every independent society of Christians, and for its charity, and sound policy, we have great pleasure in commending it to the thoughtful perusal of our Churches and friends.

VARIETIES.

COLD BAPTISMS: JEWISH AND CHRISTIAN.

JEWISH.

Dr. Lighfoot, in his "Harmony of the New Testament," on Matt. xx. 20—29, and Mark x. 35—46, says, among other things, that "Christ foretells his own death, and their (i. e., Zebedee's two sons) suffering martyrdom under the title of *baptism*, in which sense the apostle also useth the word, 1 Cor. xv. 29. The Jewish baptizings or dippings, in their purifications, was a very sharp piece of religion, when in *frost* and *snow*, and *wind* and *weather*, they must plunge over head and ears in cold water, from which the phrase was used to signify death, and the bitterest sufferings. The *Jerusalem Gemarists* tell us, that the women of Galilee grew barren by reason of the cold in their purifyings." "*R. Aha* (in the name of) *Tanchum bar R. Chaia* saith, in the days of *R. Joshua ben Levi* they sought to abolish this dipping, because of the women of Galilee which were made barren by reason of the cold. *R. Joshua ben Levi* saith, *Do ye seek to abolish a thing that fenceth Israel from transgression.*"—*Beracoth fol. 6, col. 3.*

CHRISTIAN.

The General Baptist Church at Deal, in Kent, was one of the Southern Churches which assisted in the formation of the New General Baptist Connexion in 1770. From the old book of that Church I extract the following entry, *verbatim*:—"Katherine Osborne, of Deal, being about 19 years of age, was baptized by br. browne, (one of the Elders, T. I.) at Sandwich,* january the 8, 1683, at which time the ice was broken, to

make way for the doing of it before it could be done, for it was such a bitter winter for freezing Cold, that hardly any man of the present age ever knew the like; and yet, notwithstanding the coldness of the season, and the tenderness of her years, she staggered not at the Cold, but did, through the strength of faith, and by the help of God, cheerfully submit herself to that holy ordinance of baptism, who afterwards (as is said of the eunuch, Acts 8, 39) went on her way rejoicing; and her being baptized in that season did not prove prejudicial unto her health, no, not in the least degree. And this is recorded, not to boast, but chiefly for these ends. 1st.—That God may have the Glory of his own grace, in not suffering such to take any harm, by the coldness of the whether, who doe from their heart yeald a conscionable obedience to the commands of God. 2ndly.—That the mouths of such may be stopped, who shall desire to cast any slanderous reports as a stumbling-block in the way of the weak, to prevent them from the performance of their duty towards God. 3rdly.—For the encouragement of all such, who may hereafter be convinced of their duty, that they may not be discouraged, (although it may be cold) nor stagger at the performance of their duty therein."

15, Cole st., Boro. THOS. ILLIDGE.

MR. WILLIAM AULT.

Mr. Adam Taylor has, on pages nineteen and twenty-one of his "History of the English General Baptists," made mention of Mr. William Ault, a General Baptist minister, 1745—1748: perhaps some of your readers may like to hear something more about him. He appears to have been some-

* The beautiful and pure stream of the river called the Delf, (or Delph), which runs through the middle of Sandwich, where she was baptized, was used, time out of mind, for all solemnities of this kind, by all the assemblies or Churches in East Kent. An ancient meeting-house was built on the banks of this gentle and chrystal

stream, in the Market-place in this town, and was provided with suitable garments for baptismal use, and from the centre of the meeting-house they descended, and by a passage provided for the purpose, they passed under the foundation to the river, where, in the view of all, the party were baptized.

what eccentric. It may be forty years since I copied from some book, which passed through my hands, the following curious inscription on a stone in Long Whatton church yard.

"William Allt, late of Kegworth, who was minister of the Gospel for upwards of thirty years, of which, the latter part of his time, he was pastor of his own chapel in Sileby, in the county of Leicester, who departed this life, August 4, 1779, aged sixty years."

"Here lies the body of William Allt. Some say he was without a fault, And others say, there's none had more, But he says, 'Jesus paid my score;' So be they many, or be they few, They're all forgiven, and this is true."

THOS. ILLIDGE.

THE PEACEMAKERS.

It has sometimes occurred to the writer, on his occasional journeys, how desirable is the office of a peacemaker. The wise man says, "A whisperer separateth very friends." How often do we find a distance, a separation exists, between those who have been "very friends," and are still members of the same congregation, yea, of the same Church; but they only coldly speak to one another, rarely or never eat or drink together, and maintain for months and years this state of distance and uncomfortableness. How un-

happy such a state of things. Yet these circumstances are known, and "very friends" look on without endeavouring to bring them "at one." Where are "the peacemakers," "the repairer of the breach," "the interpreter, one among a thousand, to show unto man his uprightness?" Who will be "the daysman that will lay his hand upon both," and bring them together, saying, "Let there be no strife, ye are brethren?" Is it not very improper to live in a state of distance and alienation of feeling with members of the same family, or congregation, and especially the same Church? Who is tenderly alive to this state of things? Who labours and prays to bring together the different members of the Church of Christ who may be at variance? "Blessed are the peacemakers, for they shall be called the children of God." How great would be the advantages of the Church of Christ being united—tenderly and closely united. "Union is strength!" Hear the divine testimony to the power of union,—"The people is one, and they have all one language, and this they begin to do, and now nothing will be withheld from them which they have imagined to do." Let us pray,

"By thy reconciling love,
Every stumbling-block remove;
Each to each unite, endear,
Come and spread thy banner here."

B—, June 16th. PACIFICUS.

OBITUARY.

Within the brief period of the first six months of last year, the church at Isleham lost six of its members by death. All of them, however, (we hope) "died in the faith;" and are now with their God and Saviour in heaven.

The first was John Barrett. He was at the house of God the first Sabbath in January, and united with his brethren in commemorating the Saviour's dying love, apparently as well as usual. In reality, however, he was ill; and before the first Sabbath of the next month his course was finished. The "coming of the Son of man" was somewhat sudden and unexpected; but he was, we hope, prepared for it. In answer to some questions that were put to him as to the state of his mind, on the Sabbath evening before his death, he replied, "Christ is all my theme, Christ is all my glory." And if such was the case, doubtless Christ is his theme and his glory now.

The second friend we lost was Sarah Cornwell. The death of this friend was expected. She had long been unable, through age, and the infirmities accompanying it, to attend at the house of God; and the loss of

her privileges was, perhaps, as great a trial of her faith and patience as any she met with. Her conversion took place about the commencement of the present century. The ordinance of baptism was first administered in the neighbourhood about that time; and the sermon preached on the occasion, from the words, "This day is salvation come to this house," was the means of good to her: "that day," she used to say, "salvation, I hope, came to my heart." Her conversation was "as it becometh the gospel," and she went to the grave "as a shock of corn cometh in his season." The state of her mind during her illness is well described in the words of the Psalmist, "I wait for the Lord, my soul doth wait, and in his word do I hope: my soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning." Psal. cxxx. 5, 6: and on Lord's-day morning, May 26, 1839, the desire of her heart was granted her—she fell asleep in Jesus about the time we were assembling to hold the morning prayer-meeting. The death of this friend was very quickly followed by the death of another.

On the Tuesday morning of the same week, Jane Reed was taken away from us. The Lord was pleased to call her to her reward, after a long and honourable course of devotedness to his service. It is not known, I believe, when she became a Christian, but she was baptized about forty years ago; and was one of the *three* that were formed into a church here, in 1812. She took a deep and lively interest in the welfare of the cause, and, so long as she was able, was very active and useful; especially in counselling and encouraging inquirers and candidates. Her heart rejoiced at the prosperity of Zion, and often led her to exclaim, in looking at the past and the present, "what hath God wrought!" Her *last days*, in some respects, were not her *best days*. She suffered considerably from depression of spirits, and was much harassed by gloomy and painful doubts and fears; and yet at eventide there was light. Inquiring one day as to the state of her mind, I received an answer in the words of the poet,

"The Lord can cheer the darkest gloom,
And bid me wait serene."

There was a manifest and most pleasing change, and she did not again suffer as she had done. Her mind became calm and placid, and at the time we have mentioned she entered into rest.

A few days afterwards, James Scarrow finished his course; he lived at Freckenham, a village about a mile and a half from Isleham, and though he was very lame, and had great difficulty in walking, there were few Sabbaths when he was not in his place in the house of God, once in the day. He loved the house of his God, and his people, and his word, and being very correct and consistent in his conduct, he had a good report of them that are without. He was long and severely afflicted, but the Lord was with him, and he bore his sufferings with much patience and resignation—the grace of God abounded towards him; and though he had his seasons of depression and mental sadness, there were other seasons when he was not only comfortable but happy. On one occasion he said to his daughter who waited on him, "You may think I see nothing, but all is glory around me now."

And now, doubtless, he is in glory, in the kingdom and presence of his God.

Ann Collen was the next friend that was taken away; and after her, on the 24th of June, we lost Hannah Casburn, the second daughter of the Rev. R. Compton, and sister of Mrs. Goadby, who died in Orissa. This friend lived at Burwell, a village about seven miles from Isleham; and the following interesting particulars respecting her, were communicated by her bereaved partner, who was devotedly attached to her, and held her in the highest estimation. Kind, cheerful, and affectionate, naturally, religion made her more so; and she lived in the enjoyment of it. The only occasion on which her husband knew her to be cast down and disquieted, was in the early part of her illness. He found her weeping, and she replied, in answer to his inquiries, that she should not be afraid to die, but she had no hope. The cloud was soon scattered, however, and at different times afterwards she could say, that she had a good hope, a hope full of immortality; and that she was rejoicing in hope of the glory of God. As a mother, the concern she manifested for the present and future welfare of her children is worthy of universal imitation. It was her practice to take her eldest child, a girl about eight years old, and pray with her alone, three, and four times a day; and there is every reason to believe that that child is converted to God. Her father has no doubt about it. If this statement should meet the eye of a mother who has never prayed with her children alone, and at the same time is lamenting over them as the "children of wrath," let her seriously consider whether that may not be the reason. An awful responsibility rests upon parents: would to God that they felt and acknowledged it! The funeral of this dear friend took place at Burwell, the village where she lived; and there, in the grave-yard of the Independent Meeting-house, her flesh rests in hope, looking for, and anticipating the period when it will "arise to the resurrection of life." The sermon on the occasion was preached by the Rev. W. Pechey, an esteemed relative. May the Lord bless her bereaved partner, and his motherless children, and may they all seek and find, and serve their mother's God.

J. C.

INTELLIGENCE.

GENERAL BAPTIST.

MIDLAND CONFERENCE.—This Conference met at Kegworth, June 9th, 1840. Mr. Stevenson, of Loughborough, opened the meeting with prayer, and Mr. Wilders,

the minister of the place, presided. The Conference was tolerably well attended, and the Reports from the Churches were generally of a pleasing character. 151 had been baptized since the last Conference, and there are ninety-seven candidates.

Resolved, 1.—"That the following plan for regulating the preaching at Conference, submitted by brethren Stevenson, junr., and Hunter, be adopted for one year, and that the committee for carrying it out, be brethren Stevenson, of Leicester, Hunter, and Pike."

I. We recommend that all our ministers in the Midland District be invited to preach at our Quarterly Conference, and that a correct list be made out of the ministers, and of the places where the Conferences are held, and that a small Committee be appointed to make the arrangement subject to the approval of Conference.

II. That any minister unable to attend to his appointment, shall be expected to acquaint the Secretary at least one month before the Conference.

III. That immediately after every Conference, the Secretary shall inform the minister who is expected to preach at the ensuing Conference.*

2. "That the Church at Sheffield be received into this Conference: at present it consists of thirty eight members."

3. "This Conference recommends to the attention of the Churches, special union meetings to promote religion, where they can be held in large towns, and that in more scattered districts, several village Churches unite in carrying on such services."

4. "That the thanks of this Conference be presented to the Church at Archdeacon-lane, Leicester, for their disinterested and persevering efforts to carry on the cause at Syston."

5. "Certain monies having been promised for paying the interest of the debt on the chapel at Syston, brother Hull is requested to collect them, and brethren Stevenson, of Loughborough, Hull, and Ball, are requested to arrange for supplies."

6. "This Conference requests the Association to consider, whether some improvement may not be made on the regulation contained in the Minutes of the last Association respecting the introduction of ministers into the Connexion: the Conference suggests the propriety of this business being in future committed to the Committee of the Academy; or if that be deemed objectionable, to the Committee of the Foreign Mission."

7. "The next Conference to be at Loughborough; brother Bott is appointed to preach, on the "*Necessity and obligation of*

* The Church where the Conference is held chooses the preacher for the evening. This fact is sometimes lost sight of, and a difficulty is experienced in consequence. It would be well for the arrangement for the evening preaching to be made before the Conference.—*Ed.*

the members of Churches exerting themselves, individually, for the Revival of Religion in their respective Churches."

At this Conference Mr. Staddon preached in the morning, from John iii. 30, "He must increase;" and Mr. Buckley in the evening, from Isaiah liii. 12, "And made intercession for the transgressors."

A. SMITH, Secretary.

THE CHESHIRE AND LANCASHIRE CONFERENCE met in Oak-street chapel, Manchester, on Whitsun Tuesday, when the following Rules for its regulation were adopted.

1. This Conference shall include such Churches as are associated with the General Baptist denomination, in the above-named, or the adjacent counties.

2. The object of the Conference shall be, to promote the purity and prosperity of each Church, by counsel, advice, or assistance, as well as by mutual co-operation to extend the Redeemer's kingdom both at home and abroad.

3. The resident minister of the place where the Conference is held, shall preside over its meetings.

4. The Secretary and Treasurer, with six other persons, to be appointed at the winter meeting, shall constitute an executive committee for carrying out the arrangements of the Conference. That brother Kenney, of Macclesfield, be the Secretary, and brother Pedley, of Haslington, be the Treasurer; and that the committee be composed of the following brethren,—Harrison, of Stockport; Smith and Hyde, of Staley Bridge; Hesketh and Beardsall, of Manchester; and Charles Bate, of Tarporley.

It was also further agreed, that the following be the order in which the business of the Conference shall be transacted.

1. The receiving of Reports, verbal or written, and cases which shall be given in writing. All cases from private individuals, shall first be submitted to the Committee, according to whose judgment upon them they shall be submitted to the Conference, or otherwise. In order to this, such cases shall be sent to the chairman of the meeting some time previous to its assembling.

2. The business of the Home Missionary Society shall be taken up.

3. The cases shall be discussed in alphabetical order.

4. The Summer meetings of this Conference shall be held on the Tuesday in Whitsun week, at one of the country places; and the Winter meetings on Christmas day, except when it falls on the Lord's-day, when it shall be held on the following Tuesday at one of the large towns. The

precise place to be fixed by the previous meeting.

5. That the following be the order of the services.—A sermon in the morning at half-past ten o'clock, the subject and preacher to be chosen by the preceding Conference. The meeting for business shall be held precisely at two o'clock in the afternoon. In the evening, a Home Missionary Meeting shall be held, and a collection made, in aid of the funds of the Society.

At this meeting, brother Smith, of Staley Bridge, read and prayed, and brother Kenney, of Macclesfield, preached, from Heb. xiii. 1.

The next meeting to be held at Staley Bridge, on Christmas-day. Brother Stenson, of Tarporley, to preach, "*On the responsibility of members of Churches to co-operate with their ministers, in carrying on the work of God.*" Signed, in behalf of the Conference,

RICHARD KENNEY, *Secretary.*

OPENING OF THE ALBION CHAPEL, LEEDS.—On Lord's-day, July 12th, the Rev. J. G. Pike, preached in the morning, from Luke ii. 10—14; and in the evening, from Psalm xxiii., last clause of the sixth verse. The Rev. R. W. Hamilton preached in the afternoon from Rom. v. 20. The sermons were very appropriate, and well received. Viewing Leeds as presenting a very large field for christian exertion, Mr. Hamilton welcomed us as brethren in Christ, expressed his high esteem for the Body, commended us to God, and wished us extensive success in the work of the Lord. On Monday evening, T. H. Hudson preached from Col. i. 28. The congregations, owing to the extremely unfavourable state of the weather, were not large; yet, all things considered, the commencement is encouraging. The collections amounted to £10, Os. 1½d. "Who hath despised the day of small things?" "Though thy beginning is small, yet thy latter end shall greatly increase."

THE ORDINATION OF MR. MATHEWS, BOSTON, is fixed for Tuesday, Aug. 11th, in the morning at ten o'clock, and in the evening at six. Messrs. Goadby, of Leicester, Yates of Fleet, Everard, Judd, Taylor, and Golsworthy, are expected to take parts in these services.

BAPTISM AT WENDLING.—It will be recollected, that in the Repository for June, there is an account of a newly-formed Church at Wendling and Great Dunham, Norfolk; and we have now the pleasure to announce an interesting addition to this infant cause. On Lord's-day, July 5th, ten persons, eight females and two males,

were baptized on a profession of faith, and were added to the Church. The Rev. T. Scott, of Norwich, kindly conducted the interesting services of the day. A large concourse of people having assembled in the morning at the river side, the service commenced by singing and prayer, but in consequence of a hasty shower, we adjourned to a barn close by, where our friend delivered a powerful and convincing discourse on the nature and importance of this scriptural rite, founded on Acts x. 44; this being concluded, we again repaired to the water, and sung a hymn, after which Mr. Dennis, our Home Missionary, baptized the candidates in the name of the Sacred Three. In the afternoon we again met in the barn, when Mr. Scott, in the name of the Church, gave the right hand of fellowship to the newly-baptized, and after a very appropriate and deeply-affecting address, administered the Lord's-supper: on this occasion, also, numbers were present to witness our order, many of whom appeared much impressed. In the evening our esteemed friend again preached, from Luke ix. 56, "For the Son of Man is not come to destroy men's lives, but to save them;" when, at the close of his impressive discourse, one aged female, who had long sat under the sound of the Gospel, was powerfully wrought upon, and from subsequent conversation at the inquirers' meeting, she expressed her sense of the awful condition she was in, and great anxiety to flee from the wrath to come, and to find refuge in Christ as the only hope of perishing sinners. In the other preaching stations there are some pleasing instances of a similar kind. At Hale, we are building a very neat little chapel, one of our friends having given the ground, and many, in the spirit of the ancient captives from Babylon, are heartily coming forward to the work of the Lord. It is our ardent prayer, that the Great Head of the Church may crown these humble efforts with his blessing. I am, dear Sir,

Yours affectionately,

JOHN WHEARY.

BAPTISM AT LONGFORD.—On Lord's-day, June 21st, 1840, twelve persons came forward to own their adorable Lord and Master in his own appointed ordinance, by being baptized in the primitive way, six of whom are connected with our Sabbath-school, either as scholars or teachers, thus adding another proof to the thousands already on record, of the utility of these institutions. In the morning, Mr. Tunnicliffe preached, from Matt. xvi. 24. Throughout the day the services were well attended.

Longford, July 19th.

J. WRIGHT.

ANNUAL ASSOCIATION.—The seventy-first Annual Association of the General Baptist Churches of the new connexion, was held at Spalding, on Tuesday, June 30th, and the three following days. The number of representatives and friends from distant churches was unusually large, when the remoteness of the place from the Midland Counties is considered. The states of the churches were, as usual, of a mixed character, though it appeared to the writer that as a whole they presented an aspect of health and vigor, prosperity and peace, that was exceedingly pleasing. There were, however, one or two painful exceptions. The additions by baptism was 1175, a larger number than in many previous years. The Sabbath-scholars reported, amounted to 13,726. The public services were well attended. Mr. Burns of London, preached on Wednesday morning from Psalm cx. 3, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." An interesting Missionary Meeting was held in the afternoon. Mr. Goadby, of Leicester, delivered a discourse on Thursday evening on the atonement, from I Cor. xv. 1, 2. Several brethren also preached early in the morning of each day. Several important resolutions were adopted during the sittings of the brethren. As travelling may now be effected more expeditiously, it was resolved to begin the sittings of the Association at ten o'clock on Tuesday morning, instead of six in the evening, as heretofore, in order that the deliberations might be concluded earlier in the week. It was also agreed to attend to business on Wednesday evenings. The state of the Academy funds was seriously deliberated upon, and the Association nominated an individual in each church to look after its interests. Ten pounds were voted from the profits of the General Baptist Repository, to the funds of the Association, and the patronage and improvement of the work was strongly urged on the attention of the ministers and friends of the connexion. An address of congratulation to be presented to the Queen, on her Majesty's late providential escape from assassination, was agreed on. The spirit which pervaded the discussion was animated and christian, and it is hoped that the results of the meeting will be beneficial to all who were present, and to the connexion at large.

THANKSGIVING SERVICE AT KNIPTON.—A public and special thanksgiving service was held at Knipton, on Lord's day, June 21, 1840, on account of the providential preservation of her Majesty the Queen, from

assassination. Mr. Hatton, our beloved minister, preached from Psalm l. 14, "Offer unto God thanksgiving; and pay thy vows unto the most high." He noticed, at some length, and with great propriety, the present and special occasion we have for gratitude to God, for the preservation of her Majesty's life; in that the assassin was cool and deliberate in his purpose, practised in the destructive art by which it was to have been effected, and probably not alone in the deed; that the consequences of his success would in all probability have been very disastrous to this country; and that nothing but the special providence of God secured her Majesty and her royal Consort from death. He also urged on us *the manner* in which our gratitude should be displayed: not by lip service, nor by the mere thanksgivings of carnal men; but by enlightened, spiritual, devout, and grateful acknowledgement, such as springs from the renewed and sanctified heart. We were moreover directed to an entire consecration of ourselves to the Lord, that our life and conversation might be happy and useful to others—to an habitual remembrance of our beloved Sovereign in our prayers, and to a constant expectation of the most solemn change, which in death awaits us all,—because of the uncertainty that hangs over life, and the glory which is reserved for them that love God and are meet for his kingdom.*

T. CLAY, J. NEWTON, W. GOLLING.

BELGRAVE.—On Lord's-day, June 28th, 1840, the first Sermons were preached for the benefit of the General Baptist Sabbath-school, Belgrave, in the Primitive Methodist chapel, which was kindly offered for the occasion. The Rev. T. Stevenson, of Leicester, preached in the afternoon, and Mr. Hawley in the Evening. The liberal sum of £5, 0s. 6d. was collected.

OLD BASFORD.—On Sunday, July 12th, the Anniversary of the General Baptist Sabbath-school, Old Basford, was held; when the claims of nearly four hundred children were advocated, in two excellent sermons, preached by the Rev. Mr. Staddon, of Burton-upon-Trent, Staffordshire; and notwithstanding the unfavourableness of the weather, and the depressed state of trade, the very liberal sum of about £12 was collected.

ADDRESS OF THE LINCOLNSHIRE GENERAL BAPTIST HOME MISSIONARY SOCIETY.—Dear Brethren,—The Ministers and other friends assembled in Conference

* We have given a general outline only of the report transmitted to us. We trust that in this, the pressure of other matter will be accepted as an excuse.—Ed.

at Fleet, 11th of June, 1840, on hearing the accounts of the HOME MISSION, were greatly affected with several points, which they desire to submit to your consideration.

One is, the readiness which God is manifesting to prosper us in the great purpose of life, whenever and wherever we are using proper means to promote it. At Magdalen and Stowbridge, at Wendling and its neighbourhood, the Gospel has, in a very charming way, been lately proved to be the power of God to the salvation of all who believe it.

Another point is, that "the short and simple annals" of our little Society show, that "in due season we shall reap if we faint not." At Stamford, where so much time, and labour, and money has seemed to be spent almost in vain, the seed is beginning to germinate, and in the midst of an enlarging crop of auditors, some "ears" are filled with the ripening grain—some souls have been, we believe, converted, and these converts have, by baptism, declared themselves to be the fruit of our labours. "Our little sister" at Stamford, which has long been as a sickly infant in the almost weary arms of the Home Mission, is now healthy; it seems as if it would soon walk alone, and gives promise of being a useful handmaid in the house of the Lord. The objection, therefore, felt by some as if we were doing no good in that place, becomes an argument for more liberally helping us in our operations, both there and elsewhere. And we are thus encouraged never to leave a place, till the door is fairly shut against us.

Another thing that strikes us—a point so sadly inconsistent with those just mentioned—is, that our Home Mission Fund is so very inadequately and unworthily supported. The united contributions of *all* our churches during the last year, have barely sufficed to maintain *one* station.

Some individuals indeed, have acted with extraordinary generosity, and their brethren have thanked them, and do thank them; but it is to be recollected, that so far as these gifts have been extraordinary, they are the less likely to be repeated, and that this holds out to others a very especial inducement to "go and do likewise."

Another point is, that far from being satisfied with maintaining our present stations, we should be almost daily looking out for more. Accordingly, some of our number proposed a zealous plan for commencing operations on a new, and extensive, and hopeful, but expensive field; our most experienced supporters, however, could not entertain the pleasing idea, because we had previously entered on valuable fields, already white to the harvest, where the labour is cheaper, but where, through the slenderness

of our means, the labourers are far too few.

Brethren, we cannot be valuing our own souls, if we are careless about others. We cannot be happy in Christ, without desiring the company of our ruined brothers and sisters. We cannot be really wishing the salvation of the heathen whom we have not seen, without more than equally desiring that of our own neighbours, whom we have seen. We cannot be esteeming and experiencing our principles as more than others consonant with the will of God, and profitable for man, without at the same time wishing they might pervade and bless the whole land, and especially our own vicinities. The very nature of the religion of Jesus is to spread like leaven, and diffuse itself like light. But it never will—it never ought—it is not desirable—nor possible—that it should diffuse itself, without the individual and united self-denial, and perseverance of the Church of Christ. For where self-denial and perseverance are not, *love* is not. And if something called Christianity should extend without the spirit of love,—it would be not the sweet savor of its soul-reviving virtue, but a putrifying exhalation from its lifeless form.

If, therefore, brethren, *duty* be the rule of our conduct, let us do our duty. Meditate on this subject, pray over it; pray for the labourers, pray for more labourers, speak about it in your houses, your social parties, your church meetings;—act for it, and contribute, and collect for it.

If *success* were the rule of our actions, as it often is the occasion of our efforts, here again would be a ground of serious and hopeful appeal.

If *extreme need* be a rule of conduct, there is a loud and bitter cry for help from souls, saying "save, we perish,"—souls, which are really perishing for lack of knowledge.

If our *ability* be a rule of conduct, then, Brethren, apply the rule, and we shall be satisfied, and so will you, and so will your God and Saviour. Oh, the world would long ere now have been wholly converted, if the Church had in all ages answered the design of its divine founder,—if the Bride had evermore been saying, "Come, come." Yet even now, if we will only each do *what we can*, in the sweetness of the Christian Spirit, in the united loveliness of Christian fellowship, in the devoted exertion of Christian zeal, in the diligent promulgation of the Christian truth, we shall see that the word returns not void, but accomplishes that salvation of souls which pleases God, and prospers in that scheme of mercy, whereto God has sent it.

As to the executive part of the affair, it is easy enough. The minister, or any one

with the approbation of the minister or deacons, might furnish a few willing friends with each a collecting book for a certain district, which, if visited every month, or once a quarter, would be kept alive to the object, and furnish sufficient means for our good work. We fervently recommend, and hope this may be done.

T. W. MATHEWS.

PERSECUTION AT HAMBURG.—My dear Sir,—As I observe that the case of Mr. Oncken, Baptist Minister at Hamburg, after being mentioned in the Times, has been noticed in the Hertford paper, and others, and has been taken up by some Baptist brethren in Yorkshire, and elsewhere, I take the liberty of sending to you the following extract from a letter which he wrote to me from within the walls of his prison, dated May 25, 1840; by which your readers will be able to judge of the spirit which breathes in him. I may premise these two points; he lived with me in Hamburg many months together, so I am able, on good grounds, to say I am thoroughly acquainted with him, and recommend him as a genuine follower of Christ. If any persons feel as we at Boston did, that, being themselves also in the body, they wish to relieve our suffering brethren in hearing their prison expenses; and, if they know no better way of transmitting their practical sympathy, I shall be glad to send, in a second remittance, whatever they may entrust to my care; and,

I remain, dear Sir, faithfully yours,

THOS. W. MATHEWS.

“You see, dear brother, that after having been permitted to preach the unsearchable riches of the Gospel of Christ for more than seventeen years, which the Lord has blessed to the conversion of between 200 and 300 souls, he has now also counted me worthy to suffer bonds for his, and his gospel's sake. This has, however, not come upon me unawares; I had long anticipated it, as the threatenings of the authorities were more and more severe. * * * The Lord has, especially since the commencement of the present year, blessed my labour in a manner that calls for our warmest gratitude. Twenty-five sinners, to my knowledge, have passed from death to life; most of them have been immersed, and received into the church. The Lutheran preachers come now so frequently into collision with our members, that their opposition and animosity is constantly on the increase; and the present persecution is, I fear, principally at their instigation. I was therefore quite prepared for my present imprisonment. I was arrested on Wednesday evening, May 13th, at

our place of worship, 4, Bomhken Strasse, and conducted to this place. My sentence was read to me Saturday, May 23rd, ‘To be imprisoned four weeks, and to pay all expenses; to which was appended a threat of severe punishment in case of future contravention.’ The Lord has watched over us for six years, since the church was formed, with more than a mother's care, and graciously averted the storm till he had settled and established us a little more in his truth; and he will now enable us to bear whatever he may permit with christian resignation; assured, that to them that love God all things will work together for good, and that he will overrule even this for the spread of his own cause. * * * I am perfectly happy, leaning on the arm of my beloved, with a steady view on that bright world to which I am hastening, where the ‘wicked cease from troubling, and the weary are at rest.’ In reviewing here the goodness of God to me a sinner, I am lost in wonder, love and praise. But I cannot close this evening; the keeper will be here soon to take the candle, so good night, dear brother: if all's well, more to-morrow.

“May 26th.—Our efforts in other parts have also been greatly blessed: Churches have been formed since I saw you in 1838 at Stuttgart, Jever, and at Copenhagen, and the Lord is blessing them so that they increase. I expect to form two or three other churches during the summer at Llangeland, in the great belt, at Marburg, in Hessa, and at Bayreuth in Bavaria: at each of these places a number of persons have been converted, left the national establishment, and wish to follow the Lord Jesus in all things. The brother who has been instrumental in raising the interest at Bayreuth, is also imprisoned. I generally send out some of our brethren, during the summer months, on itinerating tours; and one of them visited last year upwards of 140 villages in Mecklenburg. In Hamburg and its vicinity, the good work is carried on with spirit, as besides the labours of Messrs Lange and Höbner, who are both supported by the Baptist board at Boston, in America. Upwards of thirty of the brethren are regularly engaged in visiting from house to house, and lending tracts. We have now in the press a Biography of Wilberforce, and 10,000 New Testaments, for the American and Foreign Bible Society. We trust and pray that, under the divine blessing, the means employed will yet be made more efficient in the conversion of souls than has hitherto been the case, though we have abundant cause for praise and thanksgiving to our God for the success that has accompanied our labours. We have also published

several tracts on Immersion, among them Pengilly, which has done much good. Two works on that subject are now preparing in Danish. If any of our Baptist brethren, either members of your church, or others, could render us some assistance in de-

fraying the expense of these tracts, which is my own undertaking, and for which I have no funds whatever, it would be highly appreciated. * * * * *

"I remain, ever yours,
"J. G. ONCKEN."

POETRY.

BIRTH SONG.

Angel of Welcome:—

Hail! new waked atom of the Eternal Whole,
Young voyager upon Time's rapid river!
Hail to thee, Human Soul,
Hail, and for ever!

Chorus of Cherubim:—

A life has just begun!
A life has just begun!
Another soul has won
The glorious spark of being!
Pilgrim of life, all hail!
He who at first called forth
From nothingness the earth—
Who piled the mighty hills, and dug the sea—
Who gave the stars to gem
Night like a diadem,
Thou little child, made thee!
Young creature of the earth, [forth,
Fair as the flowers, though brought in sorrow
Hail, all hail!

Angel of Welcome:—

The heavens themselves shall vanish as a
scroll: [pale;
The solid earth dissolve; the sun grow
But thou, O Human Soul,
Shall be immortal.—Hail!

Chorus of Cherubim:—

A life has just begun!
A life has just begun!
Another soul has won
The glorious spark of being!
O! young immortal, hail!
He before whom are dim
Seraph and Cherubim— [jesty—
Who gave the archangels strength and ma-
Who sit upon heaven's throne
The Everlasting One,
O, blessed child, made thee!
Fair creature of the earth, [birth,
Heir of immortal life, though mortal in thy
Hail, all hail!

A. S.

DIRGE OF DEATH.

Angel of Departure:—

Shrink not, O Human Spirit:
The Everlasting Arm is strong to save!

Look up, look up, frail nature, put thy trust
In Him who went down mourning to the
dust,

And overcame the grave!

Chorus of Ministering Spirits:—

'Tis nearly done,
Life's work is nearly done,
Watching, and weariness, and strife!
One little struggle more,
One pang, and it is o'er,
Then farewell, life!

Farewell, farewell, farewell!

Kind friends, 'tis nearly past—
Come, come, and look your last!
Sweet children, gather near,
And that last blessing hear:

See how he loved you, who departeth now!
And, with thy trembling step and pallid brow,
O, most beloved one,
Whose breast he leant upon,
Come, faithful unto death,
And take his latest breath!

Farewell, farewell, farewell.

Angel of Departure:—

Hail, disenthralled spirit!
Thou that the wine-press of the field hast trod!
On, blest immortal, on through boundless
space,
And stand with thy Redeemer face to face,
And bow before thy God!

Chorus of Ministering Spirits:—

'Tis done—'tis done!
Life's weary work is done!
Now the glad spirit leaves the clay,
And treads with winged ease
The bright acclivities
Of heaven's chrysaline way.
Joy to thee, blessed one!

Lift up, lift up thine eyes,
Yonder is paradise,
And this fair shining band
Are spirits of thy land;
And these that throng to meet thee are thy kin,
Who have awaited thee, redeemed from sin!
Bright spirit, thou art blest—
This city's name is *Reel*:
Here sin and sorrow cease,
And thou hast won its peace.

Joy to thee, blessed one!

From the "New Monthly Magazine."

MISSIONARY OBSERVER.

GENERAL BAPTIST FOREIGN MISSIONARY SOCIETY.

THE annual meeting of this Society was held, according to the usual custom, at the meeting of the Association of Churches of the New Connexion, which assembled this year at Spalding, July 1, 1840. The chapel was crowded to excess. After prayer was offered by brother Burdett, of Long Sutton, Jas. Hodgson, Esq., was called to preside.

The Secretary, brother Pike, of Derby, then read an abstract of the Report. It began by observing, that the Great Apostle of the Gentiles, when referring to his labours and sufferings among the heathen, described himself "as poor, yet making many rich." This Society may make the same report of its character and objects. The riches which it conveys are more durable than gold, and more valuable than all earthly possessions. It has already been productive of great good; and though the fields of Orissa are not yet white to the harvest, yet there is great reason for gratitude and encouragement for the additions that have been made to the fold of Christ.

At *Midnapore*, the chapel referred to in the last Report is completed. It is fifty feet long, and twenty-five feet wide, with a verandah ten feet wide. School-rooms are also erected; and the whole conveyed to the Society, and paid for by the liberality of friends in the station and elsewhere in India. A Church has been formed there, consisting of several persons. Though the progress here has not been equal to some other stations, yet there are many stations in India where the progress has not been equally encouraging.

At *Berhampore*, Mr. Stubbins was labouring with assiduity; tracts were sought after with avidity; a christian village was about to be established. Some of the children were also exhibiting signs of piety, and retiring to pray. Mr. and Mrs. Wilkinson were residing at Berhampore.

At *Pooree*, there had been labours during the festival, which was visited by Mr. Lacey and others. The last intelligence from India brought the pleasing tidings that the pilgrim tax was abolished. Let us hope that this will not be a half measure.

Piplee was decided by the Cuttack Conference to be occupied as a regular station. It is half way between Cuttack and Pooree. It has a populous neighbourhood, and being on the road to Juggernaut, will furnish the most favourable opportunities of intercourse with them. Doitaree was to be stationed there for the present year.

Khundita. The last report referred to the baptism of Sebo. He and Lockindas were now at Khundita, which is about forty miles from Cuttack. It was intended to form a distinct Church here. Bungalows had already been erected for the native preachers; and E. Becher, Esq., had given twenty acres of good land for the erection of a christian village. Mr. Lacey had visited this district again, and several more converts had been baptized.

At *Cuttack*, the efforts of the missionaries had not been unproductive. Mr. Sutton's time was chiefly directed to the superintendence of the printing press. He remarks,—“Two printing presses find me full employment: we have already issued from them, in tracts, &c., three million, nine hundred and six thousand, six hundred pages.”

There are many cheering instances of the usefulness of the religious tracts that have been distributed by the missionaries. One hundred persons are computed to have been converted by these means alone, without

having seen a missionary; besides the instances of good that have not come to the knowledge of the Missionaries.

The schools have also been very useful. One of those who were once scholars is now a native preacher at Balasore. Six are engaged in the printing office—four young women have been married to native christians—eleven have been baptized within a few years—several of those still in the Asylum give indications of a hopeful character.

There are now four *Christian villages*. An *Auxiliary Society* has been formed, and 200 Rupees have been contributed, in Khundita, for the support of the two native preachers.

The *native preachers* are nine in number. The great work of evangelizing the land must be performed by the instrumentality of Hindoo ministers. Mr. Lacey generally goes with those who labour about Cuttack. Of all the native preachers, it is correct to say, they are men after God's own heart; and of some of them the Missionaries state, that they are afraid to say how highly they esteem both them, and their labours.

The past year has been one of unexampled success and prosperity in Orissa. Mr. Stubbins says, "the fields are already white to harvest," and that they only want men to collect it.

There is a great necessity for more labourers. An English gentleman in Orissa has offered 100 rupees a month, (about £10,) for the support of an additional missionary—Christians of other denominations, then, are ready to assist us liberally—the progress of Christianity already excites alarm among the Hindoos, and they are forming societies for the support of Idolatry.

The Religious Tract Society, in 1839, made a donation of 172 reams of paper, for the use of Missionaries in printing.

No Missionary has been sent out during the past year. Suitable candidates are wanted. Sixty pounds are already in the Treasurer's hands, as a donation for the outfit of a Missionary. S. Wright, Esq., of Birmingham, a gentleman not belonging to us, has generously offered to bear one fourth of the expense of sending out four Missionaries.

These, and other interesting facts, were stated in the very interesting abstract of the Report which was read by the Secretary. They are presented to the reader very imperfectly; but when it is recollected that the writer had to address the meeting immediately after the Report was read, and that the notes from which this sketch is taken were not reviewed until near a fortnight after they were dotted down, he trusts any trifling inaccuracies and imperfections will be excused.

Interesting and effective addresses were delivered by the following brethren, who moved or seconded the customary resolutions,—Messrs. Hunter, Burns, Stevenson, Goadby, Yates, Scott, Peggs, and Mathews.

One of the brethren, Mr. Burns, stated that this should be a £50 meeting; and efforts were accordingly made, in order to induce the practical conviction of this on the audience. Brother Peggs offered £5, if £45 were raised: the money soon appeared, and at last amounted, with the collection, to £50 10s. This sum, added to the proceeds of the bazar, which was vigorously superintended by the ladies, produced nearly £100 as the contribution of this anniversary. The spirit of the meeting was lively and impressive. A friend remarked to the writer, after its close, that he had never felt an equally strong conviction of the necessity and importance of missionary exertions, and determination to promote them, at any previous meeting.

May God raise up for us suitable and devoted labourers, and animate the Churches to prayerfulness, and zeal, and christian liberality in his holy cause!

LETTER FROM MR. WILKINSON.

*Berhampore, near Ganjam,
Oct. 30th, 1839.*

My dear Sir,—You will be glad to hear that we are now in the enjoyment of good health, although we have only lately experienced this blessing. We had hoped, that what is called the hot season was the most unhealthy part of the year, and that we had safely passed through it; but on the commencement of the rains, we found the sudden changes, and unhealthy state of the atmosphere, equally detrimental to the health of persons just arrived in the country. My indisposition for three or four months has prevented me from applying so closely to the language as I desired. The Lord has mercifully delivered me from a severe attack of fever, and has restored the health of Mrs. W., after a premature confinement, for which we desire to be very thankful, and beg to be remembered by our friends, not only in their supplications, but also in their thanksgivings. Although I have suffered considerably, and lost much of the strength I possessed when in England, nothing has given me the least indication that the climate will not suit my constitution, when I have undergone what is called the seasoning. With regard to the state of things at this station, Mr. S. has, or will, give you all the particulars. I may just say, that in the midst of the darkness and depravity by which we are surrounded, there are some delightful exceptions, which form a bright contrast to the gloomy picture of moral degradation which every where meets our eyes. Among the European society, there are three decidedly pious. Captain M., of the corps stationed here, is a Christian of no ordinary attainments; from him we receive many marks of christian regard, and we find his society very valuable; the other two are a sergeant and his wife, members of our little Church; they are useful in their sphere, and exemplary in their whole conduct; the husband became converted under the ministry of the American missionaries in Burmah. The first to be mentioned among the Native Christians is Erun, who is now a respectable and venerable "old disciple;" he still resides in the town, surrounded by heathen neighbours; he has lived down the prejudices which were at first entertained against him on account of his religion. "He has now a good report of them that are without." The others are the two native preachers and their wives, also a sister of Poo-roo-sootum, and a woman of high caste, who some time since was obliged to leave her home because she wished to forsake the religion of her ancestors for that of Jesus

Christ: she gives evidence of her conversion, and appears to have a mind capable of great improvement. Mrs. W. is much interested in these christian females, and has been enabled to instruct them in reading and writing their own language, and also to do several kinds of useful needlework, &c. But these I have mentioned are only exceptions to the vast mass of immortal beings that inhabit this densely populated part of the country. Of the rest, what can be said, but that they are emphatically "seeking death in the error of their ways?" There is no passage of Scripture descriptive of the character of idolaters, that is too strong to convey a correct idea of the state of those in this neighbourhood. I now know too well how it is, that the exhibition of their depravity *cannot be told*. I do not think there is a mind in England sufficiently sunk in depravity, and hardened by obscenity, that would not be shocked at the recital of some of their enormities. Their system of religion is so replete with the elements of soul-sleeping, soul-hardening, and soul-destroying power, that it seems as if it must have been a work of time, with even satan himself, to have brought it to its present state. O, if Christians at home could see their idolaters, their temples, their gods, and their worship, with its folly, its cunning, its cruelty, and its guilt, they would then no longer excuse themselves from doing *all in their power* by pleading, "We have heathen at home;" nor would the proportion of those who are missionaries in India then be so small, in comparison with those who have abandoned the comforts of home to toil for wealth and ambition.

Nov. 28th.—Since I commenced this, I have been on my first missionary tour with Mr. S. Although I am not yet able to preach to the natives, I find these opportunities very useful; they give me a facility in understanding the language, and accustom me to the manners of the people, and the mode of travelling in this country, where there are scarcely any roads, no inns, and where we can hardly obtain any provisions but such as are sent from home. Wherever we travelled, the same feature of idolatry was stamped on almost every thing we saw. The country is thickly studded with villages, and they crowded with inhabitants. On the whole, the journey was pleasant, and I trust not without benefit to the poor heathen, many of whom heard the word with pleasure, and acknowledged it was both good and true. We visited one village which, in all probability, had never been entered by a missionary before; I think I never saw more attention paid to the word, or a greater

desire for instruction, than was manifested by the people assembled there; they pressed us to remain longer with them, that they might converse more about the truths they had heard. A venerable old man asked several questions that very much impressed my mind. After hearing the history of Jesus Christ, and the purpose of his mission, he asked, with an earnestness I shall not soon forget, How long it was since it took place? On being told, he then said, How then is it that we have never heard of it before? I could not help putting the question to myself, How is it that people here should have been living and dying in idolatry and sin for ages, without having once heard of the name of Him who is the only Saviour? It is not because there have been no commands to preach the Gospel to every creature: it is not because there are not sufficient motives to obedience: how then is it? where does the blame rest? at whose hands will their blood be required?

Since my return, I have had ague, which has prevented my finishing this so soon as I intended, but having escaped it to-day, I hope I shall not have another attack. Accounts from Cuttack are very pleasing; I think this will be the most prosperous year they have experienced: we have scarcely received one letter from our brethren that has not given pleasing intelligence of the success of the Gospel among them.

The country is in great excitement on account of the failure of the crops: trade is almost at a stand: the price of grain is increasing, so that many, we fear, must perish with hunger. Mothers are already beginning to sell their children, and we fear this is only the beginning of their sorrows. Poor heathen! their souls have long been famished, and now their bodies lack the bread that perisheth. How great a claim they have on our sympathies and exertions! Mrs. W. joins me in christian regards to yourself and family, and also in requesting an interest in the prayers of our friends.

Believe me, yours in Christ,
H. WILKINSON.

LETTER FROM MRS. STUBBINS
TO MR. DERRY.

Cuttack, Dec. 26th, 1839.

My ever dear and beloved Pastor,—About the period you wrote me, our prospects, so far as conversions are concerned, were rather gloomy. We had no inquirers, and but two candidates (children in our school). One evening, when walking with several members of our mission in brother Lacey's garden, and conversing on the state of the heathen, it was observed, that the word of God abounded in precious

promises in reference to the conversion of the heathen; that God had promised to pour out his spirit upon all flesh; why then, it was asked, do we not realize more of his gracious influences in reference to the conversion of souls? After considerable discussion as to whether we ought not fully to expect and pray for pentecostal seasons, we concluded that we have not because we ask not, or because we ask amiss. It was observed by one of the brethren, that in the Church, generally speaking, much unbelief prevails on this subject; many Christians who pray for the heathen scarcely expect more than that conversions should proceed at the present slow rate, and we are but a feeble, isolated band. Must we then, it was asked, wait till the Church is awake? Can we do nothing to promote this desirable object? Ere we parted, it was agreed that we would write to the absent members of our mission; that we would search the Scriptures on this point; and pray with increased importunity for the Spirit to be poured out upon the heathen, and upon those engaged in teaching them the way of life. In order that we might not neglect this object, it was agreed to devote some time to it each day at noon; and in this arrangement, several native preachers and others united with us. Will not our beloved friends at home more frequently set apart a time for the purpose of seeking this blessing so much needed, and without which we droop and die.

You will rejoice to hear that, since the period referred to, our prospects have considerably brightened. On the first Sabbath in Nov., 1839, we had a baptism. Two of the individuals baptized were East Indians, or, as they are sometimes called, Hindoo British; the third was a little girl belonging to the Berhampore school; she was seriously disposed previously to her coming to Cuttack, and has for some months been, I trust, improving in divine knowledge, and has given pleasing evidence of a work of grace. She is about twelve years old, and was rescued from the Khunds. A few weeks since, brother Lacey visited Khundita, and found several inquirers, one of whom was baptized by Ram Chundra. On the first Sabbath in Dec., besides a European lady, two individuals were baptized; one man was from the native village of Bamadeb, and is related to him by marriage. He first heard of the Gospel about the time that Bamadeb came out, but during the last two years, the attention he has paid to christian books has subjected him to much persecution. On one occasion, after visiting Cuttack, he was put in the stocks and fined.

You may have heard that near the mission chapel, on a spot where, a short time ago, a temple of Hunam reared its head, Gunga's house now stands. As much as seven or eight years ago, Mrs. Lacey was in the habit of visiting the wife of the brahmin who lived in that temple: through her visits, the brahmin and his wife obtained considerable knowledge of Christianity; their minds were evidently exercised on the subject; Rogue Bundas (for so the brahmin is called) evinced some disposition to yield to its claims, but his wife was much opposed, and declared if he became a Christian, she would destroy herself. In this unhappy state of mind they left Cuttack, and went to reside at Pipplee, a place between this and Pooree, and where a missionary is much required. Soon after this he buried his wife; she died rejecting the Gospel, and without a ray of hope. These particulars I learned from Rogue one evening when I met with him three or four months ago, and exactly corresponds with the account he gave to brother Lacey when he requested baptism. From that period he tied up his idols, and said, "No more of you," and thus yielded to the light which had for years to struggle with darkness. I should have observed, that on brother Lacey's return from England, he purchased of Rogue the spot of ground on which the temple stood. The idol was taken to Pipplee, but is now in brother Lacey's verandah. On various occasions he was employed by brother L., who noticed his attention to veracity as rather uncommon for a Hindoo, but was not aware that he had forsaken his idols, or that he was particularly exercised on the subject which he was aware had occupied his attention some years ago. He embraced every favourable opportunity of reading christian books, and sometimes the night was the only uninterrupted season he could secure. Whilst his mind was thus exercised, he had two dreams, which he speaks of with interest as having been serviceable. On one occasion, he fancied himself diseased from head to foot; that he saw a fountain clear as crystal; that he by bathing in that fountain was made whole. From this he thought he must believe and be baptized. On another occasion, he fancied he had gone to Pooree, to ascertain the truth or falsehood of what was said of that place; but instead of the far-famed temple of Juggernaut, he saw Padree Lacey standing on its ruins preaching the Gospel, not to men, but to swine, which he understood as an emblem of the vileuess and degradation of the people, and that the Gospel was

intended to change and purify them. I know you will from your inmost soul unite with me in saying, O that this dream may be speedily realized. I look forward to the overthrow of this Moloch of the East with anxiety and pleasure, in some degree proportionate to the inexpressible hatred with which I regard the detestable object called by the Hindoos the Lord of the World, and shall indeed be grateful if permitted to contribute one iota towards accomplishing his final destruction.

Brother Lacey has just returned from some villages a few miles on the other side of the river, where he has been spending a few days. He speaks of nine or ten inquirers, three of whom are ready to profess the Saviour before men. The brahmins in these villages have not a word to say in defence of their system; they feel that it is indefensible.

I have not said any thing about the dear children except that one professed the Saviour a short time ago. I know you like particulars, and will therefore give you a few. One little girl, who has been for some time a candidate, and who, I trust, really loves the Saviour, is spoken of by one of her schoolfellows in the following terms,—“Duki is a good girl; she never tells lies, she often talks to the new girls about their souls, and will say, Why do you dwell so much on play? should you die in your sins, what would become of you?” Sometimes she speaks hastily, but will soon after say, “Forgive me: I did not intend to be cross, but my mind was sorrowful.” Another said, “I one night heard her praying a long time, when she supposed we were asleep.” I asked, What did she pray for? The reply was, “I have forgotten much, but one thing I remember that she particularly prayed for was, the pardon of all her sins.” I have for some time adopted the plan of classifying the children, for the purpose of imparting religious instruction, and find it advantageous. Once a week, the children who are decidedly pious have a meeting for religious conversation and prayer. On another day, I have a class of inquirers. This class has lately increased to eight: one of these is the daughter of a Khundita convert, and has been in the school only a short time: two are girls who have been in the school for several years. My third and largest class consists of little girls of from four to seven years old, and those who are just entered the school. Sometimes I have a few who know the way to heaven, but evince no disposition to walk in it. Upon the whole, I think there is a greater degree of seriousness than for some time past.

Upon the subject of my visits to the heathen, I have not time or space to say much. I have recently directed my attention more particularly to the villages in the neighbourhood of Cuttack. Some of the females I visit have obtained a good deal of knowledge. Several say, "We do not put any trust in idols: there is only one true God: to him we pray, and concerning him we wish to hear: your books contain the true salvation," &c. In the case of a poor man who had come to visit a son residing in Cuttack I have been deeply interested; never do I recollect meeting with an individual who appeared to receive the Gospel with such childlike simplicity, or the word to take deeper hold of his mind. He read and understood a book that I gave to him, begged I would pray for him, and when I asked, What shall I pray for on your behalf, he replied "That I may believe on the Lord Jesus Christ, for I want nothing else." I visited him frequently, and found him in the same interesting state of mind: his son perceived this, and resolved to oppose him as much as possible. One morning he said, "My son is exceedingly angry with me, and with you also." The next day after I met with the son, who told me, in no gentle language, I should never visit his father more. I saw the old man two or three times after that in the street. The loss of caste, and the opposition he was likely to meet with from his relatives, appeared to stagger him: the powers of light and darkness appeared to be strongly contending. I of course urged him to decide for eternity: if our books were true, he ought to receive them; if not, reject them. "Ah! how can I say they are false? I know they are true," was his reply. Soon after this he was taken to his residence, rather more than twenty miles distant. He has, besides the one I have mentioned, three other sons; and as he is old, his health rather feeble, though his intellectual faculties are not at all weakened, his children will probably prevent his ever professing the Gospel if he were to make up his mind to do so; but I rejoice that the word of God is not bound, and pray that it may continue to enlighten this man, concerning whom my hopes have been excited. A person who has not been in India cannot conceive the extent to which caste operates, both in a religious and civil point of view. It has been sometimes asked, Why is it that missionaries are obliged to keep several servants? A few weeks residence in India would convince any one that missionaries must do all kinds of work themselves, and thus entirely

defeat the object for which they come to India, or they must have several servants. If it was known that a servant did a kind of work that did not belong to his caste, he would immediately become an outcast from society. The bearer caste can do many kinds of work; but when caste is high, they would not handle many articles of food, or, if desired to sweep the house, would stare at you with astonishment, nor would an increase of wages induce him to do it. Compared with other Europeans, missionaries have but a few servants; and it should be borne in mind, that as three servants would scarcely do as much as one servant maid at home, the three, in many instances, would not get as much as one in England; they are, in fact, only with us a part of the day. Brother S.'s servants are absent three or four hours every day for the purpose of eating, working, &c.

How I wish I could introduce you to our schools, printing presses, &c. Every thing would remind you of busy missionary operations, although the premises are not the most suitable for the purpose. I wish, too, the dear friends who entertain the opinion referred to could become inmates with us for one month; they would, I feel assured, alter their opinion. I might go on to describe brother and sister Lacey, with a number of native Christians around them, taking in their work, giving them directions in reference to their temporal as well as spiritual concerns; but my paper is full, and I must conclude with love to all the dear friends I would, but cannot name.

Have you heard that 7000 natives have lost caste, and been publicly recognized as Christians, at Burdwan, a few miles from Calcutta? Allowing a large portion to be merely nominal, this is a great triumph over Hindooism.

Yours ever affectionately.

APPEAL TO THE ACTIVITY OF CHRISTIANS FOR MISSIONS.

Having had the pleasure of attending a Missionary Meeting a short time since, where a list contributions of five, ten, and fifteen shillings, and a few higher amounts, was read; it struck me at the moment as a sad waste of time, and that a notice of the gross amount of each class of receipts would have answered every useful purpose as well, and have left no room for the gratification of that personal vanity which sometimes lurks at the bottom of even renewed hearts. However I found reason, before the close of the meeting, to change my view of the matter, and to con-

sider it a wise and politic arrangement. A statement made of the noble liberality of our sable brethren in Jamaica, contrasted so strongly with the puny efforts of English Christians, that shame for past supineness, and holy emulation in the cause of christian benevolence I concluded could be the only results. Well, let us who were born free, not disdain to take a lesson from those who have but just started into civil existence, and have scarcely yet outgrown the abrasions of slavery's chain, and the scars of the oppressor's whip. Has a perishing world less claim to our compassion, or the Saviour to our gratitude, obedience, and devotedness, than to those of Christians of African race? The churches of Britain must awake to the high responsibilities of their exalted position, and arise in all their energies, and maintain the spiritual conflict with the powers of darkness, or they will be outstripped in the career of true glory, not by America, but by Africa.

The claims of the Heathen are much greater than have yet been responded to. I speak as an eye-witness of their degradation and wretchedness, and in saying this feel, with deep shame, and bitter sorrow, that a double portion of the guilt of neglecting their condition devolves upon me. I have for many precious years been a sleeper, but, "Oh to grace how great a debtor," I no longer sleep. The heathen nations are not now at ease; they begin to feel the spirit of inquiry; they are rising from their age of torpor and insensibility, roused by the influence of general knowledge, and the partial beaming of the sun of righteousness. Their cries for help wax louder and more resistless; and shall we not fly to their rescue without delay? There is much cause for joy in the fact that we have a small band of devoted and efficient missionaries established at the very head quarters of Satan's empire; "but what are they among so many." Are there not more volunteers for this holy and beneficent crusade? It is not credible that money will long be wanting, if approved soldiers of the cross are waiting to buckle on their armour, and ready to embark in this sacred expedition.

Let not the imagined insalubrity of tropical regions be considered an obstacle; intemperance and imprudence have slain more Europeans in India than its climate, and men go fearlessly thither every day in search of wealth, and honour, and fame; and shall the Christian be less courageous than the worldling? The human race surpasses all the inferior animals in its power of acclimatizing itself in every region of the globe; and, dear brethren, you are not invit-

ed to go beyond your father's dominions: the same all-seeing eye that watches over you here, the same Almighty hand that upholds you now, would be your guard and defence there.

The conscious possessor of talent of an order calculated to make him shine as a star of the first magnitude at home, need not disregard the call as inapplicable to him, and deem that second-rate abilities are sufficient for Hindoos; let him remember that they were a learned and civilized people when our ancestors were little better than naked savages. Genius of the highest order would not be misapplied in acquiring the knowledge of their languages and literature necessary to meet the Bramhin on his own ground, to detect his sophisms, unveil his false pretensions, and exhibit the truth as it is in Jesus, in all its majesty and purity, as opposed to the errors, impurity, and cruelties of heathenism. An angel's intellect would not be degraded by consecration to so arduous and momentous an effort.

The rumours of diminished contributions in some places, and the discontinuance of annual meetings in others, are very distressing, if they must be construed into tokens of the increasing apathy of the Churches in that cause for which the Son of God died, and indifference for the fate of the millions perishing for lack of knowledge. Could the Church of Christ so far identify itself with its exalted head, as to dedicate itself spontaneously and unreservedly to the salvation of the world from the force of principle alone, without requiring the stimulus derived from Missionary Meetings to arouse it to a sense of duty, animate its love, and excite its compassion, it would be a great mountain levelled, and we might without regret dismiss such auxiliaries. But we have not yet reached that point of christian devotion and zeal, and a degree of salutary excitement seems indispensable to the successful prosecution of any important undertaking.

Dear Christian brethren and sisters, be not weary in well doing, support your mission in Orissa, and extend it if possible; fan the missionary spirit in your connexion, in your churches, in your social circles, in your own souls. The extension of the knowledge and influence of true religion at home, and the growth of personal piety, will be commensurate with your devotion to the cause of Foreign Missions, if entered upon from pure motives. In the present day the state of a christian church, or of an individual, will be pretty accurately indicated by the amount of the missionary spirit displayed by each.

Finally, " whatsoever your hands find to do, do it with your might;" do it now, without deferring it to a future day, for the night of death cometh, when all work must cease: and even if life be prolonged, an opportunity for good efforts once neglected may never return, and afterwards no place of repentance be found though sought carefully with tears.

Beeston, June 30th. 1840.

D. H.

ABOLITION OF THE PILGRIM TAX AT JUGGERNAUT.

Important News!

We have been favoured with the following account of this most important event, by our valued friend Mr. Peggs, who has received an overland communication from Mr. Lacey, received July 7th, announcing it. The previous article shows, that the subject of the abolition of the tax at Juggernaut, Gya, and Allahabad, was before the legislative council of Calcutta in the early part of April. Surely we may now "thank God and take courage." We may be forcibly reminded of the sentiment, "Hope deferred makes the heart sick, but when the desire cometh it is a tree of life."

"We learn from *The Asiatic Journal*, that the draft of a regulation has just issued from the legislative council of Calcutta, for the unqualified abolition of the pilgrim tax at Allahabad, Gya, and Juggernaut. It repeals the acts providing for the continuance of the duties levied from pilgrims; and decrees, that the superintendence of the temple of Juggernaut, and its interior economy, shall be vested in the rajah of Koordab; that he shall not receive, or allow to be received, by any person connected with the temple, any payment, other than such voluntary donations as may be freely offered from any person resorting thither for the performance of religious ceremonies; and that he, and all priests, officers, and servants, belonging to the temple, shall be liable to prosecution for any breach of trust, or extortion, or illegal violence. This draft was to be reconsidered at the first meeting of the legislative council of India after the 14th day of April."—*Baptist Magazine*, July, 1840.

"Cuttack, May 6th, 1840.

"My dear brother Peggs,—This morning, about two hours ago, I received intelligence from Pooree, that the tax was abolished, and you were one of the persons I first thought of to whom to communicate the glad tidings. I give you the extract from Mr. Davis' letter, the acting collector of tax at Pooree. After noticing some business,

he observes, 'Your own, and a number of other bungalows here, have been levelled with the ground by the recent hurricane. The loss of lives and property has been very great. You will be glad to learn, that the tax has been abolished. Thus the triumph for which we have been contending is complete. You, with us, have been so often deceived, that we have become cautious how we rejoice; but the thing is now certain, and we may give way to our joyous feelings.' As soon as I received the letter from which I make the above extract, I went over to our friend major Heward, to ascertain certainly about the abolition, and he has removed all my suspicions. The gate was opened on *Lord's-day, May 3rd*, and Mr. Ewart, the collector, accompanied by major Heward, rode to see the first pilgrims pass through; and they met them on the Attarah nulla Bridge. As soon as the pilgrims saw the magistrate and the major, they crowded around them, and evinced their joy with shouts of *Hurree bol* and *Juggernaut*, scarcely able to contain their gladness. Let the friends of the Mission know, that on *Lord's-day, May 3rd, 1840*, the pilgrim tax at Pooree ceased! The coincidence is singular, but three days before the tax was repealed, that is, just about the time the order passed the council the second time, one of the most awful hurricanes began to blow with which Orissa was ever visited. At one o'clock, on the morning of *May 1st*, the hurricane was at its height. Nothing could resist its fury. All night we were up at Cuttack, expecting every moment to be unroofed. The verandah flew, the outhouses crashed down, and the trees were blown up by the roots, or broken off through the middle. How could our mud walls, however thick, stand it long? The morning presented one scene of desolation which it were useless to attempt to describe. At Pooree, however, as though (by a fiction of the mind you could for a moment think that he had the power) Juggernaut would punish the residents for their temerity in daring to withdraw from his support, the wind had levelled almost every house with the ground. Ours is down; it fell upon a servant of major H.'s, and broke his leg; he is not expected to live; and also five or six bullocks, which had taken shelter from the blast. The loss of life is great at Pooree, and all the way between Pooree and Cuttack. O how is this miserable, idolatrous, guilty province, torn and desolated by hurricanes, and inundations, and famines, and yet her children learn not wisdom. * * * * *

"Yours affectionately,

"C. LACEY."

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 21.]

SEPTEMBER, 1840.

[NEW SERIES.]

EXPOSITION OF THE FIRST THREE VERSES OF THE
110TH PSALM.

“The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.”

THIS delightful Psalm of David clearly refers to the Person, Work, and Kingdom of the Messiah. This application of it is supported by the Saviour himself, when reasoning with the Pharisees. “While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He said unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?” Matt. xxii. 41. The apostle Paul also directly applies to Christ the fourth verse, “Thou art a Priest for ever after the order of Melchisedec.” Heb. v. 6. It is evident the Psalm applies to Jesus subsequent to his resurrection. Christ, when he had finished his work upon the earth, prayed, saying, “I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me,” &c. John xvii. 4, 5. To this Jehovah responds, Thou hast indeed fulfilled thy mission; thy engagements have been faithfully accomplished; thou hast magnified my law, and executed all my pleasure; I have, by signs and miracles, and also by a voice from the excellent glory, attested my complacent delight and satisfaction in all thy work; and now I issue my imperial mandate, and proclaim thee the one reigning and ruling Prince: or in the language of the Psalmist, “Sit thou on my right hand, until I make thine enemies thy footstool.” Thus the apostle says, that God having raised Christ from the dead, hath “set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to his Church.” Eph. i. 20—22.

The Psalmist then presents before us the means by which Messiah's kingdom is to be set up, and his triumphs effected. “The Lord shall

send the rod of his strength out of Zion," verse 2. Doubtless here is a distinct reference to the word of truth, the gospel of salvation. This is the sword of the Spirit, and "the power of God." Rom. i. 16. And this gospel is not only a charter of privileges, and a publication of blessings, but contains the entire code of christian laws and institutions. This rod of divine power is to be "sent out of Zion;" literally the glad tidings were first to be preached at Jerusalem. There the message of amnesty and life was first to be made known. "That repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.*" So was the prophecy literally fulfilled. Here the salvation of the cross was first proclaimed. From Jerusalem, the Zion of God, went forth the streams of life to bless and fertilize all nations.

"Rule thou in the midst of thine enemies." Now as the gospel, the rod of Messiah's government, was to go forth from Zion, so first of all its mighty energy, its controlling power, was to be visibly displayed in the midst of his enemies. And how exactly this was accomplished. It was in the city of his death where he commenced his gracious reign. Here the kingdom of heaven was opened to men upon earth. In the city where dwelt the council and the High Priest; where Pilate, and the false witnesses, and the soldiery, and the populace who had clamoured for his life resided, was the design and the saving benefits of that death published by Peter on the day of Pentecost. Thus Jesus began his reign and rule in the very "midst of his enemies." From this the Psalmist proceeds to describe the delightful results which should accompany the spiritual government of the Saviour. And in this he refers,

1, To the character of his followers or adherents—"Thy people." The subjects of thy righteous administration, those who are subjugated by the rod of thy strength, the gospel of thy power, shall be "willing," or they shall be "volunteers," entering heartily and cheerfully into thy designs, glowing with inextinguishable ardour for thy triumphs and glory. Or they shall be a "people of willingness," entirely, fully devoted to thy interests; have one mind and object with the Messiah, so that all their powers and energies shall be freely dedicated to the advancement of his cause; in the "day of thy power," of thy regal authority;" the day of thy spiritual reign and dominion; the day when thou shalt display thy gracious might in subduing the hearts of the rebellious, so that they shall fall under thee. And this people of willingness are to be distinguished by the beauty and purity of their appearance; "In the beauties of holiness," or clothed in beautiful vestments; in the sacerdotal robes which they wear as a royal priesthood; changed and renewed in heart and life; adorned with the graces of righteousness; showing forth His praises who had called them out of darkness into marvellous light. Then the Psalmist refers,

2, To the greatness of their number, and the prosperity of Christ's cause. They should increase until they resembled "the dew-drops of the womb of the morning," and that in the very youth or commencement of Messiah's blissful reign. How fully do we see this borne out in the first Christian Churches which were established. As to the consecratedness of the early Christians to the cause of Jesus, we see it in that entire surrender which they made of themselves, and of all they had, to establish and extend his kingdom in the world. They were indeed a "people of willing-

ness." And how rapidly did they increase! Under two sermons in the midst of Christ's enemies in Jerusalem, through Peter's discourses, five thousand were added to the Lord. And every where, as the apostles and disciples went forth, was the arm of the Lord revealed, and multitudes of the saved, even as the dew-drops, were added to the Church of Jesus Christ.

Beloved reader, from contemplating these delightful words of holy prophecy, does it not appear that there is a *connexion* between the *devotedness* of the Church and the *prosperity* of the kingdom of Christ? And if so, how do we stand affected as to our individual responsibility, and the use we have made of the talents and means with which we have been entrusted for this high and glorious purpose? If the purity, the liberality, the entire devotedness of the primitive Churches, were again seen among the professed followers and friends of Jesus, surely truth and righteousness would burst forth as the fertilizing stream, gladdening the sterile desert of our sin-smitten world. Then the wilderness and the solitary places should be glad; our dreary, desolated earth blossom as the rose, and become one garden of righteousness to the Lord our God.

August, 1840.

JABEZ BURNS.

ON THE ELECTION OF MATTHIAS TO THE APOSTLESHIP.

WERE the disciples right in proceeding to choose a substitute for Judas, according to the narrative contained in the first chapter of the Acts? and was Matthias really after all an apostle?

1. It is remarkable, that the propriety and validity of this proceeding have been so little called in question. All the commentators, so far as we have seen, take it for granted that the step was perfectly authorized and proper, and seem, unaccountably, to have overlooked the difficulties which follow from so understanding it. If we look carefully into the case, we shall find, we think, good reason for believing that the election was entirely unauthorized, and practically void.

2. Just before the Saviour ascended to heaven, he commanded the eleven not to depart from Jerusalem, but to wait for the "promise of the Father which they had heard from Him." This was his simple direction to them; they were to *wait* for the Holy Spirit to be poured out upon them as had been promised. Is it credible that, if he had designed that they should undertake so important a work as the choosing of a twelfth apostle, he would have been quite silent about it then? that he should have left them without giving them any directions as to the method of proceeding; so that in order to accomplish the work which they fancied devolved upon them, they resorted to the lot, first making up their minds that the Lord's choice must be confined to the two persons they had in the first instance selected? If, indeed, it was necessary that the new apostle should be so soon chosen, does it not seem strange that the Saviour did not select one himself before his ascension, as all the other apostles had been specially called forth by him? But if in this instance he had resolved to leave the choice to the eleven and the other disciples, is it not remarkable that they were not at least to wait till the Spirit was communicated from on high? They were not to go forth to proclaim what they had seen, and the important doctrines they had it in commission to publish, until they were specially qualified for the work. How came it to

pass that they might nevertheless take upon them the still weightier task (as it seems to us) of choosing an apostle of Christ? There is nothing in the narrative from which it can be fairly concluded that they had any authority from their Master to make such an election.

3. And as there was no authority for it at first, so we find afterwards that it really went for nothing; for the Saviour came forth from his place in glory soon afterwards to appoint an apostle for himself. At the first martyrdom which took place in the cause of Christ, we find there was one Saul, consenting to the death of Stephen. "As for Saul," we are told, "he made havoc of the Church, entering into every house, and haling men and women committed them to prison." Chiefly owing to his zeal against the Christians, they were "scattered abroad, and went every where preaching the Gospel." Having driven them from Jerusalem, he followed them to other places, and obtained authority to go to Damascus, to carry thither the weapons of persecution. On coming near to the end of his journey, however, he found himself suddenly surrounded by a light from heaven; he fell to the earth, and "heard a voice speaking to him, saying, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." And he said, Who art thou, Lord? "I am Jesus," the voice replied, "whom thou persecutest. But rise, and stand upon thy feet. For I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee. Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of satan to God; that they may receive forgiveness of sins, and inheritance among them who are sanctified, by faith that is in me." That was the Saviour's own method of filling up the vacant bishoprick.

4. Many, unwilling to call in question the propriety of the apostles' conduct, have considered Paul as a thirteenth apostle. Mosheim, after giving an account of the election of Matthias, thus proceeds:—"All these apostles were men without education, and absolutely ignorant of letters and philosophy. And yet in the infancy of the Christian Church it was necessary that there should be at least one defender of the Gospel who, versed in the learned arts, might be able to combat the Jewish doctors and the Pagan philosophers with their own arms. For this purpose, Jesus himself, by an extraordinary voice from heaven, called to his service a thirteenth apostle, whose name was Saul, afterwards Paul, and whose acquaintance both with Jewish and Grecian learning was very considerable." This view of the case it seems to us quite impossible to reconcile with the scriptural account of the apostles and their functions. Indeed, Mosheim himself soon forgets that he had gravely talked of a *thirteenth* apostle, and tells us of the *twelve* apostles as amongst the first teachers of Christianity. The apostolic office seems to have been one which it was never intended to continue in the Church. Whatever might be the peculiar functions attached to it, or the requisite qualifications for it, it is clear it was not designed to be *transmitted*. There were to be *twelve* of them, and no more; and along with the extraordinary influences which were communicated to qualify them for their extraordinary work, they were to be, as Peter said, *witnesses* of the resurrection of Christ. This condition was fulfilled in the case of Paul by the miraculous appearance of the Saviour near Damascus. So he himself informs us: "and last of

all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God." The apostles sent out in the first instance were the first twelve disciples the Saviour had; and in sending them forth, he gave them "power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease." Similar power, indeed, was afterwards conferred upon the seventy who went before him through Judea. Still the *twelve* are uniformly mentioned as maintaining a more intimate and constant intercourse with the Saviour. To the *twelve* it was, towards the close of his life, that he gave the most intelligible hints of the end that was approaching. The *twelve* were particularly admitted to witness the passion of his soul as the great catastrophe drew near. With the *twelve* he partook of the last passover, the type so soon to be illustrated and abolished. To the *eleven* (for Judas had left them then) he opened his inmost heart in that discourse of melting tenderness which he delivered in the immediate prospect of the last agony; and to *them* it was, as the representatives of all his ministers to the end of time, that he gave the great commission, "Go ye into all the world, and preach the Gospel to every creature." That the apostles were to be just *twelve* in number, neither more nor less, may be inferred, perhaps, from the reference made by our Lord to the twelve tribes of Israel, apparently on two occasions, when conversing with the apostles. After the young ruler had gone away sorrowful, having large possessions, (Matt. xix. 28,) Peter said to Jesus, "Behold we have left all and followed thee. What shall we have, therefore? And Jesus said unto them, Verily I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And again, at the table of the passover, (Luke xxii. 28—30,) "Ye are they who have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Still more unequivocally is the same doctrine taught in the description given us by John of the new Jerusalem, (Rev. xxi. 12—14,) "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel. On the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." The claim of Paul to the character of an apostle, it is presumed, no one will dispute. If then there were only twelve, Matthias could not be an apostle at all. Accordingly, we never find him referred to after the time of his election.

5. This view of the case, new as it will appear to many, will not probably be received without considerable demur. It is attended, however, with no difficulties which a little reflection will not readily obviate. In the first place, there is nothing incredible in the circumstance that all the apostles should at this time have been in error on almost any subject connected with the kingdom of Christ. Only a few verses before the account of this election, in the same chapter, we are informed that in their last interview with the Saviour, just before his ascension, they "asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

thus evidently not yet disabused of their old prejudices about a temporal kingdom. After this, there is surely no room for surprise if they did commit the mistake we suppose them to have done in the matter under review. But it will be objected again, that when Luke wrote the Acts of the Apostles, he had received the special enlightenment of the Holy Spirit, and, as an evangelist, had for a long time been the fellow-traveller of Paul in their great work. How is it then that he did not obtain juster notions of the affair than to give a narrative of this election of Matthias in such a manner as at all events in general to leave the impression that he himself regarded it as perfectly proper and valid? To this it may be replied, that the account is given in the manner usually adopted by the evangelists, without any comment that can indicate the writer's private opinion on the matter. It is possible that the sacred historian might be convinced that the election of Matthias was really null, and yet might think it best on the whole to state the facts as they occurred, and leave his readers to form their own judgment on the affair. It is suggested, however, whether there is any real inconsistency in believing Luke himself not to have been undeceived on the subject. The extraordinary influence by which we must suppose the inspired writers to be directed, so as to be preserved from publishing error to the world, evidently did not secure them from being themselves in the dark on many points which it was not the will of God they should be employed to explain. Nor was the still more abundant effusion of the Holy Spirit, by which the apostles themselves were qualified for their work, sufficient in all cases to prevent them from falling into error. It is readily conceivable that Luke might be infallibly guided in his work as an historian of what took place in his own time, without setting himself up as an inspired interpreter of all the doctrines connected with it.

6. In reviewing this incident of apostolic history, two reflections have occurred to us of prominent importance. The *first* is, that it is strikingly illustrative of the great difference there is between God's methods of accomplishing his own purposes and those which man would employ. When Peter considered that it was the duty of the disciples to appoint a substitute for Judas, he immediately concluded, not without strong show of reason, that such substitute must necessarily be selected from among the disciples who had all along been faithful to the Saviour, and had been witnesses of his mighty works. The other disciples concurred at once in the propriety of this proceeding, and they set apart two by common consent, who, from their standing and demeanour as disciples, were in their judgment well qualified for the superior office of apostle, and between whom the question was to be decided by lot. The glorified Redeemer had his views directed to a widely different quarter. Not from among his old friends did he desigu to select this most illustrious of his servants. He did not seek him on even neutral ground; he went directly unto the ranks of his bitterest foes. The most active and violent of them all he singled out for his purpose. The event fully justified the wisdom of his choice. The *second* reflection powerfully pressed upon us by this narrative is, that the most well-meaning piety may greatly err if it be not regulated by a careful and enlightened attention to the *written word*. There is no question that the disciples were actuated by the best motives in the instance before us. They saw very clearly that the apostacy of Judas was foretold by the Psalmist in the passage adduced by Peter, and, along with this, that his place was to be filled up by another. They were doubtless im-

pressed with the conviction that, in fulfilment of this prediction, it devolved upon them to choose a successor in the apostleship to the son of perdition, and that in doing so they were working together with God for the benefit of the world. And, supposing them to be right in this opinion, there could perhaps be no just objection to the method they adopted in acting upon it. The plan of election by lot was consecrated in their eyes by the custom of their forefathers in many important instances; and, connected as it was with an appeal to the Divine Being for his direct influence in the decision, was indicative of a laudable desire to do nothing without his concurrence and sanction. Their error, however, was committed in an earlier stage of their proceedings. The work they had undertaken was one which did not belong to them at all. They had no authority for concluding that either Justus or Matthias was to be the chosen apostle, or any one of the one hundred and twenty who were assembled. Nor had they any reason to suppose that if they thus went out of the way of their duty the Almighty would perform a miracle to bring them back again. Is it not clear, that before we can with true faith implore the divine direction and blessing in any pursuit or undertaking, we must first be satisfied that we have the divine warrant for engaging in it?

NEARNESS TO GOD.

BEAUTIFULLY simple is the phraseology of the devotional parts of Scripture, yet how rich in meaning! What fields of thought a single sentence sometimes lays out before the mind! How interesting and comprehensive the view which David gave of God's ancient people, the children of Israel, when in five short words he designated them,* "A people near unto him."

In the time of Moses, this nearness to God was made the subject of a special promise, whose fulfilment, however, rested wholly on the condition of their being pious and obedient. "Moses went up unto God, and the Lord called to him out of the mountain, (Sinai) saying, Thus shalt thou tell the children of Israel:—Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you *unto myself*. Now, therefore, if ye will obey my voice indeed, and keep my covenant, ye shall be a *peculiar treasure unto me above all people*." With one voice they answered, "All that the Lord hath spoken we will do:" accordingly, they were "near to him"—"a people of inheritance"—his "pleasant portion"—"the dearly-beloved of his soul," so that their illustrious leader, in reminding them of God's distinguishing kindness and special love, asks them, "What nation is there so great, who hath God *so nigh unto them*, as the Lord our God is, in all things that we call upon him for?"†

This nearness to God was once the exclusive privilege of the children of Israel, but after the death and ascension of Christ, a wider dispensation was introduced, and what was before peculiar and partial, may now become general and universal. Jesus was given to be God's "salvation to the ends of the earth." He is "a light unto the Gentiles" as well as the Jews; and "on them is poured out the gift of the Holy Ghost." "Of a truth," said Peter, when commanded to preach the Gospel to "one of another nation"—"of a truth I perceive, that God is no respecter of persons, but in *every na-*

* Psalm cxlviii. 14.

† Deut. iv. 7.

tion, he that feareth him, and worketh righteousness, is accepted with him." Nearness to God, therefore, is a blessing which is now equally participated by believing Gentiles; and all modern christians may be fitly addressed in the language of Paul to the Ephesians, "In Christ Jesus, ye who sometimes were *far off* are *made nigh* by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: * * * * and came and preached peace to you which were far off, and to them that were nigh," &c., &c.

All the truly pious are a people near to God. Let us consider in what respects they are so,—

First. As it respects their *character*. The word "near," is often used in the sense of *likeness*. When two things resemble each other, we say, the one is *near* the other—and God's people bear some moral resemblance to him.

When God was about to create the great parent of the human race he said, "Let us make man in our image—after our likeness;" and this was man's glory. But "the crown is fallen from *our* head; woe unto us, that we have sinned." The original character of all who are now God's people, was as unlike his character as can be conceived; there was, in fact, a perfect *contrast* between them. But the truly pious are renewed persons—are new creatures in Christ Jesus; and their regeneration gives them a real, though not a perfect, assimilation to God. They are "born again, not of corruptible seed, but of incorruptible;" "not of blood, nor of the will of the flesh, nor of man, but of God." They are born of water and of the spirit, and so are *clean* and *spiritual*. They are "partakers of the divine nature, having escaped the corruption that is in the world through lust;" and they are required ever to be "followers or imitators of God, as dear children." And can this moral resemblance be traced? Yes! For if God is holy, all the pious are the "people of his holiness." God has not called them to uncleanness, but to holiness. They "follow peace with all men, and holiness, without which no man shall see the Lord:" and when Jehovah chastises them he does it for their profit, that they may, in a more eminent degree, "be partakers of his holiness." If God is *righteous*, so every one that doeth righteousness is righteous, even as he is righteous." If God is merciful and kind, "the righteous is ever merciful, and lendeth." He "puts on, as the elect of God, holy and beloved, bowels of mercies and kindness." Is Jehovah a God of love? Love is the master-passion, the regnant principle in the heart of the true christian; he loves not only him that beget, but him also that is begotten. Is God true in his declarations, and faithful to his promises? The really pious man will put away all lying, and speak truth with his neighbour; nor will he wickedly violate the engagements into which he has thoughtfully and righteously entered. "He sweareth to his own hurt, and changeth not." This resemblance to God, it is acknowledged, is very distant and imperfect. We are not half so near to God in our character as we might be; still, compared with the ungodly, and with what we ourselves once were, we may not improperly be called, "A people near unto him."

Second. The truly pious are near to God in point of relationship. He has condescended to receive us into the nearest possible relation to himself, and to assure us of the fact, he has applied to himself, and to us, some of those epithets by which earthly relationships are characterized and distinguished. How often does he represent himself as sustaining the *conjugal*

relation to his people. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "For thy Maker is thine *husband*." "The Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." "Turn, O backsliding children, saith the Lord, for I am married unto you, and I will take you, one of a city, and two of a family, and bring you to Zion." "It shall be at that day, saith the Lord, that thou shall call me *Ishi*, (i. e., my husband) and shall call me no more *Baali* (i. e., my lord); and I will *betroth* thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies, I will even betroth thee unto me in faithfulness."*

The paternal relation is also one in which God has represented himself in his word. "A father of the fatherless is God in his holy habitation." When Moses reproved the children of Israel he asked, "Do ye thus requite the Lord, O foolish people, and unwise? Is not he thy *father*, that hath bought thee? Hath he not made thee, and established thee?" And God himself said, when addressing the whole nation, "Wilt thou not from this time cry unto me, *My father*, thou art the guide of my youth?" "Wherefore, come out from among them saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters." All real christians are placed in the relation of children to God. "Behold what manner of love the father hath bestowed upon us, that we should be called the children of God. Beloved, now are we the sons of God." Surely, then, we are a people near to him!

Again. The truly pious are near to God as it regards his affection for them. When we esteem and love any person, that person is considered *near* to us—near to our hearts; the affections are entwined around him, and we feel deeply interested in his welfare, and much concerned for his happiness. Now all God's people are near to him in this sense: they are the objects of his love. We might infer this from the relation he bears to them, for though some fathers have but little love for their children, and some husbands evince no proper affection for their wives, the case is not thus between God, and his children, and spouse. "When Israel was a child," he says, "then I *loved* him, and called my son out of Egypt." "I have *loved* thee with an everlasting love; therefore, with loving-kindness have I drawn thee." And it has ever been the delight of his people to think of "the multitude of his loving-kindnesses," for "in all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old." "We love him, because he first loved us." "He commended his love to us, in that while we were yet sinners Christ died for us." "And neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from *the love of God*, which is in Christ Jesus our Lord."

Beloved fellow-christians! is not this nearness to God supremely desirable? Does it not afford advantages immensely valuable? Is there any thing delectable and beneficial in *communion with God*? This is enjoyed by those who are "a people near unto him." It cannot be by the wicked: their nature is unsuited to it—their state forbids. Their sins have separated between them and God. They are alienated from the life of God. "The

* Isaiah liv. 5, 6. Jer. iii. 14. Hosea ii. 16, 19, 20.

Lord is far from the wicked, but he heareth the prayer of the righteous." What intercourse is sweeter than that of obedient children with their affectionate parents? What fellowship is nearer and more delightful than that which the conjugal relation permits? God is the father of all the pious—the husband of the whole Church. As this is a nearness of *relationship*, what *honour* does it confer on his people. How many glory in their earthly eminence, and feel proud of their alliance to the powerful, the wealthy, and the wise; but their honour is meanness, and their dignity is debasement, compared with the honour and dignity of those who are spiritually allied to God. "The Lord of Hosts will stain the pride of all glory," that is merely terrestrial, "and bring into contempt all the honourable of the earth."

This nearness to God is a *guarantee for our safety*. So it was considered by David, hence he prays, "Be not far from me, for trouble is near. Many bulls have compassed me: strong bulls of Bashan have beset me round: they gaped upon me with their mouths, as a ravening and a roaring lion. But be not thou far from me, O Lord; O my strength, haste thee to help me." Also, Psalm xxxviii, 19—22. We are not beyond the reach of danger, either bodily or spiritual, but if we are near to God we need not fear it—we shall not be greatly moved. "The Lord is our defence, and our God is the rock of our refuge."

Again. A people near to God have the certainty of receiving seasonable and sufficient supplies. Were there no particular promises in His word to assure us of this, it might be argued from the relation we have been speaking of, from the power and goodness of the Deity, and from the usual conduct of his providence. On general principles it might be demonstrated, that God will never let a people so near to him be destitute of what is needful; and the declarations of his word are sufficiently decisive on this point. It is affirmed, not that God will satisfy our cravings, but that he will "supply *all our need*, according to his riches in glory by Christ Jesus."

In conclusion. Do we enjoy this nearness to God? Let us improve it; let us see that it be *continued*; let us seek to have it *increased*.

"Those are the *happiest* persons here,
Who dwell the *nearest* to their God."

And they are in the safest state too, "For lo! they that are far from thee shall perish, thou hast destroyed all them that go a whoring from thee; but it is good for me to draw near to God." Let us rejoice in the thought, that in heaven we shall be nearer to God than we ever have been, or can be, on earth. While we are at home in the body we are absent from the Lord; but we are willing rather to be *absent* from the *body*, and present with the Lord. If we are near to God ourselves, let us try to bring others near to him. We cannot be near ourselves, and not desire this; and we shall desire it the more ardently, and attempt it the more diligently, in proportion to our *personal* nearness to God.

Are any of our readers yet afar off from God? allow us to urge your return to him. The way is open, and every encouragement is offered. God has called on the very *ends* of the earth to look to him and to be saved. He sent his Son to seek and to save you. "Christ also suffered for sins, the just for the unjust, *that he might bring us to God.*" W. U.—W.

REMARKS ON ROMANS VIII. 3.

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”

In this important passage we have a remarkable specimen of the apostle Paul's energetic, elliptical style of writing, which often renders it necessary to supply one or more words in order to convey the full meaning of the original to an English ear. Applying this observation in the present instance, the verse may be read thus:—“For what the law could not do, in that [or in as much as] it was weak through the flesh, God, [did or accomplished] viz., sending [or by sending] his own Son in the likeness of sinful flesh, and for sin, [or a sin offering] he condemned [took away the condemning power of] sin in the flesh.

What was it that the law could not do? It could not condemn sin in the flesh—could not repress it—could not take away the condemning power of it. The apostle had clearly shown that we could not possibly be justified by the law; and that, by reason of the depravity, and weakness, and perverseness of our fallen nature, the knowledge of sin, which the holy law gave, actually inflamed our corruptions, and excited us to further transgressions. But what the law failed to effect with all its penal sanctions, God accomplished by the atoning sacrifice of Jesus Christ in human nature. By this stupendous arrangement, the infinite Jehovah has made ample provision for the justification, sanctification, and eternal redemption of every child of Adam.

Should these few lines be instrumental in throwing a single ray of light into the mind of any of the readers of the Repository, the object of the writer will be answered.

GENERAL BAPTIST BIOGRAPHY.—No. III.

REV. JOHN GALE, PH. D.

DR. JOHN GALE was born in London, May 26, 1680. His father spared neither pains nor expense in his education, but, after he had made great progress in learning in his own country, sent him over to Leyden to finish what he had so happily begun. He was so industrious, and so successful, that in the small space of two years he conquered all the difficulties of his favourite study, and received, with universal applause, when little more than nineteen years old, the academical degrees of Master of Arts, and Doctor in Philosophy. Upon this occasion his Professor wrote to his father as follows:—

“It has happened to no one that I know of, to gain such a knowledge of things which are to be traced out by natural reason, within the space of fifteen months and no more, which is all the time your son has applied himself to the study of Philosophy, and that before the expiration of the nineteenth year of his age, as to be judged worthy to be adorned with the highest honours in a solemn ceremony. God grant he may go on in the same pace he has begun, and continue the same assiduity and diligence to the end, that so he may become a most fit instrument to advance the glory of the name of the Lord, the furthering of his own salvation, and the public good of his neighbours.”

(Signed) *Wolferdus Senguerdus.*

Upon this occasion, when he published his Thesis, *De ente ejusque conceptu*, dedicated to his father and his two uncles, Sir John and Sir Joseph Wolf,—the celebrated Adrian Reland subjoined a testimony of his worth in a Latin panegyric, which ends thus, alluding to the Cartesians whom he had always opposed:—

“Vince tuos hostes, et murus aeneus esto,
 Ut referat laudes Anglica terra tuas.
 Summè ens perfectum cœptis magis annuat istis,
 Ut sæcli nostri lucida stella fores.”

At the same time, July 3, 1699, a most eloquent Latin oration was pronounced by the learned Volder, Professor of Philosophy and Mathematics, and published after his death by the celebrated Professor Boerhaave, wherein he says;—“If that be new which has not been done for many years, which no one of the Professors hath seen in his time, then it is new to declare a Doctor of Philosophy from this place, though, if you consider the ceremonies with which this solemnity is performed, it appears ancient.” But I wish the noble and very laudable design of this candidate in prosecuting his studies were a thing customary, who, after he had applied his mind to them, thought it his business, not according to the new, but very bad method, to rest satisfied with a slight and superficial knowledge of the liberal arts, but to look into their inmost recesses, and to acquaint himself with what lay most concealed in those of them which he conversed with. Wherefore, in the first place, with great labour he gained the knowledge of the tongues, that he might afterwards with more ease and advantage apply himself to the sciences themselves. For this purpose, he not only carefully studied the Latin tongue, but what in this age is very rare and unusual, the Greek and Hebrew. I say nothing of the Latin, in which he has often spoke publicly at London, that famous city; for you have heard with what elegance, propriety, and force of persuasion, he commenced the study of wisdom. But I can by no means omit to observe, that he so applied himself to the Greek language, as not only to understand it, but to be able to declaim in it publicly. To these he added likewise the Hebrew, thinking the knowledge of the Greek insufficient without this, and that he must depend upon the credit of others for the interpretation of the sacred writings. Furnished with these helps he entered upon the study of Philosophy being induced to it partly by the pleasure which arises from inquiries into things obscure, and partly by the advantage which those studies afford both in life and the other sciences, and partly likewise, as thinking it the best method to cultivate his mind, and dispose it more readily and clearly to distinguish truth from falsehood in every subject. And before he had pursued these studies full two years, see, I beseech you, what penetration of mind, joined with incredible diligence, is capable of performing. He was willing to give some public proof of his proficiency in them. Nor has he failed in the attempt; for both in his private and public examinations, he discovered so acute a genius, and such knowledge of things natural, divine, and moral, that, agreeably to his great merit, the highest honours in Philosophy have been decreed to be conferred on him in a solemn manner, and according to ancient custom.”

“Upon his return to his native country, (says Dr. Campbell,) he perfected his skill in the Oriental languages, assiduously studied the sacred Scriptures in their originals, with the most celebrated commentaries, and the most eminent amongst the fathers, by which he acquired a thorough acquaintance with, and a due regard for them, without imbibing an implicit faith in, or a dangerous reliance on, the authority of antiquity. All this time, his worth was in a great measure hid; and there were but very few that knew his real merit. It was not, however, many years before an occasion offered which called his very high qualifications into a much more conspicuous point of view. The Rev. Mr. Wall, Vicar of Shoreham, in Kent, wrote a celebrated treatise, which he entitled, *The History of Infant Baptism*; and for this he not only received, long after, the honour of a Doctor's degree from the University of Oxford, but also the thanks of the convocation then assembled. A friend of Dr. Gale's, a member of the Church of England, and very zealous for the doctrines of the church, considering the reputation of this book, wrote the Doctor a warm letter thereupon, as if it had been absolutely impossible to read the arguments contained therein, without being convinced. It fell out, however, otherwise with Dr. Gale; he was not only proof against both book and letter, but resolved to answer them, purely to satisfy his correspondent,

that reason might appear in defence of that cause which he thought so utterly overthrown by this performance. These letters, though written in 1705 and 1706, were not published until 1711, and then, at the very earnest desire of some persons of distinguished abilities, who thought it an injury to the public that they should remain longer in obscurity. Thus, by their own merit, they came abroad into the world, and made their author generally known and respected, in a very short space, even by those who did not embrace his sentiments. Indeed, there was so much good sense, learning, and moderation, in his discourses; that it was impossible they could meet with any other than a favourable reception."—*Biographia Britannica*, Vol. III. P. 2079.

The same excellent biographer, who is one of the most able writers this country has produced, and whose opinion concerning Dr. Gale's performance is intitled to the greater regard on account of his being a zealous member of the established church, which however, did not prevent him from rendering justice to the merits of eminent men of other denominations, has given us the following compendium of this work.

"The best way of making the value of this work known within the narrow compass of a note, will be, by entering into a succinct analysis of his learned performance, in which he has shown himself equally conversant with books and men, and with polite literature, as well as ecclesiastical writers. In the *first* letter he observes, that Mr. Wall's history is not so formidable as is pretended, though the best defence of Infant Baptism which he had seen, and that for those reasons on which Mr. Wall himself recommends it in his preface. He then tells us, that Mr. Wall is not much to be depended on, and that his real aim and design was only to establish the baptism of infants, and that he takes all occasions to blacken the Anti-Pædobaptists, disguising his designs with pretences to moderation. That Mr. Wall endeavours to possess his readers with an opinion of his penetration, by several needless digressions, and to gain reputation by quarrelling with several of the greatest men for learning, &c. as particularly Archbishop Tillotson, Bishop Burnet, Rigaltius, Gregory Nazianzen, both father and son; St. Chrysostom, Monsieur le Clerc, and Grotius. That he has not acted the part of a faithful historian towards the Anti-Pædobaptists, but several times, on no ground at all, takes for granted some things, merely because they favour his designs, and changes the Anti-Pædobaptists with whatever he had heard any one among them to have believed or said. In the *second* letter, Dr. Gale endeavours to justify his brethren from the charge of schism; and observes, that in order to an union it would be requisite, and "I think (says he) none can except against it, that some fit persons were chosen on both sides, to examine the Scriptures impartially, and the fathers of the three first centuries, who followed their great Master through sufferings, and whose writings are undoubtedly by far the best commentary on the sacred books; and, with these helps, to collect from the Word of God the true doctrine and discipline of the primitive Catholic Church. And to what should be thus sincerely deduced, every one should resolve to conform without reserve. And, I doubt not, if an union were endeavoured on this expedient, it would be accomplished much more easily than is imagined." In the *third* letter our author remarks, that the dispute between the English Pædobaptists and Anti-Pædobaptists, may be cast under two heads, one relating to the mode of baptism, whether it is to be administered only by dipping, and the other, who are the true subjects of it, whether adult persons alone, or infants also. He tells us, that so far as the Scriptures are clear, the practice of the Anti-Pædobaptists is allowed to be agreeable therewith; and that therefore if they err, they are, however, on the safer side. He observes, that the Greek word for *baptize*, always signifies to *dip* only into any manner of thing, but is more commonly used for dipping into liquids, which observation he confirms from several passages of ancient writers. In the *fourth* letter he remarks, that the critics constantly affirm the proper and genuine sense of βαπτίζω to be *immergo*; that Mr. Wall is conscious, notwithstanding his pretence, that the opinions of learned men are against him; and that whereas that writer appeals to the Scriptures, for the sense of the word, it is evidently never used

there in his sense, but the contrary. In the *fifth* letter he observes that though it is very unreasonable to appeal to the Scriptures only for the sense of a word, yet it is clear from them the Greek word must always signify to *dip*; that if the word were otherwise ever so ambiguous, yet, as it relates to baptism, it is sufficiently determined only and necessarily to mean to *dip* by the doctrine and practice of St. John amongst the apostles, and of the succeeding church for many centuries, which urged a trine immersion. He affirms likewise, that the ancient church of the three first centuries did not practice affusion; that all who baptized in the times of the apostles, were baptized by immersion; that clinical affusions do not appear to have been introduced till about two hundred and fifty years after Christ, at which time their validity was much doubted; and that all allow immersion to have been insisted on aciently, as the only regular way in all common cases. In the *sixth* letter, he proceeds to the other chief article in dispute, between the Anti-Pædobaptists and their antagonists, relating to the persons who are the true subjects of baptism, whether adult persons alone, or infants also. He observes, that Mr. Wall's attempt, though the best in its kind, falls very short of answering the design of it; and that this writer allows it cannot be made to appear from scripture, that infants are to be baptized, and therefore recurs to these as the only expedients. 1. To the practice of the Jewish Church. 2. To the practice of the ancient Christians. Dr. Gale remarks upon this, that from Mr. Wall's concession that it cannot be proved from Scripture, it unavoidably follows, that it is no institution of Christ, and that to suppose it may be included in some of the more general expressions, is only to beg the point in dispute; and that unless Mr. Wall can show that Infant Baptism is so much as mentioned in Scripture, the Anti-Pædobaptists will not believe it instituted there. He observes, likewise, that the Baptism of Infants is unlawful, if Christ has not instituted it; that true Protestans should adhere to the Scripture, as the only infallible guide in all religious controversies; and that the silence of the Scriptures is a good argument against Infant Baptism. In the *seventh* letter he shows, from Matt. xxviii. 19, that the Scripture does not leave Infant Baptism so undetermined as some would pretend, and that the commission necessarily obliges to teach all who it intends should be baptized; and that therefore infants cannot be included in that commission: and he asserts that the verb *μαθητεύειν* is constantly used to signify nothing less than to *teach*. In the *eighth* letter he remarks, that the substantive *μαθητης* is only said of such as are at least capable of being *taught*, and that the most judicious have always agreed, that the word in the commission particularly signifies to teach and instruct; and that this appears evidently to be the true sense of the place from the authority of the Scriptures themselves, from the practice of the apostles, and from paralell places. The sum of the Doctor's reasoning on this head is this, that the commission obliges to *teach* all that are to be *baptized*, and therefore that the Scriptures are not so silent concerning the baptizing of infants as the Pædobaptists would persuade us; so that if Mr. Wall should prove that the Jews and Christians did baptize their children, the Anti-Pædobaptists have still reason enough not to admit the practice. In the *ninth* letter he observes, that Mr. Wall's assertions, *that the Jews did initiate their Proselytes, and their infants by Baptism, and that the apostles and Primitive Church baptized the Infants of believing parents, are mistakes*, and that the arguments brought to prove these two points are no better. Dr. Gale examines first Mr. Wall's pretences from the Jews in this and the following letters, in which he endeavours to show, from many considerations, that the arguments of the Pædobaptists do not make it appear to have been the custom of the Jews, in our Saviour's time, to baptize Proselytes and their children, and urges several arguments to evince the contrary. He remarks likewise, that even supposing the fact could be demonstrated, it is no rule in the administration of a Christian sacrament, as being only the tradition of their elders, and not grounded on Scripture, or derived from Moses. In the *eleventh* letter, Dr. Gale proceeds to the other kind of evidence produced by Mr. Wall, viz. the authority of the Primitive Fathers, which, the Doctor observes, ought to be valued more than Monsieur Daillé and some others suppose. "It is an ill return (says he) for the great lessons and examples of

piety they have given us, and for their having been so instrumental in transmitting to us the knowledge of our most holy religion. And there is yet a greater evil attends this method; for all the abuses and affronts put upon the Fathers of the first centuries, do in the end reflect on Christianity itself which those great men have handed down, and which therefore must needs be, in some degree, of but doubtful authority, if it depends upon sufficient testimony. It would not be difficult to defend the writings of the Fathers from the reproaches cast on them by these men, and by Daillé, their oracle, notwithstanding he has taken such pains in the matter, and pushed it with all the vigour he could. But it is a nice subject, and much too copious to be treated here at large. I shall therefore only say, that in many cases the rejecting the authority of the Fathers is a very wild extreme, which men are driven to, only because they have nothing better to say for themselves, and cannot brook to see their own opinions contradicted in their writings. That the Fathers of the first Churches were honest faithful men, and every way capable to acquaint us with the true posture of affairs in their own Churches and times, and therefore are to be depended on, *as far as they relate facts within their proper cognizance*, must be allowed on all hands, and I don't see how their greatest enemies can have the face to deny this.' The Doctor then observes, that Mr. Wall's argument from the Fathers, turns upon a supposition which cannot easily be granted him, *viz. That the Primitive Church believed and practiced nothing, but what they had received from the Apostles themselves.* But Dr. Gale tells us, *that without any reflection on the honour and fidelity of the Fathers*, their testimonies cannot support Infant Baptism, though they should afford Mr. Wall ever so many and full citations, 'for if the Fathers only prove Fact in the Church, and not Right, and the Church was not wholly pure from innovations, how does this prove the Baptism of Infants was no innovation, but an institution of Christ? And yet this is the thing our author should have done, though he takes no notice of it. It is irksome to remember the instances of human frailty which even the most Ancient church was liable to. They were men subject to like passions with us, and therefore no wonder they were sometimes in the wrong, and their zeal for God's honour was not always according to knowledge, which, though it might keep them from losing the chief thing our Lord had commanded, might however expose them to the inconveniency of superadding several things he never authorized. The apostles undoubtedly kept close to his directions, in all things without deviation, either in defect or excess, for they had the immediate assistance, in a most extraordinary manner, of the Spirit of God.' But that the Christians of the very next age made several additions, Tertullian confesses in his book *de Coronâ*. And Eusebius, from Hegesippus, notes, 'that the Church continued all the Apostles' time, a pure virgin and undefiled; but when those holy men were dead—then errors began to arise, through the mistakes of other teachers. Dr. Gale then proceeds to discuss the grand question, *whether it can be proved from any of the AUTHENTIC PIECES of the Primitive Fathers, that the Church used infant baptism in those early times.* He considers in *this*, and the 12th and 13th letters, such passages as are produced by Mr. Wall. He remarks in the 13th, that in St. Cyprian's time, infant baptism was practised in Africa; and infers from thence, that it probably took its rise there, together with infant communion: that the Africans were generally men of weak understandings: that the Greek church, probably, had not yet admitted the error: that the practice of infant baptism begun, as all innovations do, with only some little variations in opinion, and then passed to as little deviations in practice, and so, by very short steps, at length attained, unobserved, the great reputation it has now indeed for a long time enjoyed: that this was occasioned, in some measure, by a zeal which was not always according to knowledge: and that the earliest pædo-baptists admitted children to the Lord's-supper on the same principles as to baptism."

His own words upon this subject highly deserve the reader's notice. "For thus, (says he) in a case most exactly parallel, the same persons who introduced the baptizing of infants, were equally for admitting them, immediately after that, to the other sacrament likewise; and that upon just such another mistake of our

Saviour's words too, for as they inferred the necessity of baptism from John iii. 5, so they did also that of the eucharist, from John vi. 53. Thus St. Austin, from these very texts, at the same time argues for baptizing and communicating infants; and this custom of communicating infants accompanied the baptizing them, even from the first rise of pædo-baptism, for several hundred years together, as in the Greek church it does to this day, all of which is so true and manifest, as to be pretty generally acknowledged. Dr. Taylor* somewhat largely proves it, and frequently says the one is altogether as well grounded as the other; and, indeed, he earnestly pleads for the necessity of both.†

QUERIES.

CHURCH DISCIPLINE.

SHOULD any unpleasant circumstance arise amongst members of a Christian Church, Who are the most proper persons to endeavour to make peace?—the minister and deacons, or any other person? P.

DEUT. XXXII. 33.

WILL you, or some one of your correspondents, oblige me by giving a solution of this text, "Their wine is the poison of dragons, the cruel venom of asps?" Deut. xxxii. 33. F.

May I inquire from you, or some of your correspondents, What is a correct and comprehensive definition of Natural Religion? THE QUERIST.

Is a Christian, going a distance to worship on the Sunday, reprehensible if he carries a letter for a neighbour, (who is a worldly man,) if he does not deliver it until Monday? G. B.

Is it unscriptural to eat Blood in any shape?

G. B.

REVIEW.

THE TYPES UNVEILED; or, the Gospel picked out of the legal ceremonies, whereby we may compare the substance with the shadow. By THOS. WARDEN. Tract Society.

This reprint of the Tract Society has many of the characteristics of the age which produced it. It is highly spiritual—rather calvinistic—somewhat quaint—and withal very interesting and instructive. At times the comparisons appear to be forced and fanciful rather than plainly intended by their Great Author. To those who have read nothing on the types we do earnestly recommend this small volume, subject, of course, to such exceptions as are hinted above.

THE YOUNG FOLKS OF THE FACTORY; or, Friendly Hints on their Duties and Dangers. Tract Society.

This small volume, we doubt not, was written with the very best intentions, and

we assure our readers that it contains a great variety of very useful and suitable instruction and admonition. We have, however, a sort of undefinable objection to books which classify mankind on their title page and in their avowed purpose, so as to convey directly or indirectly the idea of inferiority. This sort of objection may arise from a fastidiousness that every one may not feel; but we fear that the very title of the book would operate on the minds of factory boys and girls prejudicially. There are many young folks, not of factories, and in comparatively respectable families, who might read this book with advantage, as it contains a very great deal of useful instruction of various kinds, presented in a plain, easy, and interesting style, frequently enlivened and illustrated by anecdotes. For young people in humble life in general, and in those of the factory in particular, we do not know a more suitable present.

* Bishop Jeremy Taylor's "Worthy Communicant," chap. ii., sect 2.

† The writer is in possession of a very learned and scarce volume, published a few years after Dr. Gale wrote the above, it is entitled, "An Essay in favour of the ancient practice of giving the Eucharist to Children. By the Rev. and learned James Pearce of Exeter." 8vo. 1788.

PAPAL PERSECUTION IN FRANCE; *or, Memoirs of Maralles and Le Ferve, two French Protestants who were sentenced to the Gallies, and died in dungeons at Marseilles.* Tract Society.

This small reward book of Class II. is very suitable as a reward book, and is adapted to excite a just abhorrence of the persecuting principles of popery, and to give the young reader happy illustrations of the nature and power of true religion.

presence. By HENRY STUBBES, *Minister of the Gospel, who died July 7, 1678.* Tract Society.

This small reward book of Class II. consists of three very useful sermons.

THE MISSIONARY'S DAUGHTER; *or, Memoir of Dorothy Sophia Brown, who died at Sutiya, in Assam.* Tract Society.

HINTS ON SELF-EXAMINATION. By the REV. H. STOWEL, M. A. Tract Society.

CONSCIENCE THE BEST FRIEND UPON EARTH, *with an extract on God's gracious*

These are very suitable little reward books for elder Sabbath Scholars.

OBITUARY.

"She heard the summons to ascend:
Then gently bow'd her head and died!"

HANNAH STANGER HALFORD, the subject of this obituary, was born at Lound, near Bourn, Dec. 27, 1813, and finished her earthly course in the latter town Jan. 23, 1840. She was the child of pious parents, who earnestly sought her spiritual welfare, and whose solicitude and prayers have reaped an abundant and early harvest. Her family formed a part of the original church at Whittlesea; and it is a highly interesting circumstance, that while her grandfather, the late venerable pastor of the church at Bourn, was lying on his death-bed, she and three more of her sisters were admitted by baptism into this infant church. He was to have administered the sacred ordinance, and to have enjoyed the exquisite pleasure of seeing not only his children, but his grandchildren, "walking in the truth." But this gratification was denied him, and he expired in peace June 15, 1834. The writer very much regrets that his information respecting his dear young friend is necessarily very limited. This defect, however, is supplied by the following communications of friends who intimately knew her. The former, addressed to the bereaved parents, under date April 4, 1840, is very interesting.

"Dear Friend,—It would have given me a high degree of pleasure to have been able to relate poor dear Hannah's experience *verbatim*; but this I am not able to do: much time has elapsed since I heard it. My strong impressions are, that I scarcely ever heard the experience of a person more clear and scriptural, and at the same time more simple. She was from her childhood the subject of serious impressions; but her mind was more powerfully wrought upon through an awakening sermon by her grandfather. When she saw the dreadful state she was in by nature, as a sinner against God, her dis-

trass of mind was very great; she frequently retired from the family, and mourned over her transgressions, and prayed that she might be pardoned. During this distress of mind, one morning in her room she opened her Bible, and her eye fell upon the passage, 'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' She felt to have faith instantly to apply it to her own case, and she found joy and peace through believing. She soon saw it her duty, having given herself to the Lord, to give herself to his people by being baptized in his name. Of her walk and christian deportment I need say nothing to you; but my views of her were, that she adorned her profession by a holy life, and now I have no doubt she is with the Lord, 'High in salvation and the climes of bliss.' "

Another female friend writes,—

"I very much regret, my dear friends, that I did not collect every scrap that fell from your beloved daughter when here, as also at different times when I have been conversing with her; to me they would now have been of double value, and I have no doubt would also have been a treasure to all her surviving friends. Although so many years younger than myself, I found her conversation and example very instructive: her knowledge of the great Redeemer was founded upon experience: she was quite a companion for an aged Christian. I considered her to be very humble, and so sincere, that I believe she hated deceit in all its forms. When speaking of relations, she appeared to feel great affection for them, and said what a blessing it was to have pious parents. She told me the first time she really felt her sinful state, and need of a Saviour, was from a text her grandfather took; she thought he appeared more particularly to address her, and said, 'Except ye repent, ye shall likewise perish.' She also men-

tioned another, which I think she told me was instrumental in bringing one of her sisters to Christ, and had made a lasting impression on her own mind; it was, 'The wicked shall be turned into hell, with all the nations that forget God.' I wished to know how she felt in regard to her ill state of health, if she was quite resigned to leave all for Christ. She put her dear wasted hand in mine, and smiled through her tears, and said, 'There are times when nature has been rebellious; when I have thought of leaving my friends, I have clung to earth; but my prayers have been heard, and I have become quite resigned to whatever God shall please to do with me.' She told me she had never said so much to her dearest friends as she had then said to me, and asked me if I did not think it strange that she could not speak to her own friends on the subject. I said, by no means; I thought we often felt a sort of reserve in many cases to our dearest friends, and that I could open my mind more freely to some friends than to others. The dear girl kissed me, and said, 'I can tell you all I feel: I am not afraid to meet my Saviour whenever he shall please to call me.' She said much that I cannot remember, which I feel anxious to do for many reasons. She spent much time when here in devotion."

Our departed young friend left her home in March Fen, Dec. 1, on a visit to friends at Barley Thorpe, near Oakham, Empingham, and Bourn. Her health was very delicate, but no apprehension was entertained that her end was so near. Indeed, when the messenger reached the parental

roof, to announce her serious illness, a friend from the first-named village had been stating to her parents that she was much better. She felt a very strong desire to visit her grandmother, and arrived at Bourn on Tuesday, Jan. 21, and died on the following Thursday. At first she did not appear much exhausted with the journey, or seriously ill, but the next day she sunk very rapidly, and was carried up stairs. When she revived, she said, "O, Mr. D—, how glad I am to see you—my grandmother is afraid. I have committed my soul and body to Jesus Christ, and I am not afraid to die." The writer was at a short distance from home that day at a missionary meeting, and returned late at night. When he called to see her, she was incapable of speaking. To a kind female friend who attended her she gave signs of her happiness in the Lord. Her end was peace. It must be grateful to her surviving friends that her steps were *unconsciously* directed to her grandmother's house so short a time before her death, that she might die amongst her relations, and mingle her ashes with theirs. She was buried on the Lord's-day, and her death was improved in a sermon by Mr. Peggs, more particularly addressed to the young, from Eccles. xii. 1. May her surviving family and friends follow her so far as she followed Christ. "Blessed are the dead which die in the Lord." Such was the end of our departed young sister.

"She breathed her last in peace,
And enter'd into bliss. Hers is the palm
And conqueror's golden crown."

July 15, 1840.

J. P.—B.

INTELLIGENCE.

AMERICA.—The following extracts from a letter received from Mr. Caverno, a Free-will Baptist, in America, contain intelligence which we doubt not will be interesting to our readers.—ED.

*Charlestown, Mass., U. S.,
July 31, 1840.*

"The last year has been one of great and solemn interest throughout our county among evangelical christians. Thousands, and tens of thousands, have been made 'new creatures,' and added to the churches.

*The dwellers in the vale and on the mountain tops
Are shouting to each other, and distant mountains
Are catching the flying joy!

The cause of the poor slave, too, is advancing, though not with that rapidity, it is to be feared, that it would advance, but for some unhappy divisions which have taken place in the anti-slavery ranks. Of those

divisions you doubtless have learnt ere this time—I mean divisions arising from uniting other questions with emancipation, such as non-resistance, what some are pleased to call "woman's right question," and politics. These questions have greatly interrupted that brotherly harmony which before existed; and in some instances have arrayed one against the other. How long this state of things will continue among us, cannot be seen by human sagacity, though, in the end, by an overruling providence, it may be made subservient to the interests of the anti-slavery cause. 'The wrath of man shall praise thee.' In regard to the religious interests of our own denomination, there is reason to believe that there is a gradual improvement. Our school at Stratford continues; and, recently, the yearly meeting of that state, embracing several

quarterly meetings, has adopted measures which I can but hope will prove effective, to place the Institution in a more prosperous condition than formerly. Agents are appointed in the several quarterly meetings, to visit the Churches, obtain subscriptions, and do what they can towards placing the seminary in an independent situation, so far as pecuniary considerations are concerned. The school at Parsonsfield, Me., after a short suspension, again is revived, and is now in operation. A school in Rhode Island is soon to go into operation. Splendid edifices are erected, and nearly completed. Prospects are favourable that this school will do well. Schools of a less prominent character are interspersed among our Churches, and are contributing a healthful influence upon our youthful christians. The schools of which I speak now, of course, are entirely distinct from the schools provided by the laws of the several states. A new paper has been started in our denomination, principally by individuals within the limits of the Boston quarterly meeting, the object of which is especially to advocate learning, and a pious, untrammelled, intelligent ministry. The paper is succeeding very well. You will see, by the last number but one, i. e., the thirty-fifth, that the Boston quarterly meeting has decided on recommending a course of study for young men who design to enter the ministry: this is a step in advance of any thing which has been done by our denomination as yet. May the Lord bless and prosper the measure.

"In conclusion, I would say, dear brother, that it would be very gratifying to receive communications from you, either privately, or for our paper. It would be exceedingly pleasurable to us, if we could receive your 'Repository, and Missionary Observer;' and now that regular steam ships are established between Liverpool and Boston, can we not open a correspondence, embracing interests that shall be profitable to the welfare of our beloved Zion, and the Churches with which we are connected. I am persuaded, that the acquaintance which we, on this side of the waters, have formed with our brethren in England, has had a great and salutary influence on our Churches. May it be continued.

"Wishing you peace, and success in promoting Christ's cause and kingdom, I subscribe myself,

"Yours affectionately,

"ARTHUR CAVERNO."

GERMANY.—From Mr. Oncken to Mr. Mathews.—"My very dear Brother,—The fruit of your and your dear people's gener-

osity and love, to one of the Lord's disciples, has duly come to hand; and I would now present my grateful thanks both to you and them. What you have done, I doubt not, has been done as to the Lord Jesus, who will even own and reward the cup of cold water given in his name in that great day when he shall judge men according to their real character. I would have acknowledged the receipt of the £4, 7s. 6d. sooner if circumstances had not prevented me. When your letter arrived, I was on a mission to Copenhagen, which has been greatly blessed of the Lord to the extension of his kingdom. We were not permitted to land at Copenhagen, but succeeded in getting on shore just when the whole city was busy about the coronation of the king (June 28th). We landed the day before, examined that day ten converted candidates for immersion, accompanied them six or seven miles into the country late that evening, when they were buried by immersion into Christ's death, and raised again. Between two and three on Lord's-day morning we returned to the city, unobserved by any one. After a few hours' rest, we met with the Church, who chose their elder, and after he had been set apart, by prayer and the laying on of hands, to the work of a christian pastor, the new members were admitted to the Church. I addressed brother Møuster and the Church. This was done through an interpreter, my fellow-labourer, Mr. Kōbner, a Dane by birth, who afterwards preached to the people. In the afternoon we met again at three o'clock, when Mr. K. preached, and afterwards we celebrated the dying love of our blessed Lord. At seven o'clock we got safely on board the Molmō steamer, and got the same evening to Molmō in Sweden. The Church in Copenhagen has now twenty-two members, dear and interesting people, who, I trust, will be an honour to the cause of Christ. Among them are a theologian and a schoolmaster, who have left the Lutheran community. Among the brethren is also a young Norwegian, whose deep piety, zeal, and gifts, encourage the hope that the Lord has destined him as an evangelist for Norway, and I hope soon to be enabled to send him there. When I left home for Copenhagen, I left our dear Lydia (three years of age) in a dangerous state of health, and before I returned the gracious Lord had terminated her earthly career. You and dear Mrs. M., who have experienced similar trials, know what a parental heart feels on such occasions. But the Lord has done all things well; and I feel how good all this is for me, and

he has enabled me to bow with submission to this afflicting dispensation. Earth appears more and more what it is, what God has described it to be—a wilderness—a howling wilderness; and the contemplation of death becomes increasingly endearing to my soul, and the last barrier to a free, full, and eternal communion with Jehovah. The thought, the blessed assurance, of being soon with God, and of beholding, without any intervening clouds, the uncreated glories of the Lamb, is beyond all expression grand and glorious. And O, blessed be God, this poor sinful heart longs and thirsts for that vision, and that communion, and knows that at last its every wish will be more than realized. O, dear brother, let us more fully realize the glories of that world to which we are hastening as Christians, and tread beneath our feet every thing as sordid dust, every thing that would darken our prospects of that world. Of our poor deluded rulers I cannot as yet give a more favourable account; not satisfied with my imprisonment, and the dispersion of the flock, they took the greatest and best part of my furniture (ten chairs, two tables, and two sofas) whilst our dear Lydia was dying. But though these things are not pleasant to flesh and blood, this also has been blessed to me, and my mind has been kept in peace throughout. I am also fully persuaded, that all this will ultimately tend to the furtherance of the Gospel. Two of our brethren have been again imprisoned, one for four, the other for fourteen days. All our members remain firm, and my heart's desire and prayer is thus answered. We have the prospect of several additions to our Church soon. The wicked reports spread about me are beyond all conception; every thing is sought out if possible to injure me. I am charged with the premature death of a lady you were acquainted with, who was deranged, and died about fifteen years ago; that another lady gave me a great part of her property, &c., &c. The Lord, however, enables me to bear it with resignation, and blesses it to me, in increasing my desire after that world where the wicked cease from troubling.

“There shall I bathc my weary soul
In seas of heavenly rest:
And not a wave of trouble roll
Across my peaceful breast.”

I think nothing binds me to this wretched world but the desire of being instrumental in extending the knowledge of Him whom to know is life eternal; all else is vanity and vexation of spirit. In Jehovah alone can our immense desires and wants be

satisfied; and, blessed be his name, He is our portion for ever. Now, dear brother, farewell. Have the kindness to present my christian salutation to the Church under your care, in whose prayers and your own I beg an interest. In much love,

“Your affectionate brother,
“J. G. ONCKEN.”

Hamburg, July 22, 1840.

By this letter it will appear how seasonably a little pecuniary sympathy would be manifested. I should be happy to transmit any such fruits of brotherly love. Heb. xiii. 3.

THOS. W. MATHEWS.

Boston, Aug. 4, 1840.

COMMENCEMENT OF THE GENERAL BAPTIST PREACHING IN THE VILLAGE OF SOW, NEAR COVENTRY. — On Monday, July 27th, 1840, the foundation stone of a small General Baptist chapel was laid in the village of Sow, near Longford; the day was unusually fine, and the number of friends unexpectedly large. Brethren Warner, Whitman (Independent minister), and Tunnicliffe, took part in the afternoon service. After the laying of the stone by Mr. Tunnicliffe, a number of small sums were placed upon it to the amount of more than six pounds. In the evening the people assembled again upon the ground, and a sermon was preached by brother Tunnicliffe from Psalm cii. 13. At the close of the service several persons came up to the table, which stood in the midst of the congregation, and threw down their free-will offerings for the building of the Lord's house. The whole amount of subscriptions, at the close of the day, was nearly ten pounds: this sum far exceeded the highest expectations of our most sanguine friends. We retired from the village astonished at the liberality of the people, and, above all, at the high degree of spiritual delight which the Father of mercies poured upon us from on high.

There are certain circumstances in connexion with the introduction of the Gospel into this village that might afford an able pen fit material for an interesting article. For many years past the inhabitants of this village have maintained a spirit of violent hatred to every religion but that in which they were brought up, and have often proved, by arguments not to be misunderstood, that they were true churchmen, and would not tolerate the introduction of dissent within their borders while brickbats and rotten eggs had any virtue in them to drive away the enemies of the Church. I have often sat with pleasure to hear our old friends in Sow describe the persecutions which dissenters endured in their village

in by-gone days. A few of these statements, I believe, will interest the readers of the Repository. I cannot be particular as to the dates of the events mentioned below, but am satisfied as to the truth of them; indeed, the enemies of dissent in the village are themselves shameful witnesses to their correctness. I suppose the congregationalists were the first dissenters that attempted to enlighten the minds of the people, but their attempts were unsuccessful. At a more recent period, our beloved and deceased brother Cramp frequently visited them; but perceiving their unwillingness to receive the truth from his lips, he became discouraged, and left them to themselves. The Wesleyans also attempted to gain a standing among them; and, after suffering considerable persecution, left them still in the hands of their venerable mother, the Church. But of all the men who suffered from the persecuting spirit of this people, while seeking their everlasting welfare, none suffered more deeply, and, I may say, more nobly, than that useful class of men called Primitive Methodist local preachers. As soon as these entered the village, and were known among its inhabitants, the war-cry was heard from one end of the place to the other, "The Ranters are come;" and immediately the mob collected together with their instruments of war, one with a drum, another with a horn, and numbers with tin paws and kettles, while a few came loaded with rotten eggs, and filth of the basest kind, with which they filled their squibs, for the purpose of besmearing the Methodists, and many times have females, who were found in company with the dissenters, been covered completely with blood, and other filthy liquid, poured upon them by the ignorant rabble; and will it be believed, that at the very time of the occurrence of these disgraceful scenes, a magistrate and clergyman was within sight of the whole affair, and what is more disgraceful still, is, that at the moment when the mob were furiously assailing these innocent men, a voice was heard in the midst of them, the voice not of a common blackguard—an ignorant peasant, but of a dignitary of the parish, saying, "I'll protect the mob."

I shall never forget the account given me of the fate of a young man who came in his appointment to preach in the open air. He was not suffered to preach; was abused in an infamous manner on the spot; and then driven out of the village to a running water, called the mud-hole, and was compelled to go into the midst of it, and was there thrown down by several strong men, and otherwise abused. He returned home to visit them

no more. The abuse he received accelerated his end, and in a few weeks he was called home to God. For this infernal outrage, if I recollect right, the parish was fined fifty pounds. The Primitive Methodists perceiving that their men were abused and driven from the village, determined to send among them their female speakers; hoping, at least, that the brutality of the people would be restrained before the softer sex; but in this they were mistaken. On one occasion, two females appeared in the midst of them, the mob immediately commenced their attack, and after soiling every outward garment they wore, with blood, drove them to the mud-hole, as they said, to wash them: they were driven in, and one of them thrown down into the midst, and stamped upon several times.

I must not forget the case of a poor man then living in the village, who dared to treat the preachers with kindness, by allowing them to sit and refresh themselves in his house. For a crime so enormous, he was destined to receive considerable chastisement. A wicked woman, one of his neighbours, circulated a report that she had seen him in the commission of an unnatural crime, for which the law required his life, if found guilty. The report was eagerly believed, for the man was a friend to the Methodists. He was taken before a magistrate, and committed to take his trial for the alleged offence, and so far as money and influence were concerned, there appeared no hope of his escape from a premature and ignominious end; but, through the goodness of an overruling providence, the object of the enemy was defeated, and into the pit which was dugged for the innocent fell the guilty. The dissenters of Coventry, hearing the report, and supposing the man to be the victim of a malicious people, determined to make every necessary inquiry, and as far as possible, to defend the innocent and the weak from the bitter injustice of his enemies. The trial came on, the false witness was detected and disgraced, and the innocent man fully acquitted. The expense of this trial either fell upon individuals unknown in the parish, or upon the whole parish, I cannot say exactly which. The Primitive Methodists perceiving that there was no hope of benefiting the people, abandoned the place, which for several years remained in all its depravity and ignorance undisturbed, except by the holy and humble department of several of its inhabitants, who attended a small Independent chapel nearly a mile from the village.

(To be continued.)

BOSTON.—*Ordination Services.*—On Tuesday, August 11th, the Rev. T. W. Mathews, was solemnly recognized as the pastor of the Church at Boston, and five brethren were set apart to the office of deacon, viz., brethren Small, Noble, Rogers, Kirkby, and King. The services of this interesting day commenced at half-past ten. Brother Watts, of Boston, (Independent) read suitable portions of Scripture; and brother Billings, of Gedney, offered the general prayer. The introductory discourse was delivered by Mr. Goadby, of Leicester, and the questions to the church, the minister, and deacons, were proposed by Mr. Peggs, of Bourne. The account Mr. Mathews gave of his early experience and conversion, his consecration to the ministry, and, after preparatory studies at Rotterham college, his settlement at Hamburg, his subsequent renunciation of calvinism, and submission to believers' baptism, was clear, concise, and deeply interesting. The ordination prayer, which was copious, appropriate, and solemn, and accompanied by the imposition of hands on the pastor and deacons, was offered by brother Judd, of Coningsby. Mr. Goadby, of Leicester, then addressed a discourse to the pastor, founded on Col. i. 7, "A faithful minister of Christ;" and after prayer by an independent brother, the morning service concluded. In the evening, the Church and deacons were addressed by brother Yates, of Fleet, from 1 Thes. v. 13, "And to esteem them very highly in love, for their works sake." Brother Taylor, of Tydd, and Goldsworthy, and others, gave out hymns, and assisted in the devotional exercises of this solemn day. May the Lord send abundant prosperity, and may this Church realize the glory of that day which has dawned upon them!

BOSTON.—*The Anniversary Services* connected with the General Baptist chapel in this place, were held on Lord's-day, August 9th, when the Rev. T. W. Mathews, the minister, preached in the morning, and Mr. Goadby, of Leicester, afternoon and evening, to encouraging and attentive congregations. On the following evening a tea-meeting was held, when upwards of 400 persons were present; after tea, Mr. Goldsworthy prayed, and Mr. Mathews presided. The assembly was addressed by several ministers of our own and other denominations, and a spirit of christian brotherhood and holy zeal was pleasingly displayed. The proceeds of the tea, and the collections, amounted to about £50.

LINCOLN.—The annual tea-meeting, for the payment of current expenses, and the

lighting of this ancient chapel with gas, was held on Wednesday evening, Aug. 12th. Mr. S. Wright, the pastor, presided. A considerable number of friends were present, so that the chapel presented really an animating appearance. Addresses were delivered by one or two Wesleyan, two or three Independent brethren, by Mr. Wright, and Mr. Goadby, of Leicester, who stayed purposely to attend the meeting. A good feeling prevailed, and the friends, both old and young, attached to the small interest there, were especially urged to "go forward;" and all apparently retired from the meeting with a determination to labour, and pray, and strive, for the reviving of this cause, and the promotion of the honour of God, and the salvation of souls. It is really hoped that this meeting will be productive of good. May the little one become a thousand!

NORTH DERBYSHIRE CONFERENCE.—The North Derbyshire Conference met at Smalley, Aug. 3rd. 1840. Brother Ingham opened the meeting with prayer, and presided. Twenty-six had been baptized since the last Conference, and twelve were waiting for baptism.

1. The chairman read a letter from Bradwell, from which it appeared that the church at that place is extinct, the chapel being let to the Primitive Methodists; and that at Ashford the state of things is similar: the chapel there being occupied once a fortnight by the Independents. As brother Ingham had been prevented visiting that neighbourhood, according to the desire of the last Conference, he was requested to do so before the next meeting.

2. The churches at Derby not having answered the application made to them, the Secretary was directed to correspond with them on the subject.

3. It was resolved that the church at Ilkeston be invited to join this conference, and that brother Ingham write to the friends at that place.

4. The churches were again recommended to make collections for Home Missionary purposes. The consideration of the disposal of the sums raised, was left till the next meeting.

After the business of the Conference was over upwards of 160 friends sat down to tea, provided in the chapel and vestry. In the evening a revival meeting was held, the minister of the place presided. Brethren Burrows, Garrat, Ingham, and Martin delivered addresses—the chapel was crowded to overflowing, and many found it good to be there. The next Conference to be at Alfreton, Dec. 25th, 1840.

J. WILDERS *Secretary.*

THE YORKSHIRE CONFERENCE.—This Conference assembled at Lineholm, Aug. 11th, 1840. Mr. T. H. Hudson opened the public worship in the morning by reading the Scriptures and prayer, and Mr. H. Hollinrake preached from John v. 14.

1. The business of the meeting commenced with reading the state of the Church at Prospect Place, Bradford. By their own efforts, and the assistance of their friends, they have reduced their debt the last year £45. They express their gratitude for past favours from the Conference, and request a continuance of them. The meeting agreed to fulfil its pledge for the ensuing year, and Mr. W. Butler was ordered to apply to the Treasurer of the Home Mission for the amounts of interest which may become due before the next meeting.

2. The special prayer meetings for the revival of religion, which have been held by many of the Churches in the Yorkshire District, are found spiritually interesting, and they have already been productive of very pleasing effects.

3. Mr. T. H. Hudson reported the proceedings and prospects of the Home Mission Station at Leeds, which are, on the whole, encouraging.

4. The Secretary was requested to write to Mr. J. G. Pike to come and collect at Heptonstall Slack, Birchcliffe, and a few other places, for the Foreign Mission, as soon as possible.

5. The Church at Allerton presented a statement of their financial difficulties to the Conference, and requested assistance. No help can be given by the Conference at present, yet it feels a deep sympathy for their suffering brethren at this place, and advises them to arrange, if possible, some plan of relief against the next Conference, to which their case is postponed.

6. The Church at Queenshead presented grateful acknowledgments for ministerial supplies; and, in compliance with their requests, arrangements were made for them in this respect till the next meeting, which is to be held at Birchcliffe, Dec. 25, 1840, Mr. T. H. Hudson to preach. Inn, the White Lion, Hebden Bridge.

The Redeemer's interest appears more prosperous at Shorc. They have lately admitted into church fellowship by baptism eight persons, and they have five men whom they are encouraging to come forward to preach the Gospel.

At Lineholm they have begun the building of a very good Sunday-school; and on the morning of 9th of August, they administered the ordinance of baptism to seventeen persons, whom they admitted

members of the Church. May the Lord continue this state of prosperity to these Churches.

Yours truly,
JAS. HODGSON.

BAPTISM AT SMALLEY.—On Lord's day, July 26th, 1840, six persons were baptized at Smalley. Through the kindness of the worthy magistrate, (whose seat is in the village) John Radford, Esq., we were allowed the use of the fish-pond in front of his mansion, for the occasion. In the morning a discourse on christian baptism was delivered in the chapel, after which the friends repaired to the water, when brother Brown immersed the candidates. The attendance was very large, and the spectators conducted themselves with the greatest decorum. In the afternoon the chapel was again crowded, when the newly baptized, with one restored, were received into the church, and sat down to commemorate the dying love of Christ. May they all endure to the end. W.

BAPTISM AT CHATTERIS.—On the 9th of August, 1840, nine persons, two males and seven females, on a profession of repentance towards God, and faith in our Lord Jesus Christ, were baptized in the name of the Sacred Three, in our *new baptistry*. Mr. Jones, of March, kindly and efficiently assisted, by preaching a sermon on baptism, from "What saith the Scripture?" replete with candour, holy animation, and unanswerable argument, to a very attentive congregation, many of whom were affected even to tears. Two of our Sabbath-school teachers were among the number baptized. The daughter of our minister, and another dear young disciple, under fourteen years of age, who had been a scholar in the school; at the same time, her father put on Christ by baptism, her mother having been baptized nine weeks previous, they now constitute a bappy baptized household, and form "A little circle which religion fills." One was an old disciple, not less than sixty, and greatly beloved: another, his son-in-law, with his wife, the daughter of the oldest member of the Church, who was baptized more than half a century ago, when the Church was formed—he, while standing in the water, with tears and prayers, affectionately warned the spectators against delay, he having been *almost* persuaded to be a christian twenty years before. It was a happy day to many, especially to the administrator, who during the last nine weeks has seen four of the dearest members of his family added to General Baptist Churches, and he trusts, to the Church of the first-born and household of faith; viz., a sou at March, a daughter at Chatteris,

and two sisters at Stamford. Brethren, pray for us, that the little ones may become thousands, and the small and weak ones strong nations. J. L.

BAPTISM AT BROUGHTON.—On Lord's-day morning, June 7th, 1840, the ordinance of believers' baptism was administered in the General Baptist chapel, Broughton, Nottinghamshire, by Mr. H. Mantle, to six persons, three males and three females, on which occasion our esteemed minister, Mr. Stocks, delivered a most powerful and convincing discourse, from Acts xviii. 8. Mr. Stocks again preached in the afternoon, with his usual perspicuity, from John xv. 9, latter clause, and administered the Lord's-supper. The spacious chapel, on both occasions, was crowded to excess, and the most intense interest was manifested. Again, on Lord's-day morning, August 2nd, we had the privilege of adding four more to our number by baptism, in the same place, one male and three females, when Mr. Stocks preached from Matt. xxviii. 19; and again, in the afternoon, from Mark xiii. 13, and administered the Lord's-supper; both sermons were exceedingly appropriate and impressive, and the congregations very large. One of the persons baptized on the above occasion is nearly seventy years of age. He has long been a hearer with us at Hose, and we believe for some time past he has, in a considerable degree, enjoyed religion; he is very infirm from a rheumatic affection, so much so, as not to be able to walk without the assistance of two sticks, and his joints are so contracted, that he cannot stand upright; yet, infirm as he is, he has not conferred with flesh and blood, but has followed his Lord and Saviour in his own appointed ordinance. What a rebuke does his conduct in this respect administer to those persons who, in the enjoyment of health and strength, and blessed with the use of their limbs, are convinced that baptism is a positive institution of our Saviour, yet neglect or refuse to attend to it from a professed fear of the water, or some other equally frivolous excuse. The Lord grant that the obedience of this aged and infirm person to this gospel ordinance may be a means of convincing such of the error of their conduct. Another of the above is more than seventy years of age. He has for many years been a hearer at Broughton, and we have reason to believe that for a considerable time he has been a christian, but until now undecided in making a public profession of his Saviour by baptism. Another is the daughter of our highly-esteemed minister; and three others have been scholars in our Sunday-school at

Hose; they, with eight others baptized at different times last summer and autumn, make eleven who have been baptized and joined the Church since the beginning of July, 1839, who have been scholars in that institution. What an encouragement this to Sunday-school teachers to persevere in their work of faith and labour of love, and to continue to cast their bread upon the waters, having the promise of God's word that they shall find it after many days, and that in due season they shall reap if they faint not. B.

NETHERSEAL AND MEASHAM.—On Lord's-day, June 28th, five persons avowed their discipleship to Christ at Netherseal, by submitting to the ordinance of baptism. It is pleasing to record, that the Redeemer's cause is evidently progressing in that darkly benighted, and grossly prejudiced neighbourhood. Our old chapel having been found too small for the congregation, a new one is now erecting, and will be opened some time in September. The ordinance of believers' baptism was also administered to fourteen persons at Measham, on Lord's-day, August 16th. In the forenoon Mr. Staples preached, from Acts viii. 12, "But when they believed," &c.; after which, Mr. Ball, of Loughborough, addressed a large concourse of people at the water side, and baptized the candidates. In the afternoon Mr. Ball preached, from Exod. xiv. 15, "Go forward;" the right hand of fellowship was then given to the newly-baptized, and the ordinance of the Lord's-supper celebrated. In the evening Mr. Ball again preached, from Rev. xxii. 14, "Blessed are they that do his commandments," &c. During the whole day, the congregations were large and attentive; and, it is hoped, good, real good, was effected. Still may God be merciful unto us, and bless us, and cause his face to shine upon us.

T. HASTELOW.

FORD.—On Friday, Aug. 7th, 1840, the New Connexion of General Baptists held the Anniversary of their Christian Social Meeting, and Missionary Anniversary. The Christian Social Meeting commenced in the afternoon at half-past one, and was well attended both by speakers and hearers. The subject which formed the basis of the addresses was, The spread of the Gospel. This subject was branched out in the following manner for the benefit of those who were present:—

1. A high degree of personal piety needful for the spread of the Gospel.
2. The necessity of the combined influence of the Church in the spread of the Gospel.

3. The importance of public spirit for the spread of the Gospel.

4. Decision in favour of religion, and in its support, indispensable in the spread of the Gospel.

5. The beneficial effects of the spread of the Gospel.

6. An address to the young, showing the advantage which they may render in the spread of the Gospel, and that the work cannot long advance without their aid.

The addresses on each branch of the subject were peculiarly animated, energetic, and impressive, and were heard with fixed attention, and indications of deep and lively interest, from the beginning till the close of the meeting. The speakers were, the Revds. J. Wallis, of London; J. Felkin, of Sevenoaks; Mr. Raban, Mr. Hamer (Independents); and W. Jull, Esq.

The objects of this meeting are, the promotion of piety in individuals, the extending of Gospel influence, and especially, as the means of increasing the before-mentioned benefits, the advancement of brotherly love and christian union among the ministers and members of the Churches in the neighbourhood. And these heavenly blessings have, in a very pleasing and satisfactory degree, been realized. They have been followed by the conversion of souls, and the improvement of christian sociality to a very endearing and interesting degree.

In the evening we had our Missionary Anniversary, which was also numerously attended. The same speakers were engaged, encouraged and assisted by the Rev. Mr. Sycklemore, the Particular Baptist minister in the place, and the Rev. Mr. Sedgwick, of the same denomination. This, as well as the former opportunity, was a time long to be remembered. Those who spoke and advocated the best cause of a benighted world were blessed with unusual liberty and enlargement, and many were made to weep, to pray, and to rejoice.

A collection was made at the end of both services for the mission cause, which would no doubt have equalled any former year in amount had it not been that we were turning every stone for the erection of a new chapel, which we hope to effect early in next spring. The sum raised, including two pounds for a female in the Orphan Asylum, was seven pounds.

T. ROFE.

GENERAL BAPTIST MINISTERS' FUND.—A spirited circular has been addressed to the brethren nominated by the last Association to be a committee to raise a fund of £2000 for the relief of ministers incapacitated from labour, by the Secretary, Mr.

Noble, of Boston. We have heard one or two of the committee, who were not present at the Association, declare themselves decidedly favourable to the object. We shall be very glad to report, in future numbers, the progress and success of this very laudable undertaking.

CHURCH COURTS.—*John Thorogood's Imprisonment.*—The Church has engines of torture, dungeons and powers for perpetual imprisonment, but no means of even seemingly showing mercy. This has been abundantly proved in the lengthened imprisonment of the victim of ecclesiastical and persecuting tyranny, whose name is familiar to every one. The crown could not liberate him, the minister of state declared, according to law. It could pardon felons, and commute their sentence, passed on the verdict of a jury; but this power it had not over the person of a good and virtuous citizen, if the church, and a judge of that court, with no jury, had made him her victim. The judge himself, the parishioners, nor the vindictive church-wardens, (if their steel hearts relented,) had none of them the power to say to the oppressed, "Go free!" The only mode of obtaining his freedom was, that he must acknowledge the court, pay his rate, all the enormous expenses of his spiritual persecution, and promise on oath to be obedient to his "ordinary," the church functionary, as one possessing a right to spiritual authority over him. This no one, who repudiates any authority over his conscience but the King in Zion, could do. It would be receiving "the mark of the beast," or "worshiping his image." To remedy this strange state of things, in a so-called free country, her majesty's ministers introduced a bill, for the purpose of warranting the judge of the court, or the judicial committee of the privy council, to order the liberation of such prisoners; and a clause, for the benefit of Thorogood, was introduced, warranting the exercise of this power after the prisoner had been immured twelve months. In the Lords, this time was shortened to six months; but a clause was introduced which rendered it imperative that the rate and expenses should be paid by the prisoner before liberation. This was acceded to by the Commons: so that the imprisonment of John Thorogood, who not only refuses to pay himself, but entreats his friends not to pay for him, is as distant, apparently, as ever. One point only seems gained; viz., a conscientious dissenter is not obliged to swear obedience to what he considers to be antichrist. How fitly is antichrist described in the sacred pages as a "mystery of iniquity."

POETRY.

WISDOM'S INVITATION TO THE YOUNG.

" *Get wisdom, and with all thy getting, get understanding.*"

COME, while the blossoms of thy years are brightest,
Thou youthful wanderer in the flow'ry maze!
Come, while the restless heart is bounding lightest,
And Joy's pure sunbeams tremble in thy ways;

Come, while sweet thoughts, like summer buds unfolding,
Waken rich feelings in the careless breast—
While yet thy hand th' ephemeral wreath is holding—
Come and secure interminable rest.

Soon will the freshness of thy days be over,
And thy free buoyancy of soul be flown;
Pleasure will fold her wing, and friend and lover
Will to the embraces of the worm have gone.

Those who now love thee will have pass'd for ever—
Their looks of kindness will be lost to thee;
Thou wilt need balm to heal thy spirit's fever,
As thy sick heart broods over years to be.

Come, while the morning of thy life is glowing—
Ere the dim phantoms thou art chasing die;
Ere the gay spell which earth is round thee throwing
Fade like the sunset of a summer sky.

Life has but shadows; save a promise given,
Which lights the future with a fadeless ray;
Oh, touch the sceptre—win a hope in heaven—
Come, turn thy spirit from the world away.

Then will the crosses of this brief existence
Seem airy nothings to thy ardent soul;
And, shining brightly in the forward distance,
Will of thy patient race appear the goal.

Home of the weary! where, in peace reposing,
The spirit lingers in unclouded bliss;
Though o'er his dust the curtain'd grave is closing—
Who would not early choose a lot like this?

From the Leicestershire Mercury.

UBI TRES, ECCLESIA.

BY THE AUTHOR OF "THE CHOIR AND THE ORATORY."

What is a Church?—Let Truth and reason speak,
And they will say, The faithful, pure and meek—
From every fold the one selected race,
Of all communions, and in every place.—*Crabbe.*

What constitutes a Church!
Not Roman basilic or Gothic pile,
With fretted roof, tall spire, and long-drawn aisle:
These only mock thy search;
Fantastic sepulchres, when all is said.
Seek not the living Church among the dead.

What is a Church indeed!
Not triple hierarchy or throned priest,
The stolen trappings of the Roman Beast,
Altar or well sung creed,—

Rites magical, to save, not sanctify,
Nor ought that lulls the ear or lures the eye.

A band of faithful men
Met for God's worship in an upper room,
Or, canopied by midnight's starry dome,
On hill side or lone glen,
To hear the counsels of his holy word,
Pledged to each other and their common Lord:—

These, few as they may be,
Compose a Church, such as, in pristine age,
Defied the tyrant's steel, the bigot's rage;
For where but two or three,
Whate'er the place, in faith's communion meet,
There, with Christ's presence, is a Church complete.

MISSIONARY OBSERVER.

LETTER FROM MR. WILKINSON.

Berhampore, April 14, 1840.

In my last I mentioned my intention of visiting Cuttack. My stay from home has been longer than I anticipated, having left this in February, and did not return until the end of March. When I reached Cuttack, I found the Conference was delayed for some time; and as Mr. Lacey was about to set out on a missionary tour, I availed myself of the opportunity of accompanying him. We remained in the country almost a month, and visited the numerous villages and bazars on the great Juggernaut road. During the time we were out, we spent several days in the Olassa district. This is an interesting part of the mission field; several native Christians are already located there, with two native preachers; a portion of land has been given to Mr. Lacey by G. Beecher, Esq., on which a christian village is to be situated; several houses are already erected, and others are in contemplation. A small bungalow has just been completed, which was opened for native worship; Bamadeb preached in the morning, and brother Lacey in the afternoon. There are many inquirers, and the inhabitants of the villages around manifest great bitterness toward Christianity—a proof that the apathy of the native mind is giving way, and satan, fearing for his dominion, is bestirring himself. From Olassa we visited the villages and markets until we came to Balasore, where we met with Messrs. Noyes and Philips, and spent a short time with them, and then we all left the Company's territories, and visited an independent state, under a native rajah, called the Moorbunge, and then returned to Balasore. During our stay at Balasore, brother Noyes baptized two natives; one had been a byragee, and is now employed as a christian schoolmaster. Mr. Philips is building a house at Patna, a large town half way between Balasore and Midnapore, and is intending to remove there in a few months. In this part of the mission field, the good seed that has been sown and watered with many prayers is now making its appearance. Our dear brethren, amidst many discouragements, find much to lead them to thank God and take courage. We left them with much regret, after spending a few days with them, and returned to Cuttack. On our way we stayed at Olassa, met and conversed with some inquirers, and laid out land for a

native chapel and preacher's house. I trust this journey with brother Lacey has been of great advantage; it has improved me in the language, and made me acquainted with such plans as will be useful to me when I travel alone.

Before I conclude, I must say something about Berhampore, and I am happy to say things here have a very favourable appearance. Our English congregation is improved; our little place of worship is too small, and we are about to build another; land has been obtained, and we expect to get five hundred rupees to build with. A new Colonel and his lady have just come to the station; we hope they are pious; they attend on our preaching. We went the other day to Ganjam, to baptize our long tried friend, Captain M. We could not find a suitable place at Berhampore; the water, owing to the little rain we had last year, is almost dried up. A young man of very respectable caste, who has long been an inquirer, came the other day and said he could no longer live with the heathen—he had suffered much persecution from his friends, because he read our books and prayed. He has now broken his caste, and been turned out by his relatives, and lives with Mr. Stubbins, by whom he is employed as a writer.

The effects of the famine are now felt very much. Government, to preserve the people from perishing, employ a great many on the road, and the Europeans of this station subscribe monthly to feed the poor: they have requested me to take the superintendence of it. The people are fed on my compound; they are generally addressed before they eat; daily we have a congregation of about two hundred.

During this hot season it is my intention to live at Ganjam. This is to be a kind of experiment. It is the opinion that it is a very unhealthy station, and not fit for Europeans to live in, especially during the rains. It is my intention to reside there a few months before I come to any decision. The native preacher, Pooroosootum, and Rama, a christian schoolmaster, are to accompany me.

We are, through the goodness of God, in good health, and only need more devotedness to God to make us perfectly happy. Begging an interest in the prayers of our friends,

I remain, yours in Christ,

HENRY WILKINSON.

EXTRACTS FROM A LETTER OF MR. STUBBINS, DATED
BERHAMPORE, APRIL 15, 1840.

REFERRING to his marriage, he says, "Of course you have heard before this that I am again in the state of 'double blessedness.' It seemed a pity that two houses should hold two persons so well adapted to live in one, so we agreed to make up matters. Jan. 23rd witnessed our happy union. I rejoice in having had so amiable, excellent, and suitable a partner provided for me. How much better God is to us than our fears. O for gratitude and praise lasting as eternity. I need not tell you that our feelings, hopes, desires, and objects are one. Mrs. S. has charge of the female part of the 'asylum for destitute children,' and also goes into the villages, &c., generally morning and evening, to instruct the degraded females in the way to everlasting bliss. She is greatly encouraged in this department of her labour. We have already nineteen girls on our estab-

lishment, besides two children of native christians. Our funds for their support are very inadequate. Would not some friends at H. engage to support one or two children, at £2 annually? though to cover the expense it should be £2, 10s.; but brother Lacey, when in England, mentioned £2, which is the sum usually given, and is found very acceptable.

“I hope things are going on pretty well here. Baptized a native female the last day in February. Last week I baptized a pious Captain of the corps stationed here. He is one of the most sterling characters I have ever seen, but, unfortunately for us, he intends leaving for England in a few weeks. He was received into the Church last Sunday, a day of peculiar interest and enjoyment; twenty-one of us commemorated the Saviour's dying love. Myself, brother Wilkinson, and Pooroosootum, all engaged in the services of the afternoon; we thought how delighted some of our brethren in England would be could they but obtain a glance at us. But the time will come when all will together, in one blissful band, surround the throne of our heavenly Father. Blessed thought! how it reconciles us to this transient exile! We are just now making a stir about a new chapel, which we hope shortly to be able to build; about half the money or more is already promised. Have now with me three hopeful inquirers. One, a young man, came last week; his brother threatened to summon me for persuading him away. He is the youth to whom I referred in a journal near two years ago, who thought his father would never be so cruel as to oppose him in seeking the welfare of his soul. However he was opposed and persecuted very much, and left off coming for near two years, when he came again deeply humbled, and said his earnest desire and determination was to live to Christ: I hope well of him. Several more secretly inquire about religion; and frequently, when preaching to a crowd in the bazars, some will take our side, and hold a close argument with our opposers. This at least shows a regard for the Gospel, and a disregard for the system of Hindooism. I was addressing a large crowd to-night, when a brahmin began to oppose. An old man present took him up, and held a smart discussion, avowing that what I had said was true; he also denied caste, poured contempt on their gods, &c. I assure you it was very grateful to my feelings thus to hear an idolater contending for the truth. I often feel encouraged for a while by the interesting appearance and inquiries of different persons, and then again depressed by their dreadful indifference. I admire the remark quoted in yours respecting heathen lands, ‘where satan struts about as if he were at home.’ Nothing can be more affectingly true, whether it be considered with reference to the open abominations and filthy obscenities, or the more obscure workings of depravity, pregnant with every species of vice. I do not think it possible that any system could be invented by satan more derogatory to the honour and glory of God, and more effectually ruinous to the eternal interests of men, than Hindooism. You must dive deeply into hitherto unfathomed depths of every thing infernal before you can form any just conception of idolatry and its consequences. Were it not for the most ardent love to the blessed Redeemer, and the most intense desire to promote his glory and the eternal welfare of this unhappy people, one should turn from them with sickening disgust. But while there is every thing appalling, shocking, and odious to humanity in their

condition, I trust I can truly join the apostle in saying, 'The love of Christ constrains me.' A man in the bazar to-night, to make his case good, told me, in answer to an inquiry, that he had often looked at his soul. I remarked that, in order to be seen, it must have some form, for we could only see substances. Now setting aside the fact that spirit was the opposite of substance, I wanted to know the form his spirit assumed when he saw it, what was its colour, &c. He observed, it was not important to tell this, but he had often looked at his spirit. In this way they sometimes manifest the utmost destitution of every thing like shame, and an entire disregard for truth. Other people, however, see and admit the folly and falsehood of such statements, so that so far as they are concerned our point is gained.

"The other week at Ramblia, I had an interview with some men called Tugs, a name derived from their profession, which is that of murder. They are generally worshippers of the goddess Kali, who is said to delight in human blood: they are in gangs in different parts of the country. When any traveller is on his way with booty about him, they generally entice him away into a jungle, or some tolerably secret place, and wrapping, in a peculiar manner, a piece of cloth round his neck, so as to get their knuckles on the jugular vein, they drag their victim to the ground, and run with him till he is strangled; they then take his property, and inter the body. A considerable number of them have been apprehended by Captain Vallency, a pious officer, and a Baptist, employed by government for the suppression of these horrid murders. I conversed with them. Some who had turned Queen's evidence were pardoned, i. e., had their lives spared, but will of course be prisoners for life. They confessed to all they had done with the utmost indifference, some to having murdered five, ten, twenty, &c. Near thirty more, who will, I should suppose, be executed, denied the charge; but while I was talking to them, I was delighted to behold their tears forming one unbroken stream. I endeavoured to show them the extreme wickedness of their conduct, and pointed them to Christ as the Saviour of sinners. I felt my visit amongst them one of peculiar interest. O that it may prove to have been one of eternal benefit. Nothing can be more true than that 'the dark places of the earth are full of the habitations of cruelty.' O when will this moral desert become as the garden of the Lord? Let us earnestly and unceasing pray for it. The promise is in answer to prayer, 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' But I must draw to a conclusion. Give my christian love to all friends at H. and elsewhere, Brother and sister Wilkinson are well, and so is my dear wife, who sends much love. Now, my dearest brother, may the Lord ever richly bless and succeed all your endeavours, and render you abundantly happy and useful in your work. Pray much for

"Your ever dear and affectionate,

"Though distant brother,

"I. STUBBINS."

LETTER FROM MR. BROOKS.

*To the Committee of the General Baptist
Missionary Society.*

Midnapore, May 9th, 1840.

Dear Brethren,—A severe accident, and

indisposition, having disabled me for some time writing, I was not able to send my report to the Cuttack Conference, assembled in March last; I shall therefore dispatch it direct to you, this being the latest safe day for the overland. Nothing of a very in-

teresting nature has occurred within the sphere of my labours during the past year. Two persons have been baptized, after being on trial for many months, during which time their conduct was consistent, and, in many respects, exemplary. One of the persons is a well-informed man, and, I consider, the best of our native preachers, as regards information and talent; but, alas! I have reason to fear my hopes of him were too sanguine and unfounded. I fear his chief ambition was not so much to be useful to his fellow-men, as to excel in disputation and argument. I pray that God would convert his heart, as well as his head, to the doctrines of christianity. His decline has been a severe blow—the severer, as I had watched over him with almost paternal care, and expected he would have been to me a crown of rejoicing in the great day of the Lord.* During the past cold season I travelled in the country as far as my means would admit. The first village I stopped at was Kurruckpore, about eight miles from Midnapore. Here my tent was pitched for about a fortnight, being the centre of a very large population. Visited the neighbouring villages morning and evening, and conversed, during the day, with many persons who came to ask questions, receive books, &c.; thus the day passed very pleasantly, as I was almost entirely occupied. Went to several markets, one of which was a very large one; an immense concourse of people assembled around us to hear what was said: all our books distributed. This was the first instance I have witnessed, in India, of females asking for books for their children to read; never, on any occasion, had such a request been made to me by a mother for her child. Fathers often come—mothers never. The road leading to this market was through a very dense jungle, impenetrable even by an elephant, and occupied by great numbers of wild beasts, such as tigers, bears, and leopards; we however escaped unhurt. During my stay here I had numerous opportunities of getting acquainted with the most respectable inhabitants, and of holding conversations with them. One, a very intelligent looking man, came with his friends to see me after my return from one of the markets. I asked him, That since I was sure he *knew* the idols worshiped by himself and others had no real power, why he continued to worship them? His reply was, “I do not consider the idols worshiped in this country as *gods*; they are the Almighty’s (Sheristáh) court

attendants, and it is necessary to propitiate them before approaching the great Being himself.” This idea spreads through all their transactions in life, and they never think of going to a superior, until they have obtained the countenance of subordinates. I replied to this man, Suppose the judge of Midnapore sent you an invitation to come to him direct, you would not think of going to his dewar, you would go to the gentleman himself? His reply was, “If I went according to the invitation, and did not first speak to the great man’s great man, I should make him my enemy, and never after should I be able to obtain another interview:” thus are they shackled with social, political, and religious go-betweens. Having occasion to return to Midnapore for a short time, I proceeded again to this place, and borrowed a friend’s horse and buggy, by which I was in great danger of losing my life. The animal commenced kicking in a very violent manner, and at last got her hind foot fast in the splash board, leaving me in a perilous state, as I was on the brow of a very steep bank; I escaped, however, unhurt, and borrowed another horse and buggy: arrived safe at Kurruckpore. During the night, a pilgrim had died in a shed occupied by some of my travelling apparatus. Called a man of the village to have him removed, when to my horror I was told, the body would be thrown in the jungle close by, of course for dogs, &c., to feed upon. I ordered the man to burn the body, as is customary, and that I would pay for the wood. He went in search of some one to perform this office, but could find no one of the same caste. A higher caste man than the dead one would have lost his caste by such an act; the dead one would have lost his, had he been buried by one of lower caste. It ended in tying a piece of bark from a tree, instead of a rope, round the neck of the man, and thus was he dragged along the road, like a dog, and thrown into the jungle. I felt sick at heart at such a sight. Not many days ago, I witnessed a similar scene within a few yards of our house. A man was dragging something very heavy along the road, I took it for a log of wood, but to my surprise, I soon ascertained it was a dead body, dragged to burial by the leg; perhaps by a near relation.

I left Kurruckpore, after distributing many books, and visiting the markets in the neighbourhood, and proceeded to Nar-ranghur, where I had to stand exposed to the sun until near twelve o’clock, while my tent was pitched. Sent a beautifully bound copy of the New Testament in Bengalee, with some other books, as a

* This person, though here spoken of as a native preacher by Mr. Brooks, is not one of those who are the recognized native preachers of the Society.

present to the native rajah (prince) of this place, a man of great respectability. Walked about three miles to a market in the afternoon: market very extensive, and some attention paid to the preaching of the Gospel. Remained about an hour, and, on returning, met with a most ludicrous incident—a blind man, led by another, singing with great glee that he was going to see Juggernath! I asked him how he could see the god of the world when he could not see me who was speaking to him. A man passing at the time replied, "His eyes will be opened when he gets to Pooree." Remained a day or two here, and proceeded to Ramesai, about thirty miles from Midnapore, a very small village. I slept in a native hut—should have preferred a cleaner apartment. In the morning went to Dhantoon, a very large village of many thousand inhabitants, with a large temple dedicated to Juggernath. In the street I was accosted by a young brahmin, who asked me if I had brought any books, as about two years before, when on a visit to Midnapore, he had obtained a very excellent book, and should be delighted to receive some more. The tract was, "The Jewel Mine of Salvation;" and when I asked him if he had read the book, he replied by *singing* a great portion of it. I believe he had committed the whole to memory. I gave him six or seven more, with which he seemed pleased, but not satisfied, as he should so soon have read them through. There was but little attention paid here to preaching: the great anxiety was for books. After remaining several days, during which time many persons came to see me, and to ask questions, I obtained an elephant, and rode at about a mile an hour, for eight miles, over fields ridged about every twenty yards; and the unwieldy beast, in stepping over them, inclined his back so much that I was in constant fear of sliding off—*no trifling distance*. Spent Christmas-day with a friend in the country, about fifty miles from home, and, after evening worship, left for Raonusarai, on my way to Midnapore. Arrived there about two o'clock in the morning, and ascertained that brother Sutton had passed the day before. Started in great haste, hoping to overtake him, but in vain. After a ride the next day of about twenty miles, I reached home in safety, found all well, and happy to see me. There was *one*, however, absent—my dear Sarah, who would have danced and made the house ring with her little shouts of gladness at hearing her father was come home. This is a melancholy recollection, which my dear brethren will forgive, as it

mixes with all I do, and think, and say.

After a few days I went to the eastward about forty miles, which occupied a fortnight or nearly, the history of one day being the history of all.

My English congregations are not so good as some time since, the gentlemen here now being (to their shame) fonder of play and shooting on the Sunday than of worshipping God. There are six members of the Church, and several others who, I trust, are seeking after God. We have lost our excellent brother Pearce, who is called to his long home from a scene of active and useful labour. The cholera has been raging dreadfully here. A few days since we lost a friend, on whose assistance we could always depend: it is now my melancholy duty to adjust his concerns for his widow. During the last fortnight, we have been visited with a very severe gale; much shipping has been damaged, and, it is feared, many lives lost. Amid all the dangers, of storm and pestilence, we are preserved in strength. Our dear children are pretty well. I trust there are some here awakened to a sense of the importance of Christianity; but how often faith fails, and hope sickens. Disappointment succeeds apparent success, and leaves us room for the exertion of our utmost confidence in the promises and faithfulness of God; and while by these circumstances we are reminded whence must all permanent good come, we wish most ardently to establish in the breast of all the friends of missions, and of you in particular, our claim upon your sympathies and prayers.

Yours in Christ Jesus,

J. BROOKS.

CANDIDATES FOR MISSIONARY LABOUR.—Mr. Stanyon, the senior student at the Academy, has offered himself to the Foreign Missionary Committee. It is probable he will be accepted by the time this notice goes to press, as a Committee meeting will be held to-morrow at Nottingham, Aug. 25.

There are also other applications for this work, but none, that the writer is aware of, who are sufficiently educated to be sent forth at present.

It is really desirable that three or four more Missionaries should be employed by our Society in Orissa.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 22.]

OCTOBER, 1840.

[NEW SERIES.

THE SUBSTANCE OF A CHARGE

Delivered by Mr. Goadby, of Ashby-de-la-Zouch, at the ordination of Mr. John Buckley, of Market Harborough, May 27, 1840. Inserted by request.

My dear Brother,

Having been requested to address you on this very interesting occasion, I will endeavour, with the Lord's assistance, to speak to you with the greatest affection, as well as with christian faithfulness. I possess, my brother, in a good measure, the same hallowed feelings towards you which the Apostle Paul possessed towards his son Timothy, to whom he wrote his epistles. Indeed, there is a strong resemblance between our relative connexion and *theirs*. Our intimacy has been long and unbroken. I have known you from your childhood: and that from a child thou hast known the Holy Scriptures, that are able to make thee wise unto salvation. The person addressing you recollects your first attempts to read and treasure up in your mind the blessed word of God. He noticed with pleasure the commencement of your youthful piety, and endeavoured to lead you on in the ways of the Lord. You became very early a candidate for christian fellowship, and was baptized and added to the church; and have ever since then, I trust, adorned the doctrine of God our Saviour.

Your pastor noticed with pleasure the rising indications of talent that were perceptible, and endeavoured to encourage you in the improvement of your mind. He also recommended you to set apart some time for preparatory studies; and was, perhaps, instrumental in obtaining your admission to the academy. He desires to bless God that the efforts employed have not been in vain: that with credit to yourself and the Institution you attended to your preparatory studies: that you have been engaged now for some time in the ministerial work among this people, and have their unanimous call to become the pastor of the church. And you are here present before God and this assembly this morning, having professed a good profession before many witnesses, and you are now giving up yourself to the Lord Jesus, and to the service of his Church and people, in the important work of the christian ministry. May the Lord graciously bless you, my brother, and prosper your undertaking.

The words we have selected as the foundation of the present address,

VOL. 2.—N. S.

2 P

are, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them, that hear thee." 1 Tim. iv. 16.

The office of the christian ministry, my brother, is the most important office in the world; and if duly discharged, the most honourable in which we can possibly be engaged. It was instituted by the Lord Jesus Christ himself, in compassion to a guilty world; a world lying in wickedness, and which stood in need of salvation, and this blessed Gospel reveals a plan for this purpose. It makes known the methods of divine mercy, and opens a way whereby God can be just, and the justifier of him that believeth in Jesus. The Lord Jesus chose the first ministers himself, called them forth to the work, and gave them a charge to go into all the world, and preach the gospel to every creature. Mark xvi. 15. And he still chooses and calls those whom he designs for this important trust. It is true his plans and designs, and the methods by which he accomplishes his purposes, are concealed from us (Isaiah lv. 8); but there is an invisible power, a divine agency, that disposes and directs the mind of the humble christian minister to choose the work of the Lord rather than any other.

The christian ministry, my brother, has reference to both worlds; to this world and that which is to come. It is the appointed medium of communicating divine instruction to mankind: of making them happy in time, and of preparing them for eternal happiness. How important, then, that the ministerial character should be sustained by men of true christian experience, and of suitable qualifications for the work: men who feel something of the great responsibility that attaches to it; and are led like the Apostle, to exclaim, "We are unto God a sweet savour of Christ in them that are saved and in them that perish: to the one we are the savour of death unto death, and to the other the savour of life unto life. And who is sufficient for these things?" The Apostle not only had these solemn views of the work *himself*; but he laboured to impress the minds of others as well, and especially the young men that were rising up under his ministry. Study, says he, to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. ii. 15. Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. Col. iv. 17. "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." Here are two things,—the direction given by the Apostle, and the motive by which it is enforced.

I. The direction given consists of three parts. Take heed to thyself,—and to the doctrine,—and, continue in them.

1. Take heed to thyself. This advice is needful for *all*; but it is especially needful for ministers. See to it, my brother, that you possess true piety and devotedness to God; this is essential to the christian character. The first great concern of a minister is to know, Am I a christian? Am I truly converted to Christ and devoted to his glory? If there be a defect here, it will be fatal to your character and usefulness. And O! how many enter the christian ministry without ever making this important inquiry. Where religion is established by law, and there are many emoluments of office, and high expectations of wealth and advancement, families of rank oftentimes appoint and prepare their children for these situations, that they may rise to possess riches and honours among men. Ah! my brother, take

heed to thyself! those that the Lord Jesus chooses, are not graduated by such carnal and selfish principles. They have humble views of themselves, a deep consciousness of their guilt and transgression before God; they see their need of mercy, and look to Jesus as the only Saviour; and rest their soul on him, and desire to live devoted to his praise. If you are one of the ministers of Christ indeed, you have been taught these lessons, and look to Jesus for all you want.

See to it, my brother, that you *live under the influence of religion*. There are many things to interrupt and endanger the path of the christian minister. His situation in life, his connexions with society, his access, through the influence of his ministerial character, to the opposite sex, may do so. Carnal thoughts, carnal desires and affections, carnal inclinations and youthful lusts, and I know not how great a catalogue of dangers surround the path of the christian minister. O, my brother, many who once stood fair have fallen, and made shipwreck of faith and a good conscience! And if a minister fall, it is as when a standard-bearer fainteth! It produces great sorrow and disquietude in the Church; it opens the mouths of the adversaries, and very materially retards the work of God! But, my brother, we hope better things of you, and things that accompany salvation, though we thus speak. But these things show the great necessity of taking heed to personal religion; of attention being paid to the temper and frame of the heart; and of living daily devoted unto God. Ministers, my brother, should be men of prayer,—should be much in secret with God,—should live in habitual communion with the Lord. Unless the tree that rises high and spreads wide its luxuriant branches, send its roots proportionably deep into the earth, it will be much in danger of being upset by the storm. You know how, my brother, to make the application.

Let your piety and devotedness to Christ be *apparent*. I do not mean that you should make a show of your religion as the pharisees did, but live as a minister of the Lord Jesus Christ, whose business it is to recommend christianity to others. See to it that piety be apparent in your own life and conduct. Beware of lightness and trifling. There is a medium between being light and cheerful, and being serious and sad. Jesus says, Ye are the salt of the earth, ye are the light of the world. See to it that you let your light shine; that you leave behind you the savour of your master's name. Take heed to thyself as it respects the employment of your time. Set a high value upon your time, my brother; and let it be well employed, and well improved. The reason why many have not excelled in the ministry, and risen to esteem and eminence among their brethren, is mere indolence and inattention to their duty. Pride and sloth have taken hold of them. They have studied merely for the pulpit; and even this duty has been discharged in a slovenly and superficial manner. Let it not be so with you, my brother. I believe it will not. Remember youth is the season for improvement. Do every thing by method, and let every part of the day have its allotted employment. Eccles. ix. 10.

Give attendance to reading and meditation. A variety of knowledge is useful and creditable to a minister; it should be his aim to have his mind well stored with information. Always have some useful volume in a course of reading; but don't read every book that comes to hand. Many books are not worth a perusal. Let your reading be *select*, and let it bear upon your *great work*. Read books of piety and practical devotion; this is es-

sential to your credit and comfort, both as a christian and a minister. Especially read the bible; let its phraseology be familiar. Let the Word of Christ dwell in you richly, in all wisdom. Read it in the original languages in which it was given: it will greatly assist you, it will give you many a new idea, and help you to many a text.

Take heed to thyself, as it respects preparation for the pulpit. Set apart the best of your time for this purpose.—2 Tim. ii. 15. It is highly discreditable for a minister to go to the pulpit unprepared; and to serve the Lord with what cost him nothing. It is doing the work of the Lord deceitfully. There may be occurrences when a minister cannot possibly avoid doing so; and then he may look to the Lord for his gracious assistance with humble confidence. But to do so frequently is trifling with God and the souls of men; and treating the sacred office with neglect and contempt. Do not defer your preparation until the latter end of the week. If you would regard the advice of the text, labour to understand your subject *well*. Avail yourself of all the helps you can from commentators. Study like a man of God; but let your sermons be *your own*. Give thyself wholly to these things, that thy profiting may appear unto all. And if you would be duly prepared, endeavour to go from the closet to the pulpit; then you will be most likely to have proper views of yourself, and of your great work; and to enjoy the presence and blessing of the Lord

Pay due attention to your language and enunciation; use your natural voice; endeavour to articulate clearly and distinctly; speak sufficiently loud, but not too loud. Let your language be chaste and proper, and your manner persuasive and impressive. Never be low and vulgar in your address, it is improper and inconsistent with the dignity of the pulpit. But beware of the opposite extreme: never indulge in pedantic and bombastic expressions, and figures of speech highly wrought up, and above the capacity of the people. Some preachers aim at these things, and it may please them well who have itching ears, and who seek for the excellency of speech of man's wisdom. But it is foreign from true pulpit eloquence. "True pulpit eloquence," as Robt. Hall justly observes, "consists in a plain, manly address, adapted to the circumstances and wants of the audience." The great Apostle, St. Paul, who was a master of languages, did not stoop to any little arts; his speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power.—1 Cor. ii. 4. I had rather speak five words, says he, with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.—1 Cor. xiv. 19. Let the Apostle be your model.

Be warm and animated: this is essential to good speaking. If you are cold and flat, the people will feel so too; if you are warm and energetic, you will communicate a corresponding feeling to your audience. One great art of good speaking is, to be animated.

Be affectionate in your addresses. Let it appear to your audience that you seek their good, that your soul is moved for them. Let your looks and your language combine to persuade. Men are more easily drawn than driven. Still, let your preaching be close and searching. Labour to bring it home to the conscience and the heart; labour to feel it *yourself*; and to do so, often think of the value of the immortal soul—the danger it is in through sin—the awfulness of dying unprepared—the necessity of

salvation by the Lord Jesus Christ. Observe the workings of your own mind; study the hearts of men, that you may be more acquainted with the depths of depravity, and the secret working of pride and sensuality that lurk within. Especially remember what the Scripture says on this subject, Jer. xvii. 9; Matt. xv. 19.

(To be concluded in our next.)

A BRIEF HISTORY OF THE CHURCH AT ISLEHAM.

ISLEHAM is a village in the north-east of Cambridgeshire, having a population of about two thousand. The principal Baptist Church in the immediate neighbourhood, at the commencement of the present century, was at Soham; and several of the friends at Isleham, influenced by their attachment to the minister, the Rev. — Gisborne, became members of it. The distance between the two places is from three to four miles; and though somewhat fatiguing and inconvenient to walk so far on the Sabbath, they preferred it for the sake of the Gospel. "Going to Soham" was indeed a journey of pleasure, their hearts burning within them as they talked with each other by the way. With these friends and their minister the cause at Isleham originated. His engagements left him at liberty every other Sabbath evening, and they invited him to accompany them home and preach there: he consented, and the attempt was successful. A small house was fitted up for a preaching place, and an encouraging congregation collected. It was not long, however, before there was a change in Mr. Gisborne's sentiments. He embraced Unitarianism; and considering how popular he was, and the strong hold he had on the affections of the people, it is matter of astonishment, and a reason for devout gratitude to God, that so little harm was done. The effect was more painful in the shock it produced on the feelings of the people, than injurious to the cause. A decided part was taken in refusing him any longer the use of the pulpit; and the friends generally held fast their integrity. One thing led on to another. Mr. Gisborne was not succeeded at Soham by a minister the friends at Isleham could hear comfortably, and they withdrew. They were, in fact, as to their principles, General Baptists, though they had united with a Particular Baptist Church; and they determined, therefore, on meeting together to conduct the worship of God on their own responsibility, in accordance with their own views: they did so, and when they could not get any one to preach for them, a sermon was read by one of themselves. In this way, with more or less of opposition or encouragement, they went on for some time. At length, however, the place in which they met became too strait for them, and one of their number, Mr. Norman, a gentleman of considerable property, determined on building a meeting-house. Many difficulties presented themselves, and the work was undertaken "in weakness, and in fear, and in much trembling." Many evil forebodings were indulged in, and, by some persons, many evil things were prognosticated; they never happened, however, and in September, 1811, the place was opened. No collection was made, and there was no debt. The liberality of Mr. Norman provided for every thing, and led him, afterwards, to give the sum of £200, and devote it to the production of a sum annually, to assist in meeting the annual demands that would be made on the friends.

The Church, "firmly holding (it is said in the Church book) the important doctrines of a *trinity of persons* in the *unity of the Godhead*; the *vica-*

rious sacrifice, and propitiatory death of our Lord Jesus Christ for the benefit of all mankind; the universal influence of divine grace; the divine inspiration, and complete sufficiency of Holy Scripture; with all other points commonly received by the Churches of Jesus Christ called General Baptists, was formed, by the gracious providence of Almighty God, according to the regular method of the dissenting Churches, on Thursday, Jan. 9th, 1812." There were only *three* members at first; but the blessing of God rested upon them, and succeeded their efforts, and, "to the praise of the glory of his grace" it is recorded, that at the present time we have the largest number of members of any Church in the neighbourhood. The Rev. J. Farrent was the first minister. His ordination took place Oct. 6th, 1813; and during his pastorate there was a considerable measure of prosperity. It was not long, however, before circumstances occurred which led to his removal, and November 26th, 1815, the Rev. Robert Compton was invited to supply the pulpit. His labours were acceptable and useful, and October 29th, 1817, his ordination took place. The union that was formed at that time was only dissolved by death. Much deliberation and prayer preceded it, and it was a great blessing. The congregation increased; galleries were rendered necessary, and erected; and many were added to the Church. The number of members in 1834, the year in which Mr. C. died, was about seventy. The present pastor entered on his labours the last Sabbath in June, 1835, and from that time to the present, fifty-two have been added to the Church by baptism—a degree of success that is regarded with mingled feelings of gratitude and humility. More prayer—believing, importunate prayer, would have brought down a greater blessing; we should have been more active, and more souls would have been saved from death.

The state of the Church at present is partly pleasing and partly painful. Some of its members are alive to its interests, but not all of them. Would that they were! "The time to favour Zion, the set time is come, when her servants take pleasure in her stones, and favour the dust thereof." "The Lord has done great things for us," and we are glad. Convinced, also, that He will do great things for us if we only pray for them, and work, believing that we shall have them. J. C.

KNOWLEDGE AND RELIGION.

PART I.

To expatiate on the advantages of knowledge appears needless. Any one who would undertake the task, with the hope of investing his subject with the charm of novelty, would have been too late five hundred years ago. The maxim which asserts that "it is power," is as familiar to the ears of our children as household words. Its influence, in the most intense degree of importance, prevails throughout the range of objects which form the business of life. It is the property of character, which distinguishes our superiors in the creative scale, and empowers them with peerless and inaccessible functions, and whose absence in our inferiors enables us to experience, that even fallen and degraded as we are, there is still dignity in the name and nature of men. Its attainment, in the higher measures, has been confessed, not only in words, but in actions, in lives, far more eloquent—a prize worthy of the most severe efforts of the most powerful minds, while its possession in more moderate degrees is the object which stimulates the most profitable contest that is carried on in this low-lived and busy world.

The province assigned to man in the creation seems necessarily excluded from his possession in the absence of a considerable degree of intellectual cultivation. "And God said, Replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The language is remarkable, and seems rather to express a function, or a right, than an actual condition. The measured and comparatively tardy steps by which this physical empire has been obtained, give a strong support to this view of the case; and ages, as we know, elapsed, during which man was compelled to fortify the precarious tenure even of his separate existence among the tribes of the earth with the most assiduous and trembling vigilance. The senses, the prompt and dauntless instincts, the physical habitudes, of many of the tribes over whom his sceptre was to stretch, presented an array of hostile forces for which no match was to be found in his own organization; while even among those whose conquest was the most easy, scarcely any are to be found who could not present some point of native adaptation or beauty in which they excelled him. The teeth of the crocodile—the jaw of the lion—the midnight-prying eye of the lynx—the flight of the eagle, and the poison of the serpent, were instruments of war to which his majestic, but polished frame, could oppose no equal weapons; while he might sigh with envy, and blush with conscious defeat, as he gazed upon the grace of the antelope or the swan, or the radiant beauty of the peacock or the butterfly. At the same time, his clumsy attempts at art were mocked by the nests of the chirping swallow, the architectural palace of the bee, and the finished navigation of the minnow, whose untaught skill might, in the onset, have driven him with derision from the race of improvement. Thus reduced beneath the reign of stern necessity, he appears long to have imitated the creatures he was charged to command. Unlearned in the arts of raising a supply even for the simple and daily wants of savage life, the sons of Adam roamed the earth; and, like the brutes that perish, prowled as well as roamed.* The new-born tribes of societies, ere they had aspired to the dignity of "a local habitation and a name," were almost perpetually engaged alternately in the character of conquerors and conquered, playing the game of the lion and the jackall; massacre and extermination being followed as the serious business of life—spoliation and combat as its amusements. Wherever rude industry had begun her work, and collected a scanty score, violence was ready to assail and consume it. They were awed by the elements of nature, whose grandeur was most clearly seen when displayed in their destruction; and having before their eyes no example in which power so tremendous was subdued to the mild controul of a rational will, the revelations which might have lighted their ambition, or strung their energy, increased their cowardice, and fostered their selfish fear. Their knowledge of the physical extent of the globe they inhabited was confined to the limited range of vision taken in by the natural eye, or abruptly cut short by the impregnable confines of the world of waters. In such circumstances, there was little opening for those intellectual speculations out of which spring the treasures of discovery, and the perfection of the understanding; which, airy in their own commencement, are the parents of the most substantial and prodigious results. Here was no encouragement to liberal feeling; and if, perchance, a spark should have been kindled, nothing was to be expected in such an unfriendly world but that it should either be borne away by

* This might be partially, but was not universally true. See Gen. iv. 17—22.—Ed.

some adverse current, or extinguished in an abyss of elements fatal to its existence.

This, then, was evidently not the situation which could be candidly interpreted as the one intended by a Divine Being of absolute sincerity for the ascendant creature of the world, and which He had described under the term "dominion." It appeared, that although the material of man's conquest was before him, and the instrumentality by which it was to be effected was provided, the power to use that instrumentality was yet latent. The great lesson of culture was to be learned. The time was come when man, ceasing to rely upon visible power, was turned with desire for help in another direction. The highest and best part of his nature was to be brought forth to the rescue. The soul, impalpable, silent, and meek, was called to attempt the task of raising him to his rightful station—a task which physical agency had left unadvanced by a single step. Forsaking the example of brute force, he was called by the power of a revelation, too long unfelt, to turn up his eyes to the Fountain of Eternal Light; he was permitted to call Him "Father," and commanded to imitate Him "as a dear child." *He* gives the invariable preference to the contrivances of wisdom and the rules of science, over the bare exertions of irresistible power. *He* manifests the opulence of His skill, by economy of the means he employs, and the number, magnitude, and value of their results. On all His works is fixed the impress of divine simplicity; while in every display of His power, there is an aspect of sublimity, vast, dazzling, infinite.

This was the lesson set before the human mind. What was the knowledge to be gained from it? Apart from all higher and ulterior information, which might be of a spiritual character, this piece of instruction was significantly conveyed. That the power of knowledge was immensely superior to the power of force—that the use of the latter, except under the direction of the former, was degrading to a rational being—that even if violence sometimes snatched the prize more quickly, the harvest of enjoyment was curtailed in a greater proportion—that while brute force was invariably expensive to the agent who employed it, and (if we may be allowed the expression) devastated the territory through which it impetuously careered, the mental power, with a steady eye upon the object to be attained, suffered no waste or impatience on account of intervening obstacles, but, awaiting the avenue of every facility, and gaining strength from every conflict, passed in tranquillity to an unsullied triumph, by which even those whom it had vanquished were enriched. This suggestion, though slowly indeed, was at length taken; and, when acted upon, what were its consequences? From the moment of that conversion, from the moment in which that process commenced, the night began to break; and from that moment, the morning beams have grown stranger till the present day. Speedily the work of listening and interrogation, of observation and experiment, began; speedily the knot which no weapon could sever began to unfold before the efforts of those who laboured to untie it. The secret of the earth was broken open; the orbs of heaven were compelled to give up their history. The rocks and hills, whose hoary heads had mocked the puny life of man, were shattered into monuments of his ephemeral pride. Ocean became the Herculean porter of his burdens, and Tempest the winged Mercury of his behests. The lion's roar ceased to be terrible, and the great leviathan was tamed. The term of vassalage had expired, and the hour of freedom and the day of man began.

Z.

(Part II. next month.)

HINTS TO SABBATH-SCHOOL TEACHERS, &c.

CHIEFLY EXTRACTED FROM THE SUNDAY-SCHOOL TEACHER'S MAGAZINE

BE at school in time, that your example may influence the children. Let the opening prayer be on such subjects as children can sympathize with. It should prominently embrace all the children present, their bereavements, or particular mercies—that they may be attentive, teachable, devout—may be kept from improper conduct in the school, the house of God, and at home. The absent should not be forgotten, whether kept away by sickness, or by negligence. The teachers, the minister, other schools, at home and abroad, and remarkable providences, should be remembered.

Let the prayers be short and lively—five minutes, rather than ten. Let the sentences be concise and pointed—solemn and affectionate. Be as simple and child-like as is consistent with good sense. Identify yourselves with the children, as those who have not forgotten the ignorance, follies, and convictions of your own childhood: you will thus kindle their sympathies. Let your language be plain Saxon English: avoid long words, as well as long sentences. To acquire a suitable style, and variety of expression, write out a few prayers at your leisure, and revise them: cut out every form of expression that is not intelligible to children. It will improve your own mind, and your powers of thought and utterance to an extent you can scarcely conceive.

Let there be a short morning address. Talk to the children. Take a narrative from Scripture, make a running commentary on it, and try to make the children parties to your exercise, by suggesting, and eliciting answers from them. Endeavour to make them understand and feel. An address of this kind has more interest than any thing merely read from a book. Some have a very happy method of discharging this service. All may try; and most, if they are determined and intelligent, will succeed.

Let us tax all our powers to make the Sunday-school “a delight” to these little ones. It is not enough that our manner be not disagreeable, cold, and repulsive. Let love and kindness glow in our hearts, and irradiate our countenance. Let the happiness and benevolence of the school, contrast with the selfishness, and strife, and sin, many of them see at home.

Let the time spent in devotional exercises be happily varied. Sing often. Let the tunes be lively, the hymns cheerful, and such as express praise or joy. Keep them alive: let all be encouraged to sing, and let all the teachers sing with them. The aggregate melody will overbear the discord. Try to make them sing as if they felt, “It is a good thing to give thanks unto the Lord.”

“The eternal God will not disdain
To hear an infant sing.”

Avoid gloomy, imprecatory, and amorous psalms and hymns. Select such as refer to the goodness, the mercy, the providence, the majesty, the glory, of God: the love and work of Christ: the happiness of God's people both here and hereafter. We have seen the eyes of hundreds of children sparkle with delight, as they have sung at the top of their voices,—

“Little children will be there,
Who have sought the Lord by prayer,
From every Sunday-school.
O! that will be joyful!” &c.

Make their ordinary reading in class as instructive as possible. Most of
VOL. 2.—N. S. 2 Q

them, perhaps, attend school in the week-day. Mere reading, then, as a lesson, is a drudgery. Read to them, talk with them, impress the facts of the Bible on their memories, and be their religious instructors. Open your heart to them, and be not afraid of letting them see and feel you are earnest about their spiritual welfare.

Seek to make your children acquainted with the Bible. Even the order of its books, from Genesis to Revelation, is important to be impressed, by very frequent repetition, on their memory. Some adults, aye, and professors too, have occasionally betrayed shameful ignorance in this particular. Let the ten commandments, some of the choicest psalms, prophecies, with their accomplishment, the doctrines and duties of children and christians, the promises, which are great and precious, be stored up in their minds. Often test and try their knowledge by proposing questions to them when the class is around you.

Keep up your numbers. Engage even the children to bring outcasts and wanderers to your school. They may do much good in this way. Interest the parents in your labours, that they may co-operate with you. Pay especial attention to absentees. Visit the homes of those who absent themselves. This will have a good effect on the children at school, on those who are absent, and on their parents too. The intensity of your solicitude will ever be the measure of your success.

Let the members of the Church, the most judicious and intelligent, be invited to co-operate with you in visiting the sick children, in canvassing for scholars, in attending to Bible classes, and in any way in which they may help you by their countenance or counsel. Be not a close and self-sufficient body; but be open, and enlist all the prayers and sympathies you can in your good work.

And, finally, Let the Church remember that the school is an institution that claims its solicitude and support; and let every member cherish a devout concern for its welfare and usefulness, and be ready, in every possible way, to use the powers God has given him, that it may become a nursery for the paradise of God.

SELECTOR.

CORRESPONDENCE.

THE SABBATH.

IN REPLY TO A QUERY.

"PUER," asks "whether the keeping of the Sabbath is a duty enjoined on Christians, and, whether it can or not be proved as such from the New Testament." This is a question which frequently has been mooted, and did the writer's time permit, it would afford him pleasure to enter at large into the discussion of it. He can, however, at this time do no more than present a few facts. The Sabbath, under the old dispensation, was enjoined in the most solemn manner, and the violation of it was severely punished. The question then is, whether the Jewish Sabbath has been abrogated, and the first day of the week instituted in its stead? The practice of holding religious assemblies on the Lord's-day, was so *early and universal* in the primitive church, that it carries with it considerable proof of having originated from some express precept of Christ or his apostles. We read that the apostles and disciples after the Saviour's resurrection assembled together on this day. Why is this particularly noticed and recorded? And why is it now, and not on any former period, called the *first day of the week*? Is it not that we might be informed that the order of the days of the week was changed, and that the Sabbath was altered from the seventh to the first day? No other reason can be assigned, and the extraordinary event which transpired on this day attaches to it such overwhelming

importance that its consecration to holy purposes seems reasonable and wise. Throughout the New Testament, the highest regard is paid to the first day of the week. It was upon this day that the disciples were assembled when Christ appeared to them for the first time after his resurrection. This, it might have been alleged, may have been accidental, but in John xx. 26 we read, "that after eight days (that is on the *first day* of the week *following*), again the disciples were within: then came Jesus, the door being shut, and stood in the midst, and said, Peace be unto you." We further read that the apostles met together on the day of Pentecost, and there is sufficient evidence to prove this to be a first day of the week. A short period previous to our Lord's ascension he commanded his disciples to wait at Jerusalem for the promise of the Spirit, and though there were two Jewish Sabbaths before Pentecost from this time, yet we have no intimation that they met together on either of them; but, on this day they did, and it seems as if they had received a command from the Saviour so to do, and a promise that copious effusions of the Spirit's influence should be communicated. Hence it is said, that "when the day of Pentecost was fully come they were all with one accord in one place." And this day was honoured and confirmed by a miraculous manifestation of the divine power, and the conversion and baptism of three thousand persons. It is afterwards particularly recorded, that the "first day of the week was the time when the disciples came together to break bread." Acts xx. 6. 7. We find also, the Apostle Paul requesting the church at Corinth, and the churches of Galatia, to make a collection for the poor saints on the first day of the week, which evidently shows it was customary to meet on that day. 1 Cor. xvi. 1. 2. This is the day to which the Apostle John refers, when he says, "I was in the spirit on the Lord's-day." He speaks of it as being then well known. The practice of the primitive churches, succeeding the apostles, fully accorded with the conduct of their predecessors. One of the most ancient writers of the Church when giving an account of the public worship of Christians, informs us that they all met on the first day of the week: and when a noted pagan writer tells us that they were accustomed to assemble early on a particular day, it cannot at all be doubted that he meant the Lord's-day. Ignatius, who died but a short time after the Apostle John, says, "Let us keep the Lord's-day, on which our Life arose." And Justin Martyr, a few years after says, "On the day commonly called Sunday, all meet together in city and country for divine worship." Tertullian, in the beginning of the third century, speaks of the acts of public worship as Lord's-day solemnities; and in the same century, Origen and Cyprian mention the first day as the Lord's-day, and the time of worship; and so it has been in all ages to the present time. To proceed a step further in our argument, we may state that evidence may be derived from inspired truth, that the Jewish Sabbath has been abrogated. The Holy Ghost hath implicitly told us that instituted memorials of the Jews' deliverance from Egypt should not be continued in gospel days—that the Sabbath was one of these memorials is evident from the following words: "Six days shalt thou labour and do all thy work; but, the seventh day is the Sabbath of the Lord thy God. * * * Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence: *therefore* the Lord thy God commanded thee to keep the Sabbath day." In the prophecies of Jeremiah it is said, "Behold the days come, saith the Lord, that it shall no more be said the Lord liveth that brought up the Children of Israel out of Egypt: but, the Lord liveth that brought up the children of Israel from the land of the North," &c. We presume that the prophet means that no public memorials or ordinances shall be kept of the former event, but that they shall commemorate deliverances far more wonderful in their nature, and beneficial in their effects. The abolition of the Jewish Sabbath is apparent also, if we consider that Christ, the Lord of the Sabbath, lay buried on that day. The same truth seems to be intimated by the Apostle Paul in writing to the Colossians, chap. ii. ver. 16. Mr. Baxter, referring to this passage observes, "We may well wonder at those good men that can find the prohibition of a *form of prayer*, or a written sermon, in the second commandment, and yet cannot find the abrogation of the Jewish law relating to the Sabbath in

these plain words of the apostle." Now as we are furnished with this abundant evidence relating to the abolition of the Jewish Sabbath, and as the first day of the week was observed by the Primitive Christians, is it not clear that it was the will of the Great Head of the Church that this day should be consecrated to religious purposes? If the seventh day was sanctified in commemoration of the creation of the world, and was subsequently enjoined on the children of Israel as a memorial of their deliverance from the bondage of Egypt, is it not reasonable that the day on which the Saviour burst the barriers of the tomb, and came forth in the majesty of his power and glory, should be appointed above all other days as a period of rejoicing to the Christian church? The creation of the world, the deliverance from Egypt, though events exceedingly momentous in their character, can bear no comparison with the completion of the work of our salvation, and the vanquishment of our spiritual foes. Puer further asks, how the Lord's-day ought to be kept: a few particulars on this point will suffice. 1. We should attend to the duties of prayer and praise. 2. We should peruse the inspired volume, and as opportunity permits, other books of a *spiritual tendency*. 3. We should attend the services of God's house. 4. Meditation and self-examination are indispensably requisite. 5. Holy and instructive conversation, if at all available, may prove a lasting blessing. It is awful to reflect how this sacred day is desecrated; yea, many who call themselves religious, think it quite sufficient to attend once on Lord's-day the services of the sanctuary; the remainder is spent in idleness, or walks of pleasure, and profitless conversation. Be it however remembered, that the christian, having the love of God written in his heart, and denying the Sabbath a place in his affections, is an anomaly that is no where to be found. If we love not the Sabbath we must be still under condemnation; if we feel no attachment to its hallowed duties, we must be still the slaves of sin. The true christian loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude; he loves the retirement of this day from the din of worldly business, and the inroads of worldly men: sweet to his soul is the exercise of that hallowed hour, when there is no eye to witness him but the eye of heaven, and when, in the presence of his father, he can ascend on the wings of heavenly contemplation, and leave the world behind.

Castle Donington.

J. J. OWEN.

THE GENUINENESS OF CERTAIN PORTIONS OF THE HOLY SCRIPTURES.

IN the General Baptist Repository for the month of August, an inquiry is made by one of your correspondents, B., respecting the genuineness of certain parts of Scripture. The passages referred to are the following:—

Isaiah liii., containing the prophecy of the atonement of Christ.

Matt. i. and ii., containing the account of the miraculous conception.

Luke i., containing a narrative of the same event.

John i., beginning with the memorable passage respecting the Divine Logos.

Matt. xxviii., 19, 20. The formula used in baptism.

1 John v. 7, respecting the Three that bear witness in heaven; and verse 20, last clause, This is the true God, and eternal life.

2 Cor. xiii. 14, benediction of Father, Son, and Holy Spirit.

It is obvious for what purpose the question is put, for the above passages are amongst those which Unitarian writers find a difficulty in explaining. It is easier to reject them altogether, than to make them harmonize with Unitarian doctrines. But their authenticity rests on the same basis as that of every other part of Scripture.

With regard to Isaiah liii., I would observe, Bishop Lowth, in his notes on that chapter, quotes the Hebrew text of many manuscripts, some of them the most ancient.—See Lowth in *Loco*, Vol. ii., pp. 325, 329, 331. Consult also Dr. Kennicott, who collated all the Hebrew manuscripts, 600 in number; and it will appear, that the chapter in question is of no more doubtful authority than any other part of the prophet. Moreover, we can prove, that this chapter was in the Hebrew

Scriptures hundreds of years before the most ancient of those manuscripts existed. From Acts viii. 30—34, we learn that the Eunuch was reading this very portion of Scripture when Philip overtook him; but this was at least nine hundred years before the most ancient manuscripts we now possess were written, at which time it appears that Philip had no suspicion of the spuriousness of that part of Isaiah, for he took it as his text, and preached unto him Jesus. Was it reserved for our modern Unitarians, eighteen hundred years after, to discover that Philip's text was an interpolation?—See Lowth's *Isaiah Prelim Dis.*, p. 82. It must also be observed, that many of the versions, paraphrases, &c., of the Old Testament, are much older than the most ancient Hebrew manuscripts we now possess. The oldest we possess belong to the tenth, eleventh, and twelfth centuries, while the Chaldee paraphrase of Jonathan Ben Uziel, was made about the time of the birth of Christ. The Syrian version is of the first century. Aquilla Symmachus, and Theodotion, belong to the second. The vulgate to the fourth, not to mention others, all of which contain this same chapter. Origen, of the second century, the most learned divine of his age, in a disputation with the Jews, quoted this prophecy; this he could not have done if the passage were not then found in the Hebrew bible, for the Jews treated with scorn the Greek translation, and every other that was not literally rendered from their Hebrew manuscripts. But those manuscripts were older by several hundreds of years than any now extant. Thus it appears, First, That this chapter is found in our present ancient manuscripts. Secondly, That it existed in those manuscripts from which the most ancient versions are made; which carries us back to a period some hundreds of years earlier. Thirdly, That it existed in the days of the apostles, and the time of Jonathan Ben Uziel, the commencement of the christian era.

Matt. i. Storr, a learned German divine, has the following remarks. "The principal arguments for the genuineness of this chapter are, first, that the manuscripts are all in their favour, with the exception of only a few; secondly, the earliest fathers of the Church were acquainted with them, and quoted them."—See *Storr Bib. Theo.*, p. 177. Dr. Pye Smith remarks, "The positive evidence for the authenticity of the passages (Matt. i., Luke i.) is complete. All manuscript authority that exists is in their favour; and equally so is that of the ancient versions. Christian writers who lived within a hundred years of the events, mention the facts as of undoubted certainty, and quote the passages as parts of accredited Scripture. The most distinguished Scripture critics, who with all the aids of every kind of learning that could bear upon such inquiries, have devoted their time and attention to these studies, have given their most decided suffrage in favour of the disputed portions of Matt. and Luke. Lardner, Griesbach, Eichhorn, Paulus, Ammon, Kuinoel, &c. Griesbach says, 'It is put beyond all possibility of reasonable doubt, that the Greek text of Matthew's Gospel never existed without the two chapters in dispute.' His opinion is equally strong with respect to the corresponding portion of Luke."—See *Smith's Scripture Testimony*, Vol. ii., p. 8. It has been alleged, that the copy of Marcion, of the second century, wanted these chapters; but Tertullian convicted him of having mutilated, not only this Gospel, but many other parts of Scripture, and proved him to have been a wild heretic. Dr. Lardner remarks, that "Marcion mutilated and altered the Gospel of Luke, erasing the name, &c. So different was his Gospel from that of Luke, that many learned men have denied that he ever used it." Griesbach maintained, that he compiled the Gospel himself for the use of his followers.—See, also, Horn's *Introduction*, vol. of *Analyses*.

John i. 14. Irenæus, the disciple of Polycarp, who was the disciple and companion of the apostle John, alludes to these verses, stating, that the apostle wrote his Gospel to refute the heresy of Cerinthus. He says, "With this doctrine (the doctrine he had been stating respecting the person of Christ) he ushers in his Gospel, saying, 'In the beginning was the Word,'" &c. Thus, it appears, that this celebrated passage was found in the copy used by Irenæus, which carries us back almost to the time of the writer.—See *Campbell's Preface to John's Gospel*.

Matt. xxviii. 19, 20. Storr observes, "The doubt which has been advanced re-

lating to the genuineness of this passage, is unsupported by any authority. It has been alleged, that Marcion rejected it; but he also rejected the whole Gospel of Matthew. His authority, therefore, is destitute of force."—See Storr and Flatt's Theology, p. 125.

1 John, v. 20. "This is the true God, and eternal life." Storr has vindicated the genuineness and correctness of the Greek in this passage, against Semler.—See Bib. Theol., p. 122.

1 John, v. 7. This passage, I believe, though its authenticity be maintained by some orthodox writers, is now, by the most able and learned critics, given up.—See Smith's Test. in loco. The doctrine of the trinity, however, remains unimpaired by the abandonment of that passage.

2 Cor., xiii. 14. This passage, commonly called the benediction, has never, so far as I can find, been called in question; and, in connexion with the baptismal formula, Matt. xxviii. 19, the genuineness of which is impregnable, present the strongest proofs of the daring errors of the Socinian system.

It seems clear, that B. has been exposed to the usual sceptical influences of Socinians. To deny the genuineness of those parts of the divine word which militate against preconceived opinions, is a stale device.

"THE INFLUENCE OF THE FALL ON THE MIND."

Sir,—Permit me to offer a few remarks as a corrective to some unwholesome properties in the article which appeared in your August number with the above title. I would first point out one or two manifest mistakes into which the well-meaning author has fallen, which may prepare the way to a better understanding of the point in question.

1. Surely, Sir, it is an egregious error to represent mortality as the cause of sin. "Mortality produces sin." Why this is putting cause for effect, and effect for cause. From Genesis to Revelations, death stands as the threat for disobedience, as the wages and the punishment of sin. Man sinned, and that moment, to punish his guilt, God made him mortal. As God's punishments must be, and are calculated to deter and recover from sin, we should much more truly infer, that mortality rather tends to destroy sin than to produce it. And certainly moralists, as well as religionists, have urged mortality as an argument for the cultivation of virtue. "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil," said the wise man; but if they knew they should not die for a thousand years to come, they would be worse. I believe that mortality lessens the force of temptation, not only in this moral way, but naturally likewise; that delicate health, and infirmities of body, keep people from many temptations and vices to which the healthy are prone, is almost as evident as it is that when a man dies he can do no more sin in the body. Besides, if mor-

tality was the cause of sin, God, who threatened and inflicted it, must be viewed as the author of sin. If this was true, we should not be required to cease to do evil, to repent, to break off our sins by righteousness; but we ought to pray God to take us away, or to make us immortal, and then we should sin no more. And, Sir, are all immortal beings free from sin? Who, then, are the *lost* of Adam's race? and who the evil angels? Are they mortal too? And, again, if mortality produces sin, then the more infirm, sickly, and death-like any one becomes, the more *sinful* he becomes; which, by the verdict of consciousness, observation, and common sense, is absurd and untrue altogether.

2. Surely, Sir, your correspondent runs on too fast when he says, "When Adam sinned, his judgment became blinded, his perception obscured, and, consequently, his will perverted." I always thought the process was just the opposite,—that his will was first perverted, (which is the sin,) and that then his understanding was darkened. Paul seems to have been of this opinion when in Rom. i. 21 he thus writes, "When they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." D. H. seems to me to take away three fourths of Adam's guilt, by thus representing him as having a will to please God, but, unhappily mistaking wrong for right, he afterwards became bad.

3. As little am I pleased with his view of Rom. vii. Paul compares the mind of an evil, carnal man, to the body he inhabits, and so speaks of sin as a law in his members; but he speaks not of the material frame, for he says, Rom. vii. 5, "When we were in the flesh" we sinned;

and, Rom. viii. 9, "But ye are not in the flesh." If this word "flesh" means our natural body, then who is the speaker in this place, and who are the persons spoken to? Clearly, disembodied spirits. Nay, it was Paul speaking to believers at Rome, whose hearts hated sin, and therefore were not in the flesh, or fleshly, carnal state; but in the spirit, in a spiritual state, following the Holy Spirit.

And, 4, As to his exposition of 1 Cor. xv. 26, I think it quite sad. Because it is the last enemy, is it therefore "the greatest, and the most powerful?" It is the mere effect of sin, but sin itself is *the evil*. Sin is the inward poison—death the severe, but salutary and indispensable remedy; but when the disease is removed, the painful application will, in the last place, be discontinued—the last enemy of our happiness be destroyed. And as to verse 56, "The sting of death is sin;" surely the apostle does not mean to teach that death has made all people wicked, as the author intimates, but that the guilt which had caused the death was what made death so formidable; and therefore he calls on us to triumph in a pardoning God, who says to us who have destroyed ourselves, "In me is your help; death shall lose his power over you; I will restore you."

Sir, I should not stop here but that I fear a longer paper would not be acceptable. Nor should I have made these remarks at all, did I not fancy that I perceived in the essay of D. H. a tendency, of which, I doubt not, he is quite unaware,—to make sin appear a comparatively small evil, by laying some of the blame upon something else than our wilfulness—upon our mortality, which is not our own doing—and almost by implication upon God.

M. B.

ON EATING OF BLOOD.

We have received two replies to the Query of G. B. as to this subject. Both the writers condemn the practice as of "equal turpitude with idolatry and fornication;" and consider that the precepts of Scripture are so explicit on the question, as to put the matter beyond all doubt. Many wise men have thought otherwise; and though they may have abstained from the practice, it has been rather from an indisposition to wound the feelings of others, than from a conviction of its sinfulness. This was the case with the late Dan Taylor,* and has been with many others.

Our readers will excuse the introduction of an extract from a former number of

this work,† which, and indeed the whole article, is deserving the attention of both querist and respondents, though we question the validity of the argument contained in the last paragraph. That which was ceremonial, and in the nature of a sacrifice, and was adopted into the Levitical economy, was assuredly abolished when the dispensation was superceded. "The kingdom of God is not meats and drinks, but righteousness, peace, and joy in the Holy Ghost."

"It appears to me, that the advice contained in the letter from the apostles, elders, and brethren, recorded in Acts xv., was only a measure of peace, intended for the circumstances in which Christianity was then placed, and by no means designed as a rule to be observed in all ages. Mere food of any kind can convey no moral guilt to the consumer. This is evident, not only from the nature of things, but from the whole tenor of the New Testament. Our blessed Saviour repeatedly declares, that 'that which goeth into the mouth defileth not the man,' Matt. xv. 11. 'There is nothing from without a man that entering into him can defile him,' Mark vii. 15. Paul says, 'I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself,' Rom. xiv. 14; 'For every creature of God is good, and nothing to be refused, if it be received with thanksgiving,' 1 Tim. iv. 4. And with respect to the eating of things offered to idols, one of the forbidden articles in the letter from the assembly at Jerusalem, he asserts, that 'meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse,' 1 Cor. viii. 8. These passages appear to me decisive as to the strict morality of eating blood, &c., simply considered."

QUERIES.

THE RIGHT HAND OF FELLOWSHIP.—It appears to be a practice prevailing to some extent in the connexion, for the minister to receive newly-baptized persons into the Church, by giving them what is called "the right hand of fellowship." Is there any scriptural warrant for such a ceremony? Does Gal. ii. 9, authorize it any more than Phil. ii. 10 sanctions a literal bowing of the knee at the mention of the name of Jesus? If it is a form prescribed in the New Testament, is it to be practised solely by the minister? W. S.

How can Acts ix. 7, be made to harmonize with Acts xxii. 9? J. Y.

* See life, p. 292.

† G. B. R., 1829, p. 447.

REVIEW.

AN APOLOGY FOR CHRISTIANITY; or, *Modern Infidelity Examined, in a series of Letters to Robert Owen.* By BREWIN GRANT. Svo. pp. 56. London: Simpkin and Marshall; Davis, Leicester.

Whether the attention which has been directed to the atheistical absurdities of Robert Owen has not tended to give a degree of celebrity to his follies, and of importance to his so-called "Rational System," which they otherwise would not have attained, is a question which is deserving the consideration of those who are concerned for the well-being of mankind. In some instances, it is to be feared these undesirable results have followed the efforts of well-meaning Christians. Aware that he attacked the citadel of revealed truth, its defenders have met him at times with more of valour than discretion; and by an indiscriminate onslaught on his system, they have succeeded in exposing his total and unblushing destitution of morality, and the debasing tendency of his doctrines, while they have left comparatively untouched the discrepancies of his system; and hence a number of the ill-disposed and unthinking have retained the impression, that after all there was something radically true in the principles of his "New Moral World."

The very clever pamphlet before us supplies, in a good measure, what appears to us a desideratum on this subject. The object of the writer is to show, that from beginning to end, R. Owen adopts the principles which he professes to repudiate, and that he is of all men most egregiously inconsistent with himself: that while he denies the doctrine of human responsibility in his system, he is constantly and practically recognizing its existence: that though he denounces the infliction of punishment for crime, or the bestowment of reward for virtue; in his community, he employs both rewards and punishments in the highest possible measure for the accomplishment of his objects: that his objections to Christianity, because it rests a person's salvation on his belief of it, are overturned by the fact of his requiring the same credence and devotion to his system before any one can be admitted into his community, &c., &c.

There is a degree of intellectual dexterity, and of metaphysical acumen, in the writer of this pamphlet, that must be exceedingly annoying to the author of the "New Moral World." The missiles that the champion of infidelity has thrown so unsparingly are

made to fall on his own pate; and though he may conceive of himself as the greatest of giants, he falls at the feet of his stripling antagonist, and is beheaded with his own sword. Mr. Grant very wisely remarks, that "if objectors to moral and religious obligation will not meet us in the clear light of day, and on the sure footing of common sense, we must follow them into their own murky cave of metaphysical subtleties, and entangle the spider in his own cobwebs. 'Answer a fool according to his folly, lest he be wise in his own conceit.'"

We should not be doing justice to our author were we not to state, that he is a junior student in one of the Independent Colleges in London, and that he has been strongly urged by numerous friends to publish these letters. Their extensive circulation will be of considerable service to correct the tendency that exists in too many British youth to be entangled in the meshes of Robert Owen's sophistry. We should be exceedingly gratified if their sale exceeds the most sanguine expectations of his admirers and friends.

AN ADDRESS ON BAPTISM, *showing that its primitive meaning is immersion, and that believers are the only proper subjects.* Wightman, London; Carryer, Leicester.

In this twenty-four paged tract, which constitutes the substance of an address delivered on a baptismal occasion, we have nearly the whole subject brought before us. The chief arguments of our opponents are disposed of in a very satisfactory manner, so as clearly to evince how totally destitute of scriptural authority is the practice of sprinkling infants. While casting our eye over these pages, the question has arisen, When will this controversy end? And the only reply we can give is, When human authority is renounced in matters of faith, and when the abettors of sprinkling have exhausted their inventive powers for the discovery of new pleas for a practice that has no warrant from the word of God. "Truth," our author says, "is uniform, and consistent, and immutable: error, various, multiform, and ever changing."

LITERARY NOTICES.

MEMOIRS OF THE LATE MR. ROGERS, OF FLEET.—In answer to several inquiries respecting the publication of these memoirs, we are requested to state, that the list of subscribers is not yet sufficiently numerous to warrant proceeding with the work. Persons, therefore, who are anxious for its ap-

pearance, should without delay forward their names through the medium of the several agents of this publication, who will then forward them to Mr. Brooks, at the Depository.

Preparing for Publication.

SKETCHES AND SKELETONS OF SERMONS on Types and Metaphors. By a Dissenting Minister.

VARIETIES.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.—1 Tim. iv. 15.

As a veteran in the cause of Christ, "Paul the aged" instructed Timothy, his "son in the faith," in those things relative to "the kingdom of God." And as a minister of the glorious Gospel, and an overseer of the Church of Christ, Timothy, being a young man, needed the advice and encouragement of his spiritual father to direct him in his care of the Church over which he was placed; and as some persons might have been ready, through even a trivial defect in him, to despise his youth, he exhorted him to meditate closely upon those things of which he had written, whereby he might be gaining a greater degree of knowledge of divine truth; that in his exhortations it might appear, although he was young in years, he possessed a depth of wisdom and experience superior to many who sat under his ministry whose silver locks evinced the rapid decline of life. O what a blessed prospect does it afford when youth is found diligent and earnest in seeking the Lord—when they make the word of God their choice, "their lasting heritage." It stamps a dignity upon youth which men of hoary hairs will revere. And what a pleasure also doth the sight afford the Lord's people, particularly

when they consider the great probability there is of the usefulness of a life early devoted to the work of the Lord in the ministry. How pleasing to witness in such a depth of thought, a solidity of judgment, a profundity of wisdom and knowledge, an extensive experience through their deep meditation in the word of God.

As "All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works,"—we may infer, that without strict attention thereto, it is very improbable that any man should profit so as to afford him a well-grounded assurance of his safety in the hands of Jesus as his Saviour; for those who are found neglecting the word of God, whilst they make a profession of godliness, and yet have the ability and opportunity of so great a privilege, are cherishing a palpable error, which testifies, that although they profess to be in earnest in the great cause of religion, they are not really so at heart. Man is prone to be satisfied with *thinking* he believes the Scriptures; but the soul that is in earnest cannot be satisfied without *knowing experimentally*, that the Scriptures are able to make wise unto salvation through faith which is in Jesus Christ, and ensure unto the believer eternal life.

W.

OBITUARY.

EBENEZER BUTTERFIELD died on Monday, August 19th, 1839, at Paradise Green, aged seventy-four years. He had been a regular hearer of the Gospel at Queenshead for upwards of fifty years, and a member of the General Baptist Church twenty-six years. Distinguished for his love to the truth as it is in Jesus, his firm adherence to the cause of the blessed Saviour, his respectful attachment to his minister, and his inflexible perseverance in the path of piety, he was a steady, devoted, and consistent disciple of the Son of God. Though upwards of two miles from chapel, his place was seldom empty, and he was always at the worship of God in time; frequently, before the service commenced. Coming to chapel one Lord's-day morning, a person expressed himself surprised that he should

go to Queenshead, when he was so old, and it was so far. The following is the substance of his answer. "I go," said the aged disciple, "because the truth is preached there, and the people are nearest the New Testament; and I would sooner have my right hand cut off, than neglect to go, as long as I can drag this poor feeble body there." He acted upon the negro's definition of perseverance. He held the truth with a steady light; he held it with a hard and firm grasp; he held it long, and never let it go.

As might be expected, his dying experience was marked, when he was quite sensible, with unshaken confidence in Christ, and a good hope, sure and steadfast, of everlasting life. He rejoiced to see his beloved minister and friends; and though re-

duced by age and infirmity to a most feeble state, yet many expressions of simple confidence, strong affection, and ardent piety, escaped his lips. He was not self-righteous. He viewed himself as utterly helpless and unworthy, and acknowledged himself as entirely indebted to the grace of God, in Christ, for all his rich mercies and heavenly prospects. The language of the celebrated Mr. Grimshaw, minister of the Gospel at Harworth, was frequently uttered in substance by our beloved brother. "Surely," said he, "by grace we are saved. When I die I shall then have my greatest grief and my greatest joy—my greatest grief, that I have done so little for Jesus, and my greatest joy, that Jesus has done so much for me. My last words shall be, 'Here goes an unprofitable servant.'"

A portion of Scripture was selected by himself for his funeral text, and the sermon was preached by his pastor, to a large congregation, from Job xix. 25, 26, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." The service excited considerable interest; and, it is hoped, that such a display of devoted piety amidst the humbler walks of life will be held in perpetual remembrance. The Church has lost a respected member, the truth an impressive witness, and the world is deprived of another faithful monitor, to detect its vanity and expose its guilt. "He being dead, yet speaketh;" and his testimony may yet impress and convince, if we will hearken to its voice. Let the members of the Church study his character and imitate his conduct.

PRISCILLA TURNER.—On Monday, Jan. 6th, 1840, Priscilla Turner, a respected member of the General Baptist Church, Queenshead, finished her earthly course at Clayton Heights, aged forty years. She had been a member nearly nine years. For several years her health was very precarious; some time previous to her death she was heavily afflicted, and it was scarcely thought she would recover. She was, however, partially restored, but it left her in such a weak state, that she was never capable afterwards of much active exertion. The latent seeds of her former disease revived again, and she was called to endure a very painful and

protracted affliction. The best medical skill was obtained by her kind husband, and every means were used for her recovery; but all efforts to save were vain—she fell beneath the power of death in the meridian of human life. "In the midst of our days" we are dying, are in a dying state, and may suddenly, or by protracted disease, be taken away. The family was deeply affected by this stroke of divine providence. Amidst these scenes of sorrow, the minister frequently visited them to afford instruction and offer his prayers; and it is devoutly hoped, that surviving relatives will never forget the deep impressions which were apparently made. May they all prepare to meet their God!

The nature of her affliction had a considerable effect upon her mind, and she was frequently cast down. She was an intelligent woman; and when well, cheerful and active. Her piety was genuine, her profession sincere, yet she was not "strong in faith," nor perfect. Being of a sanguine temperament, she felt strongly, and was frequently too much affected with the painful occurrences of human life. At times, she was tranquil and happy in Christ, and went on her way rejoicing. During her last affliction, her experience varied much. Deeply lamenting her imperfections, she sought the forgiveness of sins through faith in the blood of Christ. A short time previous to her death, the writer found her in a peaceful state of mind. Resigned to the will of God, committing her soul to Jesus, and trusting in the promises of God, she could look with confidence "for the mercy of our Lord Jesus Christ unto eternal life." The last time he saw her she was in an agony of suffering; unfitted for earthly converse, he commended her to God, and saw her no more. What an affecting scene! What a conflict when death arrives! but the struggle is soon over, and the victory is gained. She made choice of her funeral text for the special benefit of the Church and congregation, leaving an injunction that little should be said respecting herself. The sermon was preached to a large congregation from Luke xxi. 36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." T. H. H.

INTELLIGENCE.

FREE-WILL BAPTISTS IN CANADA.—Extract from an account of a missionary visit to Eastern Townships, Lower Canada, in July and August, 1840, by Messrs. Topping and Bosworth, students in the Baptist

Theological Institution at Montreal, Dr. Benjamin Davies President.

"From our friends the Free-Will Baptists we received much kindness: they are rather numerous in these parts. We

have not their statistics at hand, but from personal inspection, and derived information, we are led to conclude they number nearly one thousand members: they have many small, feeble Churches, six ordained ministers, and six licentiate. We found them to be an active, faithful, and zealous people: they have been of much use in this part of the country. Although their ministers are very poor, and receive very little support from their people, and are obliged to labour with their hands to supply the necessaries of life, they strive industriously for the salvation of souls, some of them performing five days' manual labour each week, and preaching from five to eight times, which, from the distance between their appointments, is attended with much toil. They are in much need of well-trained ministers.

"Never did we see such attention manifested to the preaching of the word as in these Townships—never beheld the effects of the Gospel of peace more visible than in the conduct of very many of our friends. We were welcomed to their houses, and treated with all the kindness Christianity inculcates, and were received as those whose object it was to preach Christ crucified. We hope mutual good has been the result. As regards ourselves, we can say, sweet is the remembrance of their kindness—precious the reminiscence of our mutual love to things unseen—and dear to our hearts the anticipation of eternal union in the regions of purity and peace."

Surely this is good news from a far country!

COMMENCEMENT OF THE GENERAL BAPTIST PREACHING IN THE VILLAGE OF SOWE, NEAR COVENTRY.—Our new chapel at Sowe was opened on Monday, September 7th, 1840, when two sermons were preached, that in the afternoon by myself, from Psalm lxxxvii. 5, and that in the evening by the Rev. J. Sibree (Independent). Also on the following Sabbath, in the afternoon by the Rev. G. Betts, (Independent,) from Exod. xx. 24, and in the evening by myself, from Psalm cxxii. 15. Brother Knight, of Wolvey, and several brethren of the Independent connexion, were engaged in the above services. The congregation at each of these services was considered very good, and the collections amounted to rather more than £18: this sum, with the £10 collected at the laying of the foundation stone, will make £28 obtained on the spot in about seven weeks; a sum which, when the distressing state of our trade is considered, is amazingly great. The chapel is thirty feet by eighteen in the clear, is well

built, and is considered a very neat little place. The expense of the erection is expected to be about £140 or £150.

It is now rather more than three years since I first visited this village; the circumstance which introduced it to my notice was purely accidental. I was preaching school sermons for the Wesleyans in a distant part of the parish. In the house where I took tea, I observed an aged female of very country-like appearance, and immediately entered into conversation with her about the state of her heart towards God. I found her extremely ignorant of almost every thing in connexion with religion. I inquired whether there was any preaching in the village where she lived, and was informed, that there was service at the church once on the Sabbath, and she stated other things which greatly affected me. At this account I felt considerable distress for the people, and requested her to allow me to come and preach some evening in her house. Her reply was, "I dare not: it would be more than the house is worth to allow you, or any dissenter, to preach in it, for if I was, the people would soon pull it down." From this conversation, and supposing this woman to be a fair specimen of the spiritual destitution of her neighbours, my mind was at once made up to attempt, in some way or other, to promote their spiritual advantage, and desired the woman with whom I was in conversation, to inform her neighbours that a stranger would come and preach to them on the Monday evening of the following week. My Longford friends were soon informed of my intention to visit Sowe, and some of them considered it imprudent to expose myself to insult and bodily injury among this people, while a few were willing that another attempt should be made to enlighten and save their souls. At the time appointed, I, and several of my friends, who were intended to act as a body guard, visited the village. It was a fine summer's evening, the inhabitants were apparently pursuing their usual employment, while the children, in little groups, were amusing each other. As we passed along, we instructed the children to run home and tell their mothers, and fathers, and every body they met, that a man was going to preach in a few minutes down the village. They looked at us with surprise, and immediately ran away to bear the news. We arrived at the centre of the place, and I took my stand on a rising ground near the venerable parish church. We immediately began to sing; and the whole company seemed determined to convince the inhabitants of their courage, by lifting up their voices to the highest pitch—it was a good beginning.

Our united voices soon filled the whole village with excitement; the doors were thrown open, and well lined with the inhabitants of the houses, but none seemed willing to approach near the spot where we stood. After prayer, I took for my text the cheering words of the prophet Ezekiel, "As I live, saith the Lord, I have no pleasure in the death of him that dieth, but would rather he would turn from his wickedness and live." And having been informed that the prevailing opinion of the people in the village was, that the design of dissenters was to pull down the Church, I introduced my address to them by saying, although I stood so near that building which they called the Church, I was not come to persuade them to pull it down, but to advise them to go and hear their clergyman, if he was a good man, and knew how to tell them the truth which would save their souls; that if they could not hear the truth in the Church, we were come to try to persuade them to repent of sin and turn to the Lord, that they might be made holy and happy, in time and eternity; that though it was true we were dissenters, we came there to tell them not what either the churchman or dissenter said, but what the Lord said; that the book I held in my hand was not the prayer-book of the churchman, nor the creed book of the dissenter, but the holy book of God, in which he said to every one of them, "As I live," &c. At these words the people seemed astonished, and several drew near to the spot where I stood, and said, "The man speaks well, let's stop and hear him." The service was concluded without having experienced any material interruption. We left the village pleasingly disappointed, and the inquiry was made, "Where is the lion? he is surely dead, or strongly chained." On the following Monday evening I again visited the village, and a good number were assembled to hear me. While in the midst of my sermon, an inhabitant of the place, notorious in by-gone days for his hatred to the dissenters, passed the spot where I stood, and most earnestly wished we had all been at the devil, rather than in the village, bawling, and disturbing the peace of the people. We were astonished at the awful profanity of the man, and the only feeling which appeared excited was that of pity, not of fear. The news of our attempt and success at Sowe was soon extensively known; and the Primitive Methodists, hearing that my bones were whole, and that I could not conveniently visit the village on the Sabbath, determined to make another attempt to gain a standing in the place. Accordingly, on the following Sabbath afternoon

one of their preachers, and several of his friends, were on the spot; the inhabitants soon recognized their old friends, "The Ranters," and ran together, expecting to witness a little sport. One young man, notorious for his wickedness, fearing to proceed at once to personal violence, determined to act the part of the parish clerk to the preacher, and began to repeat the words he uttered; and, occasionally, to make ludicrous remarks to excite a smile, and draw away the attention of the people. The preacher, however, finished his address, and left the people, promising to see them again on the following Sabbath. On the Monday evening I was again among the people, and while in the midst of my sermon, with fewer of my Longford friends by my side than usual, the individual who so heartily cursed me on my last visit, perceiving that his curses had neither driven me down to hell, nor kept me out of the village, determined to try other means for the accomplishment of his purpose. Accordingly, he came to the spot where I stood, took hold of the shafts of his own light cart, and drove it among the people, aiming to remove me from the chair on which I stood, but failing the first time, he made a second attempt, with the same success; and while I remained exhorting the people, as though nothing at all was amiss, he went from the spot, threatening to put an end to my preaching by some other means. On the next Sabbath the Primitive Methodists came again, the light cart was brought out and driven among the people; but the enemy perceiving that the Ranter's were not to be driven away by a cart, brought out a horse, and two of the ruffianly mob leaped upon its back, and rode furiously among the people, scattered them in all directions, and drove the preacher and his friends out of the village. On the Monday evening, notwithstanding I had heard of the circumstance just named, I went to the village, though not without some expectation of considerable opposition. I told them, at the commencement of the service, I had heard of the brutality of some of the inhabitants of the village towards the Primitive Methodists on the past evening, but was resolved, having taken possession of the spot in the name of the Lord, not to be driven from it either by men or devils; and that as long as these limbs were strong, and these eyes could see, I would visit them and preach, if they were willing to hear, whatever I might be called to suffer for their sakes. My words were strong ones, but I considered the circumstances in which I was placed at that moment demanded them, and they had the intended effect upon the people who heard them, for those who were

friendly towards me came up and hemmed me in on every side, while the enemy, ashamed and confounded, left the spot.

It was now about the middle of September, and as the days were visibly shortening, and the evenings increasingly cold, I was therefore anxious to obtain a house in some part of the village for our weekly meetings. I announced my wish, and offered to pay a part, or the whole of the rent, if one could be obtained. For a week or two, no offer of a house was made to us, so that our enemies were comforting themselves with the thought, that the darkness of the night, and the coldness of the atmosphere, would put an end to our preaching. I had some fears that this might be the case; but I thought I would try the people again. Accordingly, at the close of one of the services I told them, although it was certainly getting very cold, and dark, and unpleasant, both to myself and them, yet if no house could be obtained, I would come as long as I was able, and preach to them by the light of my lantern. At hearing this, one of the congregation said in a very low tone, "I have a good mind he should have my house." His words were heard by several persons who stood near him; and though he appeared to apprehend some displeasure would be manifested, either by his landlord or employers, yet, through the importunity of several of the villagers, he consented, and opened his house, and received us joyfully. Our enemies hearing we had obtained a house, immediately wrote to the landlord, describing us as a set of people, notoriously vile, from the parish of Follshill, meeting weekly in one of his houses; and desiring him either to remove his tenants, or compel them to have no more meetings held in their house, for if they did, the inhabitants of the village would certainly pull it down. The landlord received three notes from, as it was said, respectable inhabitants of the village, each entreating him to interfere, and turn out the dissenters. However, after a little thought, the landlord wrote back to say, That if we were as bad as we were represented to be, we should not trouble them long; and if we were good men, and could do any good, he should not interfere; and that if the people pulled down his house, they should build it up again. Thus, again, were our hopes revived, and our enemies put to shame.

From this time we received but little interruption from the foe, yet occasionally some secret plot was brought to light which was intended to injure either the preacher or the people. One circumstance I will mention, which has often amused our friends at Longford. A person, whose

name was not to transpire, offered a sovereign to any man who would fetch out the preacher and dip him in the well, which stood very conveniently about two yards from the door of the house where we met. A young man engaged to do this the next time I came to the village. On the evening when this interesting ceremony was to take place, I and several friends were walking down the village in very close conversation, when a lad, apparently in great fear, ran after us, and said to one of my friends, "Do you know that they are going to dip Mr. Tunnicliff in the well to-night? and Mr. — has promised to give them a sovereign." This intelligence did not much alarm us, as we had been too much accustomed to dipping to be afraid of the water. We entered the preaching house, and found the people waiting to hear us: the congregation was unusually large, and among them I perceived several strong, athletic men from the coal field. Their appearance did not trouble me, as I knew they were friendly to us, though not among our regular hearers; and from some inquiry, I found that they had heard of the intended dipping, and were come to render the accomplishment of that object less easy than might have been anticipated; but their kind interference was unnecessary, for although the young man that engaged to accomplish this desirable object came up the yard while I was preaching, yet he was so drunk as to render it necessary that he should take a little rest before his brave attempt was made; and sitting down in a house near the one where I was speaking, he fell fast asleep, and forgot the object of his visit until I was on my way home.

Since this time, we have been permitted to worship God in the village in peace, except on one occasion, from the noise of a few hours, and the rattling of a few stones upon the roof of the house. Our congregation soon became too large to be comfortably accommodated in the house, and it was thought advisable to think about a suitable piece of ground on which to build a chapel; and after every part of the village had been thought of, but one small piece, just large enough to build a small chapel, the size of the one we have now erected, was within possibility of being purchased. An application was made to the gentleman who owned it: his consent was at once obtained, and a sovereign paid down as a deposit. The people now began to subscribe weekly, and soon obtained money sufficient to pay for the ground. The Church at Longford, perceiving that the thing was of the Lord, encouraged the people to arise and build; and now our

neat little chapel stands in the midst of the village, with this inscription on its front, "General Baptist Chapel, 1840." Twelve individuals from this place have been added to us by baptism; most of them, we believe, honour their profession, and aim at being useful. Our prospects at present are of a cheering character. We commenced a school last Sabbath, and upwards of twenty scholars were received. Many, we hope, from this village, will sit down with Abraham, Isaac, and Jacob, in the kingdom of God; for already in some of them is fulfilled the saying of the prophet, "For it shall come to pass, that where it was said, Ye are not my people, there it shall be said, Ye are the sons of the living God."

J. T.—L.

LINCOLNSHIRE CONFERENCE.—This Conference assembled at Stamford on Thursday, Sep. 10th. In the Morning, brother Mathews preached on the *proper conducting of church meetings*, from 1 Cor. xiv. 26. Assembled for business in the afternoon, and brother Somerville, the minister of the chapel, presided.

1. The reports from the Churches were favourable. Thirty-eight had been baptized, and sixteen candidates were waiting to enjoy the ordinance of believers' baptism.

2. It was resolved, That under the deep impression that the revival of religion must commence *within the Church*, this Conference most urgently and affectionately recommends all the members of our Churches to form themselves into experience meetings for mutual growth in grace.

3. That a circular be prepared by brother Pike, of Wisbech, and forwarded to the Churches of this Conference, requesting their general co-operation in supporting its quarterly meetings, by affording their pastors or ministers the pecuniary means of attending, as there is reason to believe that some are frequently absent on this account.

4. In answer to the inquiry, which it has been proposed should be made at the Conferences, respecting what has been done for the support of the Academy, it was evident that the Institution is favourably viewed by the Churches, and will be supported. Much conversation arose respecting the mode of admitting young men to the Institution, and it was determined that a letter upon this subject should be addressed to the Committee.

5. The Secretary was requested to write to those brethren who were appointed to inquire after the case of St. Ives'. The Ministers' Widows' Fund was deferred till next meeting.

The next Conference to be at Whittlesea, on Thursday, Dec. 10; brother Taylor, of Tydd St. Giles', to preach *On the importance of individual effort in promoting the salvation of souls*.

In the evening an interesting Home Missionary Meeting was held. Brother John Wherry, from Wendling, presided, and the audience was addressed by brethren Maddeys, Somerville, Rose, C. Pike, Mathews, and Peggs. Collection £2, 6s.

J. PEGGS, Sec.

FRIAR LANE CHAPEL, LEICESTER. *The last Anniversary.*—The spirited conduct of the friends in this place, in entirely liquidating the debt on their chapel, is not only deserving of record, but of imitation. Their debt was of long standing; but, by a series of zealous efforts, it was reduced, in the Autumn of 1839, to £250. At that meeting it was resolved, if possible, to discharge the whole in the course of twelve months; and pledges were given by a number of the friends and members, that they would collect or contribute, previous to the Anniversary of 1840, the sum of £140. This was regarded as a good beginning, though the amount promised was considerably below the existing debt. The trade of the town suffered an unprecedented depression in the course of the year, and it was feared that the pledges of many of the friends, who are not generally in affluent circumstances, would not, and could not be redeemed; and consequently the return of the season was looked for with apprehension, rather than confidence. The time arrived. Two appropriate sermons were delivered on Lord's-day, Sep. 6th, by the Rev. J. Burns, of London, after which £20 were collected. A tea-meeting was held on the Wednesday evening following, when seven or eight hundred persons, belonging to the church and congregation, and also to other churches in the town, were assembled. The tea was provided gratuitously, and the proceeds, amounting to £36, 12s. were appropriated to the debt. Afterwards, on the names of the pledged parties being called over, it was discovered, to the surprise and delight of all present, that while only two of the promises had failed, the great majority of the friends had realized, and contributed much more than they had promised; so that upwards of £190 were laid on the table. Still there was a deficiency, and a collection was then engaged in, to make up the whole amount of the debt. This was a moment of great excitement, and some fear; but the determination to wipe off the debt entirely, and for ever, was so strong, that including the £20 collected on the Lord's-day, the

whole sum obtained was at length £280! The Meeting was addressed by Messrs Burns, Goadby, Stevenson, Finn, Tyers, and Wigg, in a manner that evinced the liveliest interest in the very happy issue of this united and simultaneous effort. Several friends of other denominations rendered assistance in this effort, and appeared to act on the well-known principle of helping those who help themselves. Debts are heavy drawbacks on the interests of religion; and, to a certain extent, are discreditable where they are allowed to remain. They crush the minister, and dispirit the people. Would that every church resolved, in proportion to its ability, to imitate the praiseworthy example of the friends in Friar Lane! Of how many chapels might it soon be said, they are free, and are entirely consecrated to the service and glory of the Most High!

PREACHING AT HOLBEACH.—*Mr. Yates's removal, &c.*—“The Public Room at Holbeach (which is a spacious and respectable place) having been engaged by the General Baptist church at Fleet, for an afternoon service on the Lord's day, was opened the 21st of June, by Mr. Yates, when it was crowded by a very respectable and attentive auditory. Since that time the congregations have continued remarkably good, far surpassing our expectations; so that we have been reminded of the prophet's inquiry, so beautifully significant of wonder and delight:—“Who are these that fly as a cloud, and as doves to their windows.” May the word preached profit abundantly, being mixed with faith in them that hear it. On Sunday morning, Sep. 6th, Mr. Yates baptized six persons at Fleet, three males and three females; all of whom were added to the church. The spectators were very numerous, and the desire of many hearts was that such services might be frequently repeated.

And now, my dear Sir, having discharged the duty assigned me as above, allow me to say a little relative to my removal. It has been conjectured that I left Melbourne because I was not treated with due respect and affection; so that in going to a new situation I was seeking to advance my own personal comfort. Hence the brethren at M. have been upbraided for their fickleness and unkindness; while one individual, of whom I have heard, more than intimated that they did not deserve a minister, “for they never could keep one long.” Agreeably to the wishes of some dear friends at the above mentioned place, I engaged to rectify such mistakes, and repel such accusations, through the medium of your valuable Miscellany; and I owe them an humble

apology for not fulfilling my engagements more promptly. Permit me, then, to set this matter for ever at rest, by declaring that I have no expectation of enjoying more personal comfort in any place (all things considered) than I did at M.; and if the good which seemed to be effected through my instrumentality had been nearly equal to my wishes, I should have “continued to this day.” To show the mutual good-will with which we parted, suffer me to say, that if I could have prevailed on myself to preach a farewell sermon, or deliver a valedictory address of any kind, it would have been founded upon the 20th and 21st verses in the 18th Chapter of the Acts of the apostles, “When they desired him to tarry longer time with them, he consented not, but bade them farewell, saying, I will return again unto you if God will.”

Very fraternally yours,

Fleet.

T. YATES.

BOURNE.—The fifth anniversary of the opening of the new chapel in this town, was commemorated on Lord's-day and Monday, Sep. 13th and 14th. Brother John Stevenson, of London, preached in the morning, from Heb. vi. 19, and in the evening from John vii. 37. In the afternoon Brother Hoe preached from Rev. i. 10. The collections on the Lord's-day were £45, 10s. On Monday, a public tea was prepared in a booth, the old chapel being found too small, which was numerously attended. Produce of the tea, which was added to the previous collections, £11, 2s. 6d. In the evening, brother Mathews preached from Isaiah xxix. 16, and another liberal collection was made, which raised the proceeds of this anniversary to £68, 10s. 5d., being the largest collection since the opening of the chapel. May much good result from the visit of the brethren, and the Lord graciously accept the free-will offerings of his people.

On Tuesday afternoon, the children of the Sabbath-school had their annual entertainment, when addresses were delivered, and various books were presented to them. The evening was spent in an edifying and delightful manner. The Lord raise up in our families and schools, those who shall be set for the rise of many in Israel, and for the extension of his kingdom in the earth.

A FRIEND.

OPENING OF A NEW CHAPEL AT MAGDALEN.—The Lord has been graciously pleased to provide for his poor people at Magdalen Bridge, in Norfolk, a comfortable house, in which they now assemble to worship God. The foundation was laid on the 5th of June, and the place opened for

the above purpose on the 30th of July; on which occasion Mr. Jones, of March, preached from Gen. xxviii. 16, 17; and Mr. Hoe, of Spalding, from Luke ix. 56. On the following Lord's day, Mr. Scott, of Norwich, preached from John xii. 32; Mr. Wigner, of Lynn, from Psalm lxxii. 17; and W. Scott, in the evening, from John xvi. 8. All the services were well attended. On the Thursday evening, Mr. Wigner preached to a goodly number who could not get into the chapel. Collections about £13. On the 16th of August, three persons were baptized, and received into the church; two males, and one female. The Lord grant, that there may always be a people to hear, and that they may never want a faithful, evangelical preacher. So prays
THOS. EWEN.

HINCKLEY SABBATH-SCHOOLS.—August 26th being the fair day, the General Baptist and Independent Sunday Scholars were convened together in the General Baptist chapel for public worship. Brother Shore opened the meeting by reading the Scriptures and prayer. Our beloved friend Taylor preached to the children from Deut. xxvii. 16, "Cursed be he that setteth light by his father or mother: and all the people shall say, Amen." It is hoped this affectionate discourse will not soon be forgotten by the six hundred children to whom it was addressed.

On the following day, our teachers and friends had a social tea-meeting, when upwards of two hundred met together. After tea, addresses were delivered by brethren M. Shore and R. Verow, &c.

CRADLEY HEATH.—Our chapel having been closed for a short time, for the purpose of being painted, &c. was re-opened on Lord's day, July 19th, when two sermons were preached by our esteemed Minister, Mr. Chamberlain, who on that day commenced his labours amongst us. The day being wet, made very much against us. The collections and subscriptions were £16. Since Mr. C. has been amongst us, things have assumed a more pleasing aspect: our congregations have increased. We have commenced a prayer and enquirer's meeting after the service on Lord's day evening, and also two prayer-meetings on the Thursday evening, at houses in the neighbourhood, all of which are well attended. We have now several inquirers, whom we trust will in a short time follow their Lord in the ordinance of baptism.
J. B.

STAMFORD.—The anniversary sermons were preached in this town on Lord's day, Sep. 13th, by Mr. Mathews. We have not heard the particulars.

ORDINATION AT BURTON-UPON-TRENT.
—On Tuesday, Sep. 8th, 1840, Mr. James Staddon was ordained to the pastoral office over the church and congregation assembling in the General Baptist chapel, Burton-upon-Trent, Staffordshire. The Rev. Jabez Burns, of Loudon, opened the service by reading and prayer; the Rev. S. Ayrton, of Derby, delivered the introductory discourse; the Rev. J. Goadby, of Ashby-de-la-Zouch, proposed the questions to the church and minister, and offered up the ordination prayer; the Rev. J. Goadby, of Leicester delivered the charge to the minister, from 2 Tim. iv. 5, "Make full proof of thy ministry;" and the Rev. J. Burns preached a sermon to the church and congregation in the evening, from 1 Cor. xvi. 10, "See that he may be with you without fear." The Revs. G. Staples, W. F. Buck (Independent), Mr. Edwards (P. B.), and Mr. Pretty (Wesleyan), took a part in the devotional exercises. The attendance of friends from neighbouring churches was large and respectable. The ministers who engaged in the prominent parts of the services appeared to be divinely assisted, and many observed that we were favoured with as great a degree of talent as they had ever witnessed on such an occasion. The day afforded the highest mental and spiritual enjoyment, attended with much of the divine presence and fraternal affection; and it is believed that all who were present on the occasion retired from the hallowed exercises of the day saying, "Lord, it was good to be there."
J. S.

HINCKLEY.—*The Ordination of brother Shore* is expected to take place on the 13th of October. The brethren expected to engage in the solemn services are, the Revs. T. Stevenson, of Loughborough, Stevenson, of Leicester, Derry, of Barton, Ayrton, of Derby, and Verow, of Hinckley.

ORDINATION OF REV. J. C. PIKE.—The Ordination of the Rev. J. C. Pike, over the Baptist Church, Ely Place, Wisbech, will take place on Wednesday, Oct. 21st, when the Revs. Messrs. Goadby, senr., Jones, Peggs, J. G. Pike, J. B. Pike, and other ministers, are expected to take part in the services. Dinner, &c., will be provided in the school-room.

BAPTISM AT HINCKLEY.—On Lord's day, Sep. 6th, four persons were baptized, in the name of the Sacred Three, in the General Baptist Chapel, Hinckley. Mr. Shore preached in the morning, to an unusually large and attentive congregation, a very plain, pointed, and convincing sermon on the nature of believers' baptism, founded on Acts ii. 41, "Then they that gladly

received his word were baptized;" after which he affectionately addressed the candidates by the water side, and administered the sacred rite. One of the candidates is an active and useful teacher in our Sabbath-school: another was recently a scholar.

In the afternoon brother Shore opened the meeting by reading the Scriptures and prayer, and brother Taylor, our late pastor, most affectionately admonished and encouraged us from Amos iii. 3, "Can two walk together except they be agreed?" after which he administered the ordinance of the Lord's Supper to an unusually large number of friends. Many of the congregation waited in the gallery to witness the administration of this sacred ordinance. This was a solemn, refreshing, and animating season from the presence of the Lord. Brother Shore preached an affecting sermon in the evening from John ix. 27, "Will ye also be his disciples?" After service, a prayer-meeting was held in the body of our chapel, the vestry being too small to contain those that were present. Our prospects are cheering: may God send prosperity.

JAMES PRATT.

BAPTISM AT CASTLE DONINGTON.—On Lord's-day afternoon, August 30th, the ordinance of believers' baptism was administered in the General Baptist Chapel, Castle Donington, to six persons, four males and two females. The Rev. J. J. Owen (who has recently received and accepted an unanimous invitation to become our Pastor, and who is now settled with us) preached, to a numerous and interesting congregation, a scriptural and highly appropriate sermon, from Luke vii. 29. 30, after which he baptized the candidates in the name of the Sacred Three. In the evening Mr. Owen delivered a discourse well fitted to encourage the christian, especially the young believer, from Acts viii. 39. "And he went on his way rejoicing," after which he most solemnly and affectionately addressed the newly-baptized, and gave them the right hand of fellowship: they were then for the first time seated at the table of the Lord. This part of the service was rendered peculiarly interesting by the stillness and serenity of the evening, the seriousness and spiritual delight which was experienced by the disciples of the blessed Jesus, and the fixed attention that was paid by a goodly number who remained in the chapel to witness the administration of this sacred rite. Three of the persons baptized on this occasion were, a few months ago, scholars, and four are now teachers, in our Sabbath-schools. M.

BAPTISM AT MACCLESFIELD.—On Lord's-day, Sep. 6th, 1840, the ordinance of believers' baptism was administered to eleven persons in the General Baptist chapel, Macclesfield. The chapel was excessively crowded. The Rev. R. Kenney delivered an excellent discourse from John xii. 26, "If any man serve me, him will my Father honour;" after which the sacred rite was administered. It is pleasing to add, that eight were scholars in our school, and two are engaged as teachers, and the other a man bending beneath the weight of more than fourscore years. The contrast of the candidates affords a pleasing evidence that the Gospel is the power of God unto salvation to every one that believeth, under all circumstances, and at all ages; for while one was old and grey-headed, the major part were young. Happy for them will it be if they continue steadfast even unto the end. We anticipate very soon several others will follow their example as they have followed Christ, as we have several candidates, chiefly from the school.

BAPTISM AT BELPER.—On Lord's-day, Aug. 23rd, 1840, the ordinance of believers' baptism was administered by our brother Sims to nine persons, six males and three females. Mr. Ingham preached in the morning to a very numerous and attentive audience, from Acts xxii. 16, "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." An address was also delivered by Mr. Ingham in the afternoon to the newly-baptized persons, from 1 Tim. i. 18, "That thou by them mightest war a good warfare." We trust that the Lord is sending us prosperity, and that his blessing attends the labours of our minister. There are others who are anxiously inquiring the way to Zion.

BAPTISMS AT MANCHESTER.—The ordinance of believers' baptism has been administered on three occasions recently in the General Baptist chapel, Oak-street, Manchester. On Lord's-days, June 21st, August 2nd, and 30th. On each occasion seven persons professed their devotion to the Lord Jesus. The congregations, on each occasion were large and attentive; and the sermons powerful and impressive. We have six candidates for baptism, and earnestly hope that, as the Lord has graciously smiled on us, our opening prospects may be realized. J. B.

POETRY.

I'M GOING HOME.

From "Records of the Poor." by Thos. Ragg.

An aged christian, seventy years of age, and in humble circumstances, on seeing her Friends weeping around her death-bed, exclaimed, "Mourn not, I'm going home!"

I'm going home,—prepare the bridal wreath!
My Saviour bids my happy spirit come.
Damp not with tears the christian's bed of death,
Rejoice,—I'm going home!

Earth hath its cares; for threescore years and ten,
My lot has been 'midst thorny paths to roam;
I would not track those desert scenes again,
'Tis past,—I'm going home!

The dove hath found her nest, the storm-toss'd
found

A place of rest beyond the dashing foam
Of grief's wild billows;—thither am I bound,
Joy, joy! I'm going home!

Earth's flowers all fade: their fadeless roses blow;
Earth's sunniest light is shaded by the tomb;
Earth's loves all slumber in the vault below;—
Death dwells not in that home.

I see the city of the blest on high,
With the freed spirit's there. I come! I come!
Ye calling voices! catch my heart's reply;
Home, home! I'm going home!

WRITTEN DURING A STORM.

"He giveth to his beloved sleep."

Sleep, my beloved, sleep! the winds are sweeping
In the strong fury of their midnight power,
But I, thy Saviour, constant watch am keeping,
Ever to shelter in destruction's hour,
And if too near they come with adverse will,
My voice Divine shall whisper, "Peace, be still."

Sleep, my beloved! deep to deep is calling,
The mountains tremble at the stormy wind,
Man's lofty monuments around are falling,
And in his dwelling he a tomb may find:
Yet doth the tempest my commands fulfil,
And all is silence when I say, "Be still."

Sleep, my beloved! though the winds are bearing
To thee an arrow dipt in heavenly love,
And soon, my likeness and my glory sharing,
Thou shalt behold our Father's house above,—
Sleep my beloved! fear not those who kill,
In death, in judgment, I am with thee still.

Sleep, my beloved! let not death alarm thee,
Though on the stormy wind he rideth near,
I am his Conquerer, and he cannot harm thee,
Oh! thou of little faith, why dost thou fear?
Nor death, nor life, can work my people ill,
Sleep my beloved! I am with thee still.

Sleep, my beloved, sleep! I am not sleeping,
Mine eyes no weariness, no slumber know;
My love unchangeable its watch is keeping
O'er every pilgrim of the cross below:
Now let my peace thy quiet bosom fill,
Sleep my beloved! troubled heart, "Be still."

MISSIONARY OBSERVER.

GENERAL BAPTIST FOREIGN MISSION.

At a committee meeting held in Nottingham, Aug. 25, 1840, it was agreed:—

That the thanks of the committee be presented to the ladies of Spalding, for their kind and christian zeal in projecting and managing the Bazar, at the last association: and also to those friends in other churches who assisted and contributed to the same.

That the following ladies be nominated to be the committee for the Bazar at Derby, at the ensuing year:—Mrs. Wild, Mrs. Stevenson, Mrs. Wilkins, Miss Perry, and the Misses Pike.

The American and Foreign Bible Society having appropriated one thousand dollars (£209, 13s.) to the printing and circulation of the Sacred Scriptures, under the direction of our missionaries, which sum has been received by our Treasurer,—resolved:—That the thanks of this Society be presented to the American Society for this liberal grant.

The American Tract Society having appropriated five hundred dollars for the printing and distribution of Tracts by our missionaries,—resolved: That the thanks of this Society be presented to the American Tract Society for their liberal assistance.

The Secretary was directed to order, for the service of the Society, fifteen copies of an Oreh and English Dictionary, which is now being published by brother A. Sutton.

He was also instructed to distribute a number of pamphlets he has received from Calcutta, on the Mahommedan law of inheritance, amongst the liberal members of the House of Commons.

Mr. Stanyon's application was accepted, and arrangements were made for his early ordination; but subsequent intelligence as to the passage, seasons, &c., have led to the postponement of his departure until the following spring, when it is expected that two missionaries, and their wives, and Miss Derry, will embark for India.

BAZAR AT THE NEXT ASSOCIATION.

To the Editor of the General Baptist Repository.

Derby, Sep. 12th, 1840.

Dear Sir,—The Foreign Mission Committee have requested several ladies in this town to act as a Committee, in order to prepare a bazar for our next annual association. To this request they have acceded, and by them I am desired, through the medium of the Repository, to address a few lines to the friends of missions, soliciting their aid.

As it is obvious that the missionary cause deserves our utmost support, and as none are more indebted to christianity than females, we earnestly entreat their assistance, that by a combined effort we may be able to raise something considerable at our next annual meeting. We do not wish to dictate to our friends; but considering how much more saleable useful articles are than fancy ones, we particularly recommend the former. All kinds of childrens' apparel meet with a ready sale. Hoping that friends in other Churches will assist us in thus promoting the interest of the mission,

I remain,

In behalf of the Committee,

Yours respectfully,

M. A. PIKE.

EXTRACTS FROM MR. STUBBINS'S JOURNAL.

Oct. 21st—Started this morning at day-break for Nua Gram. On our way we had to pass a large grove of bamboos: the morning was very cold, but ever and anon a puff of wind would come through the trees almost as hot as the flame out of a furnace. I was frequently obliged to turn my head round to take my breath. I feel more than ever inclined to believe the popular report, that the fire in the jungle is excited by the friction of the trees rubbing together. When we arrived at the village, about four miles from our tent, saw two men carrying about a stage, very much resembling a Punch and Toby concern in England, with a number of images, or as they would say, gods on it. The men were singing in praise of Radha and Krishnu, and begging. They were, however, soon forsaken, and their sport broken up, when we arrived. The people came with one accord to hear what we had to say. After singing, Bamadeb addressed them on the fallen condition of man, and salvation by Jesus Christ. After him I spoke, observing, this was the first time many, if not all of them, had heard the blessed gospel of salvation; that we had now come to preach it to them; that if they would hear and regard, theirs would be the benefit both for time and eternity. Then proceeded to the notice of God—what his nature, perfections, worship, &c.; that they only reviled God by worshiping their various idols; that they were fallen in sin, and what could a piece of wood, stone, brass, &c., do for their salvation? what that huge block of painted wood which they called Juggernath, or that stone linga they called Mahadeb, or that piece of brass they called Radha, Krishnu, &c.; these were all vain, worthless things, with eyes which see not, and ears which hear not. Then pointed them to the Saviour of guilty man, the Lord Jesus Christ. Pooroosootum next addressed them. Their attention and interest were highly pleasing: no opposition. On our way home, preached at Krishnu Pua. Here Pooroosootum and I addressed a congregation of attentive hearers on the principal doctrines of salvation: some poor women seemed especially delighted. Proceeded thence to Pilambara pur. Had a good congregation of men, women, and children: we all preached. During the whole time they manifested great delight, and received books very eagerly at the close. We wanted to have stopped at another village, but were very weary, and the sun exceedingly hot, being near eleven o'clock. We therefore returned to our tent, glad to get into the shade, and find the brahmin's god, viz., something to eat.

In the afternoon went to a village about half a mile distant. Went first into a street chiefly occupied by brahmins. After Bamadeb addressed them, I commenced with a quotation from their shastras, which says, "Those who know Brahma are brahmins." No matter, therefore, what was their original caste, though it should even be the lowest grade; but those who did not know him, no matter what their caste, what their works, or outward signs, they were not brahmins. Pointed out some of the works to which it was necessary for a true brahmin to attend, his duty to the sundras, (lower, ignorant classes,) in teaching them the nature of the true God, his worship, &c., and appealed to them whether they did so. One man replied, "It is the Kali jug." Told him it mattered not what jug it was, here was his duty marked down, but he regarded it not; and thus, then, instead of discerning the supreme spirit, worshiping him, &c., the brahmins merely attended a number of outward ceremonies, as bathings, festivals, penances, sacrifices, &c., which, according to their own Bhagbot, was of no avail; that instead of teaching the ignorant the true way, so far as they knew it, they, for the sake of a little worldly gain, taught them to regard graven images as gods, to attend a number of foolish, unmeaning ceremonies, as worship. Then addressed them fully on the nature of God, his worship, &c., and intended concluding by referring them to Christ; but an old brahmin got up, and began to tell a long tale about Narayan, and others of his gods. Pooroosootum combated his arguments, and preached Christ. Went thence to another street, and had a large congregation: no opposition. I alone addressed them, except that Pooroosootum spake a few words in conclusion. Went thence to another village: never did I

witness greater seriousness and attention in a place of worship: congregation very large. When we returned, found several persons waiting at the tent to talk with us. After dinner the conversation commenced, which lasted till between ten and eleven o'clock. Our congregation consisted of ten persons, some of whom seemed a good deal awakened. O that some fruit might be given us in this territory of darkness! we feel that our labours will not, cannot be in vain. After expecting, and almost hoping, (for we were very weary,) that our day's work was done, and were just repairing to bed, in came five others. We fain would not have admitted them, but they said they could not get before, and they wanted to hear more about God, his service, and how they could obtain salvation. The exhortation, "in season and out of season," powerfully struck my mind. I therefore admitted and conversed with them on their proposed subjects till between eleven and twelve o'clock, when we requested them to depart, and, if they wished it, come again to-morrow.

22nd.—Went this morning to Ramchandra pur. Had a large congregation, and a great deal of opposition from two or three of the leading brahmins. Pooroosootum and I addressed them, exposing their gods, works, &c., and pointing out the general features of the christian religion. We started for another village, but in consequence of the labour and heat of yesterday, I had a pain in my head and side; besides, we all began to feel very hoarse, so that we were inadequate to much opposition: we therefore returned. The heat during the day is, I think, more oppressive than I have ever known it. The ponds are as dry, and ground as parched and cracked, as I recollect having seen it in the heat of summer. The people are in great distress: some are saying, "I have rice enough in my house for to-day and to-morrow—I must eat that with my family and die."

In the afternoon went to Chilardi. Bamadeb first addressed them. After him I observed, they often talked a good deal about incarnations, and say there have been nine, and the tenth is to come. Observed, by the word incarnation we were to understand God and man united in one person. If there were not complete Godhead, it was not an incarnation: if there were not also complete manhood, it was not an incarnation: these two natures must be fully united in one and the same person. As God, he must be able to work miracles, &c.; as man, his conduct must be sinless, without a stain, because God could never dwell where sin exists, it being so absolutely opposed to his nature. Therefore, if any one pretended to be an incarnation, but during his whole life he was ever guilty of one sin, it was immediately evident his pretensions were altogether false. This was admitted. I then went on to point out some of the principal sinful works of Bishnu's pretended incarnation, and appealed to the people for the correctness of the account I gave. All said "It is true." Well, are not such works sinful? "Ycs." How then can they be called incarnations? Then repeating their names, inquired if even they were true. What did the Fish incarnation do for the salvation of your souls? what did the Tortoise, the Boar, &c., &c. They confessed nothing. Then observed, that there was one true Incarnation of which they had never heard, in which God and man were really and fully united. Went on to notice the miraculous works, and sinless character of Christ; his love, sacrificial, and atoning death; his resurrection, &c. Noticed the way in which salvation was to be obtained through him. All listened with the deepest interest, and said, "This is the true religion." Distributed some books, and went thence to Khafaria, Pooroosootum first addressed them. After him I observed, they must soon stand before the God of heaven, but how should they be able to stand before him? Could they go into the presence of the King with dirty clothes? "No." How then can you, with unclean hearts and impure minds, enter into the presence of the King of kings? Showed how their hearts were defiled with sin, and inquired, how they would be purified. Some of you say, "Do penance;" others, "Go on pilgrimage;" others, "Renounce the world, and become a byragee;" others, "Bestow gifts on brahmins and gooroos;" others, "Bathtings, festivals, &c." Then gave a quotation from the Bhagbut, showing that these works can never purify the mind; and another, saying, that such works

are only the delusion of the mind. Then pointed out how they might obtain purity, and beyond that everlasting life, by Jesus Christ.

Went thence to Jhagadá, where we preached by moonlight. Bamadeb first addressed. After him I observed, if a person were travelling in a dense jungle, of a dark night, and lost his way, how great would be his distress, how numerous his fears, &c. But if some merciful man should, by some accident, hear that such a person had lost his way, and should take a light and go seeking about till he had found him, who can express the delight the lost man would experience when he found such a friend; his doubts and fears would all instantly be dispersed. I then applied this to their state:—they were in the wilderness of this world; all was darkness; they had lost the way, &c. Forsaking the true God, they had become worshippers of images which their own hands had made; forsaking his worship, they attended to almost endless, unmeaning ceremonies. Who was there to bring a light and seek them—to show them the right way? They had their gooroos it is true, but they only came to take four or eight asmas, and give them in return a useless mantra, which nobody could understand; their brahmins came, and, obtaining gifts, reading a piece of the Bhagbot, left them; but how they were to obtain salvation for their immortal souls no one told them. Our object was to give them the true light, and we told them of God, his service, and how salvation was to be obtained through Christ. Pooroosootum then addressed them, and we left. After we returned, one of our last night's most interesting inquirers came. I do feel constrained to entertain hopes respecting him. If the good seed has found a place in his heart, O that it may be matured, and made to bear much fruit. Pooroosootum had most of the conversation with him, and has given it at some length in his journal.

EXTRACTS FROM GUNGA DHOR'S JOURNAL.

The following are a sample of the entries made by this very excellent native preacher in his journal. His labour is so uniform, that the insertion of the whole would be tedious; while a few extracts may be interesting and instructive.

May 28th.—Preached in the Chowdry bazar, and sung holy hymns. Doitaree also spoke and sung. There were 100 people present. Some of the hearers confessed some part of the truth.

29th.—In the same place, discoursed to 100 people.

30th.—In the same place, I began to preach, when the rain beginning to fall, the people fled, and I fled.

June 2nd.—At ten o'clock to-day (Lord's day) there was the experience meeting, but my mind was grieved: for the opening of the mind, all sorts of works, or anxiety, or sin committed, or holiness performed, or prayer, or service of praise or singing, or weeping, or dancing for joy, or patience, or temptation; of these, and other parts of christian experience, I heard nothing as it should be heard. A few christians said a little from the surface. At four o'clock we had the ordinance, in commemoration of the Lord.

8th.—Preached in the Boro bazar to-day to 200 people, and came away.

9th.—Lord's day. Preached in the church to day, and from Padree Lacey heard preaching at four o'clock.

13th.—In Chowdry bazar, preached to 100 or more people; they disagreed much, and made confusion. I gave away a few books, and departed.

14th.—In the Boro bazar, preached to thirty people: they became angry, and abused me, and then departed. No others coming, I departed.

29th.—I was better, and got to Chowdry, where I preached to fifty hearers; they being the devil's servants, did his work in various laughing, and sports. None took books, and I came away.

July 1st.—This day the daughter of Bamadeb, and the son of Krupa Sindoo, were married, and we had a marriage feast. I was there with the rest.

2nd.—Preached to forty people in Chowdry bazar, and they heard with a steady mind, and confessed the truth.

3rd.—Preached in Kodumrusell bazar to fifteen people, who confessed that what I said was true.

9th.—Preparing to go to Pooree to the Ruth festival.

10th.—Left Cuttack, and travelled to the new bazar, where I preached to ten persons. Left that place at ten o'clock, and staid at Rancee sanie.

12th.—Arrived at Pooree to-day. After refreshment, went into the large road, and there preached to many people. My com-

panions were Sutton padree, Bamadeb, and Sebosaho.

13th and 14th.—Attended at the Atternulla bridge, and there gave much instruction, and many books, to the out-going pilgrims.

16th and 17th.—Left Pooree, and arrived at Cuttack, where I found my wife and family well, and praised God. Much pleased to day.

18th.—Remained to-day in house; for the shaking of the gorny had turned my brains round, and being constantly soaked in the rain, I became ill.

19th.—Went to the person's house who wishes for baptism, and asked the state of the mistresses mind. She answered, "Well."

20th.—First, I talked with Mrs. Santos, a candidate, and heard what pleased me: next place, when I attempted to go to the bazar, it rained, and I went home.

30th.—Went to two villages, and preached to twenty people, and then returned to Khundita, where a person named Mokunda was baptized. There were present sixty persons. I prayed and spoke, and Lacey Padree gave the baptism.

August 1st.—Suduree Dholie, and Bhoobunee Mahantee, these two persons were baptized to-day.

5th.—Preached to one hundred people in Telinga Bazar. A person, a Telinga saphie, gave me abuse, and tore up a book which I gave him: others also were abusive.

7th.—As I was preaching in Boro Bazar,

Ram Chundra arrived: he also spoke much. Sixty persons heard, but they heard with levity, and none well.

8th.—As I preached in Chowdry, a devotee came and danced like a fool, and the people, highly pleased, left me to see him. Stood some time, and then came away. Afterwards, in another place, collected some hearers.

September 1st.—Twice we all attended the worship of God, i. e., myself, my wife, and children.

3rd.—Preached to one hundred people, who heard in silence, and confessed the truth. Gave away some books to those who were willing to receive them.

5th.—Gave instruction to two hundred people: they heard steadily. Afterwards, Ram Chundra came. Some heard, and others disputed.

7th.—Ram Chundra preached in the Telinga Bazar to sixty people. They heard in silence, but some few objected: they were overcome, and fled away in shame. Preached myself to a good number.

9th.—Lacey Padree, and the rest of us, sat and considered the cases of three candidates. This was in Christianpore.

29th.—In the Chowdry, spoke of the resurrection to two hundred people. They honoured me much, and heard in silence. I made salutation and came away.

30th.—Heard Rama preach in the morning, and Padree Lacey in the afternoon: thus I spent the day of the Lord.

SOUTH AFRICA.

UITENHAGE.—*The first marriages in a Nation.* (Extract of a letter from Rev. J. G. Messer.) "At this place the blessed Gospel is not preached in vain; the people appear to listen with great attention, and the chapel is always full. Since last New Year's day, there have been added to the Church of Christ, by the ordinance of baptism, fifty-one adults, mostly refugee Mantatees, and one Mohammedan; and, I trust, by their confession of faith in Jesus Christ, and their good conduct in life, they are truly converted to Him whom they so humbly declare to be their blessed Redeemer. These new converts came to me more than once and said, 'Sir, we hope to continue, by faith in Christ, true members of his church; and therefore we desire also to enter upon marriage, and live no longer in our former state of life.' I was glad to hear such language; and next week eight couples are to be lawfully married. *These will be, I believe, the very first Mantatees who ever entered into the matrimonial state.* The holy Gospel alone will ever civilize the world.

"By the grace of Christ, there is a great number of inquirers belonging to the same nation, of whom I might say, they are not far from the kingdom of God. This race of people are more attached to the Gospel than the Fingoes; at least, in this part of the country. However, I hope and pray, the Lord will in due time pour out his Holy Spirit and grace on the Fingoes too. Much prayer is required, and we know the faithful promise of our Saviour, that he will answer our petitions. Blessed be God for all the goodness and mercy he has hitherto bestowed on us, and the people in this place. Uitenhage, before my arrival, was a place of wickedness, and a den of all sorts of cruelties and crimes, and the poor people went astray like sheep without a shepherd. The deacons of my church, and other members, have often spoke to me about their former state of ignorance, darkness of mind, and barbarism; their eyes fill with tears when relating these things, and when praising the Lord for the grace he has bestowed upon them."

CALCUTTA.

HINDOO TESTIMONY TO BRITISH CHRISTIAN LIBERALITY.

Extracted from the Baptist Magazine.

It will interest some of our readers to learn, from their own pens, what is thought by intelligent natives of the efforts made for the benefit of their countrymen, by missionaries, and others like-minded. Thus writes the editor of the *Sampurnachandroday*, one of the native journals of Calcutta, in an article severely reproving the selfish indifference of his wealthy countrymen to objects of public utility:—

The natives of this country, generally, know but little of English beneficence: such, however, as have acquired a taste for the literature, and thereby become acquainted with the history of the English, will be able to verify our statements. We have, then, no hesitation in asserting, that so far from equalling these foreigners in generosity and public zeal, our native gentry cannot pretend even to approach them in those admirable qualities. Do not Englishmen compass sea and land to search out and remedy the evils that every where afflict mankind, and this with a vast expenditure of labour and property, and at hazard of life itself. As instances of this general statement, take the following:—

The Christians of Europe, believing (we say not justly or unjustly) that their religion is the only true one, and destined for all mankind, expend amazing sums, from both public and private funds, in sending out men to preach and propagate their faith among all nations. Nay, many of those agents themselves, being in possession of personal resources, and independent of charitable support, have gone forth on the same errand at their own charges, taking not a cowrie from those who commissioned them. Our readers are not to imagine that these Christian missionaries are the paid servants of the Company: no, they are sent out by distinct Societies, purely of a religious character and constitution, whose means are the accumulation of multiplied free contributions from the pious and charitable among their countrymen. We are unable to say to what amount the expenditure of these proselyting enterprises may extend; but, judging from some particulars that have come under our own observation, there cannot be less than some lacks of rupees disbursed yearly upon these objects in India alone. We know even of individuals coming to our shores who have been made the almon-

ers of private bounty; and have heard of similar cases with reference to other countries. These individuals have been entrusted with large sums, to be discretionally employed in the relief of suffering humanity, in instances which they had themselves been the means of bringing to the knowledge of their friends and others in Europe. We lately heard of a gentleman who was the bearer, in this way, of 10,000 rupees, which he was charged to expend for the benefit of the natives of India, in such way as might best approve itself to his judgment.

Nay, more than this, the very wives and daughters of Europeans in England, not willing to be outdone in these benevolent exertions by their husbands, fathers, and brothers, have carried their generous zeal to a very great extent. Young women, or married females, while enjoying every comfort of life themselves, and freed from all necessity of labour or toil of any sort, are yet found devoting their time, and strength, and skill to charitable purposes, in a vast variety of employments; as in preparing a thousand neat little trinkets, &c., by the sale of which to furnish the means of giving education to Hindoo females. The same gentleman already referred to brought out articles thus prepared, which produced no less a sum than 2000 rupees, which, too, he was commissioned to expend in the support of orphan and other schools in the city.

And although the ultimate object proposed by these benevolent people is to make their scholars Christians—an object which we, of course, by no means approve—still, considering the substantial benefits, of a temporal and physical kind, in food, raiment, and education, which our children obtain through their liberal benefactions, we cannot but be grateful to them. The tribute of honest thankfulness trembles on our lips.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 23.]

NOVEMBER, 1840.

[NEW SERIES.

THE SUBSTANCE OF A CHARGE

Delivered by Mr. Goadby, of Ashby-de-la-Zouch, at the ordination of Mr. John Buckley, of Market Harborough, May 27, 1840. Inserted by request.

(Concluded from page 293.)

2. Take heed to the doctrine.

If the mind of a christian minister be brought under the influence of the Gospel, as stated in the former part of this address, he will have proper views of divine truth; the word of Christ will be his guide; to this he will appeal, as the only standard of doctrine, faith, and practice. By this his views will be regulated concerning the Being and perfections of God, and his wonderful and special providence over the world. Here also he learns the great truths concerning the person and work of the blessed Redeemer: the dignity and perfection of his character, as the Son of God with power, according to the spirit of holiness—the brightness of his Father's glory, and the express image of his person—upholding all things by the word of his power. He views Jesus as the foundation of all his hopes and prospects; and it will be the labour of his life to communicate this knowledge to the people. This will be your object, my brother.

In taking heed to your doctrine, see to it, my brother, that the great truths of the Gospel be the leading subjects of your ministry: the depravity, guilt, and helplessness of mankind by nature; the way of salvation by the Lord Jesus Christ; the influences of the Holy Spirit in the work of conversion; the freeness of divine mercy to the lost sons and daughters of Adam, &c. We cannot enumerate every particular; but let the most important subjects be frequently insisted on. Represent man as the Scriptures represent him: as guilty, depraved, and dead in trespasses and sins. Let these humbling truths be fully set forth; for only as these truths are known and felt in the heart, will sinners be inclined to seek after God.

Set forth the Saviour in all his ability to save: as the Son of God with power; as the great atoning sacrifice for the sin of the world; as the only way to the Father. Preach Christ unto them; invite sinners to come and put their trust in him. Remember our Lord's commission,

“Go ye into all the world, and preach the Gospel to every creature.” And observe well the manner in which the Apostle discharged this duty; he determined not to know any thing among the people save Jesus Christ and him crucified. He warned every man, and taught every man in all wisdom, that he might present every man perfect in Christ Jesus. 1 Cor. ii. 2; Col. i. 28.

Let your preaching have a practical tendency. Not only instruct the ignorant, and direct the inquiring, but enforce the duties of Christianity upon your people. Set forth their duties as Christians, as brethren, as members of the Church of God, as members of society. Do not forget relative duties; the duties of magistrates and subjects, parents and children, husbands and wives, masters and servants. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and good doctrine, wherunto thou hast attained. Set forth the privileges of the Christian as well as the duties; let there be a due intermixture of duty and privilege in your ministry. Let the enjoyments and consolations of the Gospel, and the promises and prospects, be set forth; these are needful to support the Christian amidst his various trials and sorrows. Teach your people to live habitually near to God, that they may be cheerful and happy, and humbly resigned to his will.

Pay due attention to pastoral duties. Visit your flock, and, if possible, attend to this duty by method. Let your visits be short and well improved. Conduct yourself in a manner becoming the character of a christian minister. Be duly familiar, and leave behind you the “sweet savour of Christ” and his blessed Gospel. Don’t neglect those that absent themselves; seek after the sheep that have strayed from the fold; let not “that which is lame be turned out of the way; but let it rather be healed.” Heb. xii. 13.

Attend to the discipline of the Church. Let it be exercised duly, and in proper time. Always act uprightly in this department: do nothing by partiality. “I charge thee,” says the Apostle, “before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.” 1 Tim. v. 21. “Consider what I say, and the Lord give thee understanding in all things.” 2 Tim. ii. 7. Let the Scriptures be your guide: they will teach you what to say, and how to say it, and when will be the most convenient season. Have an eye upon the peace and harmony of the whole Church, that it be united, healthful, and vigorous. Have nothing to do with parties in the Church: act as the minister of the whole. If a minister become a party man, he will be sure to have trouble enough; roots of bitterness will spring up, and many will be defiled. It requires much prudence, my brother, in such trying seasons, for a minister to conduct himself with propriety. Endeavour to discharge your duties as in the sight of God with the greatest fidelity. But remember, how conscientious soever you may be, you will not be able to please every one. Nevertheless, try to do so. “Become all things to all men” as far as you consistently can. Be conciliating and friendly even to those that are not so to you. Remember, “The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness in-

structing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. ii. 24—26.

3. Continue in them; i. e., continue to take heed to yourself and the doctrine. Continue to exercise a holy jealousy over yourself; that you be sincere and without offence; that you may live under the influence of religion, and enjoy the presence and blessing of the Lord; that you may attend to the duties of your office, and "make full proof of your ministry." Continue in *the doctrine*. Steadily adhere to the truth as it is in Jesus. Don't be changeable: we have known some who have changed like the wind: like children, they have been "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. iv. 14. They began well, apparently, but after a while their views became materially changed, and, anon, they were changed again and again. We have known some of these who have shot up to the highest points of doctrine, and then have come down again; they have been at every point of the compass, and at length have sunk down into formality and irreligion. O, my brother, stand fast in the faith, quit yourself like a man, be strong. Don't give up your present views of divine truth unless you can obtain others in greater accordance with the sacred word: *continue in them*, for in doing this thou shalt both save *thyself*, and *them that hear thee*. And this is,

II., The motive by which it is enforced.

This motive, my brother, is a very important addition. And the great strength and importance of this part of the text lies in the words, "*in doing this*;" i. e., in discharging the great work of which we have been speaking, in holding fast the faithful word, in maintaining the pure and uncorrupted doctrines of the gospel, and in discharging the duties of the sacred office with fidelity and perseverance, in doing this thou shalt both save *thyself* and *them that hear thee*.

1. Thou shalt save *thyself*. As we said in the beginning of this address, ministers need salvation on their own account. They can be saved only as they know and trust in the Lord Jesus, and live upon his grace and mercy, and are devoted to the praise and glory of his name. O how needful, then, that ministers have proper views of this subject; that they be truly alive to God, and devoted to his service and glory. If a minister neglect his own soul, he will not pay much regard to the souls of his people. If a minister be trifling and careless, and be lost, and sink down to everlasting perdition, O, my brother, how awful! how appalling the reflection! How can we endure the thought?—A lost minister! a minister banished from the presence of the Lord, and from the glory of his power! Hence the importance of *taking heed*; of being watchful over ourselves; of being vigilant in the sacred work. "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezek. xxxiii. 7—9. So also the apostle to Timothy: "I give thee charge in the sight

of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 1 Tim. vi. 13, 14; 2 Tim. iv. 1, 2. If, my brother, you feel the importance of the great work, and faithfully discharge it before God, though sinners perish, you will be clear of their blood—though Israel be not gathered, you will be safe and happy in the Lord, and will receive your promised reward.

2. But thou shalt not only save thyself, *but them that hear thee*. What an important charge, to have the care of souls committed to us, and their salvation in a measure to depend on our faithfulness! Many souls, my brother, have been lost through the ignorance, and negligence, and carnality of ministers. They have been "destroyed for lack of knowledge;" the blind have been "leaders of the blind; and if the blind lead the blind, both shall fall into the ditch." Hosea iv. 6; Matt. xv. 14. How awfully important the work! how needful that it be faithfully discharged! "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Col. iv. 17. Remember, my brother, you are to be instrumental in saving souls; in plucking them as brands from the burning; in training them up for heaven, and making them meet to be partakers of the inheritance of the saints in light. And what a felicity, what an honour, to be instrumental in bringing sinners to Christ; in turning them from "darkness to light, and from the power of satan unto God;" to have many precious souls for your joy and crown of rejoicing in the presence of the Lord Jesus Christ at his coming; and to be enabled to say, with humble gratitude to the Saviour, "Lord, here am I and the children which thou hast given me." And a faithful discharge of your ministerial duty will lead to this blessed and glorious result.

A few remarks, my brother, to stimulate you in the discharge of the good work, shall close the address. Cherish proper views concerning yourself; beware of self-importance and self-sufficiency; lie low in your own esteem. You will daily need grace and strength to help you—divine guidance and heavenly illumination to direct you. Look to the Lord for all you want; remember he is all-sufficient; he is able to supply all your need, according to his riches in glory by Christ Jesus; he can impart grace, and strength, and guidance, and wisdom, and every blessing.

And he is *always* the same. You change, my brother, and your friends change. Some of them may leave you and die; and others of them may change and become your enemies. But the Lord Jesus changes not; "He is the same yesterday, to-day, and for ever."

And he is *always present* with his people, and with his faithful ministers. He walks in the midst of the golden candlesticks. He says to his ministers, "Lo, I am with you always, even unto the end of the world." Rev. i. 13; Matt. xxviii. 20. He knows all your wants and all your weaknesses, and trials and sorrows. There will be seasons when you will feel low and dejected, and almost ready to despond. You may be exercised with trials, arising from your office, and may have to pass through deep waters. But remember the Lord is nigh unto you: trust in him—cast all your care

upon him. "Fear thou not," he says; "for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isaiah xli. 10.

Keep eternity in view. Remember this life will soon close, and then all your opportunities of doing good will cease for ever. "The night cometh, when no man can work." John ix. 4.

Remember, my brother, you watch for souls as one that must give an account. O how awful, if you should be found careless, carnal, or unfaithful in the work! And we have reason to fear many will be so. "Many 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 that work iniquity." Matt. vii. 22, 23. The Lord graciously preserve you and me, my brother, from this awful state and condition. But what a felicity to be found upright and faithful in the work—faithful to death; to hear the blessed Redeemer say at that day, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. xxv. 23. Then, my brother, thou shalt enjoy the felicity and glory predicted by the prophet, who says, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. xii. 3.

CHOICE OF A PLACE OF SEPULTURE.

"And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers, in the cave that is in the field of Ephron the Hittite. . . . There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah."—Gen. xlix. 29, 31.

THE beautiful simplicity of Scripture narrative has been frequently the subject of high and merited eulogium. The scenes and occurrences of ancient times are most appositely described by the sacred historians; not through a long succession of books or chapters, not by elaborated sentences and pompous phraseology, but in a few plain words they portray the interesting realities of which they write; thus engaging at once our willing attention, and exciting in our breast correspondent emotions. No other specimen need now be adduced than that which stands at the head of this article, on which the writer of these remarks has repeatedly ruminated with pensive pleasure. The venerable patriarch Jacob is here described as "a dying;" the hand of death and the spirit of inspiration are conjointly upon him. His sorrowing children, gathered round his bed, have listened to his prophetic premonitions, obtained his parting blessing, and are now receiving "commandment concerning his bones." "And he charged them and said, I must be gathered unto my people: bury me with my fathers," &c. How peculiarly solemn would be the death of such a parent! how deeply affecting his final instructions and requests! Those only who have been placed in such, or very similar circumstances, can adequately conceive of the awful and ineffable interest of so momentous a crisis. Not to dwell upon this, however, there are two or three particulars to which we invite a moment's attention.

The 1st is, The solicitude the expiring patriarch discovered respecting his corporeal remains; the last expression of anxiety he uttered related apparently to his animal frame, when forsaken by the spiritual companion with which it had been for so long a time mysteriously, but very intimately conjoined. "Bury me." Take care that my exanimate corpse is decently interred, and the customary rites of sepulture duly administered; see that my bones are not "spread before the sun and moon, and all the host of heaven;" that they are not cast out "as dung upon the face of the earth."—Jer. viii. 2. "To be deprived of sepulture was always accounted by the Hebrews a very degrading circumstance; it was reckoned one of the greatest dishonours that could be done to any man;" we cannot wonder, therefore, that Israel should require his sons to protect their father from such posthumous disgrace.

Probably none of my readers will deem *moderate* solicitude of this description unreasonable or improper, but all will sympathize in it as just and wise; for though the body is merely a temporary tenement for the soul; a frangible shell in which the intelligent principle is for a time inclosed; yet who can quit it without grateful recollections of its important services, and affectionate concern for its future condition? who can cast it off without some degree of anxiety that it may not be unnecessarily exposed, or wantonly injured after death, but respectfully inhumed in some suitable place—ceremoniously consigned to some appropriate habitation. True our supreme anxiety is demanded for the spirit, but we are not forbidden to bestow some inferior attention upon the flesh. The precious jewel should be preserved with the most intensive care, but we are not required to *despise* the casket.

For "nature speaks within the human bosom,
And bids it look beyond
His narrow verge of being, and provide
A decent residence for its clayey shell,
Endeared to it by time."

2nd. Jacob informed his children that there was a particular cemetery to which he was earnestly desirous of having his remains conveyed. While he wished to be decently interred, he was not perfectly indifferent respecting the place of his burial. All places were not equally pleasing, nor equally repulsive; there was one country, and one charnel house, for which he entertained a decided predilection; there was a cave in the field of Macpelah, in the land of Canaan, which he had already fixed upon as the final repository of his bones; and as the last expression of paternal authority, "*he charged*" his sons to ratify his choice, and fulfil the desires of his heart. Nor did he leave them to conjecture on what his partiality was grounded, but plainly informed them, in language of touching simplicity, that feelings of filial and conjugal affection had determined his choice. "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." The previous relics of some venerated ancestors, with the mouldering remains of his "other self," were consigned to this distant, but well-known receptacle, and for that reason Jacob preferred it to every other spot in the world. His ambition was not to lie in the immediate neighbourhood of splendid mausoleums, or to repose under the shade of monumental pyramids: his only anxiety was to mingle his dust with that of his nearest relations and friends. They had

been "lovely and pleasant to him in their lives," therefore he was desirous of joining them again in the silence and rest of the tomb.*

It is presumed my readers will in nowise condemn a predilection so rationally accounted for, and so beautifully expressed, but cordially admire those principles of patriotism and friendship on which it was founded. Probably our own disposition is somewhat congenial to that of the patriarch; and we do not blush to confess that desires very kindred to his are fostered in our breast. Most likely we have become so strongly attached to the land which gave us birth, and in which we still are privileged to reside, that we could not contemplate any other country upon earth as the place of our interment, without emotions of unhappy concern. We may yet be summoned by lawless necessity, or very obvious expediency, to neighbouring isles, or more distant countries of the world; the claims of urgent business, or the prospect of renovated health, or the promise of extensive usefulness, may induce us to traverse and circumnavigate the globe. Well, let us contentedly submit, let us obey with promptitude and pleasure the high behests of heaven: but still our thoughts shall revert to this favoured country as our final earthly home; and we will not hastily abandon the hope that hither it may be allowed us to return ere we "give up the ghost," that our ashes may be entombed among the sepulchres of our fathers.

But probably *all parts* of our beloved land would not be *equally* agreeable as our ultimate habitation. Is there not some particular burial place for which each of us entertains an indubitable partiality? Perhaps it is a beautiful cemetery in the immediate vicinity of some large and populous town; perhaps it is a country church-yard, "beneath some rugged elm's or yew tree's shade;" or perhaps it is the appropriated plot of ground, contiguous to the sanctuary in which we usually worship. Wherever it be, we view it as a consecrated spot, visit it time after time with melancholy pleasure, and probably point it out to our friends, exclaiming in the pathetic soliloquy of the poet,—

"Here would I wish to sleep. This is the spot
Which I have long mark'd out to lay my bones in."

But why have we chosen this place in particular? By what considerations is our election defended? We cannot be allured by the surrounding scenery, rural and beautiful as it may be, for death will utterly bereave us of the power of vision. We cannot be hoping that our tomb will adorn some popular promenade, and invite the attention of friendly survivors, as they pass and re-pass it; for of their notice and sympathy we shall be totally unapprized. From what does our partiality arise, then? Is it not from feelings of cordial esteem for some near relations and bosom companions, who have given up the ghost? Yes, *that is its source*. The graves of a beloved father and mother, an affectionate brother and sister, a faithful husband or wife, are possessed of attractions we do not wish to overcome; they exert a sort of centripetal influence upon us, to which we spontane-

* The ancient Jews seem to have attached much importance to interment in the sepulchre of their fathers, and particularly to being buried in the land of Canaan. (Gen. xlvii. 30, xlix. 29, l. 25.) And the modern Jews, in the time of Rabbi Solomon Jarehi, persuaded themselves that all the bodies of the Jews, dying out of Palestine, wherever they might be interred, would perform a subterraneous journey into Palestine, that they might participate in the resurrection.—See *Horne's Intro. Vol. III.*

ously submit. We loved our friends while they lived, nor was it in the power of death to quench the ardour of our affection. We dwelt with them once in the same habitation, and we intend that the "narrow cell" we must eventually occupy shall be contiguous to theirs. They cannot come to us, but we will go to them; and however much the philosopher and the stoic may laugh or frown at such childishness and folly, we will still enjoin it upon our friends to "bury us with our fathers."

It has been already intimated that our first and greatest solicitude, as immortal and accountable creatures, should relate to our precious souls; and I would not conclude these reflections without earnestly entreating my readers to consider seriously what shall be the final habitation of their deathless spirits. Will you not secure for them a place in your Father's house above; in that supernal inheritance which fadeth not away? O! commit them to Jesus, who died for their redemption, and who will keep them for ever. Then,

"Where'er your bones may lie,—
Or in the city's crowded bounds,
Or scattered wide o'er the huge sweep of waters,
Or left a prey on some deserted shore
To the rapacious cormorant," *all will be well!*

May it be so.

Y. F.

LAMARTINE'S TRAVELS IN THE EAST.

My dear Sir,—If your readers are tired of my extracts, I have no wish to continue them. I have had no intimations of this kind; if you have had any pray tell me. My object is to instruct while I amuse—to present to the readers of the Repository the very marrow and pith of this, to me, interesting work. I am aware that there is danger in mixing up the romantic with the truly religious, lest we should take the former for the latter, an error into which I fear many have fallen. Yet the country of the Bible is dear to every lover of his Bible; and the hills and vales, the seas and shores, which witnessed the presence and the power of the Son of God, have charms for the christian mind infinitely beyond all the poetic isles of Greece, and all the eloquence of the ancient orators of Rome. But we will hasten to Nazareth, and present to our readers the appearance which it presents in the nineteenth century.

He says, "While I made these reflections, with my eyes cast down, and my brain loaded with a thousand other thoughts yet more overpowering, I perceived at my feet, at the end of the valley, fashioned like a basin or lake of land, the white houses of Nazareth, gracefully grouped on the sides and at the hollow. The Greek church, the high minaret of the Turkish mosque, and the extensive broad walls of the convent of the latin fathers, were first perceived. Streets, formed by smaller buildings of an elegant and oriental style, extended round these larger edifices, and were animated with the bustle and movements of life. All around the valley, or basin of Nazareth, groups of high prickly nopals, of fig-trees, shorn of their autumnal leaves, and of pomegranates in gentle foliage, and of a delicate saffron green, were scattered here and there, giving freshness and grace to the landscape like flowers of the field encircling a village altar. God alone knows what was then passing in my heart. By a spontaneous, and so to express it, an involuntary movement, I cast myself at my horse's feet, on my knees in the

dust, upon one of the blue crumbling rocks of the precipitous path we were descending. These words only escaped my lips, 'And the word was made flesh, and dwelt among us.' I uttered them with the sublime, deep, and grateful sentiment which they embody; and this spot inspires them so naturally, that I was struck, on arriving in the evening at the sanctuary of the latin church, to find them printed in letters of gold on the marble table of the subterranean altar in the house of Mary and Joseph.

"We arrived at the convent of the latin fathers of Nazareth as the last faint light of evening was yet lingering on the high yellow walls of the church and the monastery. A broad iron gate opened for us, and our horses entered, their iron hoofs sliding and clattering on the glossy and sonorous flag-stones of the outer court of the convent. The gate was closed behind us, and we descended from our horses before the very door of the church where formerly stood the humble habitation of that mother who lent her breasts to the immortal visitor. The superior and guardian father were both absent. Some Neapolitan and Spanish brothers, who were occupied in winnowing the wheat of the monastery under the gateway, received us rather coldly, and conducted us to an immense corridor, out of which the cells of the monks, and the chambers destined for strangers, opened. We there waited a long time for the incumbent of Nazareth, who loaded us with politeness, and caused a room and a bed to be prepared for each of us. Oppressed by the journey and the feelings of the day, we cast ourselves upon our beds, adjourning until the morrow our inspection of the consecrated places, being unwilling to injure the entirety of our impressions by a glance cast in haste on the holy spots in the precincts of which we already reposed. I arose several times during the night to lift up my soul and my voice to God, who had chosen in this place him who was to bear his word to the universe.

"In the morning, an Italian father came to conduct us to the church, and the underground sanctuary, which was anciently the house of the Holy Virgin, and Saint Joseph. The church is a broad and lofty nave, with three elevations; the highest is occupied by the choir of the fathers of the holy land. There is no doubt but the convent, and especially the church, were primitively constructed on the very site occupied by the house of the divine inheritor of heaven and earth. When his name was spread abroad like the light of a rising sun, a short while after his death, whilst his mother and disciples still lived, it is quite certain that they must have transmitted from one to the other the attachment and sorrow with which the absence of the divine master affected them; and have often themselves gone and conducted the new christians to those places in which they had seen him live, act, speak, and die. We fell on our knees upon these stones beneath this arch, the witnesses of the most incomprehensible mystery of the divine charity for man, and we prayed. The enthusiasm of prayer is likewise a mystery between man and God; like modesty, it casts a veil over the thoughts, and hides from men what is meant only for heaven. Fifteen or twenty Spanish and Italian fathers live in the convent. One of them, whom they call the incumbent of Nazareth, is especially charged with the wants of the christian community in the town, which contains 700 or 800 Catholics, 2000 Schismatic Greeks, some Maronites, and only 1000 Mahomedans. The father conducted us, in the course of the day, to the Maronite churches, to the ancient synagogue where the young Jesus went to instruct himself in the law, which he was one day to purify, and into the workshop in which Joseph exercised his humble trade of a carpenter.

“October 14th. We started at four o'clock in the morning for mount Tabor, the assigned scene of the transfiguration. When arrived at the foot of Tabor, a superb cone of perfect regularity, clothed on all sides with vegetation and hollyoaks, the guide misled us. I sat down alone under an oak, close to the spot at which Raphael, in his picture, places the disciples dazzled with the glare from above, and I waited until the monk celebrated mass. It was announced to us from the height by the firing of a pistol, so that we might kneel down upon the steps of that gigantic altar before him who made it, and who stretched the shining arch of heaven over it.

“At noon we departed for Jordan, and the sea of Galilee—traversed, in an hour, the low and umbrageous hills which bear the roots of Tabor—entered upon a vast plain, eight leagues long, and at least as many broad. A Khan, in ruins, was in the midst, of the architecture of the middle ages. Passed some villages of poor Arabs, who cultivate the plain: each village has a well at some distance, and fig-trees and pomegranates planted not far from it. This is the only trace of comfort. The houses cannot be distinguished until you are close to them. They are huts six or eight feet high, a sort of mud cubes, with chopped straw forming a roof in the shape of a terrace. These terraces serve as courts; there is placed all their furniture—a rug and a mat. The women and children are almost always on them. The women are not veiled; their lips are died blue; the circle of their eyelashes are stained the same colour, and a slight tattooing is painted around their lips, and on their cheeks. They are clad in a single blue chemise, tied with a white band around the loins. They have all an appearance of misery and distress.

“After journeying for a course of six hours through this yellow and rocky, though fertile plain, we perceive the land all at once sink before us, and we discover the immense valley of the Jordan, and the first azure glimmerings of the beautiful lake of Genesareth, or of the sea of Galilee, as the ancients and evangelists call it. It soon opens entirely to our eyes, surrounded on all sides, except on the south, by an amphitheatre of lofty grey and black mountains. At its southern extremity this amphitheatre contracts, and leaves an opening through which flows the river of the prophets, and the river of the Gospel—the Jordan.

“We were eager to salute its waters, hallowed in the recollections of two religions. In a few minutes we are on its banks; we jump from our horses and bathe our heads, feet, and hands, in its stream, fresh, tepid, and blue, as the waters of the Rhone where it leaves the lake of Geneva. I drank, in the hollow of my hand, of the waters of Jordan—of the water of which so many divine poets had drunk before me—of that water *which flowed over the head of the voluntary victim!*”

In our next we will conduct our readers to the sea of Galilee, where the Saviour often sailed, whose tempest he calmed, and on whose waves he stood while with an outstretched arm to the apostle of little faith, he said, “Wherefore didst thou doubt?”

It is evident that Lamartine, whatever was his own practice in reference to his children, or relatives, on the subject of baptism, believed that our Lord was put under the waves of Jordan, in that ordinance, by his forerunner, John the Baptist. How any person can read the Gospel story of the Saviour's baptism, and think otherwise, I cannot tell. Why should we leave the simplicity of the Gospel?

I am, dear sir, with much affection,

Your brother in the Gospel of Christ,

5, Notingtone Place, Snenlon, Nottingham.

H. HUNTER.

GENERAL BAPTIST BIOGRAPHY.—No. IV.

REV. JOHN GALE, PH. D.

THERE is something so attractive in a modest and learned search after truth, through the obscure paths of antiquity, that such as take different roads in that search, naturally wish each other well, and speak kindly of their common labours. This was the case with the learned Dr. Wotton, (See *Miscellaneous Discourses*, Vol. I. Ch. viii.) though he writes expressly against our author in relation to the Jewish Talmud. Dr. Whitby also says, (*Dissertat. de S. S. interpret. Præf. § 5.*) that Dr. Gale's very learned letters prove it to be doubtful and uncertain whether that practice did constantly obtain. Mr. Whiston acknowledges, that the first light he received, in reference to the primitive mode of baptizing, was from Dr. Gale's observations upon the passage of Irenæus, which laid the foundation of what he wrote upon that subject. "This most important discovery (says he) I soon communicated to the world in this paper, which both Bishop Hoadley and Dr. Clarke greatly approved, but still went on in the ordinary practice notwithstanding. I sent this paper also by an intimate friend, Mr. Haines, to Sir Isaac Newton, and desired to know his opinion. The answer was this, that they both discovered the same before. Nay, I afterwards found, that Sir Isaac Newton was so hearty for the Baptists, as well as for the Eusebians, or Arians, that he sometimes suspected these two were the two witnesses in the Revelation." Sir Peter King, successively Chief Justice of the Common Pleas, High Chancellor of Great Britain, and Lord King of Ockham, had a very high opinion of Dr. Gale, who was also honoured with the friendship of Dr. Hoadley, in his time Bishop of Salisbury, and afterwards of Winchester, and of Dr. Samuel Bradford, Bishop of Rochester, who declared, in writing, his esteem of our author, on account of his good understanding, great learning, candour, and largeness of mind.

In the thirty-fifth year of his age, he was chosen one of the ministers of the Baptist congregation in Paul's Alley, near Barbican; and there was a prodigious resort to hear him, as often as he entered the pulpit. "This pleasing work (says one of his biographers) he pursued with unwearied diligence and integrity; preaching the word, as the Apostle directs, in season and out of season, reproof, rebuking, and exhorting, with all long-suffering and doctrine, resolving firmly to regard no man in the discharge of his duty. He stood too much in awe of his great Master, to fear or know any man, or to be swayed by any worldly consideration.

"In his preaching, (says Dr. John Kinch,) though he highly deserved the praise and commendation of his hearers, yet what he sought was their profit and advantage. It was pleasing and agreeable to a polite and ingenious audience, which usually attended him, and at the same time plain and easy to persons of a meaner capacity; so that in his discourses there was instruction for the ignorant, and entertainment for the most learned and judicious. His deportment in the pulpit was easy, yet attended with a seriousness and gravity becoming the solemnity of the work in which he was engaged. His method was exact; his style elegant, but unaffected; his reasoning clear and strong; and his arguments just and nervous, which, by his happy managing them, constantly discovered fresh beauty to his hearers."

"The consideration (says Mr. Joseph Borroughs, in his funeral Sermon,) that a person so well furnished, was content to struggle with so many diffi-

culties as he did, when he might have enjoyed ease and plenty; that, for the sake of what he believed to be the truth, and the command of Christ, he chose to minister in an unfashionable and despised way, when he might have had both applause and riches in turning his thoughts to some other courses; and that he persisted in this choice to the last;—obliges me to observe, that herein he did, like the apostle, fight the good fight, and finish his course, and keep his fidelity. He imitated him likewise in his zeal, as well as in his integrity and constancy.”

He was Chairman of a society for promoting primitive Christianity, from July 3, 1715, to the 10th of February following. This society met weekly at Mr. Whiston's house in Cross-street, Hatton-garden, in order seriously and amicably to consider and examine the most ancient writers of the Christian church; to determine which of the pieces attributed to them were, and which were not genuine; that from thence the doctrine and discipline of the church, in the ages next to the apostles, might be clearly and certainly understood and embraced. At the persuasion of Mr. Whiston, he had, in that gentleman's house, a conference with his former antagonist, Dr. Wall, “which (says Dr. Campbell) ended as such conferences generally do, without any signal or decisive success. Indeed, Mr. Whiston is very clear that the advantage was altogether on the side of Dr. Gale; but having himself embraced his opinion, perhaps his judgment in this case may admit of some exception.” After this, Mr. (then Dr.) Wall published a Defence of his History of Infant Baptism, which Dr. Gale did not live to answer. The following passage appears in a letter of Dr. Gale to his father upon the subject. “Dr. Wall has written a Defence of his History of Infant Baptism, in which he has treated me very roughly, and has endeavoured to enrage the clergy, as well as our own people, against me, besides which, there appears not to be much in his book; however, I am preparing an answer.”

Dr. Campbell thus concludes his remarks upon this controversy: “After all, as they were men, we do no injustice to these learned persons in saying, they had both their failings, or, to speak with greater propriety, both had the same failing, that of warmth, and suffering themselves to be too much heated in the course of the dispute. But when a proper allowance is made for this, it may be truly said, and indeed though in their heat they sometimes unsay it, yet in several places they say it of each other, that Dr. Wall's History of Infant Baptism is by much the best vindication of the doctrine and discipline of the Church that ever appeared; as, on the other hand, Dr. Gale's reflections upon that work are the best defence of the Baptists that was ever published; and this, though it is no more than the truth, is saying a great deal for both, since the subject had been handled by very great men before.”

Amongst the labours which he had proposed to himself, if Providence had lengthened his days, were a translation into English of the Septuagint, according to the accurate edition published by Dr. Grabe, at Oxford; and a complete Exposition of the whole New Testament from the pulpit: but about the beginning of December, 1721, he was attacked by a slow languid fever, of which he died after an illness of about three weeks. He bore his last sickness with great constancy and patience, expressed the utmost resignation to the Divine Will, and, in his last moments, testified an entire confidence in that almighty and allwise Being, in whose hands are the issues of life and death, and whose mercies are over all his works. He may be said

to have died in the flower of his age, being in his forty-second year; and in some measure unexpectedly, as being of a strong and healthy constitution. In his person he was rather taller than the common size, of an open pleasant countenance, and of easy and affable behaviour. Serious, without any tincture of moroseness, cheerful, without levity, having a most perfect command over his passions, insomuch that one who knew him intimately for many years assures us he never once saw him discomposed; extremely humble, though in such high reputation for learning; and particularly careful of giving offence to such as were in low circumstances, as being sensible that nothing makes the mind so sensible as poverty, and that nothing wounds so deep as the very suspicion of contempt. "He was blessed (says Dr. Kinch) with extraordinary natural abilities, a hale strong constitution, a smooth ready wit, a bright and lively fancy, a piercing thought, a quick invention, a strong memory, and a good and solid judgment. These excellent qualifications were very much heightened and improved by the advantages he received from an ingenious and liberal education, in which he made so great a progress, as rendered him truly valuable to all persons of real worth and learning, who were so happy as to have any knowledge of, or acquaintance with him. He had an even and composed temper, which discovered itself in the constant serenity of his countenance. The different turns of his affairs seemed to make little or no impression upon his mind; for he, with the great apostle Paul, had learned, in whatever state he was, therewith to be content. He knew both how to be abased, and how to abound; every where, and in all things, was he instructed, both to be full and to be hungry, both to abound and to suffer need. He was truly pious, but without any thing of ostentation, exercising himself herein, to have a conscience void of offence toward God and toward man. He adorned the profession he made of the Christian doctrine by a holy and exemplary life; which was a convincing proof that he firmly believed religion to be of the greatest importance, and that he was in earnest when he endeavoured to persuade others to live soberly, righteously, and godly in this present world. He was a person of great integrity, and preferred the peace of his own mind, in the answer of a good conscience, to all other considerations. His thoughts were so fully employed about affairs of the highest consequence, that he neglected several opportunities of advancing his temporal interests. He was so intent upon his great Master's business, and was so warmly engaged in the pursuit of the durable riches of the eternal world, that these fading treasures passed his notice. He was a kind friend, and made it his business to instruct and inform, to advise, and on proper occasions to reprove, those with whom he conversed; which most difficult office of Christian friendship he so well managed, that none could be (justly) offended with him. And always delighting in doing good, he was ever as ready to perform any friendly office, even for the meanest disciple of Jesus Christ, as for those whose circumstances being more exalted, are from thence generally deemed to have a more commanding influence. He abounded greatly in those fruits of the Spirit mentioned by the apostle, Gal. v. 22, 23, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, But that virtue wherein he peculiarly excelled, was his great humility. Notwithstanding his valuable and uncommon abilities, both natural and acquired, he always appeared humble and modest, mild and courteous, and was so far from having a vain and proud conceit of his en-

downments, that he knew how, without the affected vanity of lessening his own qualifications, to esteem others better than himself. He bore his last sickness with great patience, and resignation to the will of God. "When a little before his dissolution, his mournful consort, with weeping eyes and wringing hands, expected the dreadful separation, 'Trust,' said he, 'in him who is all-sufficient, and who can, if he thinks fit, raise me up.' He seemed to depart with the greatest composure and serenity of mind, making good that observation of the Psalmist, that the end of the perfect and upright man is peace."

(To be concluded in our next.)

POETRY.

THE IMMORTALITY OF THE SOUL.

BY NICHOLAS THIRNING MOILE, Esq.

Can matter perish? No:—its modes revolve.
 But is mind composite? Can thought dissolve?
 If nothing perish, shall the soul of man?
 Shall hope so boundless, hold so brief a span?
 Why brave we death, why future judgment dread—
 If nothing be in vain, why love the dead?
 May not some atom rest with memory dowered,—
 Some subtler fluid, here in flesh embowered,
 For Heaven—prepared by life—dismissed by death,—
 May no electric heat, ethereal breath,
 No particle of heavenly fire escape
 To worthier worlds, and find some nobler shape?
 Why was I called from nothingness to light?
 Awake my soul! Reclaim thy natural right!
 Lo! creeping grubs revive with golden wings!
 The dormant tortoise wakes three hundred springs!

* * * *

And I, placed here his creatures to subject,
 Discern his ends, his secret means detect,
 His works, if not his virtues, imitate;—
 I, who am grateful, generous, just, and great;
 Who know what darkness maims the sun at noon,
 Track erring stars, and mete the circling moon;
 Shall I burn up in faggots, and expire?
 No: I disclaim the embers of your fire.
 I am myself, and not the dust of bones,
 This evening's wind shall scatter from the stones.
 I shall have left, and never more combine,
 And thence disown, and disavow for mine,
 The clay of which I shall have been the leaven,
 I am myself—a spirit—relative to heaven.
 I shall put off these bonds, put off this flesh,
 Even as a bird escapes the fowler's mesh;
 Leave earthless, senseless, shameless earth afar,
 For purer spheres, and join some happier star;
 Orb after orb, go round the worlds above;
 There meet congenial spirits, learn, and love,
 In endless summer and perpetual youth.
 Aye—so I hope—and therefore—hope is truth.

CORRESPONDENCE.

THE INFLUENCE OF THE FALL
ON THE MIND.

REPLY TO STRICTURES.

To the Editor of the General Baptist Repository.

Sir.—Painfully conscious as I am of my own weakness and liability to error, and having had no small experience of the dangerous consequences arising from mistaken views of divine truth, I am truly thankful to your correspondent, M. B., for his endeavours to expound unto me the way of God more perfectly, relative to the influence of the fall on the mind. I must, however, beg permission to inform him, that he has to a considerable extent misconceived the article in question, and overlooked its object. Assuredly, the writer never presumed to grapple with that inexplicable question, the origin of evil; but merely essayed to trace some of the effects of the first human transgression on the mental constitution of Adam's posterity, in order to prepare the way for more correctly understanding the nature of the Holy Spirit's agency in the conversion of sinners.

It must be obvious, that the argument is founded on the assumption, that mortality is the *punishment* of sin, not its original cause; and though the phrase, "mortality produces sin," occurs subsequently, that expresses simply the reciprocating influence exercised by all secondary causes and effects on each other. Extraneous impulsion first produces motion, and the body impelled can immediately become the cause of motion in other bodies. A good education inspires a love of knowledge, and that love of knowledge impels its possessors to become the advocates of sound instruction. The circulation of Bibles, and the preaching of missionaries, are made effectual, by divine influence, to the bringing of deluded idolaters to the fold of Christ; and these converts become at once powerful causes of the extension of Scripture knowledge, and the publication of the Gospel in their vernacular tongues. And in like manner operate all evil influences. God entails mortality on the human race as the punishment for guilt contracted by their head; and this mortal condition, as I have suggested, may involve in it some of the causes of that propensity to evil which universally exists. This is nothing more than the common doctrine of hereditary depravity, only it attempts to explore the seat of the moral virus, and account for its transmission from one immaterial being to another.

M. B.'s faucy of some latent tendency in

these thoughts to diminish the guilt of sin, is groundless; for the very same objections may be, and have been made, against the doctrine of the inherent depravity of human nature, as he has supposed to exist against this view of it. His remarks on God's punishments being designed to deter from sin, and the influence of mortality in lessening the force of temptation, and affixing natural bounds to transgression, I cordially assent to; but he will remember, that these are not its effects universally; some, in the days of the prophets and apostles, reasoned otherwise, "Let us eat and drink, for to-morrow we die:" and it is no new discovery, that the commandment which was ordained to life is found to be unto death. God's appointment of mortality, as a corrective and restraint of sin, was good; but man has often, it is to be feared, made the brevity of life and the certainty of death, reasons for a more speedy and fearful accumulation of guilt within the short span of his earthly existence. Thus sin, perverting the beneficial ordination of God unto evil, must appear exceeding sinful. The inquiry relates solely to man in his embodied state, and it has never been asserted that sin resided primarily, or exclusively, in corporeal nature; his queries, therefore, regarding fallen angels and lost men, are irrelevant.

What M. B.'s theory of the human mind may be I cannot guess; but I imagine, that the perceptions and judgment have some influence on the determinations of the will. No persons claiming rationality act without a motive, real or imaginary, and the motive must precede the volition, as the volition does the act. This second objection refers to a passage stating the effects of the fall upon Adam's mind, but the same progression of influences may have operated to produce the first sin as any subsequent ones, though probably with less force. God gave our first parents a positive command, and their will, and all their faculties, impelled them to obedience. But evil was infused into their souls by the tempter, without doubt, and why permitted, except in the end to enhance the divine glory, we cannot conceive. Of this we are assured, that "the woman being *deceived* was in the transgression;" her judgment concerning the rectitude and goodness of God's prohibition was blinded, her perception of the value of obedience obscured, while deceptive representations of the beauty and desirableness of the fruit were offered, until her will, perverted by these subtle devices of the great enemy, gave way, and she committed the act on which death was suspended. Adam, it is

true, was not deceived; he, it appears, sinned wilfully, knowing the act to be sin, and aware of its consequences; but before his originally holy will could be so perverted as to lead him to renounce immortality in Eden rather than quit the society of its fairest ornament, his earthly love must have dimmed his perceptions of the glory and infinite loveliness of his Creator, and warped his judgment concerning the demands of duty, and the demerit of disobedience. Without seeking to extenuate three fourths of Adam's guilt, or to make sin appear a comparatively small evil, I am content to leave its origin where the Bible leaves it; and though infidelity has said much the same as M. B., that this is shifting the blame from man, and almost implicating God, who permitted the transaction, the fact remains unchanged, that "the serpent beguiled Eve through his subtilty."

With respect to Rom. vii., divines of great learning and eminent piety have differed widely in their expositions of it; and I believe it is generally admitted, that Paul often, and sometimes very abruptly, uses the same word in different senses; so that while I understand him, with M. B., to mean in verse 5, by "in the flesh," in an unregenerate state, it does not follow that he always intends the same idea when he uses the word flesh, even in this chapter. Is it not probable that he speaks of the body in verses 18 and 25? and it may be observed, that in verse 5 he speaks of time past, but from verse 14 his language is in the present tense, and may describe his feelings and experience at the moment of writing.

I designed not in an absolute sense to represent death as a more powerful enemy to man than sin, the cause of death, or than him that had the power of death, that is, the devil; but the enemy whose subjugation is longest protracted, acquires from that augmented indomitableness, a relative superiority in power and greatness over allies of really higher rank, though more early subdued. The apostle describes death as the wages of sin, but not its remedy; and while sin is the inward poison, or the sting, as he calls it, (referring perhaps rather to the instrumentality by which man was destroyed, than to its deleterious effects, guilt,) he also ascribes the possession and exercise of this weapon of evil to death. I have not intimated that death has made all people wicked, except in the same sense that Paul asserts, that "by one man's disobedience many were made sinners;" which, according to Rom. v. 12, was thus occasioned,—“By one man sin entered into the world, and death by sin; and so death passed upon all men, for that (or as the margin, in whom)

all have sinned;” that is, (I submit with diffidence), in becoming subject to mortality, all inherit a corrupt nature favourable to the growth of sin.

These views, I hope, are not more exposed to censure than the doctrine of the corruption of human nature has been, in every age, from the enemies of revealed truth. M. B. will, I trust, be candid enough to feel, that there are in the article that excited his premature alarm, fewer unwholesome properties, manifest mistakes, egregious errors, precipitate conclusions, sad expositions, and sin-excusing tendencies, than he fancied.

In the Baptist Magazine for July last, p. 363, are some remarks on human responsibility and depravity, of such great importance, that I would respectfully suggest the propriety of inserting an extract from them in the General Baptist Repository. Our brethren seem indisposed to rest satisfied with present attainments in theological knowledge. Might not General Baptists imitate with advantage so laudable a disposition, and not counting themselves to have already apprehended all divine truth, avoid that extreme sensibility on seeing an old tenet exhibited in a new light, which tends to repress research, and discourage the efforts of any, who deeming the sacred writings an inexhaustible mine of knowledge, think the Church of Christ far from having yet reached that perfection in the knowledge of the truth as it is in Jesus, which is both desirable and practicable.

October 9th, 1840.

D. H.

ACTS IX. 7, HARMONIZED WITH ACTS XXII. 9.

IN REPLY TO A QUERY.

Dear Sir,—Sometime ago one of your esteemed correspondents remarked, that “there is a happy ignorance of critical difficulties among many simple-hearted christians, which it is cruelty to dispel.” How cruel then some of your late querists must be, who drag these difficulties into light, so that we, and all “simple-hearted” readers of the Repository, are most wantonly despoiled of our “happy ignorance!” The difficulty which J. Y. pointed out in your last number, is one of which some of my acquaintance were till now happily ignorant; and one of them has confessed the painful perplexity into which his mind has been thrown by it. That individual has already been informed, that critics have attempted to solve the difficulty, by harmonizing the two texts in three ways.

1. By understanding *φωνή* in chap. ix. 7, to mean the voice of Saul; and in chap.

xxii. 9, to signify the voice of Christ to Saul. This opinion originated with some of the ancients, and is approved by Macknight in a note to his life of the apostle Paul. To us, however, it is unsatisfactory, owing to the following clause, "but seeing no man." The man they did not see was clearly the man supposed to have uttered the voice. They did see Saul, their fellow-traveller, and were certain that the voice was not his.

2. Some have attempted the harmony of the two texts by giving a different meaning to *φωνή* in the first, from that which it bears in the second. In the former they suppose it to mean *thunder*, or the *voice of thunder*. This meaning is not unusual in the Septuagint. Exod. ix. 23, "The Lord sent thunder (*φωναίς*) and hail;" ver. 29, "I will stretch out my hand, and the thunder (*φωναίς*) shall cease." Chap. xix. 16, "On the third day there were thunders (*φωναίς*) and lightnings," &c., &c.

To those who object that there is no mention of thunder here, it has been replied, that thunder usually attended such glorious concussions as this was. If it be objected, that this voice could not be thunder, because Paul states, chap. xxvi. 14, that it spoke to him "in the Hebrew tongue." One commentator replies, that thus it was at Sinai, where God answered Moses, *ἦ φωνή* "out of the thunder." With this solution, however, we are not satisfied, and therefore come to the

3rd way of harmonizing the passages, which is by giving a different meaning to the verb *ἀκούω* in the xxii. chap., to that which it bears in the ninth. Chap. ix. 7 teaches, that those who were with Saul heard a voice; and chap. xxii. 9 informs us, that they did not understand the voice which spoke to him. One passage represents the thing positively, the other negatively: the former tells us the voice was *audible*, the latter that it was *not intelligible*. In support of this exegesis it may be stated, that the Greek verb signifies both to hear and to understand. But not to multiply instances of this, we may content ourselves with giving two passages in proof. In Gen. xii. 7, God said of the Babel builders, "Let us confound their tongues, *ἵνα μὴ ἀκούσωσιν* that they may not understand one another's speech;" and in 1 Cor. xiv. 2, Paul says, "He that speaketh in an unknown tongue speaketh not to men, but to God, for no man understandeth him." *οὐδὲς γὰρ ἀκούει*

Again, if J. Y. will read the Greek Testament he will find, that the syntax of the two passages is different. In chap. ix. 7, the verb is followed by the genitive case, in

the other text it governs the accusative case; shewing, that in the former it signifies the sense of hearing merely, and that in the latter it refers to the understanding: for the rule teaches, that verbs signifying the senses govern the genitive. W.

THE RIGHT HAND OF FELLOWSHIP.

In the number of the Repository for October, there is an inquiry respecting the authority for introducing new members into Christian Churches by "the right hand of fellowship."

For every doctrine and rite of religion that we adopt, it is incumbent on us to have a satisfactory reason, or to relinquish it as unreasonable. To follow in the footsteps of predecessors is not a sufficient reason for any thing in religion; we ought, therefore, to be more than willing to be requested to assign the reason on which we continue any religious practice. As I have sometimes used the form alluded to, not without reflection on its propriety, I feel called upon, in common with many of my brethren, to give the inquirer the reason that has satisfied my mind respecting it.

I have adopted it, not as positively appointed in Scripture, but as a significant and appropriate form of admitting persons the first time to the communion of the Church. If any thing is to be done, it must be done in some form. And if persons are to be distinctly recognized and introduced to the fellowship of the Church, of which I see no impropriety, in the absence of scriptural appointment, are we not left to adopt any form, in harmony with the simplicity of the Gospel, and with the apostolical directions, "Let all things be done decently and in order;" "Let all things be done to edifying?" Is not the form alluded to decent—orderly—edifying? If there is any other form enjoined in Scripture for this purpose, or if this particular form is inconsistent with Scripture, the writer, and no doubt many readers, would be glad to be instructed in this matter.

In some few Churches, members are received by imposition of hands and prayer: this I consider to be a form equally proper and appropriate, but not as imperatively necessary. For the practice of an aged and venerable pastor, and as used in the peculiarly solemn service of ordination, there is in this form something especially appropriate and impressive; but, to my taste, it does not so well comport as the other form, with all the variations of age and circumstances of pastors and people, in the admission of new members.

I have heard of one Church, not in our connexion, in which the pastor stands in a large pew, and the candidates in the aisle, as humble suppliants suing for admission; and when they and the Church have been suitably addressed, he opens to them the door of the pew, saying some such words as in Psalm cxviii., "This is the gate of the Lord, into which the righteous shall enter." Probably any thing like this will be generally deemed too farcical.

It is further asked respecting the right hand of fellowship, "Does Gal. ii. 9 authorize it, any more than Phil. ii. 10 sanctions a literal bowing of the knee at the mention of the name of Jesus?" To which I reply, In my apprehension it does, inasmuch as the former passage refers to the very ceremony itself, employed as a significant token of friendship and equality in the general ministry, to which James, Cephas, and John, admitted Paul and Barnabas; and the ceremony is now used to admit "strangers from the covenant of promise" into the equality and fellowship of the Gospel. But it is absurd to interpret Phil. ii. 10 as referring to a literal bowing of the knee at the mention of the name of Jesus. It is a figurative expression, intimating that all creatures shall do homage to the exalted Saviour as Lord of all.

In reference to the right hand of fellowship, it is finally asked, "If it is a form prescribed in the New Testament, is it to be practiced solely by the minister?" It is not here contended for as a form prescribed in the New Testament; but in the admission of new members, whatever form is adopted, it must be *officially* used only by the person officiating. If any are jealous of this little distinction, in which still the pastor acts as the representative of the Church, or on any other account they should think well, they too can give the right hand of fellowship.

J. M.

QUERIES.

Did not the primitive Church employ two classes of ministers besides the apostles; viz., pastors and evangelists, i. e., stationed ministers, and ministers to itinerate? And are we not suffering as a denomination on account of having no itinerating ministers?

Answers to the above queries would gratify many of your readers, as they are anxious that the subject should be discussed in your interesting periodical.

QUAESITOR.

Is it right for a dissenting minister to officiate at the marriage of a believer with an unbeliever?

DUBIUS.

REVIEW.

REPLY TO REMARKS ON MR. CARSON'S TREATISE ON BAPTISM, contained in a note on Mr. Bickersteth's late work on the same subject. By ALEXANDER CARSON, A. M. Burton, Ipswich; Simpkin and Marshall, and G. Wightman, London.

Mr. Carson's work on baptism is acknowledged by his opponents to be "one of the most able in defence of exclusive adult immersion." The immense learning, the profound research, and critical skill displayed in its pages, very properly constitute his a standard publication on this subject. The advocates of sprinkling may skirmish, and occasionally show symptoms of courage; but these only feebly cover the inward fears and sense of defeat under which they labour. They are constantly looking around for help. Any argument, however specious, any theory, however fanciful and far-fetched, is hailed by them with delight, if it only help to sustain their shattered system; and, accordingly, it is to be observed, that the note contained in Mr. Bickersteth's late treatise on baptism, in which a reply to Mr. Carson's work is attempted, was at once transferred to the pages of the Evangelical Magazine, though the writer of the note

recognises, that "to dip is the primary and almost constant meaning of the word βαπτίζω in classic authors," and argues that "Christ has given to his Church authority" to vary the mode of administering the rite; so that while "dipping is proposed as the standard mode," "for seemliness and safety," "pouring," or "sprinkling," are properly admitted. To see such doctrines quoted with approbation in a periodical chiefly devoted to dissenters, is absolutely disgusting. Where is the consistency of their dissent from the Church of England, when they recognize its right to decree, or alter rites and ceremonies? Where is the strength of their cause, when they can seemingly have recourse to such a plea to bolster up a falling system?

But to the pamphlet itself. After having, with becoming indignation, repelled an insinuation that he and his party attached undue importance to the rite of Baptism, he contends, that the fact of the churchman being compelled to shelter himself under the wings of church authority, is a complete proof of defeat. "Now I appeal," he says, "to every impartial reader, whether there can be a doubt as to my victory, when my an-

tagonist is obliged to shelter his practice under the authority of his church? If reasoning on the meaning of the word could have established his point, would he have recourse to church authority? If church authority has changed the mode, why seek a sanction in the meaning of the word? If the meaning of the word sanctions the practice, why admit a change by church authority? This is self-contradiction. Other denominations of pædobaptists will reject this mode of defence; but ought it not to excite in them a suspicion, that their reliance on the meaning of the word is not well founded. The church of England, by its present practice, is as much concerned as the other denominations of pædobaptists to vindicate pouring or sprinkling as being baptism. Now, if it was in their opinion possible to do this by an appeal to the word, would they have recourse to the authority of the church, to change the mode? The very claim admits a change. Is not this a tacit confession, that in their opinion there is no relief for sprinkling, or pouring, in criticism? Does any one doubt, that if criticism could do any thing, the church of England is not as able as other denominations to avail itself of its aid? Is all the learning of pædobaptists confined to other denominations, that they alone attempt to find their practice in the word? If learning could prove that pouring and sprinkling could be brought under the meaning of the word in dispute, would the church of England fail to prove it? I maintain that the church of England is substantially on my side of the question. By resting on the authority of the church to substitute pouring or sprinkling for immersion, they have decided the question of criticism against themselves. This certainly ought to bring those denominations of pædobaptists to reflection, who have no pretensions to church power."

Disposing with admirable spirit of the remainder of the plea as to the mode, Mr. Carson proceeds to consider the attempt to sustain the baptism of infants. In Mr. Bickersteth's work it is stated, that the commission contains no command to "go and baptize believers."

"I wish," says Mr. Carson, "I had not found this in a writing sanctioned by Mr. Bickersteth; for I cannot avoid saying that it is either gross ignorance or downright cavilling. I will make the most illiterate man in England refute this criticism. Suppose a rebellion had taken place in Ireland, and her majesty had sent a commission, saying; 'Go, and proclaim a pardon to the nation; he that lays down his arms, and takes an oath of allegiance, shall be saved.'

Would the most illiterate man in the empire say, that this is not a command to lay down the arms of rebellion, and take an oath of allegiance? What a shame is it for learned men to make themselves ignorant of what is known to the most uncultivated common sense. But how awful is it for christians to cavil with the language of the Spirit of God, in order to sanction the practices of men with the authority of institutions of Christ. Surely this writer cannot believe that there is no command given by Christ with respect to baptism. And if it is not here, where is it? How astonishing is it that christians will adopt such means of opposition to the ordinances of Christ!"

"The only command expressed on the subject," says Mr. Bickersteth, "is to baptize all nations." To this Mr. Carson replies, "There is no such command either expressed or implied. The command in Mark is, to preach the gospel to every creature, baptizing the believers. The command according to Matthew is, to disciple all nations baptizing the disciples. The phraseology 'disciple all nations, baptizing them,' necessarily confines the baptism to the persons who shall be discipled. The antecedent to the pronoun is the word disciples, taken, as grammarians speak, out of the verb disciple. The very nature of the thing requires this; it is obviously only disciples that they could baptize. Unbelievers would not submit to baptism. I will undertake to show the greatest bumpkin in England, that the restriction is necessarily in the expression. 'Go,' says a corn merchant to his clerks, 'buy up all the grain in the market, storing it, &c.' Does any idiot ask, what grain is to be stored? Is it not the grain that is bought, and not the grain that they could not obtain, or was bought by others? Could there arise a question on this subject? What would be thought of one of the clerks, who should ask, 'Do you mean, sir, that I am to store all the grain in the market whether I can buy it or not?' Shame, shame, shame! Will the Lord's people trifle in reasoning about the commands of their master in a manner that would disgrace idiotcy? Shall they stave off conviction by quibbles, not to be exemplified in the most unprincipled chicancery?"

The assumption that the infants of christians are disciples is disposed of with admirable point. We will give it our readers entire.—"In fact" says my opponent, "the commission of itself, waving other arguments, rather implies than excludes infant baptism. Taken in the narrowest sense the words allow, it commands all disciples to be baptized. Now a disciple is simply a learu-

er. And the infants of pious and believing parents are, from their birth, learners of Christ; they are by providence placed immediately under the teaching of those who are themselves taught by Christ, and who are his appointed channels for imparting divine truth to them. They are, in the strictest sense of the word, μαθηται. Learners they are by the necessity of their age, and by the privilege of believing parents, learners of Christ. To shut them out of the ordinance is then to reject those whom Christ himself included."—"Of all the extravagances that I have ever met with in controversy, this is the most extravagant. Newly-born infants are scholars in the school of Christ!!! Sir, they are not scholars in any school; they know nothing of Christ, and can learn nothing of the things of his kingdom. A disciple and master, or teacher, are correlative terms, and in the very nature of things every disciple virtually recognizes the master as fit to teach. Newly-born infants are not fit to understand a teacher on any subject, and cannot be disciples in any sense. But to say that newly-born infants are disciples of Christ is to outrage common sense. Do they know anything of Christ more than they do of Mahomet? Can the writer produce a single example to justify his assertion? Is there any instance in which newly-born infants are called the disciples of Christ? Is there any instance in which newly-born infants are called the disciples of any teacher? Who were the disciples of Pythagoras, of Plato, and of all the ancient philosophers? Were they not persons who recognized them as their teachers, and received their doctrine? Who were the disciples of John the Baptist? Were they not persons who believed in him as a teacher sent from God, and submitted to his doctrine? Who were called the disciples of Christ when he was on earth? were they not the persons who believed in him, and who followed him as their teacher? Since the birth of Cain was it ever heard that any newly-born infant was called the disciple of any man? Does this writer suppose that we will take his mere assertions as proof? Why does he not justify the alleged meaning by examples? Another person may as legitimately allege, that newborn infants are the disciples of Newton, or any of the philosophers. He might as reasonably allege that they are mathematicians, musicians, or astronomers. I meet the assertion then, not only as false, but as fanatical beyond the usual bounds of fanaticism. I meet it with indignation, because it manifests a disposition to hold a tenet, not only by forcing scripture, but by sacrificing common sense; I turn away from it

as from the ravings of insanity. Give me argument, and I will answer by argument; but I cannot put down extravagance but by exposing it. I solemnly declare, that it pains me to be obliged to write in this way with respect to a thing recognized by Mr. Bickersteth; but I cannot expose madness but by showing it to be madness. I once met a simpleton, who answered as if he knew every thing that he was asked. After some time, I asked him if he understood Greek; 'O aye,' was his reply. I then said, 'Paddy, were you ever in the moon?' 'O aye,' said Paddy with the utmost gravity of countenance. I followed poor Paddy no further: and what am I to say to the man who asserts that newly-born infants are scholars in the school of Christ? Verily I can see no more sanity in this than I do in the assertion of innocent Paddy. I hold up this assertion to the reprobation of sober sense in all mankind. Had such an assertion been made in defence of an unpopular truth, the author would be hooted out of society. But great sects screen their advocates in all their wildest conceits. You could not put the Faquirs to shame in the land of the Faquirs. It is only the advocates of unpopular truth who are obliged to stand in awe of common sense.

"Were it at all necessary to my purpose, it would be easy to show, not only that the word disciple implies teaching in the correlative, and capability of learning in the disciple, but that it is applied to the followers of Christ as it did to the followers of the philosophers; implying that they have received his distinguishing doctrine, and submit to his laws. A man might have learned much from the philosophers who could not be called a disciple. To be called a disciple of Christ, implies not only to have learned something from Christ, but to have learned the doctrine of salvation, and to have submitted in all things to his teaching. But I do not need this, and therefore will pass it."

We are sensible that the pamphlet needs no recommendation of ours.

HEBER; RECORDS OF THE POOR; LAYS FROM THE PROPHETS; AND OTHER POEMS. By THOS. RAGG. *Longman, Orme, Brown, Green, & Longman, London.*

Mr. Ragg has presented his countrymen with another volume of poems. This volume, like those which have preceded it, breathes the spirit of piety, as well as the spirit of poetry. It is calculated to improve both the head and the heart of the reader. In this volume will be found, not only the poetry of the imagination, but of the heart also—the poetry of the soul, and the soul of poetry. Poetic talent, when sanctified, contributes very much to the spiritual welfare

of the young, an object never to be lost sight of by the philanthropist and the christian. Here is food for the expanding mind. There is, perhaps, scarcely a relation of life in which providence may have placed us, but what we may find some reference made to those duties and affections which are connected with such relation.

In his poem entitled "The New Commandment," there are some most beautiful and important thoughts: thoughts which ought to live in, and actuate the heart of every follower of the Lamb. After having spoken of the Son of God descending from the skies, and groaning beneath the cross as he ascended the hill of Calvary, there to expiate the sins of an ungodly and ruined world, he says,—

"And this for love! Oh, earth! that shak'st amazed,

Oh, heaven! in wonder hiding all thy stars,
Oh, angel bands! astonished at the deed,
Echo, with all your thousand, thousand tongues,
The gladsome truth thus shining forth in lines
Of light imperishable—GOD IS LOVE.

But gaze around
Upon the wide extended Church of God,
How is the golden maxim heeded now?
Where is that charity that looks upon
The aberrations of a brother's mind,
Real or fancied, with a brother's eye,
Thinking no evil, hoping all things still?"

Then he exhorts, in language which speaks to the very heart, every servant of Christ to secure and perpetuate christian love—the love of christians to each other.

"Pursue your path
And seek his blessing. Echo with your voice
The new commandment. Show contending man
Their point of union—Immanuel's name—
To stifle all their jarrings. Oft repeat
His glowing words who is to all alike
The source of hope, and confidence, and peace.
"Love one another!" And the day will come
Foreseen by holy men of ancient time,
When, realized your every hope and wish,
In earth or heaven, your spirits shall rejoice."

The principal part of the volume is occupied with the poem entitled "Heber," consisting of five parts, or "books." Heber is represented as one of the escaped from earth's last convulsion. He relates to other inhabitants of "the world to come," incidents or stories of the times of the four great convulsions through which it had passed. The first book contains the exordium—a landscape in the new created earth—sunset— evening hymn—a family circle—morning—Marianne's bower. The second book refers to the first convulsion of nature—the deluge. The third is called "The victims of Jerusalem." The fourth is denominated, "Benoni of Jehosaphat." And the fifth, "Nitsol, or, the escaped one." H. H.

THE MOUNTAIN OF ESCAPE; or, Religion the great end of Total Abstinence Societies. A Sermon preached to the Mem-

bers of the New British and Foreign Temperance Society, Sep. 20, 1840. By JABEZ BURNS. Wightman, London.

Those who know Mr. Burns are aware that he is a very effective and energetic advocate of the "total abstinence" principle. This sermon is not so much an argument on the question itself, as an endeavour to show, that when the drunkard has been reclaimed, his only security is in true religion. In this view, there was much appropriateness in its being delivered to a Total Abstinence Society, as many, it is presumed, when they have entered the ranks of abstainers, and thus experienced a deliverance from the evils of inebriety, rest there, and settle down for a time at least in a self-satisfied, if not in a self-righteous spirit.

The text chosen for this discourse is Gen. xix. 7, "Escape for thy life," &c., and its purport is ingeniously adapted to the case of the drunkard. Thus the city of Sodom becomes, in the hands of our author, the city of Intemperance. It is a city of infamy, misery, and ruin. The mountain is that of complete and eternal deliverance, and the region between the city and the mountain, the plain of Abstinence. The plain must be crossed, the mountain must be reached, for it is the mountain of God's mercy, of Christ's merits, of the Lord's House.

Though not tee-totalers, we have read this discourse with pleasure; and in conclusion, were led to indulge the wish that all publications of this order had been characterized by a spirit so benevolent, and so free from the intemperate censoriousness for which the advocates of total abstinence have been frequently distinguished.

THE SPIRIT OF POPEY: an Exposure of its Origin, Character, and Results. In Letters from a Father to his Children. Tract Society.

The spirit of popery is unquestionably increasing in our land, and is very greatly fostered by the anti-protestant doctrines that are promulgated by the valiant advocates of apostolicity in the Church of England. While we do not apprehend that popery, as such, will ever gain the ascendant in this kingdom, we could wish that the minds of all our children and young persons were well fortified against the devices of "the man of sin."

The beautiful volume before us is most eminently adapted for this purpose. It should be in every family library, and in every collection of books for the young. The writer is decidedly evangelical, profoundly acquainted with the "mysteries" of the papacy, and exposes them with great clearness and force. The form of parental

letters is one which is interesting to children; and the spirit is tender and affectionate. It is embellished with several illustrative engravings. We do earnestly recommend it, and trust, ere long, that no family will be without it.

THE BACKSLIDER. By ANDREW FULLER. With a Preface by the Rev. John Angell James. Hamilton, Adams, and Co., London; J. M. Burton, Ipswich. pp. 98.

This short and valuable treatise is highly deserving of a separate and extensive circulation. Every Christian may read it with great profit. It has in it all the characteristic excellencies of its distinguished author. "Amongst all his various practical treatises," says Mr. James, "there are few, if any, of greater value than that on backsliding. Like a most skilful physician, he

explains, with singular ability, the nature of the disease, lays down the symptoms of it, and prescribes the method of recovery."

SEVEN SERMONS, on the Unpardonable Sin against the Holy Ghost, and other subjects. By ROBERT RUSSEL. With a recommendatory preface by the Rev. E. Bickersteth. pp. 204. Hamilton & Co., London; Burton, Ipswich.

The singular celebrity and wide circulation of these short sermons for a century and a half may be taken as their best recommendation. Who has not heard of, or read Russel's Sermons? This edition of Mr. Burton's is complete, cheap, and elegant.

THE EARLY PROGRESS OF CHRISTIANITY, an Unanswerable Argument for its Divine Original. By the REV. H. WHITE, A. M., of Dublin. Tract Society.

OBITUARY.

"He sought a city fair and high,
Built by the eternal hands;
And faith assures us, though we die,
That heavenly building stands."

JOSEPH ANDREWS, the subject of this obituary, was one of the aged members of the General Baptist Church, Queenshead, who departed this life for a blessed immortality, on Tuesday, June 9th, 1839, aged sixty-two years. He was a native of the village of Clayton, and was led to hear the Gospel under the ministry of the late Mr. John Taylor. He "received the word with all readiness of mind," was baptized, and united with the Church when about twenty-four years of age. From that important period he pursued the "even tenor of his way" for thirty-eight years—a consistent member of the Church, sustaining among his neighbours and friends the character of an industrious and steady man, a pious and devoted christian. He sustained the office of deacon for twenty-six years; and in the early part of his christian career was active and useful. Considering his distance from the chapel, and his "frequent infirmities," he filled his office with commendable propriety. There was nothing remarkable in his conversion; he frequently observed, that his conversion to the truth, and public profession of religion, was not much noticed, and produced little impression, because he had always been a moral man; while the conversion of the openly wicked frequently led to the conviction of others, and the increase of the Church. As in the case of Lydia, he was one of those whose "heart the Lord opens" by constraining love, "to attend unto the things which are spoken"

by the servants of the living God. The mode of divine operation is mysterious, but the result is the same; and effects are produced which give evidence that the soul is renewed in the image of God, and conformed to the lovely precepts of our blessed Lord. Our departed brother pretended not to refer to any precise time when his conversion took place, nor to any extraordinary influence; but no one who knew him could doubt of the reality of his piety, or the vitality of his faith in Jesus Christ.

As a christian, and member of the Church of Christ, he was distinguished for fixedness of principle, and steady attachment to the interests of Zion. His temperament and training did not admit of much enlargement of views, warmth of feeling, or energy of action; but being firmly persuaded of the truth, he took a calm view of difficulties and conflicts, and maintained an unshaken adherence to the cause of his blessed Redeemer. His views of divine truth were clear and scriptural, his experience solid, his principles sound, and his moral conduct uniformly becoming the Gospel of Christ. He stood firm in every evil day; he seemed to be a pillar, neither perverting the Gospel by false doctrine, nor departing from it by fickleness of principle, and unsteadiness of purpose. At experience meetings his remarks were generally instructive and impressive, and his conversation with friends in the social circle will be long remembered. He was not a man of many words, being constitutionally reserved and still; but when religion was the theme of conversation, or some subject was introduced in connexion with the interests of the Church, he brightened up, and

his observations were sometimes remarkably judicious and pointed, showing his estimation of "the one thing needful," and his unwavering attachment to the cause of Jesus. He was on the Lord's side.

As a neighbour he was kind, and highly respected. No one doubted his sincerity. Confidence was placed in his judgment and integrity. His neighbours will do well to consider, that he placed before them for thirty-eight years the peaceful and holy triumphs of the christian religion. He did not make a flaming profession, but exhibited a steady light, and held forth the word of life by a consistent example of christian piety. Vanity may utter its self-important maxims, pride may condemn the religion of Jesus, profane wit may repeat its sarcasms and blasphemies, scepticism may wrest and torture the truth of God to gratify its quibbling propensity, infidelity may deny the authority of the Bible, and denounce all profession of religion as hypocrisy, but the godly life of a pious neighbour teaches the truth practically, speaks to the conscience powerfully, and condemns the world silently; it is "a living epistle" of the power of the Gospel, capable of being "read and known of all men." May his neighbours be awakened to follow him, as far as he followed Christ. Though "dead, he yet speaketh."

Our departed friend had a feeble constitution, and was frequently indisposed. Unfavourable weather affected him much; and being at some distance from the chapel, he was frequently prevented from enjoying the public means of grace; but "he loved the gates of Zion more than all the dwellings of Jacob." The writer frequently went to preach in Clayton school room, and calling at his house had many opportunities of conversing with him, and praying with the family. These visits were always received with gratitude, and the writer scarcely ever left his house but he would say, "Thank you, many thanks to you for coming to preach to us again." His last illness was short, and his death rather sudden and unexpected by the family. Being from home, his pastor did not see him; but he was found watching. Nearly his last exercise was to select the text for his funeral sermon. His death was improved, according to his wish, from 2 Thes. ii. 16, 17, "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." The Church has lost a firm believer and a steady friend; his family has been deprived by death of a judicious guide, and humble suppliant at the throne of grace for their eternal good.

He left his surviving widow, and all his children, members of the Church. May they all be faithful unto death, and meet him in heaven. May his dying prayer for the Church be realized, and may all its members

"Keep in view the day
Which shall our flesh restore,
When death shall all be done away,
And christians part no more."

T. H. H.

MISS MARY ROFE, aged twenty-four years, was the eldest daughter of Mr. T. Rofe, pastor of the General Baptist Church, Smarden. About six years ago, she was so severely afflicted, that her friends did not expect her stay on earth would be long. Her habits had been exceedingly regular as regarded the outward means of grace, and her conduct before the world; but she had always observed a great reserve on religious topics. Her kind and attached parents had witnessed this apparent apathy with much anxious concern; and it appears that her own mind was also sensible of this her want of decision, as she has since expressed her astonishment that Christians could enjoy religion as they said they did, inasmuch as she could feel nothing of the kind, either of sorrow or joy, and had frequently wished that she might be brought into such circumstances as would cause her to feel. Indeed, she felt assured that the Lord would more heavily afflict her, that she might, to use her own words, "be brought to her senses."

About six weeks before her end, she became much worse; and in this her last affliction she was often deeply affected as she meditated on the Saviour's pity and compassion. Cowper's beautiful hymn, "There is a fountain filled with blood," appeared to interest her greatly. She expressed herself as deeply humbled for having so long neglected her opportunities, and slighted her privileges. The reading of "Dick's Philosophy of the Future State," and a tract of Mr. Knill's, "The whole family in heaven," were very useful to her. During the past winter, the former book was missing; and after considerable search having been made, it was discovered that the deceased had taken it for her private reading, and had doubtless found these opportunities very precious, as when near her end, and referring to it, she would say, "O how I enjoy reading that book: the subjects are so sweet." Our friend was always fearful lest she should profess more than she had really experienced, and would frequently add, after expressing her feelings, "I hope I have not said a word too much." She has often lamented the incon-

sistent conduct of professors: this was a hinderance to her. She valued the prayers and society of Christians, and endured her afflictions with great patience and resignation. This was not natural to her: frequent indisposition had rendered her fretful and peevish; but now, although her cough was very trying, and her debility great, she was passive and serene, and would say, "O how light are my sufferings when contrasted with the sufferings of Christ."

Near the close of life, when visited by a friend, she said, "I have experienced a great change in my feelings since I saw you last;" and to another friend she said, "I am quite willing to depart; I have no wish to stay here." She spoke of her remissness, and her desire to love the Saviour more; and desired that prayer should be made for more grace. On the evening before she died, she earnestly requested that the family should

be collected around her, when she addressed each individual, charging them to attend to the concerns of their soul, and prepare to meet her in heaven. She then exclaimed, "I do not know that I can say any more; I have now done; father pray for me." A friend prayed: she listened with evident concern. After this she said but little, and appeared entirely to have done with every thing in this world. About two o'clock the next morning she expired in peace, leaving good reason to hope, that she was more than conqueror through Him that loved her. The following Thursday her remains were interred in the General Baptist burying-ground, Smarden. An address was delivered at the grave at the time of interment, and a sermon was preached the next Sabbath, to improve the event, by the writer of this account.

J. JULL.

INTELLIGENCE.

THE MIDLAND CONFERENCE was held at Loughborough, on Tuesday, Sep. 29th, 1840. The morning service was commenced with reading the Scriptures and prayer, by Mr. T. Stevenson, of Leicester; after which Mr. Bott preached on "*The necessity and obligation of members of Churches exerting themselves individually for the revival of religion in their respective Churches.*"

The meeting for business took place at half-past two in the afternoon. Mr. Wilders, senr., opened the meeting with prayer; and Mr. Stevenson, the minister of the place, presided. The reports from the Churches were generally of a pleasing character, some of them peculiarly so. Two new chapels were reported to have been opened in this district since the last Conference: one at Lenton, connected with the Nottingham churches; and the other at Netherseal. From the reports of various churches, it appeared that 132 had been baptized, and that 121 candidates were waiting to attend to that ordinance.

The committee that were appointed to arrange preachers for the next Conference, for one year, having declined fulfilling such appointment, the Conference agreed that the plan adopted at their last meeting should be abandoned.

Mr. Smith, of Quorndon, having acted as Secretary for the past three years, requested to resign that office: his resignation was accepted. The thanks of the Conference were tendered to Mr. Smith, for his valuable services in that capacity; and Mr. Bott, of Wymeswold, was appointed as his successor.

After much discussion as to the propriety of continuing the cause at Syston, under present discouraging circumstances, it was agreed, (though reluctantly on the part of many in the conference) that Syston should be given up.

The following important communication was made to the Conference by Mr. Pike: that during the last Session of Parliament an act was passed, legalizing as evidence in courts of law, such Dissenting Registers as may be lodged in the Government Office for Registers. Registers that have not yet been sent up to that Office, must be forwarded before the 9th of November. If not sent by that time they can never afterwards be received; and, consequently, the opportunity will be entirely lost of having such Registers become valid evidences in courts of law.

The next Conference to be held at Archdeacon Lane, Leicester. Mr. Stevenson, of Loughborough, is appointed to preach.

The evening service was introduced with prayer by Mr. Smith, and Mr. Staples preached, from Col. i. 28, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

E. BOTT, *Secretary.*

LONDON CONFERENCE. — The half-yearly Conference of the Churches of the General Baptist denomination, of the London District, was held in the Boro' Road Chapel, Southwark, on Tuesday, the 29th of September, 1840.

The Rev. J. Bissil, late pastor of the Sutterton Church, opened the meeting with prayer, and the Rev. J. Stevenson, A. M.,

the minister of the place, presided. The reports were generally of a pleasing character, though there were exceptions, some of the Churches having to complain of the inactivity and want of spirituality of many of their members. The number added to the Churches since the last Conference is very considerable: ninety were reported to have publicly put on Christ by submitting to the ordinance of baptism.

The report of the Home Missionary operations was one rather of the respective Churches than of the Conference. The friends at Cbesham have raised £8, 2s. to assist the cause at Tring; the brethren at Euon Chapel, Paddington, have engaged to raise £25 for the support of a Local Mission; the Church at Boro' Road, £30 for a similar purpose.

The small Church at Aylesbury having withdrawn from the General Baptist denomination, and united themselves to the Particular Baptist connexion, some ministers of that union holding out to them the hope that they could supply them with regular ministerial aid,—it was resolved, That the trustees of the chapel be advised to let it to the Particular Baptists at a rent of not less than £5 per annum, the occupants keeping the place in repair, under a written agreement that they shall leave at three months' notice; and which agreement to contain a reference to the sentiments maintained by the General Baptists; the amount of rent to be brought regularly to the Conference.

The Secretary has not attended to the Wycombe case; he, with brother Garratt, is requested to do so without further delay, and report to the next meeting.

The brethren appointed by the last Association to visit the Church at Downton, Wilts., and inquire into the misappropriated endowment there, made a report of their mission to this Conference. They are aware that they are responsible to the Association for a report; but it appearing to the deputation that it was highly desirable something immediately should be done; and conceiving that it was in agreement with the spirit of the original motion, they laid it before the brethren assembled, where we are happy to say it was received with the deepest interest. A Committee was appointed to consider the best means to be adopted to obtain the chapel, and also to turn their attention to the most eligible plan to gain possession of the endowment funds, and that brother Bissil be appointed the Secretary to this Committee; and as part of the property is in Chancery, that he further be requested to institute inquiry in the Court of Chancery.

The Conference guarantee the repayment of all expenses attending this business.

That this Conference has heard with deep regret of the death of our much-beloved and venerable brother, the Rev. Jos. Hobbs; and that while we bow with submission to the will of the Supreme Disposer of events in his not unexpected decease, we desire to record our sincere estimate of his worth as a consistent Christian and a faithful minister of Jesus Christ. Brother Wallis is requested to write a letter of condolence to the widow and family of our late lamented brother.

Brother Dunch laid before the Conference a letter he had received from Mr. Noble, of Boston, in reference to the raising of a fund for the support of aged and infirm ministers; whereupon it was resolved, That as the spirit of the projected institution is entirely of a benevolent character, we cordially approve of the object, and hope the £2000 mentioned in the communication will be raised: we therefore recommend, that as many of our friends as are able will give in their subscriptions, anticipating a more full development of the plan and objects of the institution at the next Association.

The next Conference to be held at Commercial Road, on the Tuesday in Easter week, to commence at half-past ten in the morning; the friends there to choose the character of the public service to be held in the evening, and give due notice in the March number of the Repository.

In the evening of the day a public service was held, which was found to be deeply solemn, and, it is hoped, profitable. Brother Bissil prayed, and brethren Wallis, Burnis, and Ferneyhough, delivered very animated and powerful addresses.

E. STEVENSON, Sec.

P.S.—The Churches at Portsea, Rushall, Smarden, and Isleham, are reminded of their negligence in not sending reports; it is much hoped that the Churches will not fail in this matter.

WARWICKSHIRE CONFERENCE.—This Conference assembled at Austrey, on Tuesday, October 6th, 1840. The attendance of friends, especially from neighbouring Churches was highly encouraging. As Messrs. Barnes, Tunnicliffe, and Staples, were the only ministers present, it was thought advisable not to proceed with the business of the Conference, but to hold a meeting for mutual religious improvement. Accordingly prayer was offered, addresses were delivered, and it is pleasing to record, that the Great Head of the Church was evidently present, and that many found it good to be there.

However, toward the close of the meeting, Mr. Tunnicliffe observed, that he could not help feeling somewhat grieved that no business had been transacted, as he had several cases to present to the Conference; one particularly, from the trustees of the Coventry chapel, who were anxiously waiting the advice of the Conference how to proceed in their then embarrassed circumstances. A considerable amount of interest was due, and they had nothing in hand to meet it.

At length it was resolved to attend to some business if possible; and after some consultation, the Conference unanimously

I. Expressed their most cordial sympathy with the trustees of the Coventry chapel, but felt unable to render them any advice.

II. Agreed that the next Conference be held at Longford, and that Mr. Barnes preach in the evening. And,

III., Desired the Secretary to fix the time for the assembling of the next Conference, and to write to the ministers, and earnestly request them to be present, "to see whether it is to live or to die."

The meeting being dissolved, the friends repaired to the school-rooms, and took tea in company. In the evening Mr. Tunnicliffe preached from Matt. xx. 6, "Why stand ye here all the day idle?" On the whole the day is reviewed with pleasure and satisfaction; and it is confidently thought by those who were present, that if the Conference could be properly organized, and strengthened by the addition of the Churches assembling at Barton, Hinckley, Hugglescote, Measham, and others in the neighbourhood, the business would be conducted with spirit, and the Conference would be the means of doing much good.

It is earnestly hoped that something will be done, not only to save the Conference from a premature grave, but to make it healthy and vigorous. G. STAPLES.

NORTHAMPTON.—On Lord's-day, Oct. 18th, 1840, three sermons were preached in the General Baptist Chapel by Mr. Goadby, of Leicester, when collections were made toward defraying the debt which remains on this place of worship. On the following afternoon a tea-meeting was held in the chapel, at which addresses were delivered by Messrs. W. Jarrom, J. Buckley, of Harborough, Brown, Matheson, and Goadby. The proceeds of the tea, with the collections, amounted to £9, 4s.

At this meeting it was proposed to do something in earnest for the reduction of the heavy debt on the chapel, and a number of pledges were given to raise £25 by

the next anniversary. As the debt is heavy, upwards of £500, and a part of it is called in, it is also determined to make private applications to the wealthy and liberal dissenters in the town and neighbourhood. Any well-wishers to the cause, who may be able to assist them, are earnestly requested to do so, as the few friends there are laudably, and to the extent of their power, liberally exerting themselves to raise an interest in Northampton. There are few of our Churches which can vie with this small people in their efforts and sacrifices.

WIRKSWORTH. *Anniversary Sermons.*—On Lord's-day, Sep. 27th., the Annual Sermons for the liquidation of the chapel debt, were preached by the Rev. J. G. Pike, of Derby; in the afternoon, from 1 Peter, v. 4. "When the chief Shepherd shall appear," &c. and in the evening from John ix. 27. "Will ye also be his disciples?" The congregations were good, and the collections liberal. Amount, £25.

On Lord's-day, Aug. 16th., after a sermon by the Rev. W. Underwood, from John xiv. 21, "He that hath my commandments," &c., three young persons were *scripturally* baptized. The meeting house was much crowded; the sermon was heard with great attention; and the baptism was witnessed with the utmost decorum: the whole congregation quietly *keeping their places*.

KIRTON.—There are some pleasing indications in this place that the Lord is in the midst of his people. The congregations have increased, and it has become necessary to provide accommodation for them. The subject has been taken up by the Church in a very laudable and spirited manner. About £100 is promised. Our present chapel is not equally comfortable with others in the town; this is against us, and has retarded our progress. We purpose erecting a school-room and galleries; the galleries to contain one hundred, and the whole to be so constructed that, by a slight expense, a further enlargement may be effected. The expense will be from £250 to £300, and will add greatly to our present burdeu, unless we obtain the help of our friends. We hope for their assistance, and pray, "Save, Lord, we beseech thee: O Lord, send now prosperity." W. G.

NETHERSEAL. *Opening of a New Baptist Chapel.*—On Wednesday, Sep. 23, this neat and substantial place of worship was opened for divine worship; when two sermons were preached, that in the afternoon by the Rev. H. Hunter, of Nottingham, and

that in the evening by the Rev. E. H. Burton, of Portsea. The devotional exercises were conducted by the Revds. J. Staddon, of Burton-on-Trent, and T. H. Hudson, of Leeds.

On Lord's-day, Sep. 27th, two sermons were preached in continuation of the opening services: the one in the afternoon by the Rev. E. H. Burton, and in the evening by G. Staples. On each of the above occasions, the choir, kindly assisted by friends from a distance, greatly contributed to the interest of the services. The congregations were large and respectable, especially on the Sunday, when the chapel was filled to overflowing. The collections amounted to £30. The dimensions of the chapel are forty feet by twenty. There is a gallery across one end; and it will seat about 300 persons. The expense of the building will be about £200; and upwards of £100 has already been obtained by voluntary subscriptions, so that a comparatively small debt will remain on the place.

The prospects of the Redeemer's cause in this village are very encouraging; the prejudices of the people are giving way; an increased disposition is manifested to bear the Gospel preached; and since the opening of the chapel, the congregation has been a decided improvement on that previous to the opening. By the aid of our esteemed friends Messrs. Shakespear, and Orton, divine service will be held in future, on the Sunday evening, as well as the afternoon; and while the cry of the Church is, "Awake, awake, O arm of the Lord," may the reply from the sanctuary speedily be, "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee."

G. STAPLES.

CASTLE DONINGTON.—*Anniversary Sermons.*—On Lord's-day, October 11th, two powerful and interesting sermons were preached, to attentive and numerous audiences, in the Baptist chapel, Castle Donington, toward liquidating the remaining debt in connexion with expenses incurred by recent improvements. A hallowed feeling pervaded both services. On Monday evening a social tea-meeting was held in the school rooms. Several ladies connected with the congregation furnished the tea gratuitously, and about 200 persons partook of the exhilarating beverage. After tea, it was suggested that measures be immediately adopted to sweep off the whole debt. This suggestion meeting with approbation, the whole party moved to the chapel, and the Rev. J. J. Owen was requested to preside. A hymn was sung, and the Rev. — Buckpit, (Independent) offered supplication for the divine blessing; after

which the chairman addressed the meeting, briefly stating the object they contemplated, and the powerful motives we had to engage in a work of so sacred and important a character. He was followed by the Revds. Buckpit and Wigg, who most judiciously and energetically pressed on the audience the practicability and desirableness of the object. It was not long before all were animated by one mind. A feeling of the utmost harmony and delight pervaded the whole meeting, and we soon found that we had pledges sufficient to pay the whole of our debt, amounting to nearly £120. Where are the taunts of the friends of the compulsory system, who absurdly and vauntingly declare, that religion would sink were it not for the *establishment!* All we have stated was done with the greatest cordiality and good feeling. J. J. O.

ORDINATION AT HINCKLEY.—On Tuesday, Oct. 13th, 1840, the ordination of Mr. Michael Shore, over the Church and congregation assembling in the General Baptist chapel, was attended to. In the morning of the same day a prayer-meeting was held at six o'clock, when the vestry was completely filled: most affectionate and fervent prayers were offered, and the only feeling that seemed prevalent amongst us was that of unity and love. At half-past ten o'clock the ordination service commenced, when the Rev. W. Salt, (Independent) opened the meeting by reading and prayer, the Rev. T. Stevenson, of Leicester, delivered an excellent introductory discourse, and the Rev. J. Derry, of Barton, proposed the questions to the Church and minister, and with the greatest seriousness and solemnity offered the ordination prayer, accompanied by the imposition of hands. The Rev. T. Stevenson, of Loughborough, then delivered a most affectionate and faithful charge to the minister, from 1 Tim. iv. 15; after which brother Knight, of Wolvey, concluded the service by prayer. In the evening the Scriptures were read, and prayer was offered by the Rev. — Sheffield, (Independent); and brother Ayrton, of Derby, preached an eloquent sermon to the Church and congregation, from 1 Thes. v. 12, 13; and after prayer by brother Tunnicliffe, of Longford, the interesting services of the day concluded. The hymns were given out by Mr. Verow.

ANNIVERSARY SERMONS AT ÆNON CHAPEL, NEW CHURCH STREET, ST. MARYLE-BONE.—On Lord's day, Sep. 27th, three appropriate and excellent sermons were preached. In the forenoon by the Rev. J. Stevenson, A. M., of Boro' Road, from John vii. 37; in the afternoon by the Rev.

T. Archer, A. M. of Oxendou street Chapel, from Psalm cxix. 129; and in the evening by the Rev. J. Burns, minister of the chapel, from James i. 16, 17. On the following Monday evening a very interesting social gratuitous tea meeting was held, when about 200 persons belonging to the church and congregation, and also from other churches, assembled; after which, instructive and impressive addresses on christian activity, revival of religion, &c., were delivered by our esteemed pastor, the Revds. J. and E. Stevenson, J. Wallis, and Mr. Young, of Edinburgh. This was decidedly the best, and most profitable social meeting we ever attended.

J. G.

BAPTISM at LOUTH.—The pleasing manner in which the enlargement and improvements of our chapel have gradually progressed, has been to all who rejoice in the prosperity of Zion a source of very considerable gratification. Conscious, however, that "except the Lord build the house they labour in vain that build it;" it is our ardent desire, and earnest prayer, that a holy and spiritual temple may be reared unto the Lord in beauty and glory, composed of living stones, adorned with all the loveliness of christian graces, and built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. To all who thus desire the prosperity of Zion, and the progression of Christ's kingdom, the service we are about to record was a season of deep and solemn interest, mingled with emotions of a most pleasing nature.

The ordinance of christian baptism was administered on Thursday last, Oct. 15th, when seven individuals publicly professed their attachment to the Lord, by following him in his own appointed way. It is proper, however, here to observe, that only two of the persons baptized were to be united to the Church here, the other five having come from the villages of Asterby and Donnington, about seven miles hence, for the purpose of attending to the ordinance, as they have not there any proper convenience for its administration. We will here just give a very brief outline of the Baptist Church at the above villages, as we believe it will be deeply interesting to many. A small Baptist interest has been maintained then at Asterby and Donnington for a number of years, with various degrees of prosperity at different periods. About the commencement of the present year, however, considerable disturbance and excitement prevailed in their little body, in consequence of the individual who was accustomed to minister to them in holy things, having imbibed the Campbellite heresy;

and persevering, in spite of their efforts to the contrary, to preach unto them "another Gospel." They had not, however, "so learned Christ;" they knew full well, that "other foundation could no man lay than that is laid, which is Christ;" and such was their adherence to that which constitutes the peculiar boast and glory of the Baptist denomination, and throws around it a halo of brightness, calumniated and abused as it is, *the truth*, that they boldly insisted upon his resigning, which, not without some trouble on their part, and great reluctance on his, he was at length compelled to do. Since that time they have been regularly supplied by one of our friends, Mr. Thos. Burton, who prior to that period occasionally officiated in a local capacity, having been called to the work by the Church. He has laboured among them with commendable and unwearied zeal, and we rejoice to add, that the Church is now beginning to assume a more flourishing aspect. The five individuals referred to, are the first-fruits, we sincerely hope, of an abundant harvest not very far distant. The services connected with this interesting occasion, were as follows:—After the usual introductory solemnities, our esteemed and beloved minister, Mr. Cameron, delivered an address from the water side, explanatory of the last commission of our Lord, and then baptized the candidates; after which Mr. James Kiddall preached, taking (not as a text, but as a motto,) the words of the Apostle James, "Receive with meekness the engrafted word;" and after some introductory remarks, proceeded to enlarge upon the following propositions.—1st. That baptism is not the means by which the poor sinner is brought into a state of salvation, but is emblematical of that state. 2nd. That while baptism is not to be administered indiscriminately, it is the duty of certain characters practically to regard it. 3rd. That while baptism is despised by the great majority of our fellow creatures, it is honoured of God and the Redeemer. These propositions were illustrated and enforced by copious references to the New Testament. The congregation was very good, and the greatest order and decorum were observed during the administration of the ordinance, which was gone through in a beautiful and expressive manner. May those who have, in this solemn manner, put on Christ, be lasting ornaments to the profession they have made, for his name and mercy's sake. Amen. T. S. B.

BAPTISM at BOURN.—The ordinance of believers' baptism was administered in this town on Lord's-day, Sep. 27th. The three candidates were residents in two neighbour-

ing villages, in which preaching is regularly maintained. The text on the occasion was John xv. 14, from which Mr. Peggs urged obedience as a proof of love to Christ. As a pleasing example of the propriety and advantage of attention to villages in connexion with the mother town, it may be stated, that within the last five years, sixteen persons have been added to the Church from these two villages. In the evening Mr. John Wherry, of Wendling, preached an excellent sermon on general redemption from, "Who will have all men to be saved, and to come to the knowledge of the truth." O that our Churches were more attentive to the extension of their borders.

B.

BAPTISM AT WHITTLESEA.—On Lord's-day morning, Oct. 11th, a large number of people assembled in the General Baptist Chapel, Whittlesea, to witness the confession of four individuals of their crucified Lord in his own appointed ordinance, when our esteemed young minister, Mr. Rose, baptized; on which occasion the Rev. J. Jones, of March, preached a very appropriate, conclusive sermon, from Acts ix. and part of 6th verse, "Lord, what wilt thou have me to do?" and in the afternoon received the candidates into the Church, and administered the Lord's-supper. An apparent good feeling pervaded through the services of the day, and we hope much good will be the result.

BAPTISM AT CASTLE DONINGTON.—On Lord's-day, Sep. 27th, five persons were baptized in the General Baptist Chapel, Castle Donington, on which occasion the Rev. J. J. Owen preached from John xiv. 10: it was a pleasing and profitable opportunity. In the evening the audience was addressed from Luke xv. 7, after which the baptized were solemnly admitted to the Church. The whole day was one of joy—a time of refreshing from the presence of the Lord.

BAPTISMAL HYMN, BY MR. GILES, OF LEEDS.

HAST thou said, exalted JESUS,
 "Take thy cross and follow ME?"
 Shall the word with terror seize us?
 Shall we from the burden flee?
 Lord, I'll take it;
 And, rejoicing, follow thee.

While this liquid tomb surveying,
 Emblem of my Saviour's grave,
 Shall I shun its brink, betraying
 Feelings worthy of a slave?
 No! I'll enter:
 Jesus enter'd Jordau's wave.

Sweet the sign that thus reminds me,
 Saviour, of thy love for me;
 Sweeter still the love that binds me
 In its deathless bond to thee.
 O what pleasure,
 Buried with my Lord to be!

BAPTISMS AT ÆNON CHAPEL.—On Thursday Evening, July 30th, ten persons were baptized, when an excellent energetic discourse was delivered by Mr. Batey, on the occasion.

On Sep. 30th, twelve persons were baptized, when our pastor preached to a large and attentive congregation, a plain and convincing sermon on the nature of believer's baptism, from I John, v. 3.

We are happy to say, that several more are anxiously inquiring about the way of salvation, whom we expect will be baptized the last Lord's-day of this month. J. G.

COLLECTIONS at Wisbech, Sutton St. Edmonds, and Chatteris.—In a note of Mr. Burns', Oct. 17th., which we have seen, he says, "I have had a very delightful tour during the last eight days. I have reason to believe the cause of our blessed Lord is progressing. A spirit of liberality distinguished all the services. At Wisbech, the collections were £24, (for the chapel) though they had been raising a considerable sum by private subscriptions.

"At Sutton St. Edmonds, they got about £30, at the opening of their small chapel.

"Chatteris Anniversary, also £30, on Thursday, with two services. Liberality is not religion, but it is generally a good index of the true state of things."

FLECKNEY.—An interesting revival meeting was held in this place, Sep. 28, 1840. Several brethren, in conjunction with Rev. S. Wigg, of Leicester, addressed the meeting. The few friends here are anxious to erect a school room. Fifteen pounds, with what they have already collected and subscribed, would enable them to execute their object. They are thankful for the help already received; and as they are poor, and wish to avoid debt, they are desirous to obtain the whole sum before they build. Contributions will be received by Mr. Hawley, Charles street, Leicester.

Should it rend some fond connexion,
 Should I suffer shame or loss;
 Yet the fragrant, blest reflection,
 I have been where Jesus was,
 Will revive me
 When I faint beneath the cross.

Fellowship with Him possessing,
 Let me die to all around;
 So I rise t' enjoy the blessing,
 Kept for those in Jesus found,
 When th' archangel
 Wakes the sleepers under ground.

Then, baptized in love and glory,
 Lamb of God, thy praise I'll sing;
 Loudly with th' immortal story,
 All the harps of heaven shall ring:
 Saints and seraphs,
 Sound it loud from every string.

MISSIONARY OBSERVER.

THE RUT JATTRA AT JUGGERNAUT.

FROM MR. LACEY.

July 7th, 1840.—I am returned from the Ruth Festival. Contrary to the confident predictions of the friends of the tax, who maintained that the repeal of the tax would create such an influx of pilgrims that they would eat up the province, it has been a remarkable small jattra, the smallest that has occurred for seventeen years at least. There were not more than 50,000 pilgrims, including the inhabitants of the town of Pooree, estimated at about 20,000, leaving 30,000 pilgrims. Juggernath came out of his temple on the afternoon of the first day of July, about four o'clock, and mounted his car amidst murmuring of Huree bol from the multitude. The rajah and priests have made an extraordinary effort this year; every thing was in a state of forwardness, and the idols were decked out with unusual grandeur. Jägänáth had on his superb golden arms, if indeed they are gold, which some deny. They are large and massive, and weigh not less than ten pounds each.

Our brethren from Berhampore and Ganjam met us at Pooree with the native preachers, and we formed a strong party. We had several interviews with the Khurda Rájáh, and I gave him seven or eight copies of our new tract, called, "The gate thrown open;" a tract composed and published in commemoration of the abolition of the tax. A translation of a part of it will appear in my journal of the festival. Very little mortality appeared at Pooree, though the cholera, as usual, lingers on the heel of the retiring pilgrims.

Two* wretched men sacrificed themselves under the wheels of the idols' cars, and were in a moment crushed to death. The car went over the head of one of them. Notwithstanding that the government have renounced the pilgrim tax, they have agreed to give to the temple, for the purpose of supporting the idol, a yearly donation of 47,000 Company's rupees, a sum more than sufficient to support the idol in all his glory, and to perpetuate him for ever.

August 14th.—My letter was too late for the July mail, and I despatch it by the August one. Since writing this letter, we have had a baptism at Cuttack; and though of only one person, and he a poor youth, the case is one which much interests my own mind. Rogudass, or, as he is now called, Thomas, is the son of parents of the fisherman caste, and a Bengallee. Quite destitute, he accepted service when very young to be cook for a person named Phillips, who about eight months ago came to a relation who keeps watch at the Point Palmira's Lighthouse. Here we had a young man named Butchor, a pious and zealous Christian. He commenced teaching Rogudass to read Ooriya, explained to him the danger of sin, the importance of obtaining forgiveness, and the way of salvation through the blood of Christ. For some time he seemed to labour in vain; but at length light dawned on the benighted mind of the youth, and he began to feel. Mr. Butchor proceeded in his labours, and watered them with prayers, and he succeeded. Rogudass became decided, and about a fortnight ago brought letters, and was baptized. The day, August 2nd, was one of pleasure. Gunga addressed the spectators in a very clear

* And since then nine more.—*July 21st.*

and impressive manner, and then Rama Chundra descended with the candidate into the new baptismal tank, and solemnly baptized him. Our chapel was quite full in the afternoon, when I administered the Lord's-supper, and received the candidate.

Affectionately yours,

C. LACEY.

GRANT OF £209, 13s. FROM THE AMERICAN AND FOREIGN BIBLE SOCIETY.

It affords us much pleasure to insert the subjoined extracts:—

New York, 10th. July, 1840.

"My dear brother,—Immediately after the meeting of the Board of the American and Foreign Bible Society in May last, I did myself the pleasure to communicate to you the following resolution, which was unanimously adopted at that meeting:—

"Resolved, 'That *One Thousand Dollars* be appropriated to print and circulate the Sacred Scriptures in the Orissa language, under the direction of brother Amos Sutton, and his associates.'

"Peculiar circumstances have hitherto delayed the transmission of the above amount; but at the request of our worthy Treasurer, William Colgate Esq., I have great pleasure in forwarding the enclosed Bill of Exchange on London. When you receive the avails, be so good as to drop me a line. In the accompanying Quarterly Paper, you will perceive that I have published large extracts from your valuable communication on the Moral Destitution of Orissa. It may be gratifying for you to know, that it will be read by many thousands, to whom we send the Quaterly Papers; and I will procure its republication in other periodicals, which will spread it before multitudes in every State in the Union. I entertain no doubt, that the important information which it imparts will eminently subserve the cause of the Redeemer.

"When you write to my brother Sutton, please to intimate that I have long indulged the hope of seeing something from his pen. Tidings of the battle, from one actually in the field, always possess a more than ordinary interest.

"I remain, affectionately yours,

To Rev. J. G. Pike.

"CHARLES G. SOMMERS, *Cor. Sec.*

MISSIONARY ANNIVERSARY AT TARPORLEY.

ON Lord's-day, Oct. 4th, 1840, a sermon was preached by Mr. Stenson, in the General Baptist Chapel, Tarpорley, from Mat. ix. 37, 38; and on the Tuesday following Mr. Pike, of Derby, preached in the afternoon from 2 Kings vii. 9. A public meeting was held in the evening. Mr. Stenson presided, and addresses were delivered by Messrs. C. Bate; R. Dutton; R. Pedley, Haslington; J. Morris, Tattenhall (Independent); and J. G. Pike, Derby. Congregations were good, and the collections and subscriptions amounted to £21, 14s. 1d.

E. STENSON.

REV. JOHN GOADBY.

As many of our friends are interested in our beloved brother, once a Missionary to Orissa, but now in America, we give the following particulars from the Minutes of the Saratoga Baptist Association, held last June, which have been forwarded to us.

Saratoga is a county in the north of the State of New York, and there are twenty-three Baptist Churches in the Association, with about 3000 members; 304 were bap-

tized last year. It has twenty ordained preachers, and seven licentiates.

Mr. Goadby is the pastor of a church in Milton, of about 130 members, and was appointed Secretary of the Association, and one of the Delegates to the Convention of the State of New York, to be held Oct. 3rd.

The following are extracted from the multifarious resolutions, &c., adopted by the Association.

The American and Foreign Bible Society.

Your committee would express their gratitude to Almighty God for the rich and manifold tokens of favour towards the American and Foreign Bible Society, from its organization to the present moment; and with unfeigned pleasure would also notice the recent formation of the *Bible Translation Society* of Great Britain, and hail it as an indication of the certain triumph of the holy and eternal principles which constitute the imperishable basis of both these institutions.

Foreign Missions.

The Board has established among the Indians in our own country, eleven stations:—in Europe, three; in Western Africa, one; and in Asia, eight:—together, twenty-three stations, with forty-five out stations, occupied by ninety-eight Missionaries and Assistants, from America, and ninety-five native labourers. The whole number in the service of the Board, including females and natives, is one hundred and ninety-three, who are scattered over a vast extent of territory, among some hundred millions of our fellow creatures—who are without hope and without God in the world,—many of them without the Bible, and many without a written language,—and all hastening with us to the bar of God.

The receipts of the Board for the year, ending April 15th, exclusive of appropriations from kindred institutions, and from the United States Government, amounted to 66,335 dollars 92 cents, about £14,000.

BAPTIST MISSIONARY SOCIETY.

BAPTISMS IN JAMAICA.—After close and repeated examinations, and the most diligent inquiries respecting every person, we baptized and added to the church at Brown's Town 109 individuals, in March. In May 103 were baptized, and added to the churches at Bethany and Clarksonville. In June another addition was made to the Brown's Town church, of 172 persons. In all, 385 have been added to our church this year. Since these baptizings have taken place, many more have come forward, confessing their sins, and wishing to make a public profession of their love to Christ; at Brown's Town 257, and at Bethany and Clarksonville, 120.

When I look at these results, my heart is overwhelmed with gratitude—762 sinners, within a few months, professing to have been brought out of darkness into light,—from the bondage of Satan into the liberty of the children of God! O for a few more showers of blessing, then will the whole 5000 souls, composing our congregations,

From this income, the wants of the Missionaries have to be supplied, and a considerable number of presses furnished with materials for printing ten or twelve million pages for Asia, besides a large amount for other parts of the Missionary field.

Domestic Missions.

The success with which our Home Missionary efforts have been crowned by the blessing of the great Head of the Church, during the past year, calls for our gratitude and thanksgiving. The Baptist Missionary Convention of this State, of which this Association is an Auxiliary, held its last annual meeting at Saratoga Springs. From the report we learn, that 69 Churches have been supplied with a preached Gospel and pastoral labours, either the whole or part of the year: embracing in the whole, 52 years labour. 66 of these Churches are situated in 33 counties of this State, 2 in New Jersey, and one in northern Pennsylvania: making the whole amount of local and itinerating Ministerial services performed, including that of the Agents, to be 76 years: a period longer by 12 years than was ever before reported in one year by the Convention.

Slavery.

Whereas American Slavery is a system of cruelty and injustice to the slave, and a sin against God: therefore resolved, That we earnestly request the Churches of this Association to remember in the concert of prayer those in bonds as bound with them.

be converted to God, and all the people in the district turn to him with purpose of heart.—*Mr. Clarke.*

The number reported as baptized in all the Jamaica churches, for 1839, is 3457; and the total number of members 24,777. "What hath God wrought!"

ADDITIONAL MISSIONARIES TO JAMAICA.—It is intended by the Baptist Missionary Society to send ten additional missionaries to this Island. The Negro Churches, we believe, will support them. Above £1000 has been already subscribed for their outfit.

MISSION TO WESTERN AFRICA.—The Rev. Mr. Clarke, formerly of Jericho, Jamaica, and Dr. Prince, have been appointed to found a mission in Western Africa. They have sailed for Fernando Po, *en route* for the Niger. When they have prepared the way, it is expected numerous converted Negroes from the West Indies will follow as preachers and teachers.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 24.]

DECEMBER, 1840.

[NEW SERIES.

SPIRITUAL DEPRESSION.

THE Christian Religion is eminently adapted to promote the happiness of all those who cordially embrace it, and yield themselves to its influence and guidance. The clear development it contains of the purposes of Jehovah, in providing for the salvation of a lost world, by the mysterious work and sufferings of the Lord Jesus Christ, extends before the mind of the humble believer a scene replete with wonder, admiration, and delight. Here he beholds the awfulness of infinite justice, and its divine and atoning victim; here he sees the attractions of heavenly love, exhibited in a scale of grandeur and majesty which far surpasses every other manifestation of divine benevolence; and here he discovers a way opened for the salvation of the lost, alike honourable to God, and inviting and safe to man. The "exceeding great and precious promises" of the Gospel, which declare the free and gracious pardon of penitent believers, which assure them of acceptance and adoption, which secure to them the sustaining and sanctifying influences of the Holy Spirit, and invest them with the title to eternal life; are in the most happy and beautiful agreement with this revelation of the divine character, and seem, though stupendous and valuable beyond all conception, naturally to arise out of the glorious work of the Son of God. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

The effect, therefore, which the knowledge and experience of these truths produce on the mind of the christian, is joyous, happy, and triumphant. His sins are swallowed up in the ocean of divine love; his soul is renewed by the power of the Holy Spirit, and possessed of "the spirit of adoption," he commits himself to his Father's care, and holds frequent, favoured, and intimate communion with God. His fears are silenced, his terrors banished, and "the peace of God, which passeth all understanding, keeps his heart and mind through Christ Jesus." His hopes are high and well founded, and his affections attracted and centred, on a bright and blessed immortality, cause him to rejoice with "joy unspeakable and full of glory."

How is it, then, that the sincere followers of the Lord Jesus so frequently appear to be without spiritual enjoyment; and instead of the language of hope and triumph, utter that of sorrow and despair? It is not because the

work of Christ is not great, because his promises are not sure: much less is it because the truths of the Gospel are adapted in any way to depress the mind, and to throw a gloom over the souls of christians: nor is it, in the cases we would more particularly refer to, because there has been a deliberate departure from God, or a criminal neglect of his ordinances. And yet it frequently exists, and at times assumes a singular power, so that the christian is "cast down," "perplexed," and "in despair."

It must be obvious to every one, that any circumstances which operate on the mind, so as to produce a serious doubt of our interest in gospel blessings, or which induce a settled fear that we shall not continue faithful unto death, and secure the rewards of immortality, are sufficient to occasion disquietude and depression. For while the christian is assured that the highest blessings he can enjoy, both here and hereafter, are those which are contained in the Gospel, he is also sensible that to lose them is the greatest calamity which can possibly befall him. The intensity of his alarm and dismay is proportioned to his estimate of the magnitude of the privileges, the possession and security of which are in peril.

An inquiry into the experience of christians will make us acquainted with various sources of spiritual depression; and a careful inspection of the Word of God, will supply us with directions for its removal: and as some of the sincere and tried disciples of the Redeemer, either from diffidence or a deficiency of spiritual knowledge, are scarcely able to unbosom their griefs, or to unravel the mystery of their state, it may not be unprofitable to devote a few lines to the elucidation of this subject.

The spiritual conflict in which the christian is called to engage, is obviously one fruitful source of fear and dismay. He entered on his career as one who knew that he was "called to be a soldier" of the cross. He knew that he was "encompassed with infirmity," and that his nature was depraved and fallen. He resolved to obey the command of Christ, to "deny himself and take up his cross." He was conscious that the influence of the world was hostile to his spiritual progress. He was also aware, perhaps from his own experience, as well as from the testimony of the word of truth, that he had invisible but mighty spiritual foes; that his "adversary the devil, as a roaring lion, goeth about, seeking whom he may devour." For a season he felt himself to be "strong in the Lord, and in the power of his might," and his foes apparently fled before him. How happy his position! Inbred sin is mortified, the world is renounced, and satan repelled; and the believer utters the language of triumphant gratitude, "In all these things we are more than conquerors through him that loved us." His mountain stands strong, and he says, "I shall never be moved."

But the christian's conflict is continuous. His foes, though discomfited, are not destroyed; and he must expect them to come upon him again and again, with renewed vigour. For this he is not always prepared; and this peculiarity in his warfare is itself adapted to excite his fears. To be constantly striving against sin, to be habitually and watchfully guarding against the influence of the world, and the power of satan, requires more of the grace of God, and of fixed firmness of resolve, than to die a martyr's death, or to triumph over all the terrors of the tomb.

There are seasons, too, when the severity of the conflict is extreme. The principles of evil that are within us acquire, apparently, an increased

power, and, as the waters pent up, threaten to burst their barriers. The suggestions of Satan and his assaults, are such as to give a serious shock to our inward strength, so that the christian yields to fear. He trembles lest he should be overcome. He wonders why such temptations happen unto him, and fears that he shall "fall, and be snared and taken." In these circumstances his courage fails, and he is led to exclaim, "Oh wretched man that I am, who shall deliver me."

Nor is the conflict itself the only source of this inward disquietude. The estimate we form of our own character and defects, will frequently bow us down. It is well for the Christian to cherish an abiding tenderness of conscience, and to cultivate the habit of close self-inspection, that he may humble himself before God, and daily seek for that grace which cleanses and renews. But there are states of mind, in which, if conscience is not become morbidly sensitive, it seems to acquire such power as to prevent the Christian from laying hold on the consolations and supports of divine grace. At such seasons the humble believer writes "bitter things" against himself. He examines the portraiture of the christian character as given in the inspired Scriptures, and concludes that he can scarcely discern in himself a single feature. His faith has not the power, nor his love the ardour, nor his devotion the entireness, characteristic of the people of God. His failings are so numerous, and his faults so manifest, that he cannot conclude himself to be a Christian. He forgets that there are different degrees of spiritual maturity; he overlooks a number of encouraging evidences that are still in his favour; and, under the influence of extreme spiritual susceptibility, he fears he never was, and perhaps that he never can be, "accepted" or "approved in Christ."

This state of the "inner man" will at times lead the disconsolate disciple to compare his past with his present spiritual condition. "There was a time," he will say, "when I was happy and hopeful. I enjoyed God and his ordinances: I delighted in his worship and his word. The Sabbath to me was a sacred season. God's house was my earthly heaven. The exercises of the closet afforded the choicest enjoyment. I delighted to do the will of God. But now, how cold, how careless, how heartless, and hardened am I become! Instead of making progress in the path of piety, I fear I am retrograding, and shall ultimately fall into wretchedness and ruin. 'Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and by his light I walked through darkness; when the secret of God was upon my tabernacle.'" The burden which he thus feels ministers to its own magnitude, and becomes sensibly heavier by its influence on a sorrowful heart. His path is gloomy, and a spirit of fear deprives him of his former confidence. His soul is cast down within him, and he fears God has withdrawn himself. He exclaims with Job, "O that I knew where I might find him: behold I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand that I cannot see him."

Though the practice of piety, and the consolations of religion, are the best supports we can have under the cares and afflictions of life, yet our worldly troubles, from the infirmity of our nature, do at times so engross our attention as to cause us to lose sight of the strength we might derive from God, and thus, by their continual occupancy of our thoughts, induce

us almost to sit down in despair. It is difficult in heavy trouble to retain our hold on the promise, but more so to regain it when it has been relinquished.

A diseased state of body, and a nervous depression, arising from physical causes, will frequently produce religious disquietude. The mental powers, sympathizing with the prostration of our animal spirits, induce a tendency to general gloom. Every thing is then viewed through an affected and distorted medium, temporal and spiritual things alike. There may be nothing in our temporal condition to warrant disquietude, but their aspect is darkened; there may be nothing in our spiritual state to justify alarm, but there is depression.

Any of the causes above mentioned is in itself sufficient to disturb our spiritual tranquility, but it is highly probable they seldom operate singly and alone. If, for instance, our spiritual conflict is severe, there may be in connexion with it doubts as to the reality of our conversion to God; and when worldly troubles press us down, these may be accompanied with "the fiery darts of the wicked one," as well as a diminution of physical vigor. The human mind, and the spiritual life grafted upon it, in combination with the external circumstances and physical principles which affect it, is a curious and complicated machine, whose operations cannot always be accurately described. Our inward and varied emotions do not at times admit of a definite, verbal enunciation. "The heart only knows its own bitterness."

When the humble followers of the Lord Jesus are bowed down, (and which of them is not at times?) the question naturally arises, What are the means by which they may obtain relief and rest to their agitated souls? These, perhaps some may say, are very obvious; but they are not always so when we most need them. If any reader of these lines has perceived that his own condition has been represented, he, especially, will feel grateful if at least an attempt is made to guide him out of the labyrinth.

First, then, let the afflicted Christian take sufficient courage to inquire into the cause of his depression. Our fears are often like phantoms, that will disappear when they are scrutinized. Fears are often cowards, that fly when we face them. Inquire, then, with the Psalmist, "*Why art thou cast down, O my soul?*" What is the reason of thy depression and alarm? Hast thou not fled to Christ, and put thy trust in an almighty and immutable Redeemer? And art thou not, with all thy infirmities, even now willing to devote thyself to him? Thou hast, it is true, trials and afflictions, and severe temptations; but is not this the frequent lot of sincere Christians, and has not God promised his help and succour? Thou hast not wickedly and deliberately departed from God: why then despair? Are thy sorrows the result of worldly trials, or of bodily infirmities? Remember, while using suitable remedies for their removal, that "the Lord knoweth our frame, and remembereth that we are dust," and that "in this world we shall have tribulation." It will very frequently be found, that a vigorous inquiry into the causes of our mental dejection will have the effect of chasing away the clouds that hang over us, and clearing our spiritual atmosphere.

Cherish, also, a disposition to confide in God. And in order to encourage and sustain this effort, let your mind be directed to those great

truths God has revealed concerning himself. He is a God of mercy and love; infinite in intelligence; boundless in benevolence; and he "changes not." Try to view him as your father and friend, and commit your way to him. "What time I am afraid I will trust in thee." Call to mind also especially the displays of his love in Christ Jesus: how glorious is the person of Christ; how great and gracious his work; how full and free his grace. Remember Christ's sufferings, and the constant sympathy he feels for his people, "who was tempted in all points" like unto them, and who "ever liveth to make intercession for them." Look to him afresh as a poor lost sinner; commit your case and your concerns into his hand.

Consider the many testimonies which are recorded in the sacred volume of the afflictions and temptations of the people of God, when "without were fightings, and within were fears." Remember how benevolently the Redeemer has invited *all* the labouring and heavy laden to come unto him, and how numerous are the declarations in the divine word for the encouragement of the tried and afflicted people of God. "When thou passest through the waters, I will be with thee." "Fear not, I am with thee." "I will strengthen thee, and help thee, and uphold thee, by the right hand of my righteousness." If ye "walk in darkness and have no light, trust in the Lord." The Scriptures abound with rich consolations to the sorrowful saint.

Lift up your soul in frequent ejaculatory prayer to God. Tell him your fears, temptations, weaknesses, and woes. Plead his promise; "pour out your hearts before him." He has said "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Be not inattentive to the ordinances of religion. They are appointed for the edification and comfort of the children of God. The Lord often meets his people and "speaks peace" to them in his courts. "He giveth power to the faint, and to them that have no might he increaseth strength." "They that wait upon the Lord shall renew their strength."

Recollect, too, that the afflictions and trials we experience are intended to wean us from the world, to humble us, to teach us to trust in God, and to cherish a spirit of habitual dependance on him. The "trials of our faith are much more precious than of gold;" and while they promote our patience, and improve our graces, will be found to "praise, and honour, and glory, at the appearing of Jesus Christ."

Let these exercises of your mind be persevering. Our Lord prayed three times in his agony, and an angel came and "strengthened him." Paul "besought the Lord thrice," and was sustained. David reasoned with himself again and again, while he poured out his soul unto God,— "Why art thou cast down, O my soul? hope in God, for I shall yet praise him;"* and he realized his hope. So will every humble and afflicted Christian. God is faithful. The countenance which is now darkened with sorrow, will be yet illumined by the light of life; the heart which is heavy with sadness, shall yet leap for joy.

Heaven and earth are full of testimonies to this truth. The angels receive "charge" concerning his people: they "encamp round about them that fear him," and deliver them. The saints above sing to him

* Psalm xlii. 5, 11, and xliii. 5. These Psalms were originally *unc.*

who brought them "out of great tribulation;" and thousands on earth, in every age have said, "He delivered the poor that cried, and him that had no helper." "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

Leicester, Nov. 10, 1840.

J. G.

ON LIFTING UP THE SOUL TO GOD.

WHILE the book of Psalms is an inspired and invaluable record of the devotional exercises of the primitive saints, which is adapted to kindle and sustain the spirit of piety, it is also a rich repository of the phraseology of prayer, to which the christian is constantly indebted in his worship. Its language is adopted as the most suitable and expressive; and many of the forms of expression employed by the writers, are admirably descriptive of the true nature of spiritual and religious exercises.

Take for example the words of David,—“Unto thee, O Lord, do I lift up my soul;”* a form of expression which occasionally appears in this sacred book; † what can more beautifully portray the true nature of real prayer than this language? Does it not teach us that prayer is a *spiritual exercise*? I do not lift my eyes to thee merely, nor my voice, though it may be to utter the most appropriate words, but “I lift up my soul.” If I utter petitions, or thanksgivings, and honour thee with my lips, that is only the outward form, which must be offensive to a heart-searching God, when unaccompanied with the emotions of the heart. “I lift up my soul” to thee, and the language I use only feebly represents the inward and spiritual desires which I feel.

This form of speech teaches us that prayer is an elevated exercise. The soul is lifted up: it rises above the world, its cares, concerns, and engagements. Conscious of its own dignity and high destiny, it soars aloft to God, the contemplation of his glory, his goodness and grace. It communes with him as the ruler, controller, and disposer of all things. In its elevation, surrounded with the splendors of eternity, and sensible of the infinite moment of these realities for which it is destined, it looks with contempt on earthly things. “The things that are seen are temporal, the things that are not seen are eternal.” How sublime is true devotion! How lofty the emotions which are experienced in its happiest exercise!

The significant language of the Psalmist intimates that his mind was the subject of a specific effort. He says, “I lift up my soul.” Not my soul rises to thee, without effort, and of itself. There are many seasons when the devout man experiences considerable difficulty in disengaging himself from the world. Its cares are heavy, its troubles various, and his “soul cleaveth to the dust.” Then, indeed, he has most need to pray. Does he content himself with cold, formal, heartless devotions? No, he proportions his efforts to his exigencies, his determination to his difficulties, and strenuously endeavours to lift up his soul unto God. He feels that he cannot be happy, nor contented unless his soul is lifted up. His wings may be moistened with the waters of trouble, or soiled by contact with this vile

* Psalm xxv. 1.

† See Psalm lxxxvi. 4,—cxliii. 2.

world, but by repeated efforts, and the help of the Spirit of God, at length he rises up to things unseen,

"Beyond this world and time;"

and these are frequently his sweetest and happiest seasons.

The soul is lifted up to God in prayer, as an object of affection, and a fount of blessing. How are the affections of the devout inflamed in their love to God, when thus lifted up unto him! He is the centre of all perfection and of all attraction. His infinite glories, beyond our feeble conceptions, are adapted to call forth the sublimest flames of love and delight. "Whom have I in heaven but thee, and there is none on earth I desire beside thee."

To him the soul aspires for aid in duty, direction in difficulty, security in danger, and for "grace to help in time of need." Introduced, or having "access" through a divine Mediator, he enters the presence-chamber of the Eternal, and pours out his heart before him. "In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for a house of defence to save me." How honoured and favoured is the man, thus permitted to plead with God!

It is when we pray, that God is said to "bow down" and listen to our cry. There is, on his part, a meeting of his people. They "lift up" their souls to him, and he bows down to them. They draw nigh to God, and he draws nigh to them. He who "stoopeth when he beholdeth things which are done in heaven," has said, "to that man will I look who is poor and of a contrite spirit, and trembleth at my word." Happy are they who realize the enjoyment of his presence, and who "lift up their souls unto God." Oh that all our devotions had these essential features. Let us seek for the Spirit to help our infirmities; that he may dwell in us, as the Spirit of grace and supplication," and that "praying in the Holy Ghost, we may look for the mercy of our Lord Jesus Christ unto eternal life!"

THE IMPORTANCE OF DECISION FOR GOD.

THE current of life is rapidly gliding away. Another year is near gone into Eternity with all its privileges and mercies never to be recalled. Well may we ask, "What report has it borne to heaven?" Oh, could we but hear the cry of neglected opportunities, and despised mercies: opportunities and mercies for ever gone by, how would our souls be affected! Many, who with us commenced the last year, have been called to meet their God; many who were trusting to a future time, as that in which they should decide for God; and now they are gone undecided into Eternity: that future time, to which they were looking forward, never came, and they were hurried into an Eternity for which they were quite unprepared. What would they now give for another offer of mercy! but now it is forever too late! the door of mercy is closed: "the harvest is past, the summer is ended, and they are not saved." And reader, have not you been thus putting off to a future time, that which deserves your *immediate attention*? and in the uncertainty of tomorrow, have you not been hanging your eternal destiny? This state of indecision is a dangerous one; for who knows what a day or an hour may bring forth. On the morrow you may be stretched on the bed of death, and then what will be your agony, that you put off the concerns of your never dying souls? Oh realize it, and imagine what your feelings would

be after neglecting so great salvation. A thousand worlds would not compensate for your loss! And oh! remember that you will never repent of having decided for God; but it will be a source of unfeigned pleasure through life, and throughout the ages of a never ending eternity; and your grief will be, that you so long delayed in this all-important matter, and that you did not do it earlier.

The present time is one also that calls loudly for decision on the part of Christ's followers. The powers of darkness are engaged in the service of Satan with untiring energy. All his agents are most actively employed in promoting evil; and shall these be so active, so determined, so energetic, and the followers of the blessed Saviour be asleep, inactive, undecided? God forbid! Oh reader! it is high time to awake out of that slumber into which you have fallen. The united cry of millions of your perishing fellow sinners is sounding in your ears, that you would rouse all your sleeping energies, and come to the help of the Lord against the mighty. And will you not listen to the cry, but shut your ears against it? Oh no! I am persuaded that you cannot do this; but rather carry it to a throne of grace, and then say,

"All that I have, and all I am,
Shall be for ever thine."

May this be your blessed experience and mine, and may we be more consecrated to the service of Him who bled on Calvary, than we have ever yet been.

Bristol.

J. A. B.

AN ACTIVE CHRISTIAN SERVANT.

*"Let it be the Christian's serious resolve every morning, to spend the day for
Eternity."*

I HAVE lately met with a beautiful illustration of the compatibility of constant and diligent attention to the outward means of grace, and religious duties, with an acceptable discharge of relative and secular ones. A christian female, with whom I have the pleasure to be acquainted, before she was united to a respectable shoe manufacturer of the town in which I reside, lived as upper servant in a pious family during thirteen years. She actively, affectionately and acceptably performed her duties, which necessarily were numerous, as connected with a retail business, and a large family, whose bustling regularity was frequently interrupted by friendly visitations from the many ministers of their acquaintance, who were drawn by the affectionate hospitality and respect with which the heads of the family ever treated the ministers of the Holy Gospel. I confess, I felt astonished and ashamed, when I was told that this never tiring industrious servant, after being up late on Saturday night, would actually attend the Sabbath morning prayer meeting before breakfast, but not before her duties were attended to, and this regularly, except when it was her "school-day," for during nine, out of the thirteen years, she was a valuable sabbath-school teacher. Now though her mistress was most unusually considerate in granting the indulgence and privilege of absence, of course the conscientious "help," would "work away," and finish the quantum of duty devolving upon her, before she went to her class. She would not put her work upon the other and younger girl. An additional and surprising fact it is, that this (to me) novel Sabbath-school instructress was so punctual to time, that she very rarely subjected herself to a fine, which she would have done had she arrived at school later than nine o'clock in the morning, and a quarter before two in the afternoon. The other, and frequent, religious meetings, even on the week-day evenings, were attended with proportionate zeal and regularity. Nor did these numerous engagements prevent her improvement in the various acquirements of

her station in life; no, she was a star of the first magnitude in her sphere, and her superior qualities and proficiency in womanly attainments secured her general esteem. She now fills the more responsible situation of wife and mother, retaining the sincere affection and respect of her former master and mistress. Would that my humble pen could deduce from the foregoing facts, glowing and exciting motives to increased exertion in the cause of our dear Redeemer. We have equally with this sister in Christ, all the holy incitements to live a life of faith on the Son of God; and his service is not grievous: no, all his requirements, and the directions of his inspired word to regulate our lives,—all prescribed acts of self-denial,—our moments—sacred to devout meditation and communion with our Heavenly Father—to the purifying and holy exercises of praise and thanksgiving,—all this divine machinery has for its end, our happiness, which term, we daily learn more and more, to be synonymous with holiness. May neither privileges neglected, nor privileges little improved, rise up against us, and condemn us, in that great day of mercy and of judgment, when Jehovah Jesus shall administer an abundant entrance into the holy kingdom of his eternal presence, to those whose hearts are purified by his love, and prepared by his divinely appointed lower courts, to understand the happiness of worshipping in his courts above.

Tadcaster, Nov. 10, 1840.

M. C.

GENERAL BAPTIST BIOGRAPHY.—No. V.

REV. JOHN GALE, PH. D.

AFTER the death of Dr. Gale, a collection of his sermons was published by subscription, and a second edition in 1726, to which is prefixed a memoir of his life, and the Professor's Latin Speech on his taking his degree at Leyden,* with an elegant portrait, after a painting by Highmore,† engraved by Vertue. These four volumes of sermons are now scarce. They contain eight on the subject of Baptism, and are said by one author to be "masterly performances." His celebrated "Reflections on Wall," it must be recollected were written at the early age of *twenty seven*! They have ever been esteemed the ablest defence, in the English language of Believer's Baptism by Immersion. The English General Baptists must always consider him one of the chief ornaments of their denomination, who defended their principles at this critical period of their history, with unusual ability and discrimination. Dr. Wall's History having become very scarce and dear, and being much in request, the London Booksellers published a new edition in 1819, in 3 vols., 8vo. The following year Dr. Gale was reprinted by some Baptist Editor, who added a chapter on Jewish Proselyte Baptism; but strange to say, the learned and valuable notes were entirely omitted, as being of no consequence!

In 1826, the Curators of the Clarendon Press, || Oxford, reprinted Dr. Wall's History, Dr. Gale's Reply, and Wall's Defence, forming four large vols. 8vo. Dr. Gale's Letters forming the whole of the third volume. The whole is carefully edited by the Rev. H. Colton, a clergyman of the Established Church of Ireland, who has added some valuable notes. This must now be considered the best edition of this celebrated controversy. It reflects credit on this learned University

* This was originally published by the celebrated Boerhaave. Among other things, he observes. "that our student had obtained such a readiness in the Greek language as to be able to declaim in it publicly." *Vide, Biog. Choisee. tom. xviii. p. 300.*

† This painting, by J. Highmore, Esq., who knew Dr. Gale well, and had obtained eminence in his profession, was formerly in the possession of Mrs. Dunscombe, of Coterbury, and was presented ultimately to the Rev. J. F. Thomas, now a dissenting minister at Ipswich, who informs the writer, that he presented it some years ago to Dr. Williams's Library.

|| The University Press is so called from being very liberally endowed by the Earl of Clarendon, who soon after the Revolution, produced his "History of the Rebellion." The profits of this work, being for ever secured to the University of Oxford. This establishment has rendered very important service to Theological Literature by reprinting the works of our old and valuable Divines,—as Barrow, Hooker, Waterland, Bp. Bull, and many others. With the exception of Howe, and a few others, the greatest of our divines, whose works are of most value to ministers, were of the Episcopal Church. This class of Divines, it must be remembered, were the great abettors of that truth, "That Jesus Christ, by the grace of God, "tasted death for every man."

that they have had the candour and fairness to print the Baptist's reply, in connexion with the learned Clergyman's work.

Dr. Gale left a widow and several children, whose only support arose from a contribution, set on foot by friends, which enabled her to open a Coffee-house in Finch Lane. In that situation, "her submissive and obliging behaviour, and her easy compliance with her humble fortune, shewed how much she merited a better. §

It may be interesting to some of the readers of the Repository to know that besides Dr. Gale's connexion with his church in Barbican, he was an occasional preacher to the General Baptist Church in Virginia Street, Ratcliffe Highway, subsequently under the pastoral care of the venerable Dan Taylor, and now of the esteemed Rev. J. Wallis. He could not have been seeking popularity, for it is said, that he had "an auditory, not only numerous, but as learned as any which the age could boast," and was much followed and admired by persons who were of a different persuasion from himself.

When, in the year 1719, the furious controversy that originated among the Dissenters in the west of England, on the subject of the Trinity, and subscription to tests of orthodoxy, had been taken up by the London ministers, many of whom were for sanctioning the proceedings of the bigotted and intemperate party, Dr. Gale was one of the seventy three who subscribed an advice to the western brethren, not to impose unscriptural subscriptions, in opposition to sixty-nine who subscribed a contrary letter on that subject! †

It is said that Dr. Gale intended to have written an Exposition of the New Testament. From the extent and variety of his learning, he was well able to trace the accumulation of errors in the past ages of the church; and from his critical acumen, which he displayed to so much advantage in his controversy with Dr. Wall, he had it in his power to throw much light on the Sacred Writings. And it is pleasing to add, that on every occasion he manifested a holy and exemplary conduct. It was his remark, "When I look upon men's behaviour, I imagine *Eternity* a thing to be trifled with; but when I look on *Eternity*, the behaviour of men astonishes me!

Ipswich Nov. 13, 1840.

J. R.

HIGH PULPITS AND THE BRONCHITIS.

From the New York Baptist Advocate.

IT is well known that a number of ministers have been arrested in their labours by a disease in the throat, called the *bronchitis*. Some have supposed that this disease is contracted by the practice of taking cold water when engaged in public speaking; that the cold water, taken into the throat, heated and irritated by action, causes inflammation.

I am not about to controvert this opinion, which, I believe, has the authority of some respectable physicians, as it appears likely the practice may have such a tendency. But as this complaint, as far as I know, is almost exclusively confined to ministers, and scarcely, if at all, known among other public speakers, I have had a query whether there were not other causes. Lawyers, and parliamentary orators, are in the habit of addressing large assemblies, in large houses, with great vehemence, and often at great length, and frequently amid considerable noise and interruption. And many of them are in the habit of taking cold water at

§ Bishop Atterbury's Correspondence. 8vo. vol. 3rd, page 538.

† That Dr. Gale was a believer in the Divinity of Christ, and its concomitant doctrines. See *G. B. Repository*, 1832, page 134. Mr. Ivimy, in his History of the Baptists, speaks rather disrespectfully of Dr. Gale's Sermons, and calls them "another Gospel." It is true, he could not find the peculiar doctrines of Calvinism there. Dr. Samuel Knight in a letter to Dr. Z. Grey, the annotator on Butler, speaks thus, "I find among the Anabaptists, for a long period, there were some who opposed Calvinistic doctrines beyond any sect whatever; and they still continue to do so. The late ingenious Mr. Gale was pastor of a congregation in London, where they have always been great sticklers for the Remonstrant principles; as far as I have observed &c." Vide, *Nicholls's Literary Anecdotes of the Eighteenth Century*, vol. 5, page 369.

Lord Barrington published "An Account of the late Proceedings of the Dissenting Ministers on Imposition of Human Forms for Articles of Faith, in a letter to Dr. John Gale, 8vo, 1719.

very frequent intervals, while speaking. The Representatives' Hall in Congress is, at least, ninety feet in diameter, and requires great effort of a speaker with an ordinary voice to be distinctly heard; and yet I recollect but one or two members, for a third of a century, who have suffered any essential inconvenience from speaking in it, and these were cases unlike the Bronchitis.

I have therefore been led to believe, that this disease is occasioned principally by the construction of our meeting-houses. Until recently they were built with high pulpits and side galleries; and, notwithstanding modern improvements, many of these old-fashioned houses remain.

Now, as sound naturally ascends, the speaker from the high pulpit is under the strong temptation, if not absolute necessity, of leaning forward, in order to send the sound downward, that the people may hear upon the floor; and in thus leaning over the pulpit, he bends his neck, compresses the lungs, and places himself in the worst possible position for easy, natural elocution. For every orator knows that, to speak easily, naturally, forcibly, and safely, the body must be so erect, and the shoulders so far thrown back, as to give the lungs and throat, all the organs of speech, their natural, unembarrassed position; and that consequently this bending and curving position of the neck, while expelling vehement sound, must have a powerful tendency to irritate the throat.

This, though one, may not be the sole cause of this complaint. Speaking to large assemblies, in large houses, without proper care to exclude the cold, especially the evening air, from the throat and lungs after speaking, may be one cause.

And the reason why lawyers and statesmen suffer less in their profession probably is, they are not placed in such an unfavourable position. Such is the construction of our halls of legislation, and courts of justice, that every speaker may not only follow nature in this respect, but seems to be compelled to do it. Lawyers, in addressing the court, stand erect and look up to the bench. In addressing the jury, they necessarily assume the most favourable position for elocution. And the court, when addressing both the jury and the bar, are so slightly elevated as to experience no inconvenience. Much the same may be said of deliberative assemblies.

I have only to add, what probably few have not observed, that a great part of the natural effect of good speaking is lost when the speaker occupies a high pulpit. No lawyer on earth would argue an important case from such a place—he would be sure to lose it if he did. No intelligent laymen will deliver an address from a high pulpit if he can well avoid it. If he does, he always seems conscious of the disadvantage of his position. I have lately seen a test—one addressing an assembly from a high pulpit, and the other took the platform before it. The former, much the best speaker, fell short in effect; for he was so high up, and so far off, that the soul of his eloquence seemed not to reach his hearers; and the effect seemed much the same as coolly reading the facts he uttered. The latter, being very near his audience, came directly home to their "business and bosoms."

A benevolent and discriminating public need only to appreciate these facts, it is believed, to relieve their ministers and benefit themselves, by substituting low pulpits for high ones in Churches where they exist.

June, 1840.

THORAX.

P. S.—Since writing the foregoing, I have heard of some new cases of Bronchitis—all of ministers occupying high pulpits.

CORRESPONDENCE.

ON SUPPORTING THE RELIGIOUS TRACT SOCIETY.

To the Editor of the General Baptist Repository.

Dear Sir—A few evenings ago, I attended a meeting of the Derby Auxiliary to the British and Foreign Tract Society, and was exceedingly surprised to find so very limited an attendance at the anniversary of an Institution so purely philanthropic in its

character, and whose claims on the support of a religious public are so firmly grounded and indisputable. This circumstance awakened in my mind a very important doubt as to whether professing Christians generally feel sufficiently interested in the success of this important Society. And as too much publicity cannot be given to the beneficial results which have attended its operations, the idea suggested itself to me, that it might not be altogether useless to make a brief allusion to the subject in the pages of the General Baptist Repository.

I feel deeply convinced that a very great part of the indifference manifested towards this important Institution is fairly attributable to a want of more general information respecting its character, and the eminent success which has attended its efforts to effect a regeneration of the fallen race of Adam.

With an annual income of little more than £6000, this Society issues every year twenty-two millions of publications, or about seventy thousand every day. And when we reflect that each of one of these publications contains a clear statement of the method of a sinner's recovery from guilt and misery by the atonement and grace of the Redeemer, can we help feeling an almost overwhelming conviction of the efficiency of the agency thus employed? Numerous as are the instances with which the Society's Reports abound of its extensive usefulness, what is known is but as a drop to the ocean. The light of human knowledge can never discover its extent; and only eternity will reveal the important position it sustains in hastening the ultimate triumphs of the cross, and in accelerating the arrival of that happy time when redeeming mercy shall be echoed to earth's remotest limits, or, in the sweet lines of Heber,

"Till like a sea of glory
It spreads from pole to pole."

One very strong recommendation of this Society is, that its publications come within the reach of every class. As small a sum as one farthing will procure, I believe, four of its smaller publications; and where is the individual, however poor, however destitute of the comforts of life, who might not spare so small a sum to minister to the spiritual wants of those who are destitute and out of the way?

O! will there not be a fearful responsibility resting with us if we do not employ even those small means for the salvation of those around us? We ought always to remember, that the Great Head of the Church has chosen "the weak things of this world to confound the things which

are mighty; and things which are not to bring to nought things that are." The last great day only will discover how many immortal spirits owe their conversion, through the blessing of God, to the perusal of a little tract.

Perhaps some dear friend of Missionary Societies may glance his eye over these remarks. To him I would say, that he can hardly employ a more important means for the evangelization of the whole world than by supporting "The Religious Tract Society." It cannot be too extensively known that its publications are issued in, I believe, eighty-six different languages.

I was much struck with a statement which fell from the lips of Mr. Pike on this subject. He stated, that into a part of Orissa, where the cheering sound of no missionary voice had ever broken the stillness of the long dark night of heathenism and idolatry, some of those silent messengers of mercy (called tracts) had, by the providence of God, found their way; and the result is, that more than one hundred families have forsaken the idol worship of their forefathers, and many of them have heartily, and, it is to be hoped, sincerely embraced the glorious truths which the Gospel makes known; and in this very part of benighted India, a mission station is now about being formed; and in addition to two native preachers now actively employed in disseminating the bread of life, another youthful missionary has nobly engaged to leave the land of his birth in the ensuing spring for the purpose of assisting them, and to go "to the help of the Lord, to the help of the Lord against the mighty."

And can any Christian read such a statement and remain uninterested in the welfare of this noble society. Oh no, we will do all we can to bring it more prominently under the notice of our friends and use every effort to assist the funds of an institution so Godlike in its nature, and so well-adapted to diffuse over the whole earth those welcome tidings which will cause the wilderness and the solitary place to rejoice, and to blossom as the rose.

The aspect of nature calls loudly upon us to work while the day lasts. The leaves are fast falling around us, and each one, as it falls from the twig on which it was nourished into life and beauty, ought to act as a powerful remembrancer to teach us that we too must shortly be numbered with the clods of the valley.

Every one as it lies on the ground unnoticed, and unregarded, ought to serve as a memento to us that we must soon lie unheeded and forgotten, in the last long home of mortality. O how important, then, that

we should work while it is called to-day; "for there is no work, nor device, nor knowledge, in the grave," whither we are all fast hastening.

The time will come, and we know not how soon, when the dense gloom, which now hangs over so large a portion of our world, shall be utterly dissolved by the cheering beams of the Sun of Righteousness; when the fastnesses of superstition, and the strong holds of heathonism, shall be broken up; and when the temples of the Living God shall indeed and in truth become "the bulwarks of every land" and every clime.

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains,
Roll down their golden sand."

Surely we ought to feel honoured by being permitted to employ our energies to hasten the approach of so glorious a period; and happy indeed will every one be to whom his Lord will, at last, say, Come ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world; forasmuch as ye ministered to the wants of one of the least of these, ye did it unto me.

Derby, Oct. 1840.

G. P.

QUERIES.

Will you, or some of your able corres-

pondents, be kind enough to give an exposition of 2 Peter ii. 21?—"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." R. W.

In submitting the annexed query, it is understood that true believers in the Lord Jesus are the only proper subjects for christian baptism. Also, that into a Christian Church, holding the above sentiment, it is supposed possible an unrenewed individual should be received, and that afterwards, through the manifold grace of God, he may experience a change of heart. Likewise, that the facts of such a case should become satisfactorily known to the individual and the Church. These things being premised, the inquiry may be put as follows:—

Supposing a person to have been baptized who had not been previously renewed by the Holy Spirit, as in the instance of Simon Magus, if afterwards he should become the subject of a real change of heart, giving evidence of the same, ought he to be re-baptized; or is his former baptism to be considered valid? DISCIPULUS.

Is it unscriptural for an unordained minister to administer the ordinance of the Lord's Supper? A. E.

REVIEW.

THE BOOK OF QUADRUPEDS; or, outlines of a popular History of the Class Mammalia: with a particular notice of those mentioned in Scripture. Illustrated by upwards of eighty engravings. Tract Society. Stitched, 8vo., pp. 124.

"The study of natural history," as is well observed in the introduction to this valuable and well executed work, "is full of pure delights and solid advantages." It sets before us the skill and power of the great Creator, it presents to us an illimitable field of interesting inquiry, and leads us with the Psalmist to exclaim, "O Lord, how manifold are thy works, in wisdom thou hast made them all: the earth is full of thy riches."

The work before us is the production of a mind deeply pious, and profoundly acquainted with the subject on which it is exercised, and apparently anxious to impart instruction to others, and to create in them a thirst for a more extensive and correct acquaintance with the varied and wonderful works of God. The engravings, which are numerous, are excellent, and the descrip-

tions of the form, habits, &c., of animals, are enlivened by interesting and illustrative anecdotes. It contains a particular notice of the Mammalia mentioned in Scripture.

EASTERN ARTS AND ANTIQUITIES mentioned in the Sacred Scriptures. With numerous illustrations. 16mo., pp. 392. Tract Society.

The correct understanding of the Holy Scriptures requires a considerable acquaintance with the arts, manners, and customs of the ancient orientals. This arises from the figurative forms of expression, the various allusions, &c., which are adopted by the inspired writers.

An illustration of this subject is given in the introduction to this beautiful book by a reference to the transaction recorded Luke v. 19. It is there said, "When they could not find by what way they might bring him in because of the multitude, they went upon the house top, and let him down through the tiling with his couch into the midst before Jesus." A person unacquainted with the oriental mode of building is at a loss to know how this could

have been effected. Sceptics, indeed, acquainted only with European architecture, have adduced this statement as unworthy of credit. But if the reader will turn to the article on the habitations of the Jews, the whole mystery will be cleared up.

This book is worthy of the perusal of the young especially; it will increase their knowledge of the word of God. It is very suitable for a Christmas present.

THE SEA; and a word in behalf of the British and Foreign Bible Society. By the Widow of a Clergyman. Simpkin and Marshall.

This little book contains a brief sketch of the varied productions and contents of the sea, and some graphic references to the seas mentioned in Scripture. A portion of the profits is to be given to the Bible Society, of which, in the introduction, the fair authoress speaks in very suitable terms. It is a suitable, small reward book.

EXTRACTS FROM THE CORRESPONDENCE OF MRS. MARY YOUNG, late of Leicester. Taylor, Nottingham; Brooks, Leicester.

The perusal of this little book will convince every reader of the true happiness

which accompanies sincere and elevated piety, even when exposed to unusual trials and changes. Mrs. Young was a Christian of a quiet and retiring order, but one who clearly lived very near to God, and had a deep and abiding sense of divine enjoyments.

POETICAL ILLUSTRATIONS OF SCRIPTURE. Brooks, Leicester.

These little reward books contain a text of Scripture, and a picture and some poetry to illustrate it, on every page.

LITERARY NOTICE.

We understand our friend Mr. Peggs has in the Press a pamphlet entitled, "*A Cry from the Tombs; or, Facts and Observations on the evils of burying the dead among the living.*" We feel desirous of seeing what our friend has to lay before the public upon this novel subject. We have indeed sometimes been struck with the singular practice of burying the dead at the very doors of our chapels; and regretted to see their graves the sport of children. We shall be glad to see this pamphlet.

VARIETIES.

CHRISTIANITY IMPREGNABLE.

At one period arose geology from the earth's depths, and entered into mortal combat with revelation which, pillared on the evidence of history, has withstood the assault. At another from the altitudes of the upper firmament was astronomy brought down, and arrayed in hostile attitude against the records of our faith; and this attack has also proved powerless as the former. Then, from the mysteries of the human spirit, an attempt has been industriously made to educe some discovery of wondrous spell, by which to disenchant the world of its confidence in the Gospel of Jesus Christ. From lecture-rooms of anatomy, both in London and elsewhere, the lessons of materialism have been inculcated, and that for the purpose of putting a mockery on all religion, and driving it if possible, from the face of the earth. But the most singular attempt to graft infidelity on anything purporting to be a science has been made by those who associate the doctrines of phrenology with their denial of the Christian Revelation, as if there were any earthly connexion between the form of the human skull and the truth or falsehood of our religion. The science of theology has been made a sort of play-ground for

all manner of inroads in regard to human speculation; but it is not without a peculiar evidence of its own, unassailable and beyond the reach of external violence. It is not the hammer of the mineralogist that can break this evidence. It is not the telescope of the astronomer that can enable us to desery in it any character of falsehood. It is not by the knife of the anatomist that we can find our way to the alleged rottenness which lies at its core. It is not by a dissecting of metaphysics that the mental philosopher can probe his way to the secret of its insufficiency, and make exposure to the world of the yet unknown flaw, which vitiates the proofs of the Christian faith. All the sciences, have at one period or other, cast their missiles at the stately fabric of our Christian philosophy and erudition; but they have dropt harmless and impotent at its base.--*Chalmers.*

A HINT TO CHRISTIAN MINISTERS.—A fact, stated by one of the most distinguished Professors of elocution in the United States of America, ought to impress the minds of ministers. The person who spoke was an infidel. He said, "I have been fourteen years employed in teaching elocution to ministers, and I know they did not believe the Christian religion.

The bible may be true. I do not pretend to know as to that, but I do know these ministers do not believe it. I can demonstrate it. The perfection of my art is to teach them to speak naturally on this subject. I go to their studies and converse with them, and they speak eloquently. I say to them, 'Gentlemen if you will preach just as you yourselves naturally speak on any other subject in which you are interested, you do not need to be taught. That is just what I am trying to teach you. I hear you talk on other subjects with admirable force and eloquence. I see you go into the pulpit, and you speak and act as if you did not believe what you are saying. I have told them again and again to talk in the pulpit as they naturally talk to me. I cannot make them do it, and so I know they do not believe the Christian religion.'

Lincolnshire, Aug. 1840. AMICUS.

THE USEFUL HANDBILL.—“Six months ago, (says a Minister writing to the Reli-

gious Tract Society), the hand-bill No. 141, *Redemption*, fell into the hands of a poor ignorant woman. It was dropped by a passenger from a stage coach. She died a few days since in the faith of the glorious Saviour. She left me the identical tract as a legacy: it is now before me, and so deeply interesting are the circumstances of its history, that I set a very high value upon it.” The writer may add that when a Hone Missionary at — he visited a sick man who was so pleased with the handbill—“*Jesu, lover of my soul,*” &c. that he desired it to be put in his coffin when he died, which was done. “*Cast thy bread upon the waters. Blessed are they that sow beside all waters.*” A thousand may be purchased for 3s. 6d., and who can tell the good of their circulation. Let the reader on every journey be reminded of the Scripture, “He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him.” A PASTOR.

OBITUARY.

JUDITH MILNER.—On Thursday, June 11th, 1840, Judith Milner, a member of the General Baptist Church, Queenshead, died at Sandbeds, aged sixty-five years. Admitted to the fellowship of the Church, August 9th, 1831, she was thankful for the privileges which she was permitted, by the grace of God, to enjoy; and continued her regular attendance on the means of grace, until prevented by a severe affliction from going to those “times of refreshing from the presence of the Lord.” She endured at times extreme suffering from a cancer in her breast, which she bore with christian patience, and devout resignation to her heavenly father’s will. Though frequently almost in an agony, arising from the pain she endured, yet not a murmur escaped her lips. Confined for some time to her bed of languishing, and surrounded by weeping

friends, who witnessed the weakness of dissolving nature, and the strength of conquering grace; many expressions of gratitude, hope, and faith, were meekly uttered by this humble disciple of our blessed Lord. Though deeply conscious of her own imperfection and unworthiness, she trusted in God, committed her soul to Christ, and derived her hope of heavenly rest from the atonement of our blessed Lord. Her end was peace. She “desired to depart and be with Christ, which is far better.” Her death was improved by her pastor, from a portion of Scripture selected by herself for the solemn occasion, “Blessed are they that mourn, for they shall be comforted,” Matt. v. 4. May her surviving husband and children remember the suffering and piety of a departed relative, turn to God, follow Christ, and prepare to meet their Judge.

T. H. H.

INTELLIGENCE.

ORDINATION AT WISBEACH—On Wednesday, Oct. 21, 1840, the Rev. J. C. Pike was ordained Pastor over the first Baptist Church, Wisbeach. The Rev. W. Holmes, of Wisbeach, commenced the service by reading appropriate portions of scripture and prayer. The Rev. J. B. Pike, of Newbury, delivered a discourse, upon the constitution of a christian church, in which he ably defended the position and distinguishing principles of Protestant Dissenters. The usual questions to the church and minister

were proposed by the Rev. J. Peggs, of Bourne. The designation prayer was offered up by the Rev. J. Jones, of March; after which the Rev. J. G. Pike, of Derby, addressed an impressive and affectionate charge to his son, from 1 Peter v. 1—4.

In the evening the Rev. J. Goadby,* of Ashby-de-la-zouch, preached an appro-

*The only surviving minister who took a part in the ordination of Mr. Pike’s venerated predecessor, the Rev. Joseph Jarrom, thirty-six years ago.

private sermon to the church on their duties to one another, and to their Pastor, from 1 Thess. v. 12—13.

For general convenience, dinner, tea, and supper, were provided in the spacious school room, belonging to the chapel, at each of which upwards of 200 persons were assembled. The provisions were given by friends of the church and congregation, and the proceeds of the whole were applied toward the expenses of the ordination, and the liquidation of the debt on the chapel.

The day was one of unusual pleasure, and solemnity; and most devoutly is it hoped that the union then publicly recognized may long prove a mutual blessing.

HOLME HALE, near Great Dereham.—On Thursday, Oct. 8th, and following Sabbath, a new chapel was opened at Holme Hale, one of our preaching stations. On the former day, the Rev. T. Scott, of Norwich, preached in the afternoon, from Isaiah, ii. 2.; and in the evening, the Rev. J. C. Pike, of Wisbeach, from Titus, ii. 14. On Lord's-day, Mr. Scott, preached three times. In the morning, upon the Christian's hope, founded on 1 Peter, i. 3, 4.; in the afternoon from part of the 19th verse of the same chapter: "The precious blood of Christ;" and in the evening, from Luke. xii. 21. The services on each day were well attended, sometimes crowded, the discourses suitable and impressive, and all appeared deeply interested in the proceedings. The collections, including the whole proceeds of the tea, which was gratuitously provided by several friends, amounted to £18. 18s., which, with a few pounds previously subscribed, made upwards of £25.

The chapel is a very neat, and cheap building, will seat about 100 persons, and with Trust Deed, &c., will cost something less than £80. It may be observed, the whole of the materials were conveyed free of carriage, by kind friends in the village. It is our prayer that the Lord would send prosperity. J. W. W.

MARKET HARBOROUGH.—A gallery having been erected in the General Baptist chapel in this town, the opening services took place on Lord's Day, Oct. 25, when Mr. Buckley, minister of the place, preached in the morning from Haggai ii. 7. "I will fill this house with glory, saith the Lord of hosts," and Mr. Gough, of Clipstone, in the evening from Psalm lxxii. 17. "His name shall endure for ever: his name shall be continued as long as the sun, and men shall be blessed in him: all nations shall call him blessed." It is trusted that the Divine presence was enjoyed on both occasions. The cost of the erection is £80,

towards which we have obtained by subscriptions, collections at the opening, and by an interesting tea meeting, which was held on the following day, nearly £60. We fervently hope that this house of prayer in its enlarged state may be signalized as the spiritual birth place of many. B.

BARROWDEN.—On Lord's-day, Oct. 11, two sermons were preached by the Rev. J. T. Brown, (P. B.) Oakham. On Monday evening, after a most agreeable tea-meeting in the School room, the friends met in the chapel. The Rev. Messrs. Auderson, Cook, (Wesleyans) and Brown, delivered most impressive addresses on christian co-operation. £32. 3s. 3d. were obtained towards the liquidation of the chapel debt. "United we prosper." G. M.

ANNIVERSARY OF LEAKE CHAPEL.—On the 13th and 14th of Sep. 1840, we had our first anniversary of the re-opening of Leake chapel. On Lord's-day, sermons were preached by Mr. Simons, of Louth; and on Monday evening, a very numerously attended and interesting tea-meeting was held, when Messrs Bott, Simons, Ball, and Sykes, delivered very animated and interesting addresses. The surplus of the tea-meeting was £4. 9s. 4d.: this, together with the collections on Lord's-day, and several pounds collected by cards, amounted to upwards of £31.

BAPTISM AT LEAKE. On Lord's-day, Sep. 27th, we had another season of rejoicing at Leake, and our joy was "according to the joy in harvest:" seven precious and immortal souls were gathered into the church of Christ. Our pastor, Mr. Bott, preached in the morning, on the sufficiency of the scriptures as a rule of faith, showing the necessity of strictly adhering to them as such, and the guilt of adding to, or taking from, the institutions there prescribed. Friend Osborne delivered a short address at the water side, and then immersed the candidates in the name of the Holy Trinity. In the afternoon, Mr. Bott preached again on the necessity of bringing forth fruit meet for repentance, and administered the Lord's-supper; and in the evening preached at Wineswold. The congregations on all the occasions were large, and remarkably serious and attentive.

BAPTISM AT HINCKLEY.—On Lord's-day morning, Nov. 1st, 1840, the ordinance of believers' baptism was administered to eleven persons, in the General Baptist Chapel Hinckley; on which occasion the Rev. J. Taylor, our late pastor, delivered a very appropriate and impressive sermon, on the nature of christian obedience,

from 1 Samuel, xv. 22. "To obey is better than sacrifice, and to hearken than the fat of rams." After which the Rev. M. Shore, gave a very animated, encouraging, and affecting address, and baptized the candidates in the name of the Triune God. We are happy to say, that ten of these are young persons, nine are teachers in our Sabbath-school, and one a scholar. In the afternoon, brother Shore preached a very spirited and encouraging sermon, from Exodus, xiv. 15. "Go forward." After which, he received the newly baptized into fellowship; and, for the first time, administered the Lord's-supper to a large number of friends: this was a refreshing season, and the presence of the Lord was felt amongst us. We are pleased to add, that many more amongst us are seeking the Lord with their faces Zionwards. J. P.

BAPTISM AT WENDLING.—On Lord's-day morning, Sep. 21st. 1840, five persons, four females, and one male, were publicly baptized at Wendling, by brother Dennis; on which occasion, our dear and venerable friend Mr. Ewen, of March, delivered a very appropriate address by the river side, founded on Psalm cxix, 60. "Then shall I not be ashamed when I have respect unto all thy commandments." In the afternoon, the candidates and friends repaired to the chapel, at Great Dereham, about five miles distant, when the former were received into the church, by brother Ewen, and with all the members, excepting two, necessarily absent, commemorated the dying love of the Saviour. It was truly a melting season to witness one, who for so many years had been a father in Israel, standing amongst our little infant family, expatiating on the Redeemer's love, and like the disciple whom Jesus loved, urging, from that holy and powerful principle, love, to each other. May the affectionate advice then given be long remembered by us. J. W. W.

BAPTISM AT CRICH.—On Lord's-day, Nov. 8, 1840, the ordinance of believer's baptism was administered to six persons in the General Baptist Chapel, Crich, two males and four females, in the presence of a large concourse of people; on which occasion our esteemed minister, Mr. Garratt, delivered a most powerful and convincing discourse from Acts xix.—36, "Seeing then that these things cannot be spoken against, &c. In the evening, an interesting and profitable sermon was again preached on the necessity and advantage of uniting with the people of God, after which the right hand of fellowship was given to the newly baptized, and the ordinance of the Lord's Supper celebrated. We are happy to

say that five of them were teachers in our Sabbath-school and one has been a scholar.

BAPTISM AT BROAD-STREET NOTTINGHAM.—Nov. 1st, 1840. A large congregation assembled in the forenoon to witness the immersion of seven females in the baptistry. On this occasion Mr. Bott, pastor of the Wimeswold church, delivered a suitable address to the hearers, from 1 Kings xiii.—26; on the importance of attending to the commands of God. After which Mr. Smith (like Philip) went down into the water, and in the name of the Father, and of the Son, and of the Holy Ghost, baptized them. They all went through the ordinance with great propriety. In the afternoon Mr. B. shortly addressed them, as they stood before him; and then in the name of the church gave them the right hand of fellowship. Afterward the church united round the table to receive the emblems of the broken body, and spilt blood of their divine Redeemer. It was a pleasing opportunity: we hope for many more such. It was a day of rejoicing, and a time of refreshing from the presence of the Lord. J. S.

BAPTISM AT KIRKBY WOODHOUSE.—On Lord's-day, July, 19th. 1840, eight persons were baptized and added to our church at Kirkby. The place where the ordinance was administered was about a mile from the town, called the "Lane-end fish pool," the property of a gentleman residing at Kirkby. It is not the number only that is so interesting to us on the present occasion: seven are teachers in our Sabbath-school, and all of them are from nineteen to thirty-two years of age. Mr. Wood, from Mansfield, kindly lent his assistance on the occasion, (our pastor through affliction, and the infirmities of old age, was unable to attend,) when a very appropriate and scriptural sermon was delivered from Acts ii. 41. "Then they that gladly received his word," &c., after which, Mr. Wood baptized the candidates in the name of the sacred Three. The order and attention at the water side, was better than had ever been witnessed here. In the afternoon we assembled in our place of worship, when Mr. Wood, preached from Hosea, xiv. 8. "What have I to do any more with idols?" A goodly number of friends from other places joined with us at the Lord's table. In the evening, from John i. 36., "Behold the Lamb of God." It was a day long to be remembered. We have several candidates waiting for baptism, and a goodly number of hopeful enquirers. T. E.

RELEASE OF JOHN THORCGOOD, AND IMPRISONMENT OF MR. BAINES.—The

former of these persons, who has been imprisoned in Chelmsford gaol for nearly two years, was liberated by some unknown means on Thursday, Nov. 12. It is not known to him who paid the reduced costs, £16, for his liberation. This event alone might have led us to judge that the church rate, or persecuting party, had determined to moderate their rigour; but the day after, Mr. Baines, a quiet and excellent tradesman of Leicester, was cast into Leicester county gaol for the same offence, viz., not recognizing the authority of Ecclesiastical Courts. As long as these Courts exist, it seems clear that liberty of conscience cannot be enjoyed. The spirit of Bonner seems to have possessed some of the Church party, and they appear ambitious to attain his unenviable distinction. A large and respectable public meeting was held in Leicester on Monday evening, Nov. 16, John Thorogood in the chair, when several strong resolutions were adopted. An address was voted to the prisoner, Mr. Baines, and the next morning several dissenting ministers of the town and county, went with it in procession to the prison,

attended by a great multitude. When the deputation were admitted, Mr. J. Thorogood presented the address, which was read by the Rev. J. P. Mursell. Mr. Baines made a very suitable, manly, and christian reply; after which Mr. Thorogood offered prayer, and the doxology, given out by the prisoner, was sung. The scene was touching. It reminded one of days of old, and melted all to tears. Even the hard-faced turnkey, who looked on as a spectator, could not restrain his emotions.

Mr. Baines has since been removed to London by a writ of *Habeas Corpus*, in order to test the legal technical correctness of his imprisonment. Ecclesiastical laws are said to be but imperfectly understood.

REV. JOSEPH HOBBS.—At a very advanced age, after sustaining the pastoral office in the General Baptist Church at Great Berkhamstead thirty-eight years, Mr. Hobbs was removed from the present state on the 19th of September. Few ministers of the Lord Jesus Christ have been more generally esteemed and beloved by true Christians of all denominations.

POETRY.

POETRY.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. i. 8.

WITHIN the temple I have been,
And by a light divine,
The secret sense have clearly seen
Of each mysterious sign.

I stopped before the mercy-seat
Sparkling in burnished gold,
Above whose top the Seraphs meet,
And their six wings unfold.

A cloud of incense rolled around,
The cloud soon passed away,
And there the Saviour Christ I found
In blaze of gospel day.

As priest upon his Father's throne,
He sat in kingly state,
And all heaven's host him Lord did own,
Jehovah good and great.

"Thou art the Lamb," I heard them cry,
"Before creation slain,
To take thy people's guilt away
To cleanse sin's mortal stain.

"Thou art priest, altar, sacrifice,
Incense, atoning blood—

Through thee thy people's prayers arise
To Israel's holy God.

"Thou art the laver; from thee flow
Regenerating streams;
The vilest guiltiest sinner now
In thee all holy seems.

"The ancient veil is rent in twain,
'Tis finished—all is done—
Thou art the Lamb for sinners slain,
Thou art God's only Son."

I heard, I saw, I owned my God;
I knew my sins forgiven,
And in the virtue of his blood,
Shall reign with him in heaven.

PLEADING FOR PARDON.

O GRACIOUS GOD! incline thine ear,
And listen to mine earnest prayer;
Thy grace is infinite and free,
O let that grace extend to me.

But can I, Lord, expect thy smile
To rest upon a wretch so vile?
Thy law speaks vengeance on my head,
Yet save me, for my Saviour bled!

This is my plea, my only plea,
He died for all—he died for me;
I ask for mercy in his name,
Hear and accept my humble claim.

J. BIRCH.

MISSIONARY OBSERVER.

LETTER FROM MR. WILKINSON.

Ganjam, Sep. 13th, 1840.

MY DEAR SIR,—But a short time has elapsed since I last wrote to you; yet, short as it is, it has been very eventful in the history of our Mission. We have been taught by sad experience some very important lessons, which I trust will be of service to all of us. Our dear brother Philips, who about four months ago entered on a new sphere of labour at Patna (between Balasore and Midnapore) with pleasing prospects, has a second time been called to sustain the loss of *a wife*. This, to our dear brother, is a distressing bereavement, to the Mission a great loss, and to us all a very mysterious providence. We are led to wonder why she is taken from us, when the heathen so much needed her labours, her school her instructions, her infants her care, and her husband her society and assistance in his lonely labours. But

“God is his own interpreter,
And he will make it plain.”

The cause of her death, we have heard, was fever; and I fear, from being so far from any European station, she had not that timely medical aid that might have been of service to her. She has left two infants, not more than six or eight months old, and a bereaved husband, who much needs our sympathies and prayers. We have not yet heard any thing of the state of her mind previous to her death; she had recovered sufficiently to be removed from Patna to Midnapore, but did not live long after she arrived at brother Brooks's.

I am sorry to say this is not all the painful intelligence I have to communicate. Brother and sister Noyes have been obliged to leave Balasore on account of their health, and it is thought a voyage to sea will be absolutely necessary before either will be again capable of resuming their labours: the disease from which they are suffering is dysentery, brought on, it is thought, by too much anxiety and exertion. At present they are remaining with brother Brooks. Thus death and disease are weakening our little band: by one we are admonished to “work while it is called to-day;” by the other warned against over exertion in this treacherous climate.

We are still at Ganjam. The most unhealthy time of the year is now approaching, viz., the latter end of the rains. We shall be able to form some definite opinion of the practicability of occupying this station during the whole, or only part of the year. The surrounding country is now under water, and we cannot get far from home without expense and difficulty. For some time during the past month I have been unwell, but am thankful to say I am now in good health.

With regard to the progress of our work, I do not know that there is any thing very interesting to report. During the last month, our labours have been principally confined to the town, where we have generally had good and attentive congregations. We have also had several visitors from the interior, to whom we have given instruction and books, and promised, should we be able, to visit their villages during the coming cold season. The inquirer mentioned in my last, still gives us reason to believe a work

of grace is begun in his heart; he has quite given up every vestige of idolatry, and now reads the Scriptures, and has family prayer in his house. To-day he called and told me a child was born in his house, but that he had dispensed with the usual idolatrous ceremonies of feasting the brahmins and astrologers, of having the gods invoked, the child's destiny cast, and its name given, and that he had given it a name himself. Should our hopes be realized with regard to this man, I trust his respectability and talents will make him of service to his benighted countrymen.

A circumstance occurred a short time back, which, if you have not heard of, may be interesting, and will serve to illustrate the feelings of the natives of India with regard to Christianity, and all who forsake idolatry to embrace it. You have seen in the public papers, that the Kurnool country was taken by the Company, and that the rajah was sent a prisoner to Trichinopoly. On his arrival there he became acquainted with some of the truths of Christianity, and manifested a disposition to forsake the religion of his ancestors. This alarmed his followers; and to save themselves from what they thought so great a disgrace, they determined to prevent it. He was followed one day to the Protestant Church, and in the house of God a dagger was plunged into his heart. The reason assigned for this atrocious deed was, that he might be prevented from becoming a Christian.

Our school is prospering, and the number of orphans is increased: we can obtain many others, but are afraid, because we have no probability of any local subscriptions on which we can depend, and do not know whether the Society will furnish more funds than those usually sent for each Missionary, whether his station be one occupied by Europeans or not. If you will let me know what is the rule of the Society on this head, I shall be obliged to you.

I expected a letter from you by the last mail, but am disappointed. I shall be obliged to you for any hint as to what kind of information would be most interesting to you. I think of filling up this with part of a journal I commenced when I came to Ganjam.

Yours in Christ,
HENRY WILKINSON.

EXTRACTS FROM A LETTER RECENTLY RECEIVED FROM MR. BROOKS, BY HIS FATHER, DATED MIDNAPORE, JULY, 8. 1840.

I KNOW you feel anxious to know what is doing in the great cause of missions here. I cannot say much; the oppositions to the cause of religion are so mighty. I have baptized two, and there are several enquirers. One, a Brahmin, has visited me several times, and is very anxious to be baptized. As I think it will interest some of our English brethren, I will relate what he has told me at several times. Being unhappy on account of sin, his religious teacher recommended a pilgrimage to Benares, as that which would secure him a great reward, and relieve him of all his fears. He, his wife, father, and son, and about forty others, commenced their journey from the south, near Madras, and reached Cuttack in safety. Here, his wife, son, father, and thirteen others, all died of cholera in *one day*. This affliction was so great that he could not suppose it was an acceptable service to the gods to perform pilgrimages; or rather, was it not offensive to the only true God to go in pursuit of idols. He left Cuttack, with the intention of pursuing his journey, and arrived at Midnapore, when the result of his reflections by the way was adopted, viz., not to take another step in the cause of idolatry. He says his hopes are vain, that he will become a christiau, and be saved by the only true incarnation of Deity, Jesus Christ, who even suffered as an expiation for the sins of men. I told him,

his influence as a Brahmin would cease; that he would be persecuted, cast out, and disowned by all Hindoos. He replied, that his soul was in the keeping of God, and *that*, none of the Hindoos can touch. I shall act with caution towards him, and hope to have the pleasure of receiving him into our little community here. I shall write a more full account of this man and others, in a letter to the Secretary, in a short time. I might as well say, that only three of this number continued their journey to Benares.

I have now only a day or two recovered from a severe bilious fever, which has left me very weak. This is almost the only one I have had since I came to Midnapore, so must not complain. My dear wife is as well as she ever was, perhaps better. Our little boy is rather delicate: a change of air, we suppose, would do him much good. He cannot now go out at all, till five or six o'clock in the evening, and darkness comes on about seven, so he is almost confined to the house.

Your last letter dated March 23, came to hand in two months from the date. As postage is so much reduced in England, I shall feel delighted by your sending all my letters via Falmouth Packet.

A kind friend, very much attached to our dear Sarah Ann, has erected a very pretty monument over her grave, which I often pass with feelings of almost inexpressible sorrow. She was very much beloved and distinguished for her sweetness and mildness of temper: her equal I never knew. But it is under circumstances of bereavement that the strength of our christian principles is put to the test, and the degree of trust and resignation in the Providence of God ascertained.

J. BROOKS.

MR. WILKINSON'S JOURNAL.

April 24th, 1840.—Every day is an important period of the life of man; but some days are more especially so, from the events that take place in them, or the influence they have on succeeding days. This is one of the important days of my life; and I doubt not, did my friends at home know that on this day I have entered on a new field of labour, I should have an interest in their petitions at the mercy seat.

This morning we left Berhampore about two o'clock, and reached Ganjam at seven, A.M. Spent most of the day in preparing an old house, in which we purpose to reside for a few months.

25th.—Late last night, Pooroosootum and family arrived: a young inquirer, named Krishno, who acts in the capacity of schoolmaster, also came with them. This day has been taken up with making arrangements for them, and preparing our own house. Find changing my residence very different from removing from one town to another in England: not an article of furniture can be obtained, so we have been obliged to bring with us every thing we require. The house we have taken has not had a tenant, it is probable, for the last twenty years, and is in a sad state of repair. Such things as can be obtained here are double the price they are at other stations, and we can obtain neither meat or bread without sending sixteen miles for them.

26th. Sabbath.—Had Oriya worship in the morning to the smallest congregation I hope ever to have at Ganjam. In the afternoon was invited to preach in English at the house of Captain V., who is staying here for a short time: had a still smaller company. In the evening went to the bazar, where we had a large and attentive congregation. As we were returning, we were alarmed by shrieks in our compound, and found that Pooroosootum's two children were dreadfully scalded by some boiling rice having fallen over them. We feel the loss of medical aid much sooner than we expected to do.

27th.—Ganjam bazar: congregation good, all very attentive for some time. At length a Telinga objected, and the opportunity was finished in the Telegoo language.

28th.—About twenty men called to see us this evening, to ask about the new religion. They had come to Ganjam, from the interior, to attend to some law case. Pooroosootum had a long conversation with them in Telegoo, their own language, and then dismissed them with tracts and Scriptures.

29th.—Daminer. At this village had a good congregation; being principally inhabited by brahmins, we had many to oppose. An old gooroo was put to silence, and was leaving, when the people hooted after him, and said, "You are a very fine fellow, are you not, to pretend to teach us, and eat our rice, and wear our cloth, and

now these people have come to oppose our religion, you are unable to answer, and run away." This was a good opportunity: the people heard well, and were clamorous for books.

30th.—Rain and storm all day. Eight months have elapsed since any rain fell, and this is considered very early in the season.

May 1st.—Have thought much of home to-day. In imagination have seen all the teachers and friends of our Sabbath-school at W., busily engaged among the children, and enjoying a delightful evening in the school-room. Had a small, but very attentive congregation in one of the back streets of Ganjam: all that heard, if their countenances are any index of their feelings, were impressed with what they heard. I am more than ever convinced, that something besides preaching is required before the darkness and guilt of idolatry is removed from this unhappy land. I wish all who feel an interest in the success of the Gospel would constantly bear in mind, that all the money that is given, and all the strength that is spent, is in vain unless the Spirit of God is poured out on the heathen. This must be sought, must be struggled for, or the good seed will be sown by the way side, or among stones and thorns, or any where rather than on good ground.

2nd.—Sarntaure. A large congregation, most of them brahmins; but they heard well, and received books willingly.

3rd. Sabbath.—Had Oriya worship in the morning, in the afternoon preached in English, and the evening went to a village named Poetaular: had only a small congregation.

4th.—Poooroosootum's child was in so much danger, that we could not go out to-day. I was pleased with the meek and resigned spirit manifested by the father in prospect of losing his darling boy.

5th.—Damana Sic. We had just commenced, when a shower of rain put a stop to us. A goldsmith invited us to take shelter in his workshop: several others accompanied us, and we had some profitable conversation. One man said, "Why do you give away so many books for no advantage? some are torn, others lost or destroyed, and you get no profit." Poooroosootum said, "All seeds do not come up as soon as they are sown; and if one out of ten grows, you get more than you put in the ground: but if only one soul is saved, it will be of more value than a lac (100,000) of books.

6th.—Old Ganjam. This is a Telinga village, inhabited by fishermen, sailors, and boatbuilders. Poooroosootum preached in Telegoo, and gave a few tracts in the same language.

8th.—To-day brother Stubbins came to see us, and to converse about the plan for our new place of worship at Berhampore. In the evening, had a very stormy time in Sarntaure Sic.

10th. Sabbath.—This morning a man of very respectable appearance came very early, and made many inquiries. He did not ask such questions as persons do who only want to satisfy idle curiosity, but such as one desiring to know the way of salvation would ask: we hope to see more of him—our hopes are raised—may we soon see that the blessing and Spirit of God attend our labours. Had Oriya and English preaching as usual. In the evening went to the old fort, and had two congregations, composed of murderers. In the first cell there were eleven: they were very ignorant—none of them could read. We talked to them about sin, but they said they were perfectly holy, having never done wrong in their lives. In another cell there were eighteen. Some of these could read: they understood the object of our visit, and were thankful; but they also spoke of themselves as being very holy. Some of these were the most hardened and ferocious looking men I have ever seen. I do not recollect being more affected with a congregation: in a very short time every one of them will be hung, and must then learn what they now will not admit. We gave those who could read some books; but all the arguments we could use would not lead them to acknowledge they were sinners, or needed a Saviour. These, with seven others that have been admitted as evidence for the Company, form a gang of murderers that have infested this part of the province for many generations. They are called Thugs, and have generally lived on the spoil taken from their murdered victims. One of the gang that is admitted as evidence told me, that with his own hand he had murdered forty victims. Our friend, Captain V., has succeeded in taking the whole gang, which consisted of about forty men. They have been found guilty, and will be hung in a very short time. Those who are pardoned for the sake of their evidence say, "Our fathers and grandfathers lived in this way, and what were we to do?"

INCREASED EFFORTS FOR MISSIONARY OBJECTS.

In the circular letter of our last Association, reference is made to the resolution of the Baptist churches in East Kent, to endeavour to raise, at the rate of one penny weekly per member, for the Baptist Missionary Society. This has attracted the atten-

tion of a friend in that county, who has sent some further information upon the subject, with a few additional remarks that deserve serious attention.

"It may be interesting to you to learn our progress. In 1837, when we passed the resolution, we raised for the Mission, £143. 16s. 4d. In 1838, £220. 19s. 9½d. In 1839, £294. 9s. 3½d. The account for the present year stands thus:—Churches, 12, Members, 1156, Money, £403. 6s. 1¾d. Amount per annum for each member, 7s. 11½d. The number of Baptist Churches in Great Britain was stated in 1838, to be 1524, of these churches, 855 returned 78,893 members. Reckoning the remaining 669

churches at 50 members each, we have the following results:—

855 Churches	78,893 Members
669 at 50 each	33,450
<u>1,524 Churches.</u>	<u>112,343 Members.</u>
Then,	
Members	s. d. £. s. d.
112,343 at 4 4 each	24,340 19 8
112,343 .. 7 11½	44,703 3 0½
Receipts of the Bap. Miss.	
Soc. for 1840	19,071 13 0
You return 14,905 members.	
14,905 at 4 4 each	3,229 8 4
14,905 .. 7 11½	5,930 18 11½
Receipts of the Gen. Bap.	
Miss. Soc. for 1840	1,528 16 1¾

How long shall this state of things continue ?

BAPTIST MISSIONARY SOCIETY.

SECOND ANNIVERSARY OF NEGRO FREEDOM.

Another *first of August* has passed in peaceful gladness over Jamaica. We are privileged in our present Number, to insert a renewed testimony to the religious sobriety with which the day was observed.

About ten o'clock on that day, Mr. Phillippo, the missionary resident at Spanish-Town, the seat of Government, accompanied by the children of his schools, full 1500 in number, and by his white congregation, with several thousands besides, attended, by appointment, his excellency the Governor, Sir Lionel Smith, at the Parade, in front of the King's House. Here Sir Lionel addressed the multitude, in a speech full of feeling and paternal advice; after which he read the Proclamation of Freedom, amidst the hearty rejoicings of the delighted throng. The white population of the town and neighbourhood seemed to have attended to witness the scene; and the address of the patriotic Governor was listened to throughout with the utmost attention, respect, and gratitude.

EXTRACT OF A LETTER FROM MR. DAY.

Dated Aug. 10, 1840.

It will, no doubt afford you pleasure to be informed that the second Anniversary of Freedom has passed away, not only without riot and disorder, but in the most sober, decent, and, I may add, religious manner. The people are now returning to their work; and all classes express themselves well pleased with the general conduct of the peasantry, and the working of the free system.

On these stations the services of the 1st of August and following days were very interesting, of which I intend giving you a brief account.

On Friday evening, July 31st, great numbers of people were seen winding their way down the mountains to Oracabessa; where they assembled in the chapel, to hold a meeting for the purpose of imploring the Divine blessing on the services of the approaching day. This meeting continued the whole night, singing hymns of praise, which were re-echoed back from the neighbouring dwellings.

At four o'clock next morning I met the people in the chapel, which even then was crowded to excess. Here arrangements were made for the baptism of 199 persons, who had been examined and accepted for that ordinance. We then proceeded to the sea-side, just opposite a small island, in the bay called Santa Maria, close by where Columbus landed in the year 1494, and which he named after his first ship. Here a very large assembly was gathered on the beach; and, after a short address to the spectators, singing a hymn, and praying, I went into the sea, followed by the candidates, who were baptized, on their profession of repentance toward God, and faith in the Lord Jesus Christ. The service was delightfully solemn; and I trust many of the spectators received impressions which will not be easily effaced.

As soon as we could again assemble, we held a meeting for prayer and thanksgiving, at which, after several members had poured out their simple and fervent praises and prayers, I delivered an address, founded on Psalm cxxxvi. 23, "Who remembered us in our low estate; for his mercy endureth for ever;" after which we separated, for the

purpose of taking some refreshment, which was now become quite necessary.

At eleven A. M. we again met, and I preached on the subject of Christian baptism, as laid down in the New Testament; concluding with an address to the newly-baptized persons, on the privileges and duties of members of the Christian church.

On the following morning I went down to Port Maria, when our usual Lord's day services were attended by immense numbers. During the service I suffered much from excessive heat, and returned in the evening quite exhausted.

After resting a little on the Monday, on Tuesday I went to Begnal's Vale. On my way I was exposed to both rain and a scorching sun. I found a large congregation assembled on my arrival, to whom I preached; after which I returned home, thankful, I trust, for the strength afforded me, for the disposition of the people for whose benefit I labour, and for the pleasing prospects of usefulness before me. Truly "this is the Lord's doing, and it is marvellous in our eyes."—*Bap. Mag.*

LETTER OF J. POYNDER, ESQ.

We have been favored with a copy of the following brief communication from this indefatigable friend of India. It refers to a letter from our valued Missionary, Mr. Lacey, on the repeal of the Pilgrim Tax, and some information respecting the present state of British patronage of Idolatry in the Presidencies of Madras and Bombay, and particularly in Ceylon, forwarded from India to our friend Mr. Peggs. They show the actual state of the great struggle between Christianity and the anti-Christian policy of the Governors of India. Let our purpose be to consider nothing done till all is done.

"*Montpelier-street, Lambeth,*
Nov. 9, 1840.

"My dear sir,—Your letter reached me in bed, where I have been eight weeks, with great and many thanks to God, for the blessings of this afflictive dispensation. Mr. Lacey's letter is very valuable, and shall be used. I much desire to see the *Bombay Spectator* of August last, and the Pamphlet [from Ceylon] I think I can do great good with both. By no means trouble yourself with the Court of Directors, or Board of Control, for either would be worse than useless. You cannot do better than send

to the Bishop of London, or I can equally lay any thing before him. Nothing has been done in the Madras Presidency, by far the worst part of India.

"I am, my dear Sir,
"Very truly yours,
"J. POYNDER."

BERHAMPORE ORPHAN ASYLUM.

OF this benevolent Institution Mr. Stubbins states,—“My present charge at Berhampore, consists of nineteen girls; this number includes Pooroosootum's daughter, and the child of an enquirer. They live on the same compound, and enjoy advantages equal with the other children. Three children have lately come to us in consequence of the famine which is now beginning to be felt severely. One was half starved, having for several days subsisted upon a few handfuls of kunda, (the husks of rice) which she had begged in a neighbouring village. The other two are from a village about eight miles from Berhampore. Having spent a day there when on a missionary tour, the poor children followed us to another village. On being discovered two days afterwards, they said they had nothing to eat at home, and wished to go with us. Their mother proved to be a widow with four children, and said she found it impossible to support them in the present scarce season. The eldest is about ten years old, and her sister about five; they appear quick children, and are prepossessing in their appearance. After the eldest had been with us a few days her mother came, and as a pretext to gain a little money, said she would take her daughter away. The child wept much and said she would not go, and then hid herself; as her mother's object was not really to remove her, she at last quietly gave up the contest.

Three of the girls are members of our churches. The third, who requested baptism just before leaving Berhampore, was baptized at Cuttack. I trust that though young in years, they are really interested in a Saviour's love. May they be preserved faithful unto death, and shine as lights in a dark place.”

DEPARTURE OF MR. KNIBB.—On Monday, Nov. 16, this intrepid and invaluable missionary, with a band of fifteen missionaries and teachers, embarked for Jamaica.